



THE FESTIVAL OF LIGHTS

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Festival of Lights

In the document 'The Lily' we saw that the Israelites are to become Lights, or fully blooming lilies to the world. This study into the Festival of Lights (also known as the Festival of Dedication or [C]hanukkah) expounds more deeply on this theme of 'Light' and shows that this Festival actually pictures the fulfillment of our destiny.

A Brief History

In John 10:22-42 there is talk of the Feast of Dedication. This was an annual Feast celebrated for eight days beginning on the 25th of Chislev (middle of our December), instituted by Judas Maccabaeus [164 BC] in memory of the cleansing of the temple from the pollution caused by Antiochus Epiphanes.

In the book of Maccabees we find the history regarding the defiling of the temple by Antiochus as well as the cleansing and rededication of the temple which led to what we now know as the Festival of Lights/Dedication/[C]hanukkah.

Let us just look at a few verses from the book of Maccabees to get an outline of the events.

1 Maccabees 1:1-2; *'And it happened, after that Alexander son of Phillip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, And made many wars, and won many strongholds, and slew the kings of the earth.'*

Alexander, after 12 years of reigning, died but before he passed away he parted his kingdom amongst his honourable servants. These servants all put crowns upon themselves at the death of Alexander. By crowning themselves they saw themselves as the highest authority... they relied on their own strength... the power of carnal flesh.

1 Maccabees 1:8-10; *'And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus surnamed Epiphanus, son of Antiochus the king, who had been hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.'*

In those days there were wicked men in Israel that advocated the making of covenants with these heathen rulers around them. These wicked men therefore advocated the relying on the strength of the carnal flesh instead of putting their trust in Father. As a result of this Antiochus went up against Israel and Jerusalem;

1 Maccabees 1:21-23; *'And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.'*

The result of this [taking away of the Golden Altar and the Candlestick of Light](#) was that the house of Jacob was in [confusion](#);

1 Maccabees 1:28; *'The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.*'

Antiochus then proceeded to defile the sanctuary resulting in the fact that [Israel was cast into darkness](#).

1 Maccabees 1:37, 39-40; *'Thus they shed innocent blood on every side of the sanctuary and defiled it... Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.*'

Having destroyed the House of Jacob's connection with YaHWaH, Antiochus had complete power over them and thus wrote to his whole kingdom that they should become [one people](#);

1 Maccabees 1:41-43; *'Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and everyone should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many of the Israelites consented to this religion, and sacrificed unto idols, and profaned the sabbath.*'

The purpose of this becoming 'one people' was to estrange the people of Israel from their Elohim;

1 Maccabees 1:46, 48; *'And pollute the sanctuary and holy people... that they should leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation.*'

Is this not what is also happening today with the people of Israel both nationally and personally? We are alienated from our Creator YaHWaH. Nationally, the leaders of our countries are advocating heathen religions in our schools, children are taught all sorts of uncleanness, governments are banding together to form 'One World Order' under the headship of those who desire the demise of YaH's people Israel. Personally we see our own darkness as we realize the power of the flesh which alienates us from Father.

Ephesians 4:18-19; *'Having the understanding darkened, being alienated from the life of Elohim through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*'

It is Father who has blinded us to our true identity in Him and, as we have seen in 'The Lily', this blinding/darkness is necessary both personally and nationally in order for Father to raise us up into His Glory.

In looking at the account of Antiochus in the book of Maccabees we note that he was instrumental in bringing the people of Israel down in order that they could be risen up at the last. [This is our hope, our earnest expectation and our destiny, that we individually and as a nation will be risen out of the utter darkness we find ourselves in today to shine forth His Glory.](#)

Isaiah 60:2 *'For, behold, the darkness shall cover the earth, and gross darkness the people: but YaHWaH shall arise upon thee, and his glory shall be seen upon thee.*'

In the days of Antiochus, this becoming 'One People' culminated in the defiling of the Altar

of Elohim;

1 Maccabees 1:59-60; *'Now the five and twentieth day of the month¹ they did sacrifice upon the idol altar, which was upon the altar of Elohim. At which time according to the commandment they put to death certain women that had caused their children to be circumcised.'*

Even though the evil in that day was great there was a remnant who kept themselves to the ways of YaHWaH as they had been taught by their forefathers. Of this remnant there was one named Mattathias who lamented the case of his people therefore compassion is the great key to the restoration of YaHWaH's people. What Mattathias did was very similar to what Mordecai did in the book of Esther when he heard of the evil that was to befall his people.

1 Maccabees 2: 6-8; *'And when he saw the blasphemies that were committed in Juda and Jerusalem, he said, Woe is me! Wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory.'*

It is interesting to see the terminology Mattathias used, namely *'Her temple is become as a man without glory'*. A man without glory is like one, who being alienated from the Life of YaH, has no realization of the Light within him, which is veiled. The physical temple in that day was desecrated and the Light had been extinguished. The ways of the carnal flesh gained eminence because the Light of YaHWaH was veiled, resulting in gross darkness.

The same it is today amongst the people of Israel – they are in bondage to the ways of the carnal flesh, they walk in gross darkness and although the Light of YaHWaH is present within each one of them, its Light is hidden from their view. The presence of YaHWaH is in their heart but not in their consciousness, as the true Light cannot coincide with the darkness of their mind – Israel today has become as a man without glory.

1 John 1:5-6; *'This then is the message which we have heard of him, and declare unto you, that Elohim is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.'*

As in the days of the Maccabees, there are now also a remnant people which have the Light of YaH revealed to them and, as we have learned in 'The Lily', this Light can only be manifested through death. In the account of the Maccabees we see this death theme illustrated at the point of Matthathias' lamentation – both he and his sons² had come to their personal point of death...the death of their carnal flesh.

1 Maccabees 2:12-14; *'And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. To what end therefore shall we live any longer? Then Mattathais and his sons rent their clothes, and put on sackcloth, and mourned very sore.'*

As one goes through the process of 'dying', the Light within is manifested. However, as the Light (Spirit) is manifested to the 'world of darkness' without, which is led by the 'carnal flesh', persecution arises. This brings forth the war between flesh and Spirit and therefore, in the time of the Maccabees there was a great persecution of those who manifested the Light of YaH who, as a result, left the cities and hid themselves in secret places. In doing this, they

¹ We will see as we continue in this study that the day the temple was later rededicated was the same day that the temple was defiled (the 25th day of Chislew).

² The sons of Mattathais are important in this account as they picture the 'firstborn'.

left all their material possessions and moved into the mountains. In this way, the persecution they experienced from those around them, completed their ‘death’ and when we look at this in relation to the Lily we see that the carnal flesh life was consumed (materialism had no more hold on the people) and the true Life was brought forth (they were pulled to the mountain to meet with Father). Just as Matthatthais and his sons were completely humbled and brought low in order that they, through the power of Father, could aid the deliverance of their people so too, when we in this day are humbled and loosed from the shackles of materialism/carnal flesh/our temporary dwelling, will we become blooming lilies – His Light – and instrumental in leading our brethren into His Light.

1 Maccabees 2:28; *‘So he and his sons fled into the mountains, and left all that ever they had in the city.’*

It was because of Father being manifested ‘within’ them, as they rejected the headship of carnal man who had crowned themselves, that they, as the New Ma(e)n, had the strength to be successful in their enterprises. Matthatthais was instrumental in pulling down the altars and allowed not the sinner to triumph.

