

Hanukkah 5783 A Festival of Change

King David wrote a special Psalm for the dedication of the Temple. This is the thirtieth Psalm. Most people think that David wrote this Psalm for the dedication of the first Temple, but when examining the Psalm, one finds that there is an emphasis on resurrection and victory. This should cause the reader to understand that David wrote this Psalm not for the dedication of the first Temple, but for the Temple that will be established for the Millennial Kingdom. The portion of this Psalm that I would like to focus upon is near to the conclusion of the Psalm.

הִפְכַּת מִסָּפְדִי, לְמַחֹל לִי : פְּתַחַת שְׂקִי ; וַתֵּאֲזָרְנִי שְׂמֵחָהּ . פסוק י"ב

"You have turned my mourning into dance; You have opened my sackcloth and You have girded me with gladness." Psalm 30:11

When one enters into a New Covenant relationship with G-d through faith in Messiah Yeshua, he will not only become a new creation, but specifically a Kingdom creation. This means that he will be committed to those things which relate to the Kingdom of G-d. Yeshua stated,

"Blessed are the ones who hunger and thirst for righteousness, because they will be filled."

Matthew 5:6

This promise of being filled will only be realized in its full sense after the Kingdom is established. What King David is revealing to the reader is that when the Millennial Temple is dedicated, then all of the *House of David* will experience those things mentioned in Psalm 30. The term the *House of David*, is found in prophecy and does not relate to the biological family of David; for the name David, after the death of King David, frequently refers to the Messiah. Hence, the *House of David* is actually all individuals who have received by faith Yeshua as the Messiah. These people can fully expect to receive all the promises and blessings of the Kingdom. For the purpose of this article, I would like to concentrate upon what is said in verse 12 (11 in English) of Psalm 30.

The first word which appears in this verse is **הִפְכַּת** and it relates to a change taking place. The word has a sense of overturning something and bringing about an entirely new reality. Based upon the context for the verse, this change involves an ending of mourning **מִסָּפְדִי**. Mourning is connected to death and there is an inherent relationship between death and sin. In other words, for the one who has received the New

Covenant, there will no longer be any of the effects of sin including death in the Kingdom. Instead of expressing the intense sorrow that is felt when a loved one dies, believers will rise up to dance מְחוֹל in the Kingdom. This dancing relates to worship and is an expression of thanksgiving to G-d for the new condition that will characterize the Kingdom; namely, joy.

In the second half of the verse, there is a continuation of the same theme, victory over the emotions which both sin and death bring upon an individual. Here, David states that G-d has opened his sackcloth שָׂקִי פָתַחְתָּ. Sackcloth was put on by one who was repenting of sin or to show the grief of mourning due to death of a loved one. The opening of the sackcloth and the girding of gladness relate to a Kingdom change which will occur for those inhabiting the Kingdom of G-d. All of these things foreshadow what will take place once the Kingdom is established and is inaugurated. The Messiah will establish the Kingdom at His Seconding Coming at the end of Daniel's 70th week. However, the Kingdom will not be inaugurated until later.

Daniel's 70th week is broken into two equal periods of time, each lasting three and a half years. This period is also said to be forty-two months or **1,260 days**. There are two very relevant verses found in Daniel chapter 12.

יא ומעת הוסר התמיד, ולתת שקוץ שמם--ימים, אלף מאתים ותשעים. יב אשרי המסכה, ויגיע ל: ימים--אלף, שלש מאות שלשים וחמשה. פסוקים י"א-י"ב

"And from the time the daily sacrifice was removed, and the giving of the Abomination of Desolation, days 1,290. Blessed is the one who is waiting and arrived at days 1,335." Daniel 12:11-12

It is very significant that the period of an additional seventy-five days is broken up into two allotments and the first being thirty days. The number thirty relates to death as when both Aaron and Miriam died in the wilderness, the Children of Israel mourned them for thirty days each. Similarly, when Judas betrayed Yeshua and He was arrested and sentenced to death, Judas received thirty pieces of silver. The reader is also told in Luke's genealogy about the Messiah, that Yeshua began His ministry at approximately thirty years of age. This informs the reader that His ministry was to lay down His life (to die upon the Cross).

Although in regard to the Rapture no one other than G-d knows the day or the hour, there is no such statement concerning the Second Coming. After Yeshua comes at the end of Daniel's 70th week, there will be thirty days for mourning. This is also mentioned in Zechariah 12:10-12, where there will be great mourning in Jerusalem. After this mourning period, there are an additional forty-five days in order to arrive at 1,335 days. In total, there are **seventy-five days** added to the expected 1,260. This number contains a message to the reader. According to the Dead Sea Scrolls and the Septuagint, seventy-five individuals from the house of Jacob went down to Egypt. This

number does not include Joseph, who was already in Egypt, nor Jacob himself. Likewise, when examining Luke's genealogy, one finds that there are exactly **seventy-five names** mentioned when not counting Yeshua or G-d. The seventy-five Israelites who went down to Egypt formed the basis for those **who were redeemed** approximately four hundred years later.

It is very interesting that between Yom Kippur and Hanukkah there are also seventy-five days. In preparation for Yom Kippur, people immerse themselves (a type of baptism), wanting to rid themselves of sin and uncleanness. There it is most important that one reads,

א ביום ההוא, יהיה מקור נפתח, לבית דויד, ולישבי ירושלם--לחטאת, ולנדה .

*“On that day, a fountain (a source of water) was opened for the **House of David** and the ones who dwell in Jerusalem, for sin and impurity.” Zechariah 13:1*

The most likely time for this immersion is indeed Yom Kippur, as at this *Appointed Time* Jewish Law requires one to immerse himself in observance of this Festival Day. From Yom Kippur moving ahead seventy-five days one does indeed arrive at 1,335 days and another significant time, Hanukkah. The question which one needs to ask himself is what must be done for the Kingdom to begin? After the immersion, which will be to remember the work of the Messiah, His death, burial, and resurrection; Messiah will enter into the Holy of Holies to complete the dedication process and the Kingdom will indeed begin. In regard to this, there is an interesting verse from the book of Haggai.

גדול יהיה כבוד הבית הזה האחרון, מן-הראשון--אמר, יהוה צבאות; ובמקום הזה איתן שלום, נאם יהוה צבאות. ב.ט.

“Great will be the glory of this Final Temple, more than the First, said the L-rd of Hosts; and in this place I will give peace, declares the L-rd of Hosts.” Haggai 2:9

From this verse, one learns that the Millennial Temple will be greater than the First Temple and when this Temple is functioning in the Millennial Kingdom, there will be שלום peace, i.e. **the fulfillment of the will of G-d**. What is the proper way to understand these things? John's Gospel offers much wisdom to the believer to assist him to comprehend what must take place. In John 10:22-24, Yeshua is in Solomon's Hall, the closest place to the Holy of Holies in which one can be who is not a Priest or a Levite. He is then surrounded by leaders who ask Him how long will He keep them in confusion. They want to know if He is the Messiah or not. They are not looking for a verbal answer; rather, for Him to enter the Holy of Holies. This Yeshua will do, but such an event is not for His First Coming, but when He returns at the end of Daniel's 70th week. It will be at this time that He will enter into the Holy of Holies and the

Millennial Kingdom will begin. This gives a future significance to Hanukkah for believers in Yeshua which teaches us the best is yet to come for us.

Shalom and Happy Hanukkah