

WEBVTT

1

00:00:03.300 --> 00:00:19.680

Carl Racine: It you know when I was looking at the calendar last week it struck me that today is the beginning of hanukkah and it's something that we don't probably know, a whole lot about, especially the historical background, and I think it's important stuff for us to have a basic.

2

00:00:21.450 --> 00:00:32.070

Carl Racine: knowledge and understanding of, and so I thought it was worth taking a little detour today to just explain some of the basics.

3

00:00:33.120 --> 00:00:35.340

Carl Racine: Of hanukkah and what hanukkah is.

4

00:00:38.910 --> 00:00:42.630

Carl Racine: So sister Kelly, if we could see the first hanukkah slide please.

5

00:00:42.690 --> 00:00:44.730

Carole Copeland Thomas: Sure, would you like to say prayer first.

6

00:00:45.060 --> 00:00:45.720

Carl Racine: Oh yeah sure.

7

00:00:48.390 --> 00:00:59.430

Carl Racine: God we bless you for the wonders of your creation, including the marvelous variety of foods that you have provided for us and given us a creativity to.

8

00:01:00.360 --> 00:01:14.370

Carl Racine: enjoy with one another and the opportunities for coming together and and fellowship together around meals as being one of the central things that you taught us in your word.

9

00:01:14.850 --> 00:01:25.800

Carl Racine: and whatever specific foods we have at those meals Lord the real value of them has to do with the Community that that those meals should engender and we.

10

00:01:26.550 --> 00:01:37.770

Carl Racine: We pray that as this coven thing lasts and doesn't seem to want to go away, that we will have opportunities to be together eating together in person.

11

00:01:38.820 --> 00:01:50.100

Carl Racine: with one another and enjoying one another's company, we thank you for this opportunity to be together virtually here through zoom and pray that you would bless our discussion in Jesus name amen.

12

00:01:50.460 --> 00:01:50.910

amen.

13

00:01:51.930 --> 00:01:54.450

Carole Copeland Thomas: All right, i'll pull them up now.

14

00:02:04.740 --> 00:02:21.000

Carl Racine: So we find this this verse here that you see in your screen in the gospel of john the festival of dedication, then took place in Jerusalem, it was winter and Jesus was walking in the temple in solomon's portico.

15

00:02:22.710 --> 00:02:25.890

Carl Racine: jesus's in Jerusalem for hanukkah.

16

00:02:27.150 --> 00:02:41.190

Carl Racine: For the feast that celebrates the rededication really of the temple in Jerusalem and that had occurred about 200 years earlier 200 years before the time of Jesus.

17

00:02:42.240 --> 00:02:59.550

Carl Racine: So why is Jesus there what is hanukkah all about I thought it was worth spending some time discussing this because we see Jesus having gone to Jerusalem for that festival and just an explanation I put this.

18

00:03:00.990 --> 00:03:19.770

Carl Racine: kind of artist reconstruction of what the temple look like in Jesus day on your screen the temple itself is rather small it's that little building in the middle, that has the see on it, and you can kind of see the smoke, rising from where the altar would have

been.

19

00:03:21.090 --> 00:03:27.930

Carl Racine: For the sacrifices and then the the sanctuary and the holy of holy Sir inside.

20

00:03:29.490 --> 00:03:43.500

Carl Racine: The outer court area was for the the Jewish people, but then you see around that smaller temple building is this large structure that was built by Herod the great.

21

00:03:44.100 --> 00:03:51.510

Carl Racine: And was still actually in under construction in Jesus day and wasn't finished till about 30 years after the time of Jesus but.

22

00:03:52.500 --> 00:04:07.740

Carl Racine: The large area there that large open area was open to anyone, and that the the area that has the letter E is called the court of the gentiles because you didn't have to be Jewish to come there and pray and just be involved in the life.

23

00:04:08.460 --> 00:04:19.110

Carl Racine: solomon's portico is, if you see around the edges, the colonnades all those columns was a covered area all around the edge.

24

00:04:20.250 --> 00:04:24.870

Carl Racine: And Jesus so Jesus is walking in that area.

25

00:04:27.270 --> 00:04:33.330

Carl Racine: and has a discussion with some of the people there who asked him to clarify.

26

00:04:35.310 --> 00:04:38.190

Carl Racine: The whole idea that he's the Messiah.

27

00:04:39.420 --> 00:04:49.680

Carl Racine: The other thing that's worth noting, if you so this is oriented it's as if we're standing in the south, looking towards the north.

28

00:04:50.040 --> 00:05:05.040

Carl Racine: So, to the left is the Western wall and, if you look below the portico area, the column area there's a stone foundation underneath that kind of in between the letters F and G.

29

00:05:06.000 --> 00:05:16.680

Carl Racine: that's the only part of this structure that remains visible to this day and that's the Western wall, the so called Wailing Wall and where the Jews go to pray.

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00:05:17.550 --> 00:05:36.840

Carl Racine: Now those arches underneath that walkway that has the letter F on it, you can still see the tops of those arches but eight or 10 feet of it is buried under the rubble that was created by the destruction of the older temple building.

31

00:05:37.290 --> 00:05:55.050

Carl Racine: So where you're standing today is most of the way up from where those arches begin, but that part of the temple structure the foundational structure is still visible in Jerusalem today the rest of it is gone.

32

00:05:57.270 --> 00:05:59.460

Carl Racine: Anyway, that's the the.

33

00:06:01.440 --> 00:06:22.290

Carl Racine: The geography of the temple in Jesus day and so hanukkah, as I said, was a festival surrounded about the about the temple and balance rededication a couple of hundred years earlier during the time of the maccabees now, even though Jews celebrate.

34

00:06:23.550 --> 00:06:41.250

Carl Racine: hanukkah the story of the maccabees is not part of their scriptures it's not part of to knock not part of the Old Testament first and second maccabees the two books that have the historical information about it are part of what we call the apocrypha.

35

00:06:42.780 --> 00:06:47.670

Carl Racine: And the apocrypha is a collection of Jewish writings that that largely comes from the.

36

00:06:49.680 --> 00:07:00.360

Carl Racine: 200 year period before the time of Jesus after what we call the Old Testament was finished and most of those writings were in Greek.

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00:07:01.380 --> 00:07:09.120

Carl Racine: They were not included in the Jewish Bible when that was finally decided upon probably after the time of Jesus.

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00:07:09.690 --> 00:07:19.830

Carl Racine: But those writings were used extensively by the early Christians and were included in the colgate in the Latin translation of the Bible.

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00:07:20.280 --> 00:07:36.780

Carl Racine: That is still the official Bible for the Roman Catholics, so the apocryphal books become part of the old the Christian Old Testament, but they are not part of the Jewish scriptures and they are also part of the Old Testament for the Eastern Orthodox churches.

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00:07:38.430 --> 00:07:45.330

Carl Racine: Now the Protestant reformers Luther and Calvin and the rest of them tended to reject the apocryphal books.

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00:07:46.290 --> 00:07:58.530

Carl Racine: As being authoritative they they sort of took them out of the Bible, even though they were part of the original King James version of the Bible, and the Anglican an episcopal Church is still use them.

42

00:07:59.430 --> 00:08:09.990

Carl Racine: But the AMA church does not so we may be less familiar with those particular books first and second maccabees.

43

00:08:11.010 --> 00:08:23.730

Carl Racine: And those two books are actually independent tellings of the same events it's not like first and second Samuel first and second kings that go in the kind of chronological order first and second maccabees are two separate.

44

00:08:24.120 --> 00:08:35.820

Carl Racine: Books written at two separate time periods first maccabees was written in Hebrew about the year 100 BC and second

maccabees is what is actually called an epitome.

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00:08:36.300 --> 00:08:51.600

Carl Racine: Which is an abridgment have a much longer five volume Greek history of these events and second maccabees is more pious more and more realistic and is particularly concerned with the establishment of the holiday that we call hanukkah.

46

00:08:54.570 --> 00:08:55.230

Carl Racine: So.