On Mattathais’ death, his son Judas Maccabeaus was made general and followed in his father’s footsteps to root out the heathen.

Judas was not proud, but rather taught his brethren that power came from Father. He saw the sovereignty of Father.

1 Maccabees 3:19; *‘For the victory of the battle standeth not in the multitude of an host; but strength cometh from heaven.’*

This view was shared by the humbled remnant as evidenced by the fact that everyone sought the help of Father.

1 Maccabees 3:53; *‘How shall we be able to stand against them, except thou, O Elohim, be our help?’*

It was at this point that Father granted deliverance to the faithful Israelites as their carnal flesh life was consumed and assimilated³ and they could now praise Him in thanksgiving – they radiated forth His Light.

Having discomfited their enemies, work was now set in motion to cleanse and rebuild the sanctuary. The altar, which was defiled by the heathen, was broken down and built up with new stones. They made also new holy vessels and restored the sanctuary fully, including the candlestick;

1 Maccabees 4:50; *‘And upon the altar they burned incense, and the lamps that were on the candlestick they lighted, that they might give light in the temple.’*

³ Their carnal flesh life was consumed and assimilated because;

- They did not have a will. 1 Maccabees 3:60; *‘Nevertheless, as the will of Elohim is in heaven, so let him do.’*
- They did not have fear. 1 Maccabees 4:8; *‘Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.’*
- They knew only One delivers. 1 Maccabees 4:11; *‘That so all the heathen may know that there is one who delivereth and saveth Israel.’*
- They experienced that His mercy endureth forever. 1 Maccabees 4:24; *‘After this they went home, and sung a song of thanksgiving, and praised YaHWaH in heaven: because it is good, because his mercy endureth forever.’*

On the very same day that the heathen had profaned the Altar of Elohim, the restored sanctuary was dedicated;

1 Maccabees 4:52-53; *'Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.'*

There was much rejoicing and gladness, not only because of their deliverance but also because they desired to praise Father from Whom comes all things and Whose Light they now radiated.

1 Maccabees 4:55; *'Then all the people fell upon their faces, worshipping and praising the Elohim of heaven, who had given them good success.'*

In effect this Festival of Dedication is the manifestation of the Light of Father which is ever present. The deliverance from the enemies is attributed solely to the power of Father, and the realization of His sovereignty brought forth gladness in the people and the return of the Light of truth in the Temple.

1 Maccabees 4:56; *'And so they kept the dedication of the altar⁴ eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise.'*

The Festival was kept for eight days. Eight is the number of resurrection or regeneration, and the beginning of a new order. Hence this Festival symbolised the resurrection into Light from a period of darkness as the reproach of the heathen had been done away. To apply this to the present we see that this Festival marks the 'new beginning' which we all will experience as our carnality is assimilated and we are changed into the very image of YaH and thus experiencing a 'new beginning', the bringing forth of the Light.

1 Maccabees 4:58; *'Thus was there very great gladness among the people, for that the reproach of the heathen was put away.'*

2 Corinthians 3:18; *'But we all, with open face beholding as in a glass the glory of YaHWaH, are changed into the same image from glory to glory, even as by the Spirit of YaHWaH.'*⁵

So we see the Festival of Lights marks the new beginning for the Sons of YaH, they are now glorified and bring forth His Light. When looking at this in relation to the Feast Days we see

⁴ The word 'altar' as used in Scripture is Strong's 4196 *mizbeach* מִזְבֵּחַ which literally means; **where chaos מ is cut off י from the house כ**

It is at the rededicated altar that 'chaos' (flesh) is 'cut off' (consumed) in order that the Light can be realized/manifested. Just as Abraham laid his son Isaac on the Altar so that he could become Holy, so too does Father place us on the altar for us to become Holy.

⁵ This verse describes the fulfillment of the Festival of Dedication. The word 'dedication' is Strong's 2598 *Chanukah* חַנּוּכָה.

Chet ח and Noon י together forms the word 'grace' and means 'to fence ח life י'.

Kaf כ means 'to open', 'like' or 'according to'.

Hey ה means 'to behold', 'reveal' and when placed at the end of a word means 'where it comes from'.

So dedication means 'grace to the like where it comes from'. 'The like' is the mirror reflecting the glory of YaH (where we 'come from') in the flesh. Thus the 'fenced-in life' is revealed. This happens at the Altar and is in a sense the fulfillment of the Feast of Lights.

Therefore in 2 Corinthians we read, *'But we all, with open face כ beholding ח as in a glass the glory of YaHWaH י ח...'*

the Healing completed on the 7th day of the Feast of Tabernacles (seven being the number of healing) with the eighth day of the Feast of Tabernacles marking a ‘new beginning’ (8) of the restored body, completed on the seventh day of the Feast, but not yet glorified. Following which is the Festival of Lights – the glorification.

This sequence of events can also be seen illustrated in the life of Yahshua. After His death, Yahshua was raised up and seen – His healing was complete and He had thus entered into the ‘new beginning’ of His restored body (this was His 8th Day of Tabernacles experience). However, flesh was not allowed to touch or take possession of Him until He was presented to the Father;

John 20:17; *‘Yahshua saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my Elohim, and your Elohim.’*

After He had been presented to the Father (His Feast of Lights) His disciples ‘saw’ Him and they were accelerated into Pentecost – i.e. Yahshua **gave** them Life.

John 20:22; *‘And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit.’*

When we look at these events in relation to our union with the Father, our ultimate destiny, we see that the marriage is completed on the seventh day of Tabernacles, followed by the eighth day – a new beginning - the ‘conception of LIFE’. A perfect union **ALWAYS** conceives. The **BIRTH**, which is **seen by all**, is the **LIGHT** and so illustrates the Feast of Lights. This is our destiny!

That this festival was to be kept from generation to generation is also stated in this book of Maccabees.

1 Maccabees 4:59; *‘Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month of Casleu, with mirth and gladness.’*

Festival of Dedication in the New Testament

Having seen the history of this Festival in the book of Maccabees, let us now look at the one time this Festival is particularly mentioned in the Scriptures. We find this recorded in John 10:22-42⁶.

John 10:22; *‘And it was at Jerusalem the feast of the dedication, and it was winter.’*

When you read the whole passage and note what happened at the time you can see there was a discourse between darkness and light. It is at this time that Yahshua revealed His true identity, namely that He was the manifested Father because He said; ‘I and my father are one’ (John 10:30). It was for this statement that He was sought and killed. He revealed the

⁶ It is interesting to note that this Festival is only mentioned in the book of John. In ‘The Lily’, pages 50-53, we saw that the ‘Light’ was expounded upon in the book of John. The book of John, being symbolic of the eagle of Dan, has particular significance for our present day as the New Order Judges of Dan will lead present day Israel out of her darkness and into His glorious Light. Therefore, just as Dan led the way to the isles in the past, and just as Israel was borne on Eagles wings out of Egypt/sin (Exodus 19:4), will we be led, by the new order judges of Dan, out of our darkness and into His glorious Light. Isaiah 1:26; *‘And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.’*

Light, the true Light, at this Feast of Dedication. It is only those that are of His sheep that can believe, as they too originate from that Light (*'I know them'*) and desire to return there. Contrary to all the other Scriptural Feast Days which we are commanded to keep (as an external force), the Festival of Lights is more of a revelation and a realization that occurs from within the people of Israel and is therefore celebrated as a new beginning of gladness, of coming out of the darkness (carnal flesh) and into the Light (the promised glory) of His presence (as an internal force). Traditionally, the Festival of Lights is celebrated for 8 days. The number 8 represents a 'new beginning' or 'new era' and therefore this Festival characterizes our expression of His Light/Righteousness, our reality of BEING the Tree of Life.

