

A person is shown from the side, lighting candles on a silver menorah. The candles are lit, and the background is dark with many out-of-focus lights in yellow and blue. The person is wearing a dark jacket and a white patterned hat.


*Miracles and Wonders:*  
**THE RICH ROOTS  
OF CHANUKAH**

**FUSION**   
WITH RABBI JASON

As believers in the Messiah, we have been given the gift of eternal life, but also the offer of abundant life in the here and now (John 10:10). No matter what your background, a rich and full understanding of who Yeshua (Jesus) is will add depth to your faith and life, opening your eyes to His beauty in a new way. The miracles of Hanukkah in the Old Testament illustrate and underscore this fullness of life, which Yeshua offers all of us in the gospels.

Yeshua Himself was Jewish, and He celebrated Hanukkah with His disciples. For us to fully grasp the weight of His life and teachings, it's crucial that we explore the significance of this holiday. Hanukkah is a season of miracles! By understanding its meaning, we can experience life-changing truth that ignites real transformation and a deeper understanding of God's Word. Join me on a brief but transforming journey as we discover the great spiritual, history, and prophetic significance of Hanukkah, the Festival of Lights.





*"It was now  
winter, and Jesus  
was in Jerusalem  
at the time of  
**Chanukah**, the  
Festival of  
Dedication."  
John 10:22*



# CHANUKAH AND THE SEASON OF *Miracles*

The story of Chanukah reads like a fairy-tale. A wicked, Babylonian king by the name of Antiochus Epiphanes wanted to reunite the broken empire of Alexander the Great, and in order to accomplish this task, he had to culturally unify the people around the common Hellenistic-Greco customs. He esteemed this culture to be the most civil and educated in the world. He also deemed Judaism to be a threat to this goal of unification, so he outlawed its practice. To make matters worse, the king huffed and puffed and arrogantly stormed the Temple, violating the Holy of Holies, its most sacred space. In a display of utter sacrilege, he publically offered a pig sacrifice upon the altar--a foreshadowing of the abomination of desolation.

Thumbing his pointy nose at the Jews in another confrontative move, Antiochus erected pagan, Greek statues in the Holy place and ordered his emissaries to invade individual towns throughout the land of Israel. These henchmen were commanded to gather the leaders of the community and force them to offer sacrilegious sacrifices to the Greek gods and idols. In one town called *Modi'in*, a priest performed this profanity against his own will.

Watching from the sidelines was a godly priest by the name of Matathias, or *Matisyahu* (in Hebrew). He was so infuriated by what he saw that he grabbed a knife and violently killed the official supervising the blasphemy. This was the trigger for what history later recorded as The Maccabean Revolt. The mantra of the war was, "Whoever is for the God of Israel, follow me."

This rag-tag bunch of Jewish renegades launched military guerilla warfare against the most powerful army and nation of their day: Babylon. After three and a half years, they won the war against preposterous odds, proving Zechariah 4:6: "*Not by might nor by power, but by My Spirit...*" Interestingly, they fought against their foe the same amount of years that Yeshua's earthly ministry lasted.

Riding high on victory and faith, these haphazard warriors went back to Jerusalem to recapture the Temple. They found it decimated. The seven-branched candelabra--called a *menorah*--that symbolized God's eternal presence and promise to the Jewish people and was supposed to burn perpetually, had been extinguished. Determined to set this symbol ablaze again, the warriors searched the trampled Temple and found a *cruc*, or flask, of oil. This was no ordinary oil, but kosher oil of the purest caliber.

But there was one problem. This amount of oil would burn for only a day.

This limited supply didn't deter the Maccabees. In a leap of faith, they lit the menorah and re-dedicated the Temple to God, which is why Chanukah is also known as the Feast of Dedication. God blessed the Maccabees' act of faith, supernaturally stretching the one-day supply to burn for eight days! This is the great miracle that is commemorated each year during the Chanukah holiday, known by yet another name-- the Festival of Lights.

# FAITH AND TRUST: THE MIRACLE OF CHANUKAH

There are two aspects of the miracle of Chanukah: first, it reminds us of the miracle of impossibility. The under-dog Maccabees were outnumbered, out-armed, and vastly out-trained, yet, they were the victors over the world power of the day. Second, the oil that was expected to burn for one day set the menorah aflame for eight days.

You might ask, "Why would they even light it? Didn't it seem useless with such an insufficient supply?" The reasonable answer is yes. But the Maccabees weren't thinking with their heads. They were thinking with their hearts of faith, *emunah*, and *bitachon*, their trust in God. If they had listened to their *reason*, they would never have lit the menorah. I can hear the enemy now: "Are you guys crazy? You Maccabees have been hit hard in the head one too many times!"