47

00:08:57.120 --> 00:09:08.010

Carl Racine: By the time of the maccabees, which is about is one 16th BC the Jewish people been living under a succession of pagan rulers for over 400 years.

48

00:09:09.090 --> 00:09:24.390

Carl Racine: and two of their holy books to the books in the Jewish scriptures Esther and Daniel depicted some of the struggles of Jews living in foreign lands under foreign occupation Esther takes place in Persia and Daniel and Babylon.

49

00:09:26.790 --> 00:09:34.320

Carl Racine: And they wrestle with the whole question of what it means to be a Jew, and how you survive as a Jew, and a foreign in a in a foreign land.

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00:09:35.070 --> 00:09:46.080

Carl Racine: The story of the maccabees provides a very different answer to the question of what it means to be a faithful Jew, in those circumstances, and I would argue that the story.

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00:09:46.470 --> 00:09:58.770

Carl Racine: Is is really part of the ongoing story of god's people that's a significant missing link between the old New Testament periods it's something we need to understand, to understand Jesus.

52

00:10:00.300 --> 00:10:11.760

Carl Racine: Like any nation stories the stories that Israel told about herself reflect her worldview her sense of purpose her hopes or dreams and even her frustrations.

53

00:10:12.300 --> 00:10:26.820

Carl Racine: And the first Christians, along with Jesus shared this story, the story of the maccabees this world view and they were wrestling with those same issues, as we see in the New Testament so it's important for us to know something about that story as well.

54

00:10:28.770 --> 00:10:32.820

Carl Racine: Are there any questions about that what i've said so far.

55

00:10:33.390 --> 00:10:49.560

Carole Copeland Thomas: Can you refresh our memories about that that maccabi event and number two this large complex that we see here that was all dedicated to worship for gentiles and Jews.

56

00:10:50.490 --> 00:10:59.160

Carl Racine: Yes, exactly it was this was the temple in when they talked about in the New Testament when you hear about the temple in Jerusalem.

57

00:11:00.090 --> 00:11:12.870

Carl Racine: that's what it looked like the older temple that's in the middle was rebuilt after the after the return from Babylon but Herod the great came along, and about 39 BC.

58

00:11:14.130 --> 00:11:30.570

Carl Racine: built this whole elaborate structure around it to make it really a fabulous place and and anyone could could go there, it was open to everybody, you just couldn't go if you weren't Jewish you couldn't go into that central area what.

59

00:11:30.870 --> 00:11:40.980

James Williams: Around the peripheral it has looks like all openings I feel a prayer closet So what are those things all around the periphery of the there with a wall is it looks like little.

60

00:11:41.610 --> 00:11:42.870

Carl Racine: Where the columns are.

61

00:11:42.930 --> 00:11:44.190

James Williams: The columns I right.

62

00:11:45.690 --> 00:11:46.650

Carl Racine: yeah I mean, I think.

63

00:11:47.940 --> 00:11:51.330

Carl Racine: So if you brought a sacrifice to the temple.

64

00:11:55.980 --> 00:12:05.220

Carl Racine: We talked about this, we talked about sacrifice if you had a sacrifice there a lamb or a goat or or or an ox or something larger.

65

00:12:08.190 --> 00:12:22.920

Carl Racine: Most of the sacrifices that the sort of standard sacrifice that you would bring part of the animal would be eaten by the priests, but most of it, you had to eat yourself.

66

00:12:23.610 --> 00:12:39.870

Carl Racine: And so you couldn't leave the temple with that meat, because it was now holy meat, so you brought along family and friends and anyone that wanted to partake and you had a festive meal within those temple bounds so.

67

00:12:41.340 --> 00:12:48.000

Carl Racine: If it was a hot day you might want to go for cover you know, under those.

68

00:12:49.920 --> 00:12:55.140

Carl Racine: Under that colonnade there to have your meal, rather than eating out in the hot sun.

69

00:12:56.430 --> 00:13:02.220

Carl Racine: So people who brought sacrifices would be having essentially a Barbecue.

70

00:13:02.280 --> 00:13:03.240

James Williams: inside.

71

00:13:03.420 --> 00:13:04.890

Carl Racine: A temple property.



72

00:13:05.160 --> 00:13:06.420

James Williams: sounds like a wonderful.

73

00:13:06.720 --> 00:13:12.810

Carl Racine: Just my I just want to say, Turkey was not a native animal there and.

74

00:13:16.110 --> 00:13:22.590

Carl Racine: They were having lamb and they were having, goat and they were having beef and and pigeons and doves and all the rest.

75

00:13:25.740 --> 00:13:28.320

Carl Racine: Up we'll talk about the story of the maccabees in a minute.

76

00:13:30.060 --> 00:13:33.360

Susan Racine: Where would Jesus have thrown over the tables and the money changers.

77

00:13:34.710 --> 00:13:38.640

Carl Racine: Somewhere in that courtyard area.

78

00:13:39.240 --> 00:13:41.040

James Williams: Okay, oh.

79

00:13:43.380 --> 00:13:51.930

Carl Racine: I mean there would have been a lot of of of activity there this drawing makes it look like it's kind of empty, but it would have.

80

00:13:51.930 --> 00:13:59.100

Carl Racine: been busy, and this was this was not just something that happened one day a week worship was going on, seven days a week.

81

00:14:00.600 --> 00:14:04.290

Carl Racine: So there was all sorts of activity, there was a real beehive.

82

00:14:07.320 --> 00:14:08.190

Carole Copeland Thomas: How would.

83

00:14:09.390 --> 00:14:12.990

Carole Copeland Thomas: A ruler like Herod and other rulers.

84

00:14:14.550 --> 00:14:35.880

Carole Copeland Thomas: justify this kind of space dedicated to a higher power was there any was there ever any jealousy or animosity from these human rulers with their subjects that were worshipping higher powers.

85

00:14:39.600 --> 00:14:47.370

Carl Racine: There there there's We certainly see in the New Testament there was there was conflict between the early Christians.

86

00:14:48.450 --> 00:15:04.740

Carl Racine: And, and the the forces of Caesar because Caesar was thought of as divine or semi divine Herod was appointed by the Romans as king of the Jews, but Herod wasn't a Jew technically.

87

00:15:06.210 --> 00:15:20.910

Carl Racine: And he Herod did as much as he could to ingratiate himself with I mean he was a tyrant, and he was a brutal ruler, but he also did as much as he could to ingratiate himself with the Jews.

88

00:15:21.360 --> 00:15:41.910

Carl Racine: So they would be loyal subjects to him, and this project was the biggest way in which Herod was really trying to ingratiate himself with the Jews who were he was he was ruling over because he was still a Roman ruler.

89

00:15:43.980 --> 00:15:45.540

Carl Racine: But but.

90

00:15:48.150 --> 00:15:52.380

Carl Racine: He wanted he wanted a better working relationship with the people than that.

91

00:15:52.590 --> 00:15:58.020

Carole Copeland Thomas: So it was more politically driven then spiritually driven because he was not Jewish.

92

00:15:58.710 --> 00:15:59.460

Absolutely.

93

00:16:01.380 --> 00:16:01.860

Carole Copeland Thomas: Thank you.

94

00:16:09.120 --> 00:16:16.080

Carl Racine: Alright, so let's let's go to slide number two and give a little bit of historical background for the maccabees.

95

00:16:19.590 --> 00:16:24.390

Carl Racine: Alexander the Great died in the year three BC.

96

00:16:25.950 --> 00:16:45.810

Carl Racine: And by that time he had conquered what had been the Persian empire and this area in green that you see on the map was the extent of his Empire was just massive and notice that he loved to found cities and he named them all Alexandria, for some reason.

97

00:16:46.980 --> 00:16:55.710

Carl Racine: we're we're most what we're most familiar with the one in Egypt, but there were dozens of Alexandria is all over the Alexandria and empire.

98

00:16:57.420 --> 00:17:04.650

Carl Racine: And with the the Greek conquest of this area of the world which you see includes includes Israel.