John 10:27-30; *'My sheep hear my voice, and I know⁷ them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.'*

John 17:11; *'...Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.'*

The above verse in John 17 shows the 'oneness' of the Tree of Life expressed twice; Firstly, *'keep through thine own name'*, namely that we are IN His name kept – YaHWaH, your 'breath' is my 'breath'; Secondly, *'they may be one, as we are'*.

Those who need signs (from the outside) remain in darkness as they are not of his sheep.

John 10:25-26; *'Yahshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.'*

The light can only be comprehended by the children of Light, His sheep, who He knows.

1 Thessalonians 5:5; *'Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.'*

It is from within that the Light shines forth. Just as the lily, as a perfect flower, radiates Life from 'within' showing forth the True Light in the darkness, so too are YaH's people, His blooming lilies, a Light to the world.

Matthew 5:14; *'Ye are the light of the world. A city that is set on an hill cannot be hid.'*

Thus it was at this Feast of Dedication or the Festival of Lights that Yahshua revealed who He was, *'I and my father are one'*. He identified Himself with the True Light, indeed that He was One with the True Light... He was and is the True Light. And it was at this Festival of Dedication that He promised His sheep that they too will know that they ARE that LIGHT ... this is the most wonderful of gifts! *'I know them... and I give unto them eternal life; and they*

⁷ The word 'know' literally means; to be one with. In this verse Yahshua expounds on His relationship with Father, namely that they are 'one' and His relationship with us, namely that we are given Him of the Father, and therefore Yahshua 'knows' us as he is 'known' of the Father. Knowing is coming to 'see' that we are His manifestation. When we come to this point we realize that our perception of 'self' is an illusion, the product of a captivated mind. It is as we 'see' this in its fullness that we truly 'know Him'... we are One... we are Light.

shall never perish, neither shall any man pluck them out of my hand’.

Festival of Lights Today

The Festival of Lights is observed by modern day Jews. The official name for this Festival of Dedication/Lights is [C]hanukkah. [C]hanukkah is the Hebrew word for ‘dedication’⁸.

The reason for this Festival being commonly called the Festival of Lights is found in the folklore of the Talmud. It relates that, as the rededication of the Temple took place, there was only enough consecrated olive oil to fuel the candlestick for one day but miraculously the oil burned for eight days and hence this festival is commonly called the Feast of Lights. The book of Maccabees does not relate this miracle and neither does Josephus, although Josephus does call this festival ‘Lights’.

The Antiquities of the Jews, Book 12, Chapter 7.7323-325

*‘Now Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days; and omitted no sort of pleasures thereon: but he feasted them upon very rich and splendid sacrifices; and he honoured Elohim and delighted them, by hymns and psalms. Nay, they were very glad at the revival of their customs, when after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law to their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days. And from that time to this we celebrate this festival and call it Lights. I suppose the reason was, because **this liberty** beyond our hopes **appeared** to us; and that thence was the name given to that festival.’*

The modern day Jews therefore celebrate this Festival by lighting the menorah/candlestick each day of the Feast, at sunset. It is interesting to note that the reason for the Hanukkah lights is not for the ‘lighting of the house within’ but rather [for the ‘illumination of the house without’](#) so that passers by should see it and be reminded of the holiday’s miracle. Accordingly lamps are set up at a prominent window or near the door leading to the street (Wikipedia - Hanukkah)⁹.

The purpose for their lighting the lamps to be seen by the outside world is interesting as [it is the destiny of Israel to shine as lights in the world;](#)

Philippians 2:15; *‘That ye may be blameless and harmless, the sons of Elohim, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine*

⁸ See footnote 5.

⁹ Although the modern day Jews keep this Festival it is important to remember that, as with all the Scriptural Festivals, [C]hanukkah is given to the Israelites, the House of Israel, as a memorial and not to the Jews, who are of the House of Esau. It is the House of Israel who will shine forth the True Light, as opposed to the commemorating of mere external ‘observances’. It is as John states in the Scriptures at the Feast of Dedication; John 10:24-27; *‘Then came the Jews (of the House of Esau) round about him, and said unto him, How long dost thou make us to doubt? If thou be the Messiah, tell us plainly. Yahshua answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not (to ‘be-lieve’ is to ‘be-love’. Love is unity = ONE. So ‘believe’ literally means: BE ONE. Thus knowing, believing and being One is the same), because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me.’* It is the sheep that Yahshua ‘knows’ as they have the Light within them. And who are these sheep? The lost tribes of the House of Israel, not the House of Esau.

Matthew 15:24; *‘But he answered and said, I am not sent but unto the lost sheep of the house of Israel.’*

as lights in the world.'

The Jews celebrate this Festival with an external light in the form of the candlestick or menorah. Although they do desire the Light, they cannot find it within them so they look to external observances.

The whole essence of this Feast is not the external observance of it, by lighting lights, but rather it is the realization of the manifesting of the Light within – that very presence of Father, from Whom we come.

This is the **gift** of the Festival of Lights... the manifesting of His glory from within. It is in a sense the fulfillment of the destiny of the Lily, having completed all the stages of her development it is now the fully blooming flower for His glory.

This Festival therefore pictures the birthing into the 'new era' or the 'eighth day', our destiny of revealing the 'Gift of Life' to other Israelites and enlightening the world.

Festival of Lights and Christmas

The Festival of Lights does have a counterfeit celebration in our present time in the form of the celebration of the pagan festival of Christmas.

The Festival of Lights corresponds in timing with what we today know as Christmas. As we know, Christmas is a pagan feast, however when you look at it you can see that both feasts have things in common.

Firstly, Christmas is meant to picture the birth of Yahshua – the Light to the world. It is celebrated by setting up a tree on which hang lights and bright, shiny ornaments. The celebration of Christmas in the Western world also involves the hanging of fairy lights around houses, on trees in the garden and in windows. So 'light' is a very important part of Christmas celebrations.

Secondly, at Christmas time there is traditionally a giving of gifts. These gifts appear mysteriously under the tree by some hidden hand. As we have read in the book of Maccabees and Josephus, the Festival of Lights was celebrated with much mirth and no pleasures were omitted. The Festival of Lights was celebrated due to the miraculous deliverance, by the hand of YaHWaH, from their enemies... this was truly a great gift at that time. In our day we see that the gift, given at this time, is the manifestation of the Light within. Once again this occurs not because of anything we 'do' but it is a gift, given by YaHWaH to His people whom He knows.

It is interesting to note that both the Festival of Lights and the pagan festival of Christmas are

expounded upon in the book of Jeremiah.¹⁰

In this study we will look at some verses in Chapters 9 and 10 of Jeremiah. Chapter 9 gives us a clue to the Feast of Lights, whilst Chapter 10 highlights the traditions observed in the present day during Christmas.