Our heads are the Devil's favorite playground and our worst battleground, and it's crucial we engage in the war. Bill Johnson states, "I cannot afford to have a thought in my head about me that is not in His." It's crucial we engage vigilantly in the war of our minds, because the enemy seeks to enslave us into wrong thinking about God, ourselves, and world around us. His goal is to make us believe lies so we will empower him. Ultimately, fear is agreement with the liar and faith in the devil.

True faith is mental agreement with God. That is why Paul writes in Romans 12:2:

***"... do not be conformed to this world, but be transformed by the renewing of your mind."***

God's commandment told the Maccabees to keep the menorah ablaze because the fire was never to go out of it. The menorah symbolized the unending presence and the promises of God to His people, so they stepped out in faith and trust and lit it without knowing what would happen. Delighted by His people's trust, God was faithful to respond as He stretched one day of oil into eight days of light.



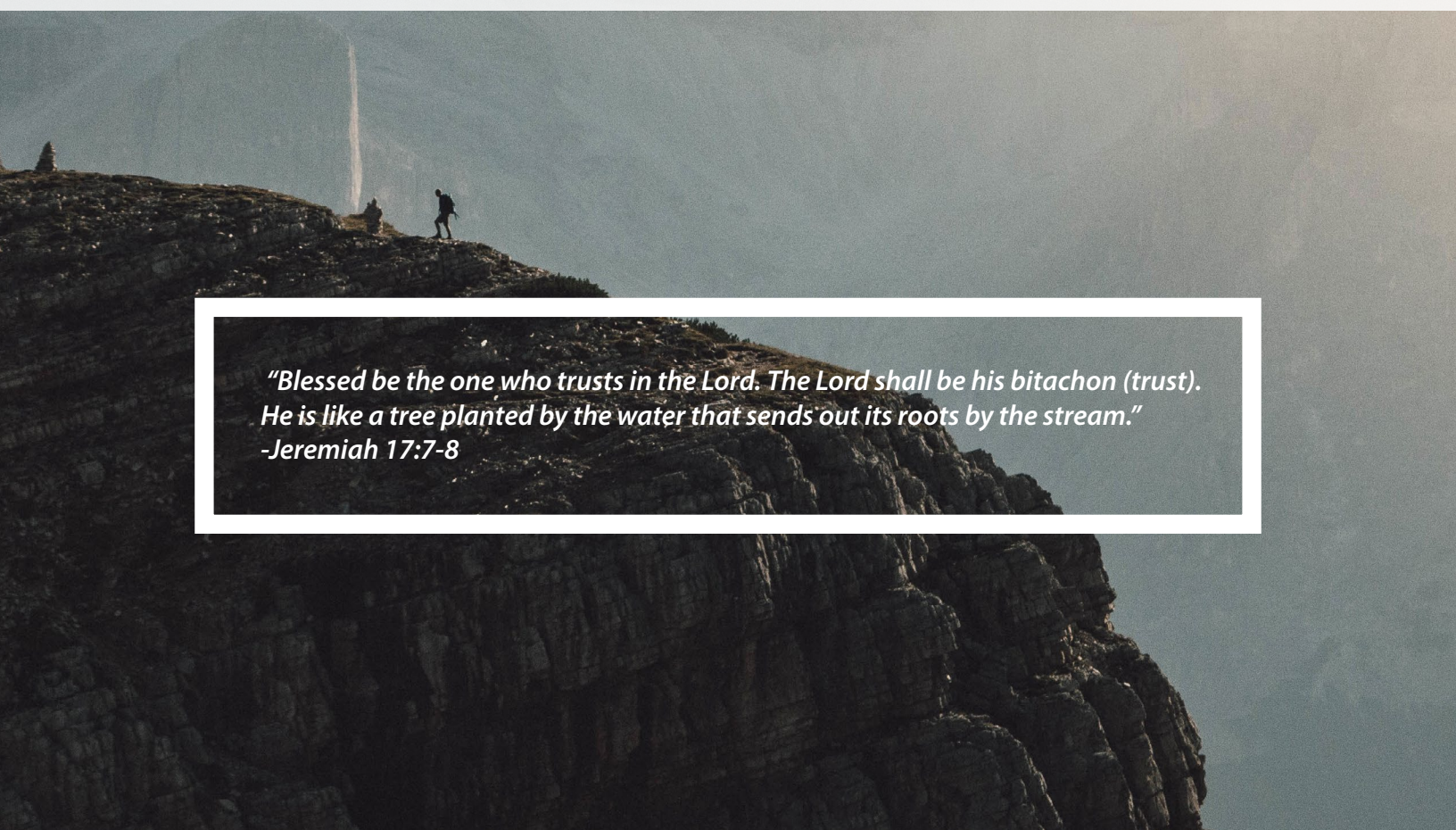


# THE RELATIONSHIP BETWEEN

## *Faith and Trust*

It's important to distinguish between faith and trust. While faith is about belief, trust goes one step further and puts feet on faith, moving us into action and transforming our lives. It is not enough to know that God can slay giants; we must trust God enough to go out and slay them ourselves. That is the key difference between faith and trust.

Interestingly, faith can exist without trust, but trust can't happen without faith. The Maccabees, desperate for God's presence and promises, exhibited both as they depended on Him to keep the menorah lit. Their faith, the belief that God would respond to them, activated their act of trust, which created an opportunity for the Lord to act on their behalf. That's a large part of what we celebrate at Chanukah--the idea that faith and trust in tandem are a catalyst for the miraculous.



*"Blessed be the one who trusts in the Lord. The Lord shall be his bitachon (trust).  
He is like a tree planted by the water that sends out its roots by the stream."  
-Jeremiah 17:7-8*



# KRISTALLNACHT: NIGHT OF THE BROKEN GLASS

One of the most powerful stories of trust comes from Nazi Germany on November 9, 1938, known as the "Night of the Broken Glass." This dubious distinction was earned when Nazi thugs took to the streets all over Germany, destroying thousands of Jewish synagogues, cemeteries, and businesses. Many Jews were in denial that the country, which had allowed them decades of peace and prosperity, would make the persecution and murder of their Jewish citizens official German policy.

However, Judah Geier was paying attention.

