



HAGGAI

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Haggai

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Chapter 1

The name Haggai means “My festivals” – i.e. G-d’s festivals.

Verse 1: *“In the second year of Darius the king, in the sixth month, on the first day of the month, the Word of the L-rd was in the hand of Haggai the prophet. And it came to Zerubbabel, the son of Shealtiel, who was the governor of Judah, and to Joshua – the son of Jehozadak – who was the high priest.”*

Second: The number two speaks about two different perspectives. The people did not have the same perspective as G-d. The question we need to ask ourselves is this: Do we see things from G-d’s perspective or from our own? Do we behave as G-d would behave?

Darius the king: Darius was not a king in Jerusalem. Although the exile had ended in the days of Haggai, the mention of Darius as king reveals to us that the exile had not ended in its entirety.

[Today, even though many Jewish people are back in the land of Israel, the Roman exile (which began nearly 2000 years ago) has not completely ended. There is no temple in Jerusalem. This means that we are not yet in Kingdom times, and that there is still a degree of spiritual exile]

The sixth month: The month of Elul. According to tradition (Jewish law), a shofar is blown on every day of this month except for the Sabbath. It is known as a month of preparation and a month of repentance.

Note: The people who had come out of the Babylonian exile needed to repent. They did not have the purposes of G-d on their minds.

The first day of the month: (Rosh Chodesh) The first day of a Biblical month has significance. Although this is not the case today, historically (for those who were serious about the things of G-d) this first day of the month was not a working day but was a day of celebration and rejoicing.

In the hand: An idiom. The Word of the L-rd had come to Haggai. G-d gave him divine authority to speak His Word and, as it was spoken, it had power to bring about change.

Governor: Zerubbabel was an important leader governmentally.

Verse 2: *“Thus said the L-rd of Hosts saying: ‘This people, what they are saying is that the time has not come for the house of the L-rd to be built.’”*

This people: These were the people who Zerubbabel and Joshua were leading and influencing.

The time has not come: Most of the people were not interested in worshipping G-d. They did not want the house of the L-rd to be among them. From a physical standpoint they felt that they were doing quite well without G-d (see verse 4). Zerubbabel and Joshua had to decide whether they would lead the people to respond to the Word of G-d or not.

Verse 3: *“And it came about the Word of the L-rd in the hand of Haggai, the prophet, saying:”*

Verse 4: *“Is it the time for you to dwell in your panelled homes, while this house is destroyed?”*

Panelled homes: Luxurious, expensive homes. It shows that the people who had returned from exile were prosperous.

This house: The temple.

Verse 5: *“And now thus says the L-rd of Hosts: ‘Set your hearts upon your ways!’”*

Set your hearts: Pay attention. The word ‘heart’ is related to a mindset. The L-rd is asking the people to make an adjustment in the way they think. Their thoughts need realignment so that they can have a right, G-d pleasing, perspective.

Your ways: How they are living (their lifestyle).

Verse 6: *“You sow much, but you bring in little. You eat, and there is no satisfaction. You drink, but there is no intoxication. You wear clothes, but there is not warmth to you. You earn wages, and the wages are put into a bundle with holes in them.”*

Sow much: They plant many seeds.

Note: The people were not lazy -they were working hard. However, they were not getting the results that they should have. This was a frustrating experience for them.

Verse 7: *“Thus said the L-rd of Hosts: ‘Set your hearts upon your ways!’”*

Set your hearts upon your ways: Again emphasised (see verse 5). G-d did not want His covenant people to be frustrated. This command was given for the purpose of ending their frustration. When we are in G-d’s will, committed to His ways and are emphasizing Biblical worship (worshiping Him in Spirit and in Truth) we are not going to experience frustration. We may experience problems, but G-d will give us joy and satisfaction even within the midst of hardship.

Verse 8: *“Go up on the mountain and bring wood and build the house. And I will be delighted in it, and honoured,” says the L-rd.”*

Go up...bring wood...build: A simple command. The question is: Will we take simple truth and put it into action? We need to be people that hear what G-d says and respond accordingly.