In Chapter 9 the iniquity of Judah is shown, as well as YaHWaH's judgement upon them. Verse 23-24 of this chapter really stands out in that it speaks of the meaning of the Feast of Lights;

Jeremiah 9:23-24; *'Thus saith YaHWaH, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am YaHWaH which exercise lovingkindness, judgment, and righteousness¹¹, in the earth: for in these things I delight, saith YaHWaH.'*

The glory that will be manifested from within, at the Feast of Lights, is not due to external forces like wisdom, might or riches but rather that He makes Himself known as He knows us... this is our delight... this is our destiny... our manifestation of the Light. We will not crown ourselves with crowns of glory as Alexander's servants did, but rather we will be crowned by the giver of Light which is YaHWaH, through our brother Yahshua Messiah.

2 Timothy 4:8; *'Henceforth there is laid up for me a crown of righteousness, which YaHWaH, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.'*

It is when YaHWaH manifests Himself as us, through our brother Yahshua, that we make ourselves known¹² to others as He knows them... it is at this point that we have received the greatest gift of all – the crown¹³ of righteousness... the new beginning.

As opposed to this we have the celebration of the pagan festival Christmas whose traditions are spoken of in Chapter 10 of Jeremiah.

¹⁰ These festivals are spoken of in the book of Jeremiah. Jeremiah is popularly called the 'weeping prophet' (note the compassion and humbleness) although his name means 'Who YaHWaH Raises Up' (Strong's 3414). It is through his compassion and humbleness, thus 'seeing' the sovereignty of Father, that Jeremiah was Risen up to shine forth the Light of Father, from whom he came (Jeremiah 1:5; *'Before I formed thee in the belly I knew thee...'*). We see herein also the theme of the Lily, namely through being brought low he, and we also, will be risen up.

¹¹ The three words lovingkindness, judgment and righteousness show the pathway into His Light;

- Loving-kind is a moving of 2 (kind) into 1 (love).
- Judgment means, 'to surround the beginning and devour it' (see the article 'The Judge Dan'). Judgment is to devour sin so that we can enter in.
- Righteousness means 'he is the least (in human terms) to go through' – Yahshua is righteous, so is Noah. It is as 'we' become as 'no-thing' that we enter in.

These three words therefore illustrate to us the pathway into His Light and... He delights in this.

¹² See footnote 7.

¹³ A crown is a representation of all the SUBJECTS. The one who has the crown wears it on his/her head and is therefore UNDER the crown and thereby occupies a humble position. Yahshua wore a crown of thorns. The thorns represented OUR suffering, which HE carried and this He manifested in His life, ending in His death. The crown of righteousness is His manifestation of righteousness/light through and by the one who wears it and most importantly, the crown of righteousness IS all the light of the SUBJECTS.

Jeremiah 10:3-5; *'For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.'*

The result of worshipping this 'idol' is not a display of the Light but rather an expression of death;

Jeremiah 10:14; *'Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.'*

Thus the one true Festival is the expression of His Life and Light while its counterfeit is the expression of man's death and darkness.

Hannah

In looking at the life of Hannah, we will see the Festival of [C]hanukkah manifested. It is interesting to note that both the words Hannah and [C]hanukkah have a similar sound and spelling.

We find the word [C]hanukkah (or Hebrew *Chanukka/Chanukkah*) in Strong's concordance;

- *Chanukka* is Strong's 2597 and means 'consecration/dedication'.
- *Chanukkah* is Strong's 2598 and means 'initiation'.

Both of the above mentioned words used to describe the Festival of [C]hanukkah come from the root *Chanak* which is Strong's 2596 and means 'to narrow, to initiate or discipline – dedicate, train up'.

Thus it is through taking the narrow way and discipline that we come to the manifesting of the Light of YaHWaH within us¹⁴. The wilderness walk, the times of trials and affliction, are the means for initiating us into the position of the manifested 'Sons of YaH' and thus leading to the fulfillment of the Festival of Lights¹⁵.

With this background let us now look at the name Hannah.

Hannah is Strong's 2584 *Channah* ח נ ח and according to Strong's means 'grace'.

When we look at the Hebrew letters forming the name Hannah, we come to a better understanding of her name.

ח **Chet** - Symbolic meaning; private, to separate. Literal meaning; **fence, inner room**.

נ **Noon** - Symbolic meaning; activity, **life**. Literal meaning; fish.

¹⁴ The purpose of our sojourn on this earth is so that the 'fenced in life is revealed'. See also footnote 5.

¹⁵ With relation to the Festival of Lights it is interesting to note that the name Enoch (in Hebrew *Chanowk* – Strong's 2585) is derived from the same root word *Chanak*. And we know from the life of Enoch that he did not see death but was translated into the Light and Life of Father.

ה Hey - Symbolic meaning; 'the', 'comes from'. Literal meaning; behold /to reveal. A Hey at the end of a word denotes the feminine.

The letters Chet and Noon together, ח נ, form the word 'grace'. Looking at the meanings of these letters we can see that 'grace' means 'to fence life'.

The Hey at the end of a word denotes the feminine and means 'behold / to reveal'.

Putting this together we can see that the name Hannah literally means 'life from the fenced (inner) room revealed'.

Does this not wonderfully illustrate the purpose of the Festival of Lights as being our revelation/manifesting of His Life/Light from within?

Hannah, in her experience, manifested this Life/Light in the form of her son Samuel who was dedicated to YaHWaH's service.

Before the birth of her son, Hannah was barren, no life came forth out of her. Hannah was afflicted by this barrenness until she came to a point of being humbled. Being offered on the altar of sacrifice she came to the realisation that she could not bring forth life, only YaH could. Hannah began to see YaHWaH's sovereignty in her life.

1 Samuel 1:10; *'And she was in bitterness of soul, and prayed unto YaHWaH, and wept sore.'*

Her affliction was made complete and this resulted in the dedication of that which she most desired (a man child) to Father.

1 Samuel 1:11; *'And she vowed a vow, and said, O YaHWaH of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto YaHWaH all the days of his life, and there shall no razor come upon his head.'*

It is Father who places the desires of our hearts on the altar of sacrifice and this is the key to the fulfilling of this Festival and having manifested within us His Light.

YaHWaH heard Hannah's cry;

1 Samuel 1:15-17; *'And Hannah answered (Eli) and said, No, my master, I am a woman of a sorrowful spirit (her flesh 'nature' is cast down): I have drunk neither wine nor strong drink (I am not intoxicated), but have poured out my soul before YaHWaH. Count not thine handmaid for a daughter of Belial (follower of the 'flesh'): for out of the abundance of my complaint and grief have I spoken hitherto (I have spoken until now out of the denial of 'self'). Then Eli answered and said, Go in peace: and the Elohim of Israel grant thee thy petition that thou hast asked of him (because you have spoken out of His realization, thus you shall receive because You/He said so).'*

And she believed His promise to her. Hannah having had 'her-self' sacrificed could now receive the promise, she could shine forth His Light... not her own darkness... and thus her countenance changed. This is described in the following verse, which is actually the 'key verse' found in the account of Hannah as it is here that she fulfills the meaning of her name, *Channah* ח נ ח .

1 Samuel 1:18; *'And she said, Let thine handmaid find grace (ך ף) in thy sight. So the woman went her way, and did eat, and her countenance was no more sad (ף).'*

So we see here that the Light was first revealed to Hannah personally as she 'believed'. It was then that the Light could be revealed to the outside world, *'her countenance was no more sad'*.