Kristallnacht motivated him to leave his homeland with his family on Christmas Eve, 1938. He picked this holiday hoping for a little relaxed security and some goodwill on the part of German officials. It was also the eighth day of Chanukah, the culmination of the holiday. Judah was a cantor and never had his family not celebrated God's faithfulness and provision by lighting the Chanukah candles. This time, he and his family were traveling incognito, slinking out of town instead of lighting the Chanukah candles in defiance of the Nazis. Remorse consumed his thoughts as the train chugged out of the station toward incalculable dangers for Judah, his wife, and their two children.

Too soon for Judah, the train mercilessly approached the Dutch-German border, where the Gestapo and the German police waited to inspect papers. Judah nervously touched the nine Chanukah candles in his pocket. While looking calm on the outside, the Geier family was feverishly aware that the wrong word or even a nervous glance could spell doom for them in just a matter of minutes. The train soon rattled and coughed to a stop. German officials on the ground huddled together, comparing passenger lists and checking assignments while Judah and his family

waited. The Geiers sat for a ten-minute eternity, nearly paralyzed with fear, before the Nazis entered the train.

Suddenly, they were all plunged into darkness--the entire station had inexplicably lost power! Without thinking, Judah pulled the candles out of his pocket and lined them up in the window of the train. By tradition, the candles are to be lit in a public place, such as a window, to bear witness to the miracle and to bolster faith. So, one by one, he lit them, setting apart the *shamash*, the ninth candle which lights the other eight, as is custom. The boots of the Gestapo thundered toward their train car. The frightened eyes of his family watched Judah as he resigned himself to what may come and whispered the Chanukah blessing, "*Blessed are you, our God, the Creator of Time and Space, who performed miracles for our ancestors in the days of long ago and in this time...*"

The door burst open with a bang and the German officials flooded into the car. Judah readied himself, but instead of being arrested, he was praised! The light of his candles would allow the Nazis, always the epitome of German efficiency, to proceed on schedule with checking papers. The chief of border police took only a cursory look at the Geiers' papers before thanking them effusively for their resourcefulness and help.

The Germans, who considered Jews lower than dogs, had no reason to know it was Chanukah or recognize the candles as the lights of the Jewish festival. The Geiers, now safe, sat in stunned awe at the God who had delivered them. With new and deeper meaning, their hearts focused on the candles for the next half hour while German officials saw only utility lights to help them complete their task. As if on cue, just as the candles began to sputter out, the station lights flickered back on.

The train pulled out towards Amsterdam and freedom, and Judah pulled his son close and told him to remember what happened here because, like the Maccabees, the Geier family now had a Chanukah miracle of their own.