I will be delighted: If the people obeyed what G-d had commanded, His desire would be met. To be pleasing to G-d is what should interest us. What is the will of G-d and are we fulfilling it?

Verse 9: *“You have turned to much but behold little. You have brought home things, but I have blown it away. On account of what?’, says the L-rd of Hosts, ‘Because My house it is destroyed. But you run, every man, to his own house.’”*

Turned to much: An idiom meaning that they expected much.

On account of what?: Why has He blown it all away?

My house it is destroyed: No one was concerned about the L-rd's house – the temple. That temple in Jerusalem was a house of testimony (Exodus 25v21-22).

His own house: The people had their homes, but G-d did not have His.

Verse 10: *“Therefore, unto you, the heavens will end from its dew, and the land will end its produce.”*

Note: G-d had blessed the people over the years, but none of them had shown a sensitivity to the desire or will of G-d. No- one was worshipping G-d in the way that He desired to be worshipped. They were living lives that were not based on G-d's instructions and, therefore, their lives were not truly pleasing to Him.

Therefore, unto you: The people are going to receive an accounting from G-d. They are going to experience, in a very physical way, what His perspective of them is.

Heavens will end from its dew: The heavens will not provide dew (water) anymore. Biblically, water is related to blessing and life.

The land will end its produce: The land will not produce food. Every prophet spoke about the significance of the land. When others looked at the land of Israel they could see what the spiritual condition of the people was like. The land of Israel is a type of barometer that gives us a spiritual measurement of the people, of the world, and what G-d is going to do in response.

Verse 11: *“And I will proclaim a drought upon the land, upon the mountains, upon the grain, upon the new wine, upon the oil, upon that which goes forth from the land, and concerning man and concerning beasts and also concerning all the labour of your hands.”*

I: G-d is speaking.

Drought: There is a play on words. The word used here (תָּרֵב) is spelt in exactly the same way as the word used to describe the destruction of the temple - only the vowel pointings are different. These vowel pointings tell us that Haggai is speaking about a drought – a drought is a slow process of bringing about destruction/death.

Note: Years had gone by and G-d had allowed the people to prosper and to build beautiful homes. But things were about to change. We can see that this same thing is happening today. G-d's displeasure is on the horizon. Things are going to quickly change and become different. The question is this: Will we worship G-d in the midst of a rapidly changing world? Will we have G-d's perspective and allow Him to work in our lives?

Verse 12: *“And Zerubbabel, the son of Shealtiel, and Joshua -the son of Jehozadak- the high priest, and all the remnant of the people heard the voice of the L-rd their G-d, concerning the words of Haggai the prophet just as the L-rd their G-d sent him. And the people feared from before the L-rd.”*

Note: In this verse we see a result. The people responded to the prophetic Word of G-d.

The remnant of the people: The **remnant** does not refer to the majority of the people, but a small minority of them. This phrase is important and is going to be repeated several times.

Most of the people were unmoved by Haggai's prophecy. They heard and saw the same things as that remnant did, but they did not care – they had a spirit of indifference (Revelation 3v15-16). We need to have a spirit of zeal. We need to be excited about what G-d is doing, despite the fact that we may find ourselves in difficult circumstances (Luke 21v28 – 'lifting up our heads' is an idiom for 'to be encouraged').

Heard: A word of response. We hear in order to obey.

Their G-d: They had a covenantal relationship with God and were pursuing covenantal promises. This is what motivated them to be faithful.

Fearred from before the L-rd: They gave G-d priority.

Verse 13: *“And Haggai, the messenger of the L-rd, said in his message of the L-rd to the people saying: ‘I am with you, declares the L-rd.’”*

I am with you: If G-d is with us it does not matter who our opponent is (Romans 8v31). When we put the worship of G-d above all things then we are going to experience His anointing and power.

With you: An expression that relates to redemption (G-d with us). Redemption always has a connection to worship.