Therefore the consuming of Hannah's flesh resulted in the manifesting of the Light/Life within her. This Light was manifested in two ways;

- Firstly, in her prophetic prayer in which she rejoiced in the sovereignty of YaHWaH (1 Samuel 2:1-11), all her 'flesh' having been consumed... *'Talk no more so exceedingly proudly; let not arrogancy come out of your mouth: for YaHWaH is the Elohim of knowledge and by him actions are weighed...for by strength shall no man prevail.'* (1 Samuel 2:3, 9b).
- Secondly, in the form of her son Samuel. Hannah's carnal flesh was burned on the altar so that Light and Life could spring forth out of her. Hannah's son Samuel was destined to become the true Light that would shine in the darkness of the Temple.

Samuel

Samuel is Strong's 8050 ש ם ן ם ש *shemuw'el* and according to Strong's means 'his name is El'.

- ש Sheen – Symbolic meaning; to consume, assimilate. Literal meaning; teeth.
- ם Mem – Symbolic meaning; liquid, massive, chaos. Literal meaning; water.
- ן Vav – Symbolic meaning; 'and', to add, to secure. Literal meaning; nail, peg.
- ש Aleph – Symbolic meaning; strength, leader, first. Literal meaning; ox, bull.
- ל Lamed – Symbolic meaning; control, authority, the tongue. Literal meaning; cattle goad.

- The first two letters, Sheen ש and Mem ם picture 'chaos consumed'.
- The third letter, Vav ן in the middle of a word 'secures' the two other parts together. It is also the sixth letter of the alphabet and therefore carries a component of labour.
- The last two letters, Aleph and Lamed together, ש ל , forms the word 'El' which means 'the first or strong authority'.

In combining these parts we see pictured in the name Samuel; 'By consuming the chaos, strong authority is secured'.

It is interesting to note that Samuel lived up to his name. His mother Hannah manifested the Light/Life from the inside in the form of her son Samuel who, by consuming the chaos (sinful

man) secured the first or strong authority (YaH spoke to him).¹⁶

Samuel was under the headship of Eli the priest and yet there came a time that the lamp of YaH went out in the temple (1 Samuel 3:1-3). It was at this point that Samuel consumed the chaos of sinful man and came under the headship of Father.

As we read in 1 Samuel 3:4-18, Samuel was called 3¹⁷ times by Father. The first two times he thought that it was Eli who was calling him, and Eli, realizing that it was YaHWaH speaking to Samuel told him to hearken unto His voice;

1 Samuel 3:9; *‘Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, YaHWaH; for thy servant heareth. So Samuel went and lay down in his place.’*

What Father revealed to Samuel was that the house of Eli would be consumed and that Samuel would become the prophet to the people (1 Samuel 3:11-19).

Samuel was now under the headship of Father and not of man and thus fulfilling the meaning of his name. Sinful man had been consumed (םש) and the strong authority (ל א) was secured (ך).

Samuel became the leader of the people of Israel and led them into the Light of YaHWaH. However, when he was old, his sons judged in his stead but did not walk according to the Light of YaHWaH but rather according to the darkness of the flesh;

1 Samuel 8:3; *‘And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.’*

It was at this point that the elders of Israel gathered themselves together and requested of Samuel a king to rule over them. This request would further darken the lives of the Israelites, and indeed is still, to this day, darkening the lives of our people (see the parallel with the servants of Alexander in the time of Maccabaeus who crowned themselves, thus relying on their own ‘carnal flesh’). In our blindness we, as Israelites have requested a king to rule over us and have rejected Father – our true Light – thus relying on our own flesh to bring us to our destiny. The destiny of the ‘flesh’ is death (Proverbs 14:12; *‘There is a way which seemeth right unto a man, but the end thereof are the ways of death.’*) Yet it is through this death/darkness that Father leads us into the realization that it is He who rules over us so that we can again come into, and shine forth, His Light.

¹⁶ We can see the account of Hannah on many different levels. Her personal experience is one level and another level is that we are all, in a sense, ‘Hannahs’... how so? We all have within us that ‘life from the fenced (inner) room’ (Hannah) which will be brought forth, or manifested, as we are humbled and ‘see’ that ‘His name is El’ (Samuel). It is as we are humbled and offered up on the Altar of Sacrifice, and thus having all chaos consumed, that the ‘man child’ may be brought forth – this is our Samuel – we will manifest forth His Light, *manifesting Him as He is manifested in us*, we, in a sense, will show forth that ‘His Name is El’ (Samuel – Strong’s 8050)! When we manifest or show forth Him as ‘His Name is El’ (Strong’s 8050), we will have entered into a new beginning (8) in the perfection of Divine Order (10, i.e. 8x10 = 80) and thus we will give the Jubilee or Deliverance and rest to others (be it the rest of Israel or the creation) following on as the result of the perfect consummation of time (50)!

¹⁷ Samuel was called three times. It was on the third time that he responded to Father. Three is the number of resurrection, this therefore picturing his symbolic resurrection into the Light and Life of Father, the rule of carnal flesh having been completed.

1 Samuel 8:7; *'And YaHWaH said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*'

Ephesians 1:17-18; *'That the Elohim of our Master Yahshua Messiah, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*'

It is as we come to 'know' Him that we will shine as His Lights to the world. This 'knowing' is only possible when our carnal flesh life (darkness) is consumed so that we, with a restored body, can be presented to the Father.

1 John 1:5-6; *'This then is the message which we have heard of him, and declare unto you, that Elohim is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.'*

Haggai and the Festival of Lights

The name Haggai means 'festive'. Haggai was the 10th in the order of the minor prophets and was the first prophet to prophecy after the Babylonian captivity.

The number ten is the number of the perfection of Divine order and thus, hidden in the book of Haggai is the mystery of the Festival of Lights expounded, in which the 'perfection of Divine order' will be realized.

In Haggai's day, this 'perfection of Divine Order' could be fulfilled to a certain level as the physical Babylonian captivity was now over and thus the foundation of the Temple could be laid.

In our day, this book of Haggai gives us the sequence of events leading to our manifestation of the 'perfection of Divine order' as we have grown/matured in our Spiritual perfected body so that we will be a light to others, for them to build their Temple.

So how can we see the fulfillment of the Festival of Lights, within us, spoken of in the book of Haggai? Well, let us first take a look at the main characters in the book of Haggai. Haggai speaks to Zerubbabel, Joshua and the remnant of the people.

- Zerubbabel is Strong's 2216 and means 'sown in Babylon', the son of Shealtiel which is Strong's 7597 and means 'I have asked of El'.
- Joshua is Strong's 3091 and means 'YaHWaH is salvation', the son of Josedech which is Strong's 3087 and means 'YaHWaH is righteous'.

These characters show that this book is written for the remnant of the people in this end time who are starting to 'see' His Sovereignty and it reveals to that remnant the very mystery of their existence. This remnant of the people forms the body of overcomers or first fruits who will be instrumental in leading the collective body of Israel into the Light of YaH.

Is it therefore not so, that we have 'asked of El' to be 'sown in Babylon' (Babylon being this world) so that through 'His righteousness' we, as YaHWaH, can give 'salvation (Light)' to the world?