# SPINNING OUT OF CONTROL OR

## Centered on God

Chanukah invites us to examine our hearts and ask ourselves where we are placing our trust. Are we trusting in our own abilities or in God? Like the Maccabees, we must be people who are utterly dependent and centered on God alone.

Another symbol of this holiday, besides the menorah, is the *dreidel*: a four-sided top, on which is inscribed "a great miracle happened there," referring to the Maccabean miracle. Historically, it is believed the dreidel was chosen as an icon of this holiday when the Greeks ruled over the Jewish people. Through the Seleucid Empire, under the evil and wicked King Antiochus, the Jewish people were forbidden to study Torah and to obey many of the key *mitzvot*, the key commandments written in the Torah. When the people studied, they would keep a dreidel nearby so if the soldiers were to barge in, they would pretend that they were gathered not to learn but to gamble, which was popular among the Greeks in those days. After we light the Chanukah candles, we play this dreidel game and sing a children's rhyme:

"I have a little dreidel. I made it out of clay.  
When it's dry and ready, then dreidel I shall play.  
Oh dreidel, dreidel, dreidel, I made it out of clay.  
Oh dreidel, dreidel, dreidel, then dreidel I shall play.  
It has a lovely body, with legs so short and thin.  
When it gets all tired, it drops and then I win!"

As with most everything in Judaism, there are more levels of meaning than meet the eye, even with the dreidel. Are you game for a mini-Hebrew lesson? On each side of the cube, there are four Hebrew letters: *Gimel*, *Nun*, *Shin*, and *Heh*. In Hebrew, every letter also corresponds to a number. If you add up the numerical value of each of these letters, they equal three hundred fifty eight (358). Why is this significant? If you add up the letters in the word *Mashiach*, or Messiah, it also equals three hundred fifty-eight. The numerical value for the phrase "the Lord Reigns," *Hashem Melek*, totals 358 as well. Clearly, the dreidel is not just a top, but a symbol of our lives, spinning and circling around whatever we choose to place at the center, which should be Messiah.





# GOING DEEP WITH THE Dreidel

The Hebrew letters on the four sides of the dreidel also relate to the four basic dimensions of self. The letter *gimel* ( ג ) refers to *guf*, which is the Hebrew word for body, the material part of man. The letter *nun* ( נ ) refers to *nefesh*: the spirit and the soul. It is that aspect of us that allows the body to feel, develop, and grow—even as Yeshua did in wisdom and stature. Then there is the *shin* ( ש ) , which stands for mind and consciousness, an aspect of wisdom and common sense. Finally, there is the *heh* ( ה ) , which in Hebrew stands for “all,” representing the transcendent part of the individual, which helps unite the other three.

Diving deeper still, there are four exiles of the Jewish people that, in Jewish thought, spiritually attacked the four different parts of the self. The Babylonians destroyed the first Temple and exiled the Jewish people from Jerusalem. The purpose of the Babylonian Exile was to extinguish the *nun*, the nefesh of God’s people. The *nefesh* is the spirit of God’s people. The Babylonians sought to annihilate the spiritual center of His people—the Temple in Jerusalem.

After the Babylonian Empire, the Persian Empire reigned in power. This kingdom sought to destroy the *gimel* or self. Who arose out of that kingdom? zHaman! He tried to physically destroy the Jewish people by committing genocide.

After the Persian Exile, the Greeks ransacked the Jewish people with the goal to desecrate the *shin*, the mind and consciousness. The Greek exile was a cultural attack on the intellect of God’s people. They sought to indoctrinate God’s people into a Hellenistic way of understanding the world and forbade the Jews to study Torah and to keep God’s commandments. In Jewish thought, the mind and the heart are

connected. The Greeks wanted to change the way the Jews fundamentally saw the world, themselves, their culture, their traditions, and ultimately, God.

The Roman Empire sought to attack all three, thus the *heh*. They destroyed the second Temple, ushering in an attack on the body, mind, and spirit of God’s people, putting every aspect of their lives under siege. Because we are whole humans, there is an inherent link between physical exile and spiritual exile. The chaos and disorder, the uprooting and upheaval of life as it was once known, throws us off axis, and we lose our center on the One. At this point, *Satan*, Hebrew for enemy, seeks to distance and isolate us from God.