Verse 14: *“And the L-rd stirred up the spirit of Zerubbabel, the son of Shealtiel, the governor of Judah, and the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of the remnant of the people. They came and did the work in the house of the L-rd of Hosts, their G-d.”*

Note: There is significance in the chronological order of events. Haggai was faithful to speak the word to the people. The people heard and wanted to obey. They gave heed to the priorities of G-d. G-d affirmed that He was with them.

Jehozadak: This name means 'The L-rd is righteous'.

They did the work: G-d set them to work. They did not just stumble upon this. It came by prophetic revelation. Prophetic revelation caused them to turn and repent. Only after that did the Spirit of G-d begin to touch these individuals mentioned here. When the Spirit of G-d touched these people, they were able to work and do the things that were pleasing to G-d.

Verse 15: *“On the twenty-fourth day of the sixth month, in the second year of Darius the king.”*

Note: This prophecy began on the first day of the sixth month and this section ends 24 days later.

Twenty-fourth day of the sixth month: They are still in that month of repentance.

Chapter 2

Verse 1: *“In the seventh (month), on the twenty-first day of the month, the Word of the L-rd was in the hand of the prophet Haggai saying:”*

Seventh (month): The sixth month of preparation and repentance is over. The seventh month, called Tishrei, is the month of three major festivals of judgement:

1. Rosh Hashanah (The Feast of Trumpets) is celebrated on the 1st-2nd Tishrei (Leviticus 23v23-25).
2. Yom Kippur (The Day of Atonement) – the preparation evening of Yom Kippur (Erev Yom Kippur) is on the 9th Tishrei, the fast day of Yom Kippur is on the 10th Tishrei (Leviticus 23v26-32).
3. Sukkot (Feast of Tabernacles) – 15th -21st Tishrei (Leviticus 23v33-44).

Note: Before the Babylonian exile the month of Tishrei was called ‘Ethanym’ – see 1 Kings 8v2.

The twenty-first day of the month: The 21st day of Tishrei is a special day – it is the last day of the Feast of Tabernacles. It is also known as the last of the Days of Judgement. John 7v37 calls it “That Great Day” (We know it is referring to the last day of the Feast of Tabernacles because of what we read in John 7v2-10). This last day is called הושענא רבא הושענא (Hoshana Rabbah) in Hebrew, which means “Great Salvation”. Salvation leads us into a Kingdom experience.

In the hand: A term of authority.

Verse 2: *“Say now to Zerubbabel, the son of Shealtiel, the governor of Judah and to Joshua, the son of Jehozadak, the high priest and to the remnant of the people saying:”*

Say now: The L-rd is summoning the people to get ready for what He is about to do through the work that they have done.

Shealtiel: This name means ‘Asked from G-d’.

Jehozadak: This name means ‘The L-rd is righteous’.

Note: These two names should remind us to daily ask G-d for His righteousness- in the way that we walk and in the way that we think. We need to ask Him to help us to be instruments that execute righteousness in this world.

Remnant: The minority of the people.

Verse 3: *“Who among you remains which saw this temple with its glory the first? What do you see with it now? It is like nothing in our eyes.”*

Note: Haggai is asking this small group of people if any among them remember the glory of the first temple.

Its glory the first: The grammatical construction speaks about the glory of the first temple - the one that King Solomon built.

What do you see with it now?: He is asking them how the temple they had just rebuilt (which stood on the same location as the previous temple – on the Temple Mount) compared to the first temple.

It is like nothing in our eyes: That second temple was not nearly as glorious as the first.

Verse 4: *“‘And now Zerubbabel be strong,’ declares the L-rd; ‘be strong Joshua, the son of Jehozadak, the high priest, be strong all the people of the land,’ declares the L-rd. ‘They did the work. For I am with you’, declares the L-rd of Hosts.”*

All the people of the land: We see a change in this verse. The people are not referred to here as ‘the remnant’ as in previous verses.