This indeed is our destiny, and this forms the hidden message in Haggai. The fulfillment of the Feast of Lights is not only for us as individuals manifesting the Light of Father, but rather it is the giving of the gift of Light. We have already personally received the gift of Salvation at Passover... the Festival of Lights is all about us, as YaHWaH, giving salvation/Light to the world.

So how do we see this illustrated in the book of Haggai?

The book of Haggai deals with the rebuilding of the Temple. The purpose of the Temple is that YaHWaH is glorified within it. This too is the purpose of our own bodies;

Haggai 1:8; *'Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith YaHWaH.'*

1 Corinthians 6:19; *'What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of Elohim, and ye are not your own?'*

With the re-building of the Temple in Haggai's day, we come to question the following, 'Is it possible, through human labour, to build a Temple in which YaHWaH will be glorified?' The people in Haggai's day saw, through their labour, their inability to accomplish this, and it was only when they came to the point of seeing their inability that the foundation of the Temple could be laid. This is clearly seen in the following verses;

Haggai 1:5-6; *'Now therefore thus saith YaHWaH of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.'*

Father encouraged them twice (also in Haggai 1:7), to 'Consider your ways' so that they could come to see that their 'work' led to hunger and thirst... their 'work' did not satisfy. This process of consideration led to their des-peration as they saw their inability. So it is with us today, it is only as we see our inability to accomplish, as we come to a point of desperation, that the true life within will come forth.

The result of this desperation in Haggai's day was that the Spirit was stirred up, the people started to see that it was not by their work, but rather the work of the Father within them that the second temple would be built.

Haggai 1:14; *'And YaHWaH stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of YaHWaH of hosts, their Elohim.'*

Haggai 2:4; *'Yet now be strong, O Zerubbabel, saith YaHWaH; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith YaHWaH, and work: for I am with you, saith YaHWaH of hosts.'*

In our day the same sequence of events prevails. As we have seen in 'The Lily', it is through labour that we come to the end of our selves and come to 'see' that we 'as flesh' can do nothing to glorify Father. Therefore, we cannot 'do' anything in which YaHWaH will be glorified, and yet the 'doing' is an integral part of our coming to the point of being able to

glorify our Father in the flesh as it is only as we 'do' or 'work' that we come to see our 'inability'. Without 'doing' or 'working' we cannot come to this breaking point.

Thus seeing the sovereignty of Father forms the foundation of our healing and coming into our destiny.

In Haggai's day this 'seeing' was made manifest on the 7th day of the Feast of Tabernacles (Haggai 2:1), as illustrated in the following verse;

Haggai 2:3; *'Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?'*

In a sense we are looking at this Temple on two levels, the first Temple symbolizing the flesh body which was, and will be in each of our own lives, destroyed, or better still consumed, in order that the second Temple of the Spirit will be brought forth.

The glory of the Father never, in the history, re-entered a building built with stone. The '*latter house*' spoken of in the following verse therefore refers to the healed people of Israel which, with Yahshua as the chief cornerstone, will fit together to form the new temple and as 'living stones' will shine forth the Glory of the Father and radiate forth His peace;

Haggai 2:9; *'The glory of this latter house shall be greater than of the former, saith YaHWaH of hosts: and in this place will I give peace, saith YaHWaH of hosts.'*

Thus, the remnant of the people in Haggai's day were given a vision of the second, or Spirit Temple when they saw that the first Temple/their flesh body was '*as nothing*' i.e. they saw the sovereignty of Father and this was made manifest to them on the seventh day of the Feast of Tabernacles. In 'seeing' this they could build the foundation of the Temple. Just as Yahshua pictures the Chief Cornerstone, the remnant of the people in Haggai's day pictured the 'overcomers' or 'first-fruits' which will form, as living stones, the foundation of the 'latter house'.

Haggai 2:18; *'Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of YaHWaH's temple was laid, consider it.'*

Thus, the 'latter house' refers to the restored body which, having gone through the 7000 years in Temporary Dwellings, has been healed and can now, with open face radiate forth the Glory of YaHWaH, from whence we came, IN THE FLESH. And in the sequence of events this was first fulfilled by Yahshua, the Chief Corner Stone, then it will be fulfilled by the remnant/first-fruits/overcomers, and finally by corporate Israel.

Looking now at the history of the re-building of the physical temple, in Haggai's day, we note that it was built between 535 and 516 BC and it was destroyed 70 AD. Thus the Temple stood for almost 600 years, the number 6 being the number for 'man'. When the 600 was made complete, the Temple (flesh) was destroyed / consumed and healing into Spiritual perfection could now begin. It is interesting to note that Titus Flavius Vespasianus, the Roman Commander, who was present at the destruction of the Temple, refused to accept a wreath of victory at the destruction of the Temple and he reportedly said;

'There is no merit in vanquishing people forsaken by their own God'

Thus when 'man' has become complete, or 'flesh' has run its course and sin (se-paration from YaH) has come to its full – resulting in des-paration – leaving the people of Israel totally forsaken, the Spirit is enabled to come forth into the new Life.

The destruction of the Temple illustrated, to the people of Israel at that time, the inability of the 'flesh' to glorify the Father. (Symbolically the remnant, which form the foundation of the Temple, had already come past this point.) This event therefore showed the people that the Kingdom is not to be looked for as an external entity, but rather, as Yahshua stated in Luke 17:21; '*...Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of Elohim is within you.*' It is as the physical, or flesh, is consumed and assimilated that the Spirit will come forth, from within, for His Glory.

The 'work' that followed the destruction of the physical temple in 70AD was therefore the 'work' of the Spirit, and the disciples (who possessed 'the Light') went out to preach the gospel, or the Good News of the Kingdom WITHIN, to those scattered abroad in the Isles of the West (the 'people' of corporate Israel). The 'earthly' or 'flesh' was made full... the temple of stone (flesh) was consumed... sin was made complete. It was for this purpose that the Temple had to be rebuilt in the time of Haggai.

On a personal level we see that which Yahshua has done for each of us who, being dead stones in the flesh will, through Him, become the living stones of the Kingdom. He did this for us when He became sin for us, laying down His own life and leading us into Righteousness;

1 Peter 2:24; '*Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*'

Thus 'work' still continues after the destruction of the temple/flesh, however the 'work' takes on a new level... it is now work that leads to Life as it is the work of the Father within... the healed people (at the completion of the seventh day of the Feast of Tabernacles) are now transformed into the Living Stones... we BECOME the Temple of the great City which will shine forth the Glory of YaH;

Revelation 21:22-23; '*And I saw no temple therein: for YaHWaH El Shaddai is its Temple and the Lamb. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the lamp thereof.*'

This is the wonderful destiny of the people of Israel who all, being healed/molded into the perfect stone at the completion of the Feast of Tabernacles, will now, as Living Stones be able to be placed within the Living Temple to shine forth Father's Glory to the world.

Can you now see that the sequence of events outlined in the book of Haggai gives us a blueprint for our own journey into dis-covering the mystery of the Kingdom WITHIN?

In looking a bit closer into the account of Haggai we see that, as the Temple cannot be built with 'human hands', we also cannot 'do' anything to be made worthy to enter into the Kingdom, or find a place as a Living Stone in the Temple of Elohim. This is because we are all 'unclean' as we have all touched death through sin;

Haggai 2:12-14; '*If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead*

body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before me, saith YaHWaH; and so is every work of their hands; and that which they offer there is unclean.