Imagine concentric circles with a bull’s-eye in the middle. The farther we are away from the center, the greater degree of exile we experience. The degree that we are disconnected, or distanced from the center, is the degree that our lives come out of divine alignment and into misalignment. In fact, some of the main Hebrew terms for sin are connected to the concept of being misaligned. *Avon* in Hebrew means being twisted or crooked. The word “sin” in both Hebrew and Greek means missing the mark or falling short. In other words, it is missing or distanced from center. The difference between exile and redemption is an issue of proximity.

How far are we from the Redeemer, who is our center? Remember the story when the rich, young ruler who came to Yeshua and demanded, “What do I have to do to obtain eternal life?” Yeshua basically responded, *You are not far from the kingdom of God* (Matthew 19:16). Yeshua invites us into proximity—far or near. In Isaiah 57:19, He says, “*Proclaim shalom shalom to those that are far and those that are near.*”



# EXILE AND REDEMPTION ARE ONE LETTER APART

Here's another mini-Hebrew lesson. In Hebrew, there is a one letter difference between the words for *exile* and *redemption*. The word for exile is *Golah*. Now, the first letter of the Hebrew alphabet is *Alef*, remember? This letter begins most of the names for God. When you add *Alef* ( א ) to the word for exile, the word becomes *Geulah* and means redemption. Simply put, when we add God into the midst of Exile, we end up with Redemption.



## BECOMING

# Centered

Friends, the focus of Chanukah is a re-dedicating ourselves to God and re-centering our lives in close proximity to Him, which results in intimacy and connection. During this season of Chanukah, we must take an honest inventory of what is central in our life.

*What does our world revolve around?*

*What causes our life to spin?*

*Is it our career? Is it our family?*

*Do our possessions possess us?*

If our lives do not revolve around Messiah Yeshua, then we are being taken for a spin, just like the dreidel. If our life is built on any false axis, it will not spin forever, but come tumbling down. Our deep desire should be to seek God above all else with reckless abandonment until He becomes our center again. Bobby Conners recently wrote, "Seekers will be finders, and finders will be sought." God is seeking the seekers and will be found by them!



# "By My Spirit"

## YESTERDAY AND TODAY

The main passage of scripture for the prophetic reading during Chanukah, called the *haftarah*, is Zechariah 4:6:

*"Not by might, nor by power,  
but by my Spirit' says the Lord."*

This same verse is the theme verse for the modern-day state of Israel. In fact, the emblem for the state of Israel has the seven-branched *menorah* embroidered on it.

Each one of the seven branches of the *menorah* corresponds with the seven Hebrew words of this verse in Zechariah. The national seal for Israel also includes the two olive branches from Zechariah 4:11 next to the menorah that "*pour out golden oil through two gold tubes,*" symbolizing the miracle of provision for the Maccabees. The modern state of Israel sees itself like the Maccabees, and the secular founders recognize that Israel becoming a nation again was nothing less than a Maccabean-type miracle.

Jewish history defies any odds. Ben-Gurion once said, "You cannot be a realist and not believe in miracles if you are a Jew." At West Point Military Academy, they do not study many of the Israeli wars, as they reason, "We do not study the miraculous." God's hand is on His people and has been throughout history. The question is, are we trusting in Him?



## LAY IT ALL DOWN

Another one of my favorite stories of trust involves a couple I knew from the East Coast who desperately wanted to have children but were barren. One day, the messianic congregation to which they belonged called an emergency congregational meeting. There was an amazing opportunity to buy new property for their gathering place. This was not a wealthy congregation, and the meeting was called by the staff because they were about twenty-thousand dollars short of the amount they needed.

For years, the barren couple had painstakingly put away all their savings for fertility treatments, which totaled twenty thousand dollars. At first, they struggled, but then the couple felt God spoke to them very clearly. They turned to one another and said, "I think God wants us to give away the money. We have to understand that if we give away this money, we will never have a child."

Yet, they felt God told them to do this. So they wrote the check and gave the gift. They abandoned their own dreams, laying them down on the altar putting their trust and faith in God alone. Just after they gave up their own inheritance, they got pregnant. Not once, not twice, but three times. Much like the Maccabees, God responded to their faith and trust by answering the cry of their hearts!

This story encapsulates the miracle of Chanukah. Like Abraham, like the Maccabees, like Messiah Himself, this couple was willing to lay down their dreams and hopes and choose to be utterly dependent on God. As they built God's house, God built theirs. Jim Elliot put it beautifully: "He is no fool who gives what he cannot keep to gain what he cannot lose."