The land: The Earth. According to most of the sages, this word may not be simply referring only to those in the land of Israel. They see it as having implications for people throughout the entire earth. G-d is going to use the work of that remnant. With human eyes what they had done seemed so insignificant, but it was going to affect all the world. G-d can take what we do, that which we may count as of little value or no consequence, and He can turn it into something which is pleasing to Him.

For I am with you: This is the second time G-d has told them this (see 1v13). What these two verses have in common (as also seen in 1v14) is that G-d being with them is related to them doing the work. If we want G-d to be with us then we need to do His work. When we obediently do what G-d has instructed us do then we should have an expectation that He will be present in our lives.

Verse 5: *“The word which I cut with you when you went forth from Egypt, My Spirit it stands in your midst – do not be afraid.”*

Cut: This word is usually used within the context of making a covenant.

The word which I cut: An idiom for making a covenant. In this context it is speaking of the covenant that they embraced at Mount Sinai when G-d gave them His instructions.

Went forth from Egypt: Whenever there is a reference to the exodus from Egypt it should make us think of redemption. G-d made a covenant with the people through redemption.

Do not be afraid: It is because G-d is with us that we do not need to be afraid of the enemy, or of those who stand in opposition to us. In the last days there will be great opposition. We need to remember to hold fast to the promises of G-d. In the midst of opposition, G-d is going to bring about a world-wide change as He ushers His Kingdom into this world.

Verse 6: *“‘For thus,’ said the L-rd of Hosts: ‘In one little while I am shaking the heavens and the earth, and the sea, and the dry land.’”*

Note: When G-d speaks of this period of transition (shaking the heavens and the earth) it is set within the context of redemption (see verse 5 – coming out of Egypt). G-d is going to bring His covenant people, safely, into the fullness of His Kingdom.

Said: This is written in the past tense even though it is a future event. When something yet future is written in the past tense we can know with surety that G-d sees it as something that is as good as done. We can be confident that what G-d has said is going to happen.

Heavens and the earth: This expression should draw our attention back to Genesis 1v1 where this phrase first appears. G-d is going to do a work of creating a new heaven and a new earth. This is speaking about a Kingdom change that is coming.

Verse 7: *“I will shake all the nations, and they will come, bringing the desire of all the nations. And I will fill this house with glory,” said the L-rd of Hosts.*”

Shake all the nations: Worldwide implications.

Bringing the desire: Bringing their very best.

Fill this house with glory: The house (temple) that had just been built seemed to be so disappointing at first. G-d said, though, that He was going to fill that house with the desire of all the world.

Verse 8: *“For the silver is Mine, and the gold is Mine,” declares the L-rd of Hosts.*”

Verse 9: *“For great will be the glory of this house, this last, even more so than the first,” said the L-rd of Hosts. ‘And in this place I will give peace,’ declares the L-rd of Hosts.*”

Great: Speaks about that which is exceedingly great in splendour and majesty.

This last house: This verse is not speaking about the temple built in the time of Zerubbabel (Although G-d did use that second temple for a very important purpose – for the first coming of Messiah). The temple spoken of here is that final temple - that one that is going to be related to the Millennial kingdom. The reason we know that this is talking of that final temple is because it comes after the shaking of the heavens, the earth, and the nations. This has never happened before, but when this prophecy is fulfilled G-d is going to fill this final house.

Said the L-rd of Hosts: This is His promise.

Peace: This word does not simply mean the absence of violence and wars. This word is all about what we will experience when G-d's will (ultimately His Kingdom) is fulfilled in this world. This is futuristic. It has not yet been fulfilled but it is going to be.

Verse 10: *“On the twenty-fourth day of the ninth month, in the second year of Darius, the Word of the L-rd was in the hand of Haggai the prophet saying:”*

Note: This date is just over three and a half months after this prophecy began.

The twenty-fourth day of the ninth month: The ninth month is called the month of Kislev. Hanukkah (which means dedication) is celebrated on the 25th day of Kislev. A day in Judaism begins in the evening and ends the following evening – set according to the pattern found in Genesis 1 - i.e. “There was evening and there was morning, the first day” etc. Therefore, the 24th day of Kislev (the date given to us here) is called “Erev Hanukkah”. Hanukkah starts on the evening of the 24th of Kislev as the sun is going down.