99

00:17:06.330 --> 00:17:18.720

Carl Racine: came Greek culture and Greek language and that, on the one hand, provided a tremendous amount of unity to the empire unity that had never existed in other empires before.

100

00:17:19.590 --> 00:17:34.650

Carl Racine: It brought with it the philosophy of Aristotle and Plato and the stokes and the cynics it brought the drama and literature of Homer and your buddies and aesculus it brought all that in Greek art and architecture that people want to go see.

101

00:17:35.190 --> 00:17:43.080

Carl Racine: And of course it brought the Greek religion Zeus and that whole Pantheon of gods Apollo and.

102

00:17:45.030 --> 00:17:50.760

Carl Racine: I can't remember all the names, but you know the Greek gods that we some of us at least had to study in school.

103

00:17:51.720 --> 00:17:55.830

Carl Racine: Nike Nike yeah exactly Nike and.

104

00:17:57.390 --> 00:17:59.400

Carl Racine: Diana and and.

105

00:18:00.600 --> 00:18:09.000

Carl Racine: arrows and whatever but but that religion, we sort of think of a religion is something separate from the rest of our lives.

106

00:18:09.360 --> 00:18:17.370

Carl Racine: But religion and in the ancient world and in the Greek world was not a separate sphere that you can just participate in or not, as you chose.

107

00:18:17.730 --> 00:18:30.660

Carl Racine: religious practices are woven into the very fabric of everyday life people made no clear distinction between religion, politics and other aspects of society, including business dealings.

108

00:18:31.080 --> 00:18:38.340

Carl Racine: So there are temples and altars to the gods everywhere and sacrificial meals in those temples.

109

00:18:39.240 --> 00:18:55.410

Carl Racine: Those were essentially restaurants, there were no other restaurants in this world, but the temple would have a restaurant associated with it, and if you wanted to have a function if you want to have a social function if you wanted to have a Union meeting or some other business.

110

00:18:57.300 --> 00:19:06.510

Carl Racine: Meeting if you wanted to meet somebody for a commercial

deal, you would tend to go to the temple and eat sacrificial meat.

111

00:19:07.230 --> 00:19:30.900

Carl Racine: That was also in sale in every market, and this was a problem for the Jews, and it was also a problem, as we see in the New Testament for the early Christian gentiles who who were really leery of associating with the idolatry of the Greek and then by the New Testament the Roman gods.

112

00:19:32.250 --> 00:19:46.770

Carl Racine: So the Greek culture what became widespread, it was popular and you know everything from, as I said, the philosophy and literature and the religion of the Greek culture.

113

00:19:47.250 --> 00:20:00.570

Carl Racine: to other cultural aspects such as dress and hairstyle became the norm for most people and pressure to conform to those prevailing norms was very strong.

114

00:20:01.620 --> 00:20:11.040

Carl Racine: And one of their biggest obsessions perhaps even as big as it is in our world was athletics, and if we could go to the next slide please number three.

115

00:20:14.730 --> 00:20:23.790

Carl Racine: athletics was a huge Greek obsession they originated the Olympic Games right and.

116

00:20:25.530 --> 00:20:31.020

Carl Racine: They held regular outdoor competitions, these are outdoor arenas.

117

00:20:32.040 --> 00:20:50.190

Carl Racine: At places that they call gymnasiums they weren't indoors we think of as a gym or the word gymnasium comes from the Greek word given us, which means naked, because the athletic Games were conducted in the nude as you see in this Greek.

118

00:20:52.860 --> 00:20:57.870

Carl Racine: I guess it's a vase I don't know this Greek work of art here.

119

00:20:58.290 --> 00:20:59.130

Susan Racine: They can earn.

120

00:21:00.690 --> 00:21:01.980

Carl Racine: A Greek earned whatever.

121

00:21:04.050 --> 00:21:11.880

Carl Racine: And it was men only I don't need to add but, but that was greatly offensive to Jews who had who had a very.

122

00:21:12.930 --> 00:21:16.230

Carl Racine: Strict sense of modesty about the human body.

123

00:21:18.150 --> 00:21:36.540

Carl Racine: So it was a problem, and it was a problem because the gymnasiums served as cultural indoctrination centers for the youth, as they continue to do in our day and many young Jewish men were attracted to these activities and then first maccabees in the first chapter.

124

00:21:39.030 --> 00:21:54.390

Carl Racine: seems to suggest that some Jewish young men went so far as to try to reverse their physical circumcision, so they could participate in these sporting events, without embarrassment.

125

00:21:55.620 --> 00:21:57.270

Carl Racine: How that was done.

126

00:21:59.160 --> 00:22:00.960

Carl Racine: is not clear to me.

127

00:22:00.990 --> 00:22:02.280

Carl Racine: yeah I don't know.

128

00:22:03.420 --> 00:22:04.110

Carl Racine: About.

129

00:22:04.200 --> 00:22:08.310

Carl Racine: What they do, but just imagine.

130

00:22:10.080 --> 00:22:12.900

Carl Racine: Imagine the level of.

131

00:22:14.040 --> 00:22:16.860

Carl Racine: Commitment to you know.

132

00:22:18.240 --> 00:22:24.270

Carl Racine: assimilation, is the word here that you see on the screen to to adopting Greek culture.

133

00:22:27.690 --> 00:22:44.760

Carl Racine: To to try to reverse your circumcision, I actually want to linger on this topic, but but that's the extent of the power of the the the surrounding culture that was a threat to the Jews.

134

00:22:46.770 --> 00:22:53.700

Carl Racine: But the problem of cultural conformity became more than just an area of hit an issue of hairstyle.

135

00:22:55.110 --> 00:23:00.960

Carl Racine: In the year 175 BC and if we could go to slide number four, please.

136

00:23:02.940 --> 00:23:10.500

Carole Copeland Thomas: Before we go on me, I dare ask why were the men naked, what was the the importance of.

137

00:23:12.300 --> 00:23:14.880

Carole Copeland Thomas: Having athletic activities, while you were naked.

138

00:23:17.070 --> 00:23:17.490

Carl Racine: um.

139

00:23:19.050 --> 00:23:41.700

Carl Racine: I mean I don't know a complete answer to that, but my sense of ancient Greek culture, and we certainly know this from their sculpture, is that they were really taken with the beauty of the human body and with the human physique, and so the the sporting events.

140

00:23:43.230 --> 00:23:54.450

Carl Racine: we're a way of showing off your body and evidently that you know as the Greek statues are usually naked people.

141

00:23:54.930 --> 00:24:04.740

James Williams: I would think I would think that would be quite restrictive to the clothing that they work you can't run it that stuff I mean they didn't have spandex and the kind of things that have now.

142

00:24:05.010 --> 00:24:17.220

James Williams: I mean when we watch sporting goods now then just about naked some of the girls when they run into office they got on the miles well they're not naked, but you know the clothing was too confining to really do what you gotta do.

143

00:24:18.810 --> 00:24:27.510

Carl Racine: yeah and that that sound that also sounds very plausible that that it was running in a toga will just wasn't gonna work.

144

00:24:28.320 --> 00:24:35.280

Carole Copeland Thomas: You should share it, I want to be in the way of spirit throwing and somebody who his way off target that would be.

145

00:24:35.550 --> 00:24:36.780

Carole Copeland Thomas: Pretty gruesome.

146

00:24:38.220 --> 00:24:41.400

Carl Racine: yeah I mean i'm i'm happy to answer.

147

00:24:41.400 --> 00:24:44.190

Carl Racine: Questions but i'm also happy to move on from the.

148

00:24:49.350 --> 00:24:49.980

Carole Copeland Thomas: Next.

149

00:24:55.740 --> 00:25:01.530

Carl Racine: Anything anyway anti kiss epiphanies comes along this ruler ruler.



150

00:25:03.300 --> 00:25:07.260

Carl Racine: Attack is the fourth who nicknamed himself at tiffany's.

151

00:25:08.520 --> 00:25:29.970

Carl Racine: Who ruled from 175 to 164 BC he ruled the area, the the sort of area of Syria and Palestine didn't rule, the whole empire, the empire after alexander's death it got broken up into a number of of of different parts with different rulers but Antichrist takes over.