# CAPTURING THE

# light

In John 10, Yeshua is in Jerusalem for the celebration of Chanukah. Prior to that, in John 9, he performs a miracle for the man who has been blind since birth. Right before He spits in the mud and places it on the sightless eyes, He calls Himself *"the Light of the world."* The light He is referring to in Himself, I believe, is the divine light, which was the very first thing the Lord brought forth at creation. Since the sun was not created until the third day, it is traditionally understood by the rabbis that it was a special celestial light that emanated from God and illuminated all creation. It is the same light that illumines the New Jerusalem in Revelation 21: *"The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it..."*

With the lighting of each Chanukah candle, we are re-dedicating ourselves to and re-centering on Messiah, the divine Light. In fact, in Matthew 5:14, Yeshua calls **us**, His followers, *"...the light of world."* Like the Levites of long ago, we are called to steward that light. We are reminded to **see** the light of the promises of God and **be** the light of the promises of God. Anything that tries to diminish that must be extinguished at all costs.

*The great miracle that happened there is the miracle of Chanukah, and it applies to us today. Even when the oil runs low, God keeps the oil burning. He is not limited by a limited supply or overwhelmed by overwhelming odds. Remember, "Not by might nor by power, but by My Spirit."*

# Transformation

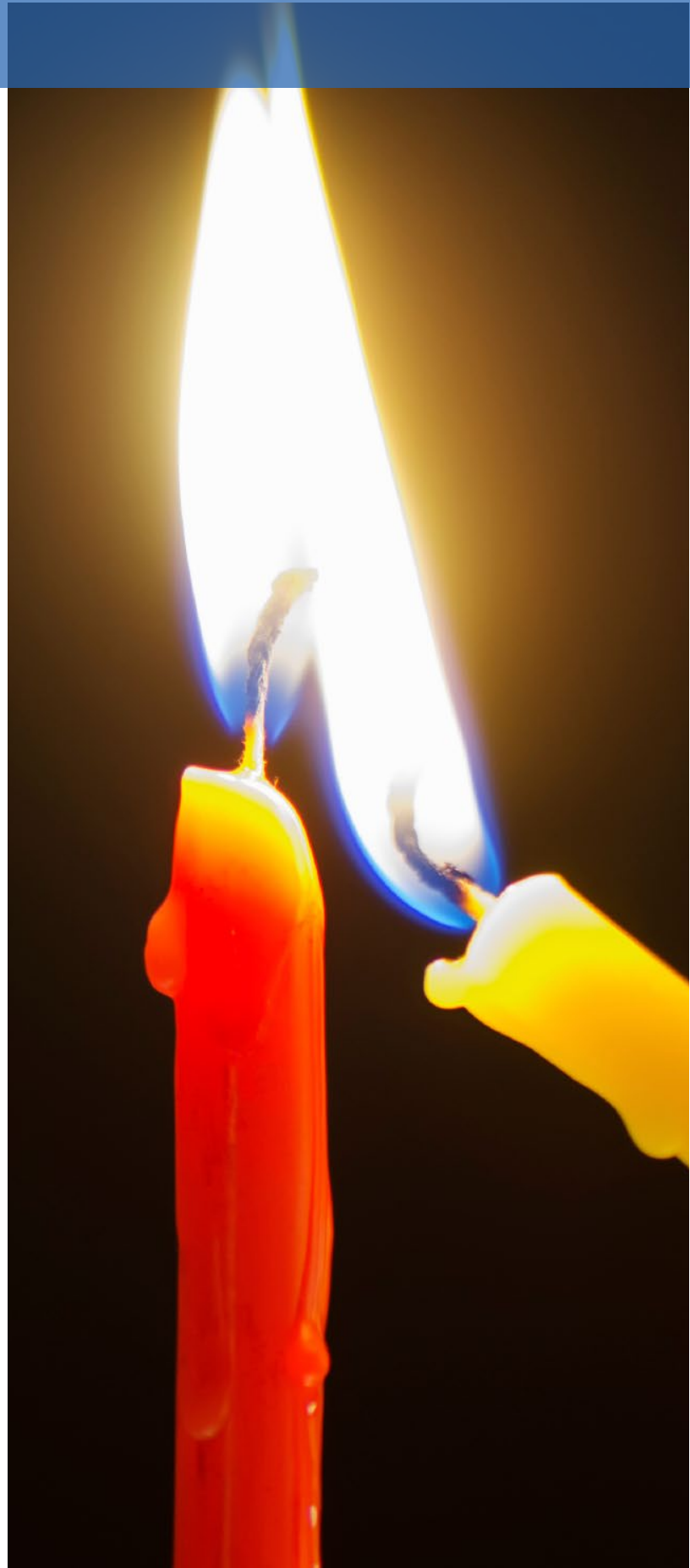
# STARTS WITH YOU

Let this season of Chanukah remind us yet again that He is going to complete His work within us.