Note: There were three pilgrim festivals; pilgrim because the Jews used to travel to Jerusalem in order to celebrate them – Passover, the Feast of Tabernacles and Shavuot (or Pentecost) – See Exodus 23v14-17

John's gospel (John 10v22-23) elevates Hanukkah and gives it the same status spiritually as those three pilgrim festivals. Hanukkah speaks about the future. What happened nearly 2200 years ago gives us a paradigm, a lens, to see what G-d is going to do.

In the hand: A term of authority.

Verse 11: *“Thus says the L-rd of Hosts, ‘Ask, please, the priests (concerning the) Torah.’”*

Ask: G-d asked Haggai to ask the priests a question. The priests were supposed to be teaching the people about that which is holy and that which is profane.

(Concerning the) Torah: G-d was testing the priests to see what their answer would be.

Verse 12: *“Behold a man carries holy meat in the border of his garment. He touches, with this border of his garment, bread and then stew, wine and then oil, and all these foods. All of this food do they become holy? The priests answered and they said, ‘No’.”*

All of this food do they become holy: The question being asked here is this: Is something unholy changed, and made holy, because it touches something that is holy?

Note: The emphasis of the book of Haggai is the temple. The underlying question here is this: Does going to the temple, the house of the Holy G-d, and working in or on it (being “touched” by it, so to speak) impart holiness to us? The answer is that it does not.

Verse 13: *“And Haggai said, ‘If one will touch the impurity of an individual and all of these things do they become unclean?’ And the priests answered and said, ‘Yes, they become unclean.’”*

The impurity of an individual: Usually this is an idiom for one that has touched a dead body.

All of these things: The implication is: If someone unclean touches those things (Bread, stew etc) are those things then rendered unclean? (see Numbers 19v22).

Note: The problem is this: If we come into contact with something that is impure or unclean it does change our status and we are rendered unclean. Being in an unclean state speaks about a distance, a separation, from G-d.

Verse 14: *“And on account of this Haggai answered, ‘Thus are these people, thus is this nation, before Me,’ declares the L-rd. ‘Thus is all the work of their hands which they bring near to me. There it is impure.’”*

Thus are these people: The people and the nation are unclean in the sight of the L-rd. Although they have worked on the temple and they worship G-d in it, the temple (in and of itself) does not have the capacity to bring about any change in their status. It cannot make them holy.

It is impure: Something has got to change if there is going to be hope for the people.

Verse 15: *“And now pay attention from this day and onward. From before was placed a stone upon a stone in the sanctuary of the L-rd.”*

Pay attention: Set your hearts, think about this (put your mind to it).

This day: We were told in 2v10 (and it will be confirmed in 2v18) what day this is – The 24th day of the ninth month (Kislev).

From before was placed a stone upon a stone: The people were being asked to think about the time before the rebuilding of the temple took place.

In the sanctuary: Another reference to the temple.

Verse 16: *From the day when you came to this stack and you expected twenty (ephahs) and there was only ten. You came to the wine vat and you wanted to receive fifty (baths) and there was only twenty."*

Stack: Heap

There was only: They had an expectation, but they did not receive the fulfilment of it. They experienced lack. Impurity diminishes and does not produce what it should. This should remind us of what we read earlier: the second temple was lacking. It was insignificant in the eyes of the people and was not what they were hoping for. This reveals to us that something needs to be done in order for a change to take place.

Verse 17: *"I will strike you with a blast of hot air, with mildew, with hail, and with all the works of your hands. There is no one with you unto me," declares the L-rd."*

There is no one with you unto me: No one was turning to G-d and seeking Him properly.

Verse 18: *"Set your hearts from that day and forward, from the twenty-fourth day of the ninth month, from the day when the foundation was laid of the sanctuary of the L-rd - set your hearts."*

Set your hearts: Pay attention. Emphasised twice in this verse.