152

00:25:32.130 --> 00:25:42.660

Carl Racine: Israel and he had he adopted the divine nickname epiphanies which means something like a God being made manifest.

153

00:25:44.340 --> 00:25:55.260

Carl Racine: And that had never been done before the idea of a ruler as being divine which we sort of know about from Roman culture, but in Greek culture that was not was not a thing.

154

00:25:56.670 --> 00:26:06.210

Carl Racine: But his enemies, made a pun on that name and call them epiphanies which means utterly mad and, indeed, he was probably close to insane his actions were certainly.

155

00:26:07.110 --> 00:26:17.820

Carl Racine: insane he was a tyrant like like none other up to that point and up until that point the Greeks it allowed the Jews and other groups, a certain amount of religious freedom.

156

00:26:18.840 --> 00:26:38.700

Carl Racine: But Antichrist decided to end all this multiculturalism, the Greek culture was the best in the world, everyone else was barbarians, and so they needed to learn how to be human beings and that mean meant being Greek human beings, so he decided to Helen eyes his part of the empire.

157

00:26:40.530 --> 00:26:53.790

Carl Racine: by force, and so, in the year 169 he sent 22,000 troops into Jerusalem on a Sabbath day and killed a whole lot of people despoil the temple.

158

00:26:54.900 --> 00:27:18.840

Carl Racine: And then, two years later, issued a decree banning all Jewish religious practices banning circumcision banning their sacrifices banning reading the Torah and the temple was rededicated to the god Zeus and on December 7 167 BC know that's on here.

159

00:27:21.630 --> 00:27:40.050

Carl Racine: But on December seven, the first pagan sacrifice and it was most likely a pig was performed in the temple and first maccabees 154 calls this the abomination of desolation that's a phrase, we know from the Book of Daniel.

160

00:27:41.100 --> 00:27:44.550

Carl Racine: But this was applied to this.

161

00:27:45.930 --> 00:27:50.430

Carl Racine: pagan sacrifice on the altar in the temple in Jerusalem.

162

00:27:51.720 --> 00:28:02.490

Carl Racine: And those who continue to be faithful to tour or tried to be faithful to Torah were tortured and killed so this created a crisis for the Jewish people.

163

00:28:06.120 --> 00:28:07.470

Carl Racine: Sign number five, please.

164

00:28:12.690 --> 00:28:36.600

Carl Racine: During this time period under anti orcas there was a priest named matt otitis living in Jerusalem and he had five sons and probably to avoid persecution, they moved out into the country about 20 miles northwest of Jerusalem to a village called modine.

165

00:28:37.650 --> 00:28:41.160

Carl Racine: And you can see here on the map and I was.

166

00:28:43.830 --> 00:28:55.110

Carl Racine: I don't know what the word is shocked isn't too, but, but I was surprised when I was in Israel, the last time on the road from Tel Aviv from the airport that you fly into to Jerusalem.

167

00:28:55.800 --> 00:29:02.100

Carl Racine: You can see the street signs there on the on the highway

and there's the turnoff for modine it's still there.

168

00:29:03.420 --> 00:29:08.520

Carl Racine: And there's graves of the maccabees and everything so they moved out to this.

169

00:29:09.390 --> 00:29:20.610

Carl Racine: town where I think they thought they would be safe, but they weren't and, one day, an official from Antichrist comes in orders met attire says a local leader.

170

00:29:20.940 --> 00:29:32.250

Carl Racine: To offer a sacrifice on a pagan altar to a pagan God, and I think the official thought when you know if matt is did this, then the rest of the village would follow suit.

171

00:29:33.990 --> 00:29:36.360

Carl Racine: And matt is refuses.

172

00:29:38.190 --> 00:29:44.460

Carl Racine: Even though he's been promised a lot of honor and wealth and all of this by this local official if he would do so.

173

00:29:44.820 --> 00:29:56.190

Carl Racine: And so, when he refuses another two steps forward to offer the sacrifice and monetize is enraged with as you seal see in this quote here.

174

00:29:56.760 --> 00:30:08.640

Carl Racine: A holy zeal monetize side, he burned with zeal and his heart was stirred and he gave vent to his righteous anger ran and killed him killed the Jew upon the altar.

175

00:30:09.180 --> 00:30:25.560

Carl Racine: At the same time he killed the kings officer who was forcing them to sacrifice and tore down the altar thus he burned with zeal for the law as phineas did against the memory, the son of Sally that's a story from the Book of numbers.

176

00:30:26.880 --> 00:30:31.590

Carl Racine: So this holy zeal this righteous zeal for the law of God.

177

00:30:32.850 --> 00:30:35.250

Carl Racine: leads now, that is to.

178

00:30:36.450 --> 00:30:47.340

Carl Racine: kill two people and that incident develops eventually into a widespread Jewish revolt against anti cousin his rule.

179

00:30:48.990 --> 00:31:05.190

Carl Racine: Now, as I said, matt otitis had five sons and you can see the family tree here, he dies, the next year and his son Judas takes over and Judas was nicknamed maccabaeus, which means the hammer.

180

00:31:07.020 --> 00:31:17.340

Carl Racine: Because I guess, he was a powerful man and that's where we get the name mccabe from people didn't have last names in those in those days, but Judas was judah.

181

00:31:18.720 --> 00:31:30.330

Carl Racine: Was nicknamed MAC the maccabee and he succeeds his father and essentially leads a kind of guerrilla warfare against the anti kisses forces.

182

00:31:31.170 --> 00:31:48.540

Carl Racine: And miraculously in less than three years time they this small ragtag group of Jews that it grew as time went on, but this small ragtag thing that started out with this one incident, they were able to achieve a military victory over anti cuss.

183

00:31:48.930 --> 00:31:56.580

Carl Racine: And reclaim Jerusalem destroy the pagan worship sites and purify the sanctuary of the temple.

184

00:31:57.690 --> 00:32:03.060

Carl Racine: It was really a remarkable achievement, and you can see, on this family tree.

185

00:32:03.690 --> 00:32:17.250

Carl Racine: If you go down that Herod the great down there near the bottom mary's the daughter of one of the maccabee and descendants, and that was another way that he tried to.

186

00:32:17.640 --> 00:32:30.930

Carl Racine: kind of legitimize his rule in the eyes of the of the Jewish people bye bye it was one of 10 wives, but, but he he married into the maccabee in line.

187

00:32:32.490 --> 00:32:35.250

Carl Racine: So they reclaim.

188

00:32:36.360 --> 00:32:42.300

Carl Racine: Jerusalem and purify the sanctuary of the temple we could move to the next slide.

189

00:32:45.870 --> 00:32:46.500

Carl Racine: and

190

00:32:48.600 --> 00:32:56.550

Carl Racine: So on December 14 in our reckoning of time 164 BC.

191

00:32:58.470 --> 00:33:16.590

Carl Racine: They have the first sacrifice in the cleanse temple early in the morning on the 25th day of the ninth month, which is the month of kiss live in the 148th year again we've translated that into our terms, but the 25th day of kiss live in the Jewish calendar.

192

00:33:17.760 --> 00:33:26.460

Carl Racine: can fall anytime between the end of November, which happens to be today until the end of December so so hanukkah.

193

00:33:27.360 --> 00:33:34.980

Carl Racine: moves around in time but anyway, they rose up and offered sacrifices, the law directs on the new altar of burnt offering they had built.

194

00:33:35.520 --> 00:33:43.860

Carl Racine: At the very season, on the very day that the gentiles had profaned it profaned it, it was dedicated with songs and harps and loots and symbols.

195

00:33:44.220 --> 00:33:48.780

Carl Racine: All the people fell on their faces and worshiped and blessed heaven, who had prospered them.

196

00:33:49.140 --> 00:33:56.610

Carl Racine: So they celebrated the dedication of the altar for eight days and joyfully offered burnt offerings.