*"I am sure of this very thing—that He who began a good work in you will carry it on to completion until the Day of Messiah Yeshua." -Philippians 1:6*

Chanukah and the celebration of the light of the Messiah are reminders that He has hand-chosen you before the foundations of the world to embark on a journey into the fullness of your destiny. Yesteryear, God multiplied the oil and delivered the many into the hands of the few. Today, He wants to increase the oil of intimacy in you and make you victors instead of victims. He wants you to be aware of who you are in Him – overcomers like the Maccabees. Are the promises and presence of God fully possessing you? Are you shining brightly like the miracle menorah of the Maccabees? Is your life centered around Him so that you are in perfect alignment with His will?

Remember, God must first set our hearts ablaze with radical passion for Yeshua, the Messiah. Intimacy is what ignites change, first within ourselves and then the world. Let a fire for spiritual transformation be lit during this Chanukah season, and may it begin to burn within you! Remember, like Messiah, you are the light of the world.





## HOW TO CELEBRATE

# Chanukah

### GET A HANNUKIAH

The most basic thing you need to celebrate Chanukah is a 9-branched candelabra, called a *Hannukiah* (or *Menorah*, although technically a *Menorah* is a 7-branched candelabra), and candles. Eight of the branches symbolize the eight nights the oil lasted, while the last one (at a different height, usually higher than the rest) is called the *shamash*, or helper candle, and is used to light the rest of the candles. On the first night, the *shamash* is lit, a blessing is spoken (see prayers below), and the first candle is lit (candles are lit from left to right). In the second night, the *shamash* plus two candles are lit and so on until the eighth night, when all nine branches are burning with lit candles. Traditionally, the lighted *Hannukiah* is placed near a window, a public place, so that everyone passing by can remember the miracle of Chanukah.

### EAT THE FOODS COOKED IN OIL

Chanukah just wouldn't be the same without the traditional *latkes* and applesauce. *Latkes* (pancakes made from shredded potatoes, onions, matzoh meal, and salt) are fried in oil to crispy gold brown, then served with applesauce (and often sour cream). The frying oil remembers the miracle of the oil for those celebrating. Small powdered sugar donuts, called *Sufgeniot*, are also a popular Chanukah treat, especially in Israel. Forget the waistline because fried, oil-rich foods are the theme for this holiday!

### GIVE SMALL TOKENS TO CHILDREN.

Small gifts of money (*gelt*) are given to children on each night of Hanukkah. Chocolate coins are also popular as treats and gifts during Hanukkah. Consider giving each child a 5 dollar blank check each night to make out to the charity of their choice.

### PLAY DREIDEL

A four-sided top, called a dreidel or *sivivon*, is used to play a gambling game with small candies or nuts. Players get an equal amount of candies, and some are placed into a "pot" in the center. Players take turns spinning the dreidel. Each side of the dreidel bears a letter which tells the players whether to put in or take out candies. The game ends when someone has all the candies, or when the candies have all been eaten (usually the case in homes with small children!)

### PRACTICE TIKUN OLAM

Use the holiday as a chance to talk with children about what they believe in and the importance for standing up for your beliefs. Find causes that encourage and support free speech and religious freedom, and help them to spread those messages centuries after the miracle of Chanukah. Remember, Chanukah is the story of the Israelites fighting for their beliefs!



## HOW TO LIGHT THE MENORAH

---

On the first night, one light is lit and on every evening following, an additional light is added so that on the eighth night, eight lights are lit.

Load the candles from the right; light them from the left (newest candle first).

Remember to use the *shamash* (servant) candle to light all the other candles. The *shamash* candle holder is the one elevated above the rest.

Recite the blessings. Remember the *shehecheyanu* blessing is said only on the first night.

Light your candles after dark but earlier enough in the evening that neighbors will be able to see them.

On the eve of Shabbat, the *chanukkiya* is lit before the Shabbat candles. At the end of Shabbat, the *hanukkiya* is lit after the *havdala* candle is extinguished.

# THE CHANUKAH BLESSINGS

## Blessing 1

**Barukh atta Adonai, Eloheinu Melekh ha'olam, asher kideshanu be-mitzvotav vetzivanu le-hadlik ner shel Chanukka.**

English Translation:

Praised are you, Adonai, Our God, Sovereign of the universe, who makes us holy through commandments and commands us to light the Chanukka candles.