Twenty-fourth day of the ninth month: This is an important date and is being emphasized here (see the comments made about Hanukkah in 2v10). The evening before an appointed time has great significance – it is a time of preparation and getting ready for the activity of G-d that accompanies His appointed times. These appointed times are significant in that they:

1. Remind us (are a memorial) of what G-d did on those days – Exodus 12v14
2. Foreshadow Kingdom fulfilment – Colossians 2v16-17

Foundation: In Isaiah 28v16 Isaiah prophesies that the L-rd G-d is going to lay a stone for a foundation in Zion, a precious cornerstone. Psalm 118v22 tells us that this stone was going to be rejected, but would become the chief cornerstone. Yeshua, in Matthew 21v44, prophesied that the one who fell or stumbled over this stone was going to be destroyed. Peter, quoting Isaiah (1 Peter 2v6), reveals to us that those who believe in this chief cornerstone will never be ashamed. In other words, these ones who believe are going to have satisfaction. They are not going to know regret, but are going to experience the fulfilment of the promises of G-d. The foundation of our faith, the rock of our salvation, is Yeshua!

Verse 19: *"When still the seed was in the barn, the vine, and the fig, and the pomegranate, and the olive tree they did not give anything. But from this day I will bless."*

Give: Produce

I will bless: G-d is saying that He is going to bless the seed (the vine, the fig etc) still in the barn. He is going to bless them before any of them are even able to produce fruit.

The expectation here is that He is going to bless them from this twenty-fourth day of the ninth month – the eve of Hanukkah (dedication).

Verse 20: *“It will come about the Word of the L-rd a second time to Haggai, on the twenty-fourth day of the month.”*

Twenty-fourth day of the month: Emphasised again.

Verse 21: *“Say to Zerubbabel, the governor of Judah: ‘I am shaking the heavens and the earth.’”*

The governor: He is a leader who is in a position of authority.

Shaking the heavens and the earth: This verse is very similar to what we read in chapter 2v6, i.e. there is going to be a new creation - the Kingdom of G-d. This has worldwide implications. There is a relationship between this day (the 24th Kislev – the start of Hanukkah) and the revelation of the Kingdom of G-d.

In some way Hanukkah is connected to the Kingdom of G-d.

Verse 22: *“And I will overturn the throne of the kingdoms, and I will destroy the power of the kingdoms of the nations. I will overturn the chariot and its rider, and the horses and their riders are going to be brought down, and a man with his sword his brother.”*

Overturn: A word of change. A word of destruction. When something is destroyed it creates a vacuum that can then accommodate something new.

I will overturn ...I will destroy: This is what Messiah is going to do when He returns. At the end of those final seven years, He is coming with wrath (Revelation 12v18)

A man with his sword his brother: They are not going to fight G-d. G-d is going to come and is going to cause such confusion that the armies are going to turn and slay one another – and then G-d will pour His consuming and eternal wrath upon them. He has done this in the past (2 Chronicles 20v14-29) and He is going to do it again.

Verse 23: *“‘On that day,’ declares the L-rd of Hosts, ‘I will take Zerubbabel, the son of Shealtiel, my servant,’ declares the L-rd, ‘and I will set you as a signet ring. For I have chosen you,’ declares the L-rd of Hosts.”*

In that day: This is a reference to judgment. It sets this prophecy into a last day context.

Zerubbabel: Rabbinical and Christian scholars say that he is a typology for Messiah.

My servant: The use of these words are a clue, from the text itself, that this verse is alluding to the Messiah. Prophets, like Ezekiel, used this term (עֶבְדִּי) to speak about Messiah.

Signet ring: A seal. A seal marked authority. Messiah Yeshua (of whom Zerubbabel is a typology of) is the One who is going to fulfil this prophecy. He is the One who speaks of the promise and seals it with the signature of G-d!

Note: Hanukkah is, in some way, connected to the last days. We are going to briefly explore this statement. How is it connected to the last days?