197

00:33:56.940 --> 00:34:08.850

Carl Racine: They offered a sacrifice of well being and a thanksgiving offering they decorated the front of the temple with golden crowns and small shields they restored the gates and the Chambers for the priests and fitted them with doors.

198

00:34:09.240 --> 00:34:15.180

Carl Racine: There was a very great joy among the people and the disgrace brought by the gentiles was removed.

199

00:34:15.900 --> 00:34:30.690

Carl Racine: Then Judas and his brothers and all the assembly of Israel determine that every year at that season, the days of dedication of the altar should be observed with joy and gladness for eight days, beginning with the 25th day of the month of kislov.

200

00:34:31.770 --> 00:34:36.720

Carl Racine: So this becomes known as Chanukah as dedication.

201

00:34:38.610 --> 00:34:41.370

Carl Racine: Other questions about that or comments.

202

00:34:42.180 --> 00:34:46.320

James Williams: Yes, I have a comment you know it's interesting that um.

203

00:34:48.210 --> 00:34:48.630

James Williams: That.

204

00:34:50.190 --> 00:35:06.780

James Williams: You know, you talked about religion being woven into the fabric of life and it's kind of like an Anti thesis here in America, where they had you know the founding fathers had decided that they were going to have a separation of church and state.

205

00:35:08.070 --> 00:35:09.840

James Williams: And you know in reading your.

206

00:35:11.250 --> 00:35:23.820

James Williams: Your through your notes and we're talking about leviticus 19 and how they were just mapping out point by point about how we're supposed to be interacting with our.

207

00:35:24.990 --> 00:35:28.410

James Williams: The people around us in our communities and.

208

00:35:29.580 --> 00:35:41.520

James Williams: If some of the melodies that we have could certainly be circumvented if we were more adamant about following those rules, you know capitalism is one thing, but.

209

00:35:42.090 --> 00:35:52.260

James Williams: You know there's you know there's always this conflict in capitalism and communism in and either one of them by themselves or any data or good it's just really interesting about.

210

00:35:54.210 --> 00:36:02.010

James Williams: This disconnect you know, like you know, as a Christian they tell us um be in the world, but not of the world.

211

00:36:03.270 --> 00:36:04.110

James Williams: And so.

212

00:36:05.280 --> 00:36:21.480

James Williams: If you look at that in appropriately it's like the separation of church and state, and you know if we had this kind of information that you're teaching us now, and it was kind of a better than us, maybe we will be more tapped to do the right thing.

213

00:36:23.070 --> 00:36:31.440

James Williams: And just find it very interesting and it's in it certainly answers a lot of questions or a lot of issues that I kind of wrestle with.

214

00:36:33.300 --> 00:36:33.960

James Williams: In my life.

215

00:36:36.900 --> 00:36:47.310

Carl Racine: yeah I mean the The difference is, though, and and the leviticus 19 chapter is a very good example of that.

216

00:36:47.910 --> 00:37:02.100

Carl Racine: Because leviticus 19 is about Holiness, but as by the point I was making courses that Holiness, then, is is something that is reflected in how you live, your everyday life, and that it speaks to all those different aspects of life.

217

00:37:03.120 --> 00:37:17.610

Carl Racine: In ancient religion in Greek, religion and Roman religion, the religion, the worship of the gods and all of that had very little to do with morality.

218

00:37:18.750 --> 00:37:30.210

Carl Racine: The gods weren't particularly moral they didn't behave morally all those stories about the Greek and Roman gods they're all doing all sorts of awful stuff veining they're bad examples, rather than good example.

219

00:37:31.530 --> 00:37:32.250

Carl Racine: So.

220

00:37:33.480 --> 00:37:42.540

Carl Racine: The idea of ethics of morality was really was was separate from religion in ancient times.

221

00:37:44.130 --> 00:37:54.030

Carl Racine: It it was the arena of the philosophers of Aristotle and Plato and, interestingly, Alexander the Great was a student of aristotle's.

222

00:37:55.080 --> 00:38:14.850

Carl Racine: He actually studied under him but philosophy and religion were two separate areas and philosophy talked about how you should live your life but religion simply had to do with loyalty to the gods which was very much connected with loyalty to the state to the government.



223

00:38:18.630 --> 00:38:19.500

Susan Racine: Product girl.

224

00:38:19.890 --> 00:38:20.580

Carole Copeland Thomas: I am.

225

00:38:21.720 --> 00:38:24.510

Carole Copeland Thomas: Thank you for sharing this with me, because all of us.

226

00:38:26.400 --> 00:38:26.970

Carole Copeland Thomas: I.

227

00:38:27.990 --> 00:38:43.560

Carole Copeland Thomas: connection with the backstory and the maccabee story with hanukkah because my focus on hanukkah with my limited viewpoint always dealt with the lamps the oil lasting eight days, and can you talk to us more about that.

228

00:38:43.920 --> 00:38:45.690

Carl Racine: yeah we're coming to that I just.

229

00:38:45.750 --> 00:38:52.110

Carl Racine: I just want to make you this, this is the historical background we'll get to the oil lamps in a minute.

230

00:38:54.690 --> 00:39:01.530

Marie Doubleday: Sure okay um as many folks know I grew up in malden and malden has.

231

00:39:03.120 --> 00:39:04.890

Marie Doubleday: or had a.

232

00:39:06.600 --> 00:39:17.820

Marie Doubleday: Significant Jewish American population so growing up, you know, we would like hanukkah candles and the Jewish kids would come over and help set up the Christmas tree.

233

00:39:18.570 --> 00:39:35.100

Marie Doubleday: You know, we ran from church at temple and all that stuff but what growing up, you know what I was told by our Jewish friends was that, although Jew hanukkah was a.

234

00:39:36.480 --> 00:39:47.760

Marie Doubleday: You know, culturally, at that point in time, it was an important holiday, you know, because you know you have I don't have the state that but historically.

235

00:39:49.470 --> 00:40:01.140

Marie Doubleday: um it's not a major i'm trying to find the right words at a major event in Jewish history of you.

236

00:40:07.260 --> 00:40:14.490

Carl Racine: Yes, that's that's also true and hanukkah was not a major holiday, it was one of the minor holidays.

237

00:40:15.570 --> 00:40:18.090

Carl Racine: And we'll talk about that more in a minute, but.

238

00:40:18.180 --> 00:40:19.560

Carl Racine: yeah hey write.

239

00:40:19.590 --> 00:40:21.750

Carl Racine: It it was a well.

240

00:40:23.340 --> 00:40:29.190

Carl Racine: Well, let me go on and talk a little bit more about the aftermath of the situation.

241

00:40:29.550 --> 00:40:32.520

Susan Racine: And I say one point, can I make one point yeah this is.

242

00:40:33.660 --> 00:40:35.100

Susan Racine: I thought it was interesting that.

243

00:40:37.950 --> 00:40:40.950

Susan Racine: Judas I don't know if it's Judas or for his dad.

244

00:40:42.630 --> 00:40:52.680

Susan Racine: noted that the earlier settlers and moved out of the cities and we're trying to escape the influence of the Greeks would not fight on.

245

00:40:53.340 --> 00:41:07.560

Susan Racine: The Sabbath, and so the Greeks would just attack them on the Sabbath and slaughter them all and they vowed that they would not observe the Sabbath and they were going to fight for their lives, which is must have been a difficult decision to make sense that's one of the 10 commandments.

246

00:41:09.810 --> 00:41:11.640

Carl Racine: yeah I mean that was that was a.

247

00:41:13.320 --> 00:41:21.420

Carl Racine: that's something that still gets argued about a little bit, but the you remember, we talked about the Sabbath and about the laws in general.

248

00:41:22.080 --> 00:41:35.880

Carl Racine: That the the the principal develop that saving a life took precedence over you could break almost any law, including the Sabbath to save a life so.

249

00:41:37.800 --> 00:41:51.990

Carl Racine: The idea that that you couldn't defend yourself and your in your fellow soldiers on the Sabbath that was originally I think the the way they understood the Sabbath but that developed in the maccabee in period.