## Blessing 2

*The second blessing expresses thanks for the "miracle" of deliverance:*

**Barukh atta Adonai, Eloheinu Melekh ha'olam, she'asa nisim la'avotenu, bayyamim hahem bazzeman hazzeh.**

English Translation:

Praised are you, Adonai, Our God, Sovereign of the universe, who did wondrous things for our ancestors in former times at this season.

## Blessing 3

*This third blessing is chanted only on the first night:*

**Barukh atta Adonai, Eloheinu Melekh ha'olam shehecheyanu, vekiyyemanu vehigi'anu lazzeman hazzeh.**

English Translation:

Praised are You, Adonai, Our God, Sovereign of the universe, who keeps us alive, sustains us, and brought us to this occasion.

[\*\(Click here to listen to the blessings\)\*](#)

---

**After reciting the blessings and lighting the candles, the following paragraphs should be recited.**

These lights we kindle upon the miracles, the wonders, the salvations, and the battles, which you performed for our ancestors in those days at this season through your holy priests. During all eight days of Hanukkah these lights are sacred, and we are not permitted to make ordinary use of them, but to look at them in order to express thanks and praise to your great Name for your miracles, your wonders and your salvations.





## WHY WE PLAY DREIDEL

The dreidel or *sevivon* is perhaps the most popular tradition associated with Hanukkah. The reason we play *dreidel* is to commemorate the two-fold miracle God wrought for our ancestors. The first miracle was that God empowered a rag-tag bunch of Jewish people to defeat the greatest military force of their day. Secondly, the Lord caused one day's worth of oil to last for eight.

The letters on the Dreidel form an acronym that reminds of God's miracles. The Hebrew letters *nun, gim-mel, hey, shin*, which appear on the dreidel in the Diaspora, stand for *nes gadol haya sham*--"a great miracle happened **there**,"while in Israel the dreidel says *nun, gim-mel, hey, pey*, which means "a great miracle hap-pened **here**."



## HOW TO PLAY DREIDEL

Dreidels have four Hebrew letters on them, and they stand for the saying *Nes gadol haya sham*, meaning, "A Great Miracle Happened There." Any number of people can take part in this great game.

Each player begins the game with an equal number of game pieces (about 10-15) such as gelt (chocolate coins), pennies, nuts, chocolate chips, raisins, matchsticks, etc.

At the beginning of each round, every participant puts one game piece into the center "pot." In addition, every time the pot is empty or has only one game piece left, every player should put one in the pot.

Every time it's your turn, spin the dreidel once. Depending on the outcome, you give or get game pieces from the pot:

נ

*Nun* means "nisht" or "nothing" [in Yiddish]. The player does nothing.

ג

*Gimmel* means "gantz" or "everything" [in Yiddish]. The player gets everything in the pot.

ה

*Hey* means "halb" or "half" [in Yiddish]. The player gets half of the pot. (If there is an odd number of pieces in the pot, the player takes half of the total plus one).

ש

*Shin* (outside of Israel) means "shtel" or "put in" [in Yiddish]. Peh (in Israel) means "pay." The player adds a game piece to the pot. If you find that you have no game pieces left, you are either "out" or may ask a fellow player for a "loan." When one person has won everything, that round of the game is over!



# DO YOU WANT TO GO DEEPER?

Discover what happens when God sparks unexpected connections between your faith and its rich roots through our resources and insightful teachings, what we call the Fusion Way with Rabbi Jason Sobel.

The Fusion Way with Rabbi Jason Sobel will show you the world in a way you've never seen it before — illuminated by "aha" moments that spark connections between the old and the new, the head and the heart, and the natural and the supernatural. It's all about revolutionizing your life by helping you to live like more like Yeshua (Jesus): rooted, restored, revitalized, revived.

When you live the Fusion Way, you'll start seeing God, the Bible, and the world in High Definition. As you connect the dots linking the old and the new, your faith, your relationships, and your life will become more vibrant. Join us as we pursue the Fusion Way together!


## WANT TO LEARN MORE? CONNECT WITH US!

[fusionglobal.org](http://fusionglobal.org) | (818) 423-2429

5062 Lankershim Blvd, Suite 3017  
North Hollywood, CA 91601

 [facebook.com/fusionwithrabbijason](https://facebook.com/fusionwithrabbijason)

 [@fusionwithrabbijason](https://instagram.com/@fusionwithrabbijason)

 [@thefusionglobal](https://twitter.com/@thefusionglobal)