In John 10v22 Yeshua went up to Jerusalem for Hanukkah (also called the Feast of Dedication). It was wintertime, and Yeshua paced back and forth (that is the implication of the grammar) in a place that king Solomon built when he built the first temple (John 10v23). This place was the last one a person could go into before entering sacred territory, and it was the closest an unauthorised person could get to the Holy of Holies. This is where Yeshua was.

The number eight, in Judaism, is a Kingdom number. It is a number that speaks of new beginnings and is the number of redemption. For this reason, Hanukkah, with its eight-day celebration, is a Feast that has always had Messianic expectation attached to it.

When Yeshua was in that location, and at that specific time, the leaders gathered around Him and asked Him to tell them plainly whether He was the Messiah or not (John 10v24). They did not want a word; they wanted an action/evidence. It is believed that, on one Hanukkah, Messiah (who we know is Yeshua) is going to enter into the Holy of Holies. When He sits on the mercy seat (between the two cherubim, where the very presence of G-d dwelt) the Kingdom of G-d is going to be inaugurated, dedicated. The purpose of the first coming of Messiah was not to inaugurate the Kingdom, but this will be the purpose of His second coming.

Around 168BC, Antiochus Epiphanes (a paradigm of the final antichrist) corrupted the Holy of Holies. This is going to happen again, when the final antichrist falsely sets himself up in the temple and demands to be worshipped (this is the abomination of desolation spoken of in Daniel 9v27, 11v31 and 12v11. Yeshua also spoke of it, for example, in Matthew 24v15, and Paul in 2 Thessalonians 2v3-4)

Now, no one knows the day or the hour when Messiah will gather up His followers – also called the rapture or the blessed hope of the church (Matthew 25v36, 1 Thessalonians 4v15-17, Titus 2v13). This is, however, a very different event to the second coming of Messiah (1Thessalonians 3v13, Revelation 19v14 -at Yeshua's second coming all the saints, who experienced the blessed hope, will return to earth with Him)

In relation to the second coming of Messiah we are going to explore Daniel 12v11. A time is going to come when a third temple is going to be built in Jerusalem. Sacrifices are going to recommence. At a certain point of time these daily sacrifices are again going to be taken away. From the time of the removal of the daily sacrifice, by the abomination of desolation - the work of the antichrist - there are going to be 1290 days (Just over 3.5 years). Revelation 11v3 and 12v6 speaks of 1260 days. We see that there are an additional 30 days spoken of in Daniel. The number 30 relates to mourning. Therefore, we can conclude that those additional 30 days will be days of mourning (see Zechariah 12v10-14).

After these days of mourning Daniel 12v12 adds an additional 45 days to the tally. In Revelation the number is 1260. Daniel 12v11-12 gives us an additional 75 days (30 days + 45 days), taking the total to 1335 days. Zechariah 13v1 speaks of a day of washing away the impurity of the children of Israel. In the Biblical calendar the appointed day set aside for this is Yom Kippur (the Day of Atonement). On the Biblical calendar there are always 75 days between Yom Kippur and Hanukkah (From the washing away of sins until the Day of Dedication).

[The number 75 is also a number related to redemption. Genesis 46v27 (according to the Septuagint -on which the New Testament writings were based, see Acts 7v14 - and confirmed by the Dead Sea scrolls) tells us that 75 people went down into Egypt. Out of those 75 people G-d built a nation who He then redeemed from Egypt.

In Luke's genealogy we see that there are 75 people listed between Yeshua (the Son) and G-d Himself. All of this relates to the Kingdom of G-d.]

We can conclude, therefore, that Hanukkah is very important. It is a day that we should learn about, that we should mark, that we should use as a testimony concerning the promises of G-d to shake this earth, to destroy the wicked empires of the nations, and to replace them with His Kingdom. On that 24th day of the 9th month G-d is going to lay the foundation of His Kingdom - Messiah Yeshua. Yeshua is going to rule as King, Messiah, forever and ever. For those one thousand years of the millennial Kingdom, He is going to do so from the Holy of Holies.