250

00:41:53.040 --> 00:41:53.760

Carl Racine: As.

251

00:41:55.860 --> 00:42:01.800

Carl Racine: The importance of saving a life over observing a strict observance of the law.

252

00:42:10.830 --> 00:42:22.500

Carl Racine: Alright, so the maccabees did manage to achieve a kind of political independence, not a complete political enemies, but it kind

of political independence for the DNS for about 100 year time.

253

00:42:23.580 --> 00:42:25.260

Carl Racine: But that revolt.

254

00:42:26.460 --> 00:42:41.490

Carl Racine: set the tone for this whole period for this hundred year period, which was never free from power struggles and violence a cubby when when Judas I think is killed in battle and then wanted to have the other brothers end up taking over they're both murdered.

255

00:42:42.720 --> 00:42:58.770

Carl Racine: And many Jews go disaffected with the leadership of the of the maccabees because they became more and more like the pagan rulers that they had originally imposed and they made treaties with other with other Greek rulers and.

256

00:43:00.090 --> 00:43:09.270

Carl Racine: So it really divided the nation, the people that moved out to the to the Dead Sea community that that produce the Dead Sea scrolls.

257

00:43:09.570 --> 00:43:24.720

Carl Racine: They left because they thought that, under the maccabee and rule of the temple just become utterly corrupt, so it started out as a purification rededication of the temple in the eyes of some Jews, it just had the opposite effect and what started out as a Jewish.

258

00:43:26.310 --> 00:43:31.260

Carl Racine: affirmation of their own beliefs and culture.

259

00:43:32.640 --> 00:43:51.120

Carl Racine: became assimilated to the pagan culture, more and more and and in 63 BC the Romans conquered Judy and put an end to this independent Jewish rule, but the point about the mccabe and story that I think is important for the New Testament.

260

00:43:52.260 --> 00:44:05.280

Carl Racine: Is that in Jesus day this eight day festival continued to be celebrated and it kept that mccabe and victory fresh in the public minds, because once again they're living under foreign rule.

261

00:44:06.120 --> 00:44:22.590

Carl Racine: and historically we usually think about this from a historical perspective, historically, the maccabee and revolt was closer in time to Jesus and his disciples and everybody else than the American revolution is to us in our day.

262

00:44:24.360 --> 00:44:35.820

Carl Racine: But we keep those values, or at least we keep the memory of that revolution alive by celebrating the holiday every year, so it's not surprising that people.

263

00:44:36.120 --> 00:44:46.920

Carl Racine: In john 10 people come to Jesus during this feast to try to get a clear understanding of whether Jesus is the Messiah or not, or what it means to be the Messiah.

264

00:44:47.700 --> 00:44:59.940

Carl Racine: Because there was a nascent movement, a small movement in Jesus day that looked to the zeal for the law that matter is and his sons had had had had.

265

00:45:01.410 --> 00:45:06.240

Carl Racine: held on to they looked at that, as a model of revolutionary action.

266

00:45:06.750 --> 00:45:26.400

Carl Racine: Much as we have modern day armed patriots people call themselves patriots who claim to be the inheritor of the revolutionary values of the American colonists and who consider the government in in Washington to be corrupt, there were people like that in Jesus day but not very many.

267

00:45:28.620 --> 00:45:35.640

Carl Racine: And that's the point that's important those ideals were there and they were kept alive by this holiday.

268

00:45:35.970 --> 00:45:45.900

Carl Racine: But the people who would later be called the zealots from that zeal for the law that we hear that word in the New Testament they weren't an organized group as such.

269

00:45:46.350 --> 00:45:56.550

Carl Racine: There were just like minded people that had those kinds of ideals and looked to the maccabees among others as a model for revolutionary activity.

270

00:45:56.880 --> 00:46:13.860

Carl Racine: And it wasn't until about 30 years after the time of Jesus that a group actually officially adopted that name of zealots and were finally able to revolt have an arm lead an armed revolt against the Roman government, which was crushed brutally by the Romans.

271

00:46:16.050 --> 00:46:25.890

Carl Racine: So the direct inheritors of the maccabee and ideals were still alive in Jesus day at least some of them.

272

00:46:26.370 --> 00:46:40.260

Carl Racine: And Paul himself claims that such zeal led to his persecution of the early Christians, he says that installations 113 and 14 and for Libyans three six that his zeal for the law led him to.

273

00:46:40.920 --> 00:47:02.430

Carl Racine: Go after Christians, so those ideals were there, the holiday kept it alive, but it is really, really, really important if you get nothing else out of this today to emphasize that the vast majority of Jews at the time of Jesus were not interested in violent revolution.

274

00:47:03.600 --> 00:47:09.690

Carl Racine: And traditionally Christians have made this sort of black blanket generalization about the Jews.

275

00:47:10.440 --> 00:47:22.140

Carl Racine: Who in Jesus day they thought were all looking for some sort of military Messiah to arise and overthrow the the Romans, and so they understand a passage like john 1024 and that light.

276

00:47:22.590 --> 00:47:35.160

Carl Racine: Are you the Messiah we want someone to come, like Judas maccabaeus like mad at is and lead us and fighting the Romans the pagan oppressors that's simply not true.

277

00:47:36.510 --> 00:47:49.260

Carl Racine: Many Jews, probably most Jews were wary of the whole idea or downright opposed to it, and so a question to Jesus about being the Messiah should not be presumed.

278

00:47:49.890 --> 00:47:56.910

Carl Racine: To come from a desire for him to be the next Judas maccabaeus if the question in john 10.

279

00:47:57.690 --> 00:48:05.220

Carl Racine: came from the Jewish leadership in Jerusalem and john doesn't say he just says the Jews, but if it came from the Jewish leadership in Jerusalem, which is likely.

280

00:48:05.700 --> 00:48:09.720

Carl Racine: it's much more probably they were worried, this might be what Jesus had in mind.

281

00:48:10.170 --> 00:48:20.280

Carl Racine: And they were looking to keep him from starting a revolt rather than that they were hoping that Jesus would rise up with his disciples and lead a revolt against the Romans.

282

00:48:20.880 --> 00:48:31.170

Carl Racine: So among the Jews and Jesus day there was no sort of universal belief or hope for Messiah at all, and for those who did look for some sort of a messianic figure.

283

00:48:31.380 --> 00:48:38.040

Carl Racine: There was no clear idea of what that Messiah might look like, which is why the question that arises in john tend to begin.

284

00:48:38.610 --> 00:48:47.220

Carl Racine: With and so we've really been handed down too many false Jewish stereotypes that continue to affect how we read the scriptures.

285

00:48:48.150 --> 00:48:57.090

Carl Racine: At the same time Jesus was in Jerusalem for the feast and we don't really know what it meant to him exactly other than it, it was part of his people's history.

286

00:48:57.480 --> 00:49:09.990

Carl Racine: and religious observance, it was a time of offering up praises to God for what God had done for Israel, in the past, whatever it might have looked like in the first century Jesus did celebrate hanukkah.

287

00:49:12.720 --> 00:49:15.270

Carl Racine: boy I don't know if i'm gonna finish all of this today.

288

00:49:16.350 --> 00:49:18.540

Carole Copeland Thomas: sister Marie has her hand up okay.

289

00:49:18.570 --> 00:49:21.210

Marie Doubleday: No, sorry I forgot to put it down.

290

00:49:21.540 --> 00:49:22.230

Carl Racine: Now that's fine.

291

00:49:25.620 --> 00:49:41.010

Carl Racine: um but as sister Marie said that historically hanukkah has been a relatively minor festival in the Jewish calendar, partly because there was arguments about whether to continue celebrating it because it ultimately kind of fizzled out.

292

00:49:43.140 --> 00:49:54.180

Carl Racine: And we don't have a lot of information about how it was observed in Jesus day but josephus the first century Jewish historian speaks of it as a festival called lights.

293

00:49:55.500 --> 00:50:03.450

Carl Racine: And the mission, which is the first collection of rabbinic writings that comes from about the end of the Second century after after Christ.