Haggai shows us that it is Father who is molding us during our 7000 year sojourn on this earth by leading us to 'work' and giving us an inner longing to be 'made whole' or 'satisfied' a desire that only He can fulfill, as on our own we are 'in-sufficient'. The 'work' is therefore the driving energy and necessary tool Father uses to mold us into the perfect stones for His Temple. It is as we come to see that it is Father who is molding us and preparing a place for us and as we realize that we are cleansed by the blood of Yahshua Messiah, being totally healed of our 'perceived self-will', through the 'death of the flesh' that we, now being clean, can touch our temple and with clean hands BE the foundation (as Yahshua is the corner stone), as the first-fruits/overcomers, fulfilling the Festival of Lights as we ARE the glorified body, in the flesh.

Haggai 2:15-19; *And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of YaHWaH: Since those days were, when one came to an heap of twenty measures, there were but ten (our 'in-sufficiency): when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty (our in-sufficiency). I smote you (in order to bring us down) with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to me, saith the LORD. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you (it is YaHWaH's work, and His blessing, that leads to the shining forth of the Light and the fitting together the 'live' stones of the remnant of the people forming the foundation on which the rest of the people of Israel will be placed to ultimately shine forth His glory).*

Thus our restoration to being HIM, the laying the foundation of the Temple and its ultimate rebuilding as all of the people of Israel come together as 'live stones', is not a Feast of Tabernacles occurrence but rather it is the fulfilling of the Festival of Lights.

This promise is also spoken of in 2 Corinthians and is in a sense talking of the fulfillment of the Festival of Lights, the entering into a new era when YaHWaH WITHIN us will shine forth His Glory.

2 Corinthians 5:1,4; *For we know that if our earthly house of this tabernacle were dissolved, we have a building of Elohim, an house not made with hands, eternal in the heavens... For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

As we have seen in this study, this transformation will occur within each and every one of us. A transformation first experienced by Yahshua, forming the corner stone, secondly by the remnant/first-fruits, forming the foundation and thirdly by corporate Israel, thus completing the Temple. As the remnant are placed as the foundation, corporate Israel will be ready to

undergo their period of healing (Tabernacles) through the consuming of the forces of darkness, resulting in the Temple being made complete, shining forth the Glory of YaH (Festival of Lights) and His peace.

Haggai 2:22,9; *'And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother... The glory of this latter house shall be greater than of the former, saith YaHWaH of hosts: and in this place will I give peace, saith YaHWaH of hosts.'*

In that day, when darkness has been consumed within Israel, we will have become, corporately, the glory of the Father in the flesh.

Isaiah 40:5; *'And the glory of YaHWaH shall be revealed, and all flesh shall see it together: for the mouth of YaHWaH hath spoken it.'¹⁸*

Israel will manifest the Light of His Destiny, affliction will be consumed and peace will reign;

Zechariah 8:9; 'Thus saith YaHWaH of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of YaHWaH of hosts was laid, that the temple might be built.'

Zechariah 8:16; 'These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.'

This wonderful book of Haggai ends with Zerubbabel being made a signet.

Haggai 2:23; *'In that day, saith YaHWaH of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith YaHWaH, and will make thee as a signet: for I have chosen thee, saith YaHWaH of hosts.'*

A signet is a sign of authority, and thus Zerubbabel was chosen of YaHWaH to '**become**', to shine forth His glory, His power and His authority. Zerubbabel was given the authority of YaHWaH, just as Samuel secured the authority of Father by consuming the chaos. In the present day, we, who are 'sown in Babylon' (Zerubbabel), will shine forth His glory, after the chaos of our own carnal flesh is consumed and assimilated, as His chosen people. This is the culmination and fulfillment of the Feast of Lights, namely that His Light within us is manifested for His glory. In a sense it is the fulfilling of the lives of both Zerubbabel and Joshua within each individual Israelite, we having been '**sown in Babylon' (Zerubbabel)** (darkness) come to **see**, through our experience, that '**YaHWaH is salvation' (Joshua)** (light). This is the true gift that we will receive from the very hands of Father and in turn this is the gift that we, as YaHWaH, will impart to His creation.

¹⁸ This verse in Isaiah shows us that it is our destiny to shine forth the glory of YaH in our flesh as we will 'see' the glory of YaH. It is true that no 'man' can see the glory of YaH and live (Exodus 33:20), so this verse in Isaiah is not talking about 'carnal flesh' shining forth the glory of YaH, but rather the perfected flesh. Once the carnal flesh is consumed and assimilated through 'works', His glory can shine forth and we will not only be at peace ourselves but will also extend that peace to others.

1 Peter 2:9; *'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.'*

Zechariah 8:23; *'Thus saith YaHWaH of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Worshipper of YaH, saying, We will go with you: for we have heard that Elohim is with you.'*

It is as the prophecy of Haggai is fulfilled, having moved out of the darkness becoming His glorious Light, that we will once again be 'One' with Him, as we were in the beginning and now in the flesh – this is the union or marriage of Spirit and flesh as symbolized by the Myrtle tree¹⁹ and in this union we will not only find peace and rest for ourselves, but we, as His chosen people Israel, will impart that peace and rest to the whole creation.

As a further witness to this wonderful message of Haggai, we see this very destiny of the people of Israel illustrated in his name. Haggai is Strong's 2292 ח ג נ chaggai and means 'festive'.

When we look at the meanings of the letters comprising his name we see the following;

- ח Chet – private, to separate – fence, inner room.
- ג Gimel – to lift up, pride, animal – camel.
- נ Yood – work, a deed, to make – hand (closed).

The chet and gimel together ח ג form the word chag (Strong's 2282) which means 'a festival'. In looking at the 'word picture' we see that 'a festival' literally means, 'to lift up (ג) the inner room (ח)'. It is in the inner room that YaHWaH dwells and it is He that has lifted Himself up on this festival day. Having seen that Haggai expounds on the Festival of Lights we see in the name Haggai pictured the lifting up of the inner room or the lifting up of the Light of YaH.

The yood נ illustrates 'work' and a 'closed hand'. It is the work of the Father that leads us into the Festival of Lights, 'our' hand is closed or, in other words, it is His work which is 'hidden' from our view in a 'closed' hand. It is Father who molds us into the perfect stone and the tool He uses is work. The work that we do is His work, and we are molded thereby. The yood is the 10th letter of the Hebrew alphabet, the number 10 meaning the perfection of Divine order.

Thus together, the name Haggai means the 'lifting up of the inner room, through work'. Is this not wonderfully picturing the Festival of Lights, a time when the Light of YaH is revealed and exposed after He has completed our molding, through work, during our walk in temporary dwellings (Feast of Tabernacles)?

This is the destiny of the children of Israel as illustrated in the book of Haggai... we shall all shine as lights in this world.

¹⁹ Please see the study titled 'The Myrtle' for an in depth look at the meaning of this tree in the Scriptures and its purpose for our own lives.

The Sojourn of Jacob and the Birth of Benjamin

Now that we have seen the Festival of Lights as spoken of in the Scriptures, it is interesting to note where the Festival of Lights fits in to the sojourn of Jacob. Within the life of Jacob we can see that throughout the events in his life he experienced all the Feast Days and this forms a blueprint for our own walk on this earth. Jacob started his walk in Bethel, and having come full circle ended there also²⁰.