294

00:50:03.960 --> 00:50:09.150

Carl Racine: has no detailed discussion of any kind of laws or practices associated with hanukkah.

295

00:50:09.810 --> 00:50:27.540

Carl Racine: Unlike other more important holidays, so it was it was it



was still not a big deal, but it did exist, and then in the Talmud is where, for the first time we get a discussion of how to light candles during the eight days if we could go to slide number seven.

296

00:50:29.640 --> 00:50:30.240

Carl Racine: Please.

297

00:50:31.290 --> 00:50:43.500

Carl Racine: Are rabbis taught on the 25th day of kiss live began the eight days of hanukkah which lamentation for the dead and fasting are forbidden so it's supposed to be a celebration.

298

00:50:45.000 --> 00:50:54.150

Carl Racine: For when the Greek Center of the temple they defiled all the oil in it, and when the has money and dynasty prevailed over them has means another name for the maccabees.

299

00:50:54.750 --> 00:51:03.870

Carl Racine: And defeated them they searched and found only one bottle of oil sealed by the high priest it contained only enough for one day's lighting.

300

00:51:04.590 --> 00:51:17.640

Carl Racine: Yet a miracle was brought about with it and they lit with the oil for eight days, the following year, they were established as a festival with hillel the praise songs and thanksgiving.

301

00:51:18.930 --> 00:51:24.900

Carl Racine: So here is that is something that isn't in the books of the maccabees it's a later legend.

302

00:51:25.290 --> 00:51:41.580

Carl Racine: that connects but it can't be too late, because josephus already knows it in the first century that connects the holiday with lights with candle with not with candles but with lamps and notice here there's a picture of an early.

303

00:51:42.540 --> 00:51:50.460

Carl Racine: Or what an early oil lamp would look like you would put olive oil in the middle there and have a little Wick and light it and the.

304

00:51:51.390 --> 00:52:03.000

Carl Racine: The menorah that you see here is a replica of what the menorah in the temple would have looked like with seven lamps on the top not candles not wax candles they didn't have wax candles.

305

00:52:04.380 --> 00:52:07.380

Carl Racine: And each of those but the individual.

306

00:52:08.940 --> 00:52:19.530

Carl Racine: lamp had you can see, it has a little handle on it, you could hold that walk around with it and the parable of the virgins that don't have enough oil for their lamps, this is what they would have been carrying.

307

00:52:20.310 --> 00:52:25.770

Carl Racine: Not not a Coleman lantern or something so this is what it would have looked like.

308

00:52:26.910 --> 00:52:43.710

Carl Racine: And so the idea is there was only enough oil left for one day, the oil had to be specially processed and blessed they had to wait eight days before they could have more oil and yet that oil lasted for the whole day, eight.

309

00:52:44.520 --> 00:52:49.530

Carl Racine: day period and they were able to have light in the in the temple.

310

00:52:50.400 --> 00:52:57.840

Carl Racine: And that let what happens is that that legend becomes the central explanation of hanukkah what we're celebrating.

311

00:52:58.140 --> 00:53:09.690

Carl Racine: And the rabbi's really begin the process of de emphasizing the violent military aspects of the story, and simply focus on god's miraculous preservation of the people of Israel.

312

00:53:11.340 --> 00:53:18.960

Carl Racine: So while most Jewish holidays have light associated with them it's particularly central to hanukkah.

313

00:53:20.640 --> 00:53:29.580

Carl Racine: And that's what sister Maria and I sort of you have seen the hanukkah menorah but the hanukkah was menorah that the candelabra that they use a hanukkah.

314

00:53:29.850 --> 00:53:43.740

Carl Racine: is a special one, with nine candles notice before we go to the next slide this one has seven candles, this is the one that would have been in the temple, but if we could go to the next slide you'll see a hanukkah menorah here.

315

00:53:44.970 --> 00:53:49.650

Carl Racine: With nine candles nine lamps and now we use.

316

00:53:51.360 --> 00:54:04.320

Carl Racine: wax candles the central the eight days one of one of the candles is for each of the eight days, and then the one in the middle, is to be used only to light the other candles.

317

00:54:05.640 --> 00:54:15.960

Carl Racine: So when the light, you know, on the first day you light one candle the second day you light two and so on, for the eight days use that central candle to light the rest of them.

318

00:54:16.200 --> 00:54:23.280

Carl Racine: And this commemorates this this miracle that occurred in the temple at the time of the maccabees.

319

00:54:23.700 --> 00:54:37.560

Carl Racine: And you know, the idea of of because hanukkah occurs basically in sometime in the month of December in the northern hemisphere, at least those sorts of lights in this dark time of year are particularly appropriate.

320

00:54:39.990 --> 00:54:49.440

Carl Racine: But as I said, the celebration of hanukkah hasn't always been as important as it is now it's really because of its proximity to Christmas.

321

00:54:49.860 --> 00:54:57.900

Carl Racine: The Jewish communities began developing and expanding the

festival as a Jewish alternative to Christmas.

322

00:54:58.440 --> 00:55:07.440

Carl Racine: Now, remember in America, the early puritan settlers didn't even observe Christmas they thought it was an early corrupt pagan eyes holiday.

323

00:55:08.070 --> 00:55:19.440

Carl Racine: But by the beginning of the 20th century Christmas was increasingly becoming the commercialized consumers nightmare that we all know where Santa clauses accept Jesus as the reason for the season.

324

00:55:19.650 --> 00:55:27.690

Carl Racine: And people who have no Christian faith or church attendance celebrate what they call Christmas, so the Jewish community.

325

00:55:28.230 --> 00:55:37.830

Carl Racine: Developed hanukkah as an alternative to this state adopted a ritual of gift or a custom of gift giving as alongside the other rituals.

326

00:55:38.280 --> 00:55:43.230

Carl Racine: there's no connection to the original mccabe and story of gift giving.

327

00:55:43.950 --> 00:56:02.610

Carl Racine: But it was done really to allow Jewish families and Jewish children to not feel left out because of the glut of gift giving that was going on in the larger society it's somewhat akin to reversing your circumcision in terms of the painful effects.

328

00:56:05.100 --> 00:56:06.900

Carl Racine: that's an editorial comment um.

329

00:56:08.040 --> 00:56:25.380

Carl Racine: But some Jewish families do encourage their children to give charity Seneca charitable gifts to others in need and that might be a practice that Christian families could consider adopting to begin to counteract the idolatrous nature of this holiday.

330

00:56:27.090 --> 00:56:39.780

Carl Racine: Because the legend about hanukkah focuses on the miracle of oil various traditions have developed about eating food cooked in oil during hanukkah if we go to the next slide please.

331

00:56:43.500 --> 00:56:52.140

Carl Racine: For Jews of Eastern European origin black keys potato pancake crispy potato pancakes are typical the Sephardic.

332

00:56:52.890 --> 00:57:00.000

Carl Racine: Community people whose families originally were from Spain and northern Africa, but this is also then become an Israeli thing.

333

00:57:00.690 --> 00:57:12.900

Carl Racine: They have these jelly doughnuts that's the popular item and, for some reason and old German gambling game that uses this four sided wouldn't top called the cradle.

334

00:57:13.410 --> 00:57:22.410

Carl Racine: has also been adopted as part of the holiday and there's wagering that goes on, with these gold foil covered chocolate colored coins.

335

00:57:23.490 --> 00:57:32.940

Carl Racine: And then there's special prayers that are said throughout the week expressing gratitude to God for working powerfully among their ancestors to save them.

336

00:57:33.840 --> 00:57:47.190

Carl Racine: So hanukkah has become one way in which Jews have been able to maintain their distinct cultural and religious identity in the midst of a larger society that celebrates a very corrupt and pagan version of Christmas.

337

00:57:48.330 --> 00:57:51.570

Carl Racine: One more slide and one more paragraph and i'll let you go.

338

00:57:55.050 --> 00:58:13.380

Carl Racine: Somewhere somewhat improbably memories of the maccabees

live on in our day is comic book superheroes or Jewish university sports mascots or even a professional soccer team, a British rock band there's even black maccabees and maccabi beer.

339

00:58:14.550 --> 00:58:19.290

Carl Racine: And while a lot of this seems to have little connection to the original events and and.

340

00:58:19.710 --> 00:58:30.990

Carl Racine: That led to the establishment of this holiday hanukkah does remain in Judaism alongside of Passover and purim which remembers the ester story.

341

00:58:31.350 --> 00:58:41.880

Carl Racine: As another reminder of how world empires have repeatedly attempted to eradicate Jews and Judaism and how God has been faithful to his covenant with them.

342

00:58:43.110 --> 00:58:52.320

Carl Racine: rabbi sex says that someone has characterized the Jewish festivals with this pithy saying they tried to kill us we survived let's eat.

343

00:58:53.430 --> 00:59:05.730

Carl Racine: And there's an element of truth in that, obviously, but rabbi sex goes on to insist that these festivals are also about joy about the shared experience of god's deliverance and love and, as we know from the Gospels.

344

00:59:06.180 --> 00:59:15.240

Carl Racine: Jesus himself shared in that joy and in that celebration so i'll leave you to ponder that any final comments or questions.

345

00:59:21.180 --> 00:59:22.410

James Williams: there's a lot of bonded so.

346

00:59:24.120 --> 00:59:31.500

Carole Copeland Thomas: awful lot to think about and a very comprehensive look at at hanukkah that's very much appreciated.

347

00:59:31.800 --> 00:59:35.520

James Williams: yeah so it was good that was good, we say that we need a human.

348

00:59:38.730 --> 00:59:49.740

Carl Racine: love you think of anything, this week we can you can certainly bring it up next week and we can, if you have more questions but, but this whole week.

349

00:59:50.580 --> 01:00:04.080

Carl Racine: Our Jewish brothers and sisters will be celebrating hanukkah with the lights and the cradle and the the lot keys, and the fried jelly donuts maybe some maccabi beer, and if you can get it in this country or not this is from Israel.

350

01:00:06.030 --> 01:00:06.480

Carl Racine: and

351

01:00:07.560 --> 01:00:20.040

Carl Racine: So it's how it's helpful for us, I think, to be aware of that, but also to be aware of the of the the first century connection and the fact that Jesus himself was in Jerusalem to celebrate hanukkah.

352

01:00:20.820 --> 01:00:30.840

James Williams: it's very helpful because sometimes you know I look at it, as it disdain, you know you develop this thing about Jewish folk oh yeah they're the ones that keep killed Christ, and you.

353

01:00:31.320 --> 01:00:41.730

James Williams: have to kind of just disdain for that, and you know understanding all the things about it is just so so important, I mean it's not necessarily the way we should go but.

354

01:00:42.390 --> 01:00:51.570

James Williams: they're not necessarily enemy, you know, and we need to incorporate that in our understanding as we move forward, you know, sometimes the things that happen in our society.

355

01:00:52.590 --> 01:01:02.130

James Williams: As I said earlier about this separation of State and Church and me he can't do that, I mean you know our faith thing encompasses everything.

356

01:01:02.580 --> 01:01:11.640

James Williams: And that's why we're in this country's of such turmoil, I think, and I think in terms of our Christian walk if you don't understand that stuff you can't fully.

357

01:01:13.680 --> 01:01:22.440

James Williams: approved appreciate or or or utilize this thing that we have you know in our relationship with Christ, you know we're kind of half steppin it kind of thing.

358

01:01:24.180 --> 01:01:25.230

James Williams: So I appreciate you and.

359

01:01:30.420 --> 01:01:32.010

Carl Racine: Any other thoughts before we.

360

01:01:39.180 --> 01:01:41.190

Carl Racine: All right, well someone willing to.

361

01:01:42.810 --> 01:01:44.250

Carl Racine: Close us out in prayer then please.

362

01:01:48.270 --> 01:01:48.750

Carole Copeland Thomas: I will.

363

01:01:52.200 --> 01:02:00.870

Carole Copeland Thomas: Well, dear Lord we've had such a wonderful day to connect with each other, first with foods that we like and foods that we don't like.

364

01:02:01.440 --> 01:02:10.410

Carole Copeland Thomas: Historical foods like javelins in the black community and foods like Turkey that some of our Members, including our worship leader does not like and.

365

01:02:10.800 --> 01:02:17.370

Carole Copeland Thomas: that's just gone and from one direction to the other, but it is a way for us to connect with each other, during this holiday season.



366

01:02:17.970 --> 01:02:26.160

Carole Copeland Thomas: We thank you, Lord for brother Carl and the time and dedication, he continuously puts into this class.

367

01:02:26.820 --> 01:02:33.750

Carole Copeland Thomas: continuously to teach us from an accurate perspective, particularly today with a special lesson on hanukkah.

368

01:02:34.380 --> 01:02:45.630

Carole Copeland Thomas: We pray Lord that this lesson will be viewed by many, many more people so that they can understand it from an accurate perspective and understand the historical relevance of the maccabees and.

369

01:02:46.380 --> 01:02:54.630

Carole Copeland Thomas: The victories and the triumphs that lasted for a year for 100 years that is before reverting back to Roman rule.

370

01:02:55.320 --> 01:03:06.660

Carole Copeland Thomas: And what happened after that point Lord, thank you for our curiosity and the questions that we boldly ask questions that may seem trivial for some, but very important for others.

371

01:03:07.170 --> 01:03:15.120

Carole Copeland Thomas: And the space of the time that we have to really worship and fellowship with each other, whether we are in Honduras sitting on our balcony.

372

01:03:15.660 --> 01:03:26.100

Carole Copeland Thomas: or in our bedrooms in Boston or our home offices here in lakeville or wherever we happen to be, we just say thank you for the opportunity to gather.

373

01:03:26.460 --> 01:03:35.130

Carole Copeland Thomas: In the midst of this pandemic pandemic that did not kill our spirit to worship, with one another and to learn about our Jewish roots.

374

01:03:35.640 --> 01:03:44.790

Carole Copeland Thomas: We pray that this will be a spirit filled

holiday, not one that just as a pylon with stuff that we don't need and stuff that we give away to others.

375

01:03:45.180 --> 01:03:56.640

Carole Copeland Thomas: But will be an opportunity for us to share and value with each other and in a way that will be meaningful and relevant in the days ahead we pray for our Members who are recovering from coven.

376

01:03:57.150 --> 01:04:04.440

Carole Copeland Thomas: still have coven those Lord, who have taken their booster shot, those who are still yet to be vaccinated.

377

01:04:04.980 --> 01:04:13.590

Carole Copeland Thomas: We pray Lord for us our loved ones and those who we will cherish and think about during this holiday season if they have gone to be with you.

378

01:04:14.220 --> 01:04:32.700

Carole Copeland Thomas: Thank you, Lord for the opportunity to breathe the air that we breathe and to see things through the the light at skies, that we are given each and every day, and this we pray in your precious name as we come together again next Sunday for our next lesson we pray amen.

379

01:04:33.330 --> 01:04:33.720

Jesus.

380

01:04:35.130 --> 01:04:35.370

Marc Germain: and

381

01:04:36.540 --> 01:04:42.660

Carole Copeland Thomas: So yeah we will meet next Sunday two weeks from now we won't meet, but we will meet next Sunday.

382

01:04:44.970 --> 01:04:45.990

Carole Copeland Thomas: amen Thank you now.

383

01:04:46.200 --> 01:04:46.890

Carole Copeland Thomas: God bless.

384

01:04:48.090 --> 01:04:49.950

Carole Copeland Thomas: Thank you and bye bye now.

385

01:04:51.420 --> 01:04:52.410

Hannah Brooks: Have a great week.

386

01:04:52.740 --> 01:04:53.580

Carole Copeland Thomas: same to you.

387

01:04:53.730 --> 01:04:55.230

Hannah Brooks: Thank you so much, thank you.

388

01:04:55.500 --> 01:04:55.890

Hannah Brooks: Take care.