²⁰ For those not familiar with the illustration of the Feast days in the life of Jacob, below you will find a brief summary of these events and their significance.

Jacob had his Passover experience when he had his dream of the ladder on which angels ascended and descended. On awakening from this dream he said ‘...*this is none other but the house of Elohim, and this is the gate of heaven.*’ (Genesis 28:16-17). Jacob proceeded to set up a pillar at this place and he called the place Bethel, which was first called Luz (Genesis 28: 18-19). At Passover we are baptized, symbolically we are ‘erected’ out of the Life Water (our body, or the earth) and this is illustrated, in the account of Jacob, by the ‘setting up’ of the pillar. At Passover we are also ‘awakened’. In the account of Jacob we see this pictured in the names ‘Bethel’ which means ‘House of El’ and Luz meaning ‘almond tree’. The almond symbolizes an awakening, as the almond is the first of the trees to awaken out of its winter sleep. It was here that Jacob was ‘awakened’ as to the existence of the ‘House of El’ within. Seeing the angels ascending and descending the ladder was a foretaste of what it would be like to live in a glorified flesh body, which was his destiny.

Jacob’s Pentecost experience started in Genesis 29 where we read that he watered the flocks of Laban by rolling away the stone (verse 10). As water in the Scriptures is symbolic for the Spirit we see Pentecost pictured in the watering of Laban’s flock. At this well Jacob also spoke to men of Haran (verse 4). In Hebrew, the word Haran **הרן** means: **life in the head/mountain**. (**הר** literally means ‘mountain’ i.e. it is to behold **ה** the head **ר**. The noon **ן** means ‘life’). The men of Haran therefore form a double witness of this Pentecost experience as they illustrate the presence of the Father on the top of Mount Sinai, or in a sense the manifestation of the presence of Father into our consciousness... Just as Jacob watered the flock of Laban, so Father is watering us, His sheep, with His Living Water. Furthermore, Pentecost pictures the marriage covenant between YaHWaH and His people, as it was at Mount Sinai, on the day of Pentecost that the people of Israel made their marriage vow to YaH by saying; ‘...*all that YaHWaH hath spoken we will do.*’ Exodus 19:7-8. It was also at this stage of Jacob’s life that he started working for his brides, the daughters of Laban (Genesis 29:15-30). Furthermore, in looking at the life of Yahshua we see that when Yahshua and Father united after the resurrection, the Pentecostal anointing was made available. So, in effect He rolled the stone of His grave away, as Jacob rolled away the stone of the well, in order to unite and bring forth the Spirit water to the ‘Haran’ (manifestation of the presence of Father into our consciousness). Our Pentecost starts from this moment, the moment that we start ‘working’ on our marriage commitment, just as Jacob ‘worked’ for his brides.

Jacob’s Feast of Trumpets experience was at Mahanaim in Genesis 32. It was here that the angels of Elohim met him and when he saw them he said ‘*this is the Host of Elohim*’. This symbolizes a resurrection theme which is typical of the Feast of Trumpets.

Jacob’s Day of Atonement experience is pictured by his night long wrestling with the angel, at the end of which he ‘saw’ the sovereignty of YaHWaH and as a result was given the promise of his name change to Israel – El rules. He called the place Peniel, meaning ‘Facing Elohim’ (Genesis 32:28-30). It was here that he became at-one with Him.

This promise of his name change was not fulfilled till a later date as Jacob still needed to go through his time of healing and this was illustrated in his Feast of Tabernacles experience. (Footnote continued on next page).

Most people end their analysis of Jacob's sojourn at Succoth, or the Feast of Tabernacles. However, in chapter 35 of Genesis we find that Jacob's sojourn was not yet ended as Elohim told him to once again 'arise' and to return to his starting point in Bethel.

Genesis 35:1; 'And Elohim said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto Elohim, that appeared unto thee when thou fleddest from the face of Esau thy brother.'

It is here, at his return to Bethel, that we will see the Festival of Lights pictured. Let us take a deeper look into the following events in Jacob's life.

In preparation for this journey to Bethel two points were attended to. Firstly, all 'material things' or things pertaining to this world and their bonds to it were left behind. We see this pictured in the 'strange gods' which related to the title deeds of Laban (Genesis 31:30) and the taking off of their earrings, symbolic of the release of bondage (Deuteronomy 15:17). All of these things were buried under the oak. The oak, in the Scriptures, is symbolic of 'strength'. At the completion of Tabernacles Jacob and his family were Spiritually 'healed' and thus leaving all 'fleshy strength' behind they were now ready to embark on the next leg of their journey. Secondly, his family was purified and 'changed their garments'. This purification and changing of garments is symbolic of their 'new beginning' of the 'restored body', but not yet glorified, as the glorification occurs on the Feast of Lights. Both these events, in effect, symbolize the Last Great Day, the day following the 7 days of the Feast of Tabernacles. The healing now complete (the seventh day of Tabernacles) Jacob and his family could enter into the new beginning, the eighth day (Last Great Day). Thus, in other words, this eighth day (Last Great Day) pictures the 'new beginning' of the Spirit Body, while the Festival of Lights celebrates the Father's beginning of HIS showing forth of HIS LIGHT and we see this illustrated in the following events of Jacobs sojourn.

On their journey to Bethel, '*...the terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Jacob.*' (Genesis 35:5). Note that it was the terror of Elohim, not the terror of Jacob, the man. It was Elohim in Jacob that the people saw.

The next thing that occurred in Bethel was that Elohim blessed Jacob by officially changing his name from Jacob to Israel, thus fulfilling the blessing he had received as a promise on the Day of Atonement. The verses below show first the promise, and then following the fulfillment.

*Genesis 32:28; 'And he said, Thy name shall be called no more Jacob, but Israel (this was the promise): *for as a prince hast thou power with Elohim and with men, and hast prevailed.*'*

He bowed down seven (seven is the number of healing into Spiritual Perfection and there are seven days to the Feast of Tabernacles) times to the ground as he came near to his brother Esau (Genesis 33:3). The brothers were reconciled and they were healed. Jacob's Tabernacles experience culminated in his journeying to Succoth, meaning 'booths' in Genesis 33:17.

Genesis 35:10; *'And Elohim said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel (here the promise is ratified or fulfilled).'*

Jacob has now come full circle and fully entered into his birthright, the birthright which was promised him from the beginning. Jacob first sought to receive this birthright by his own strength, the strength of fleshly scheming, however as you read his experience you see he came to the point of seeing that 'he could not do it'! Jacob had to go through the death of the flesh in order to come into the Life and Light of his promised possession. The end of the road for Jacob was that his name could now be transformed to Israel, 'El Rules' at the Feast of Lights in Bethel, 'The House of El'. Thus he is transformed into the Light and Life of Him.

This is wonderful as now, having entered Bethel ('House of El'), having completed his symbolic sojourn, Jacob was ready to receive the blessing which he was given the vision of in his Passover experience. He has come to the fulfillment of his destiny, and coming to the end of one experience (flesh), is now ready to enter into the new era of Divine Government ('El Rules'). Therefore this is not the 'end of the road' for Jacob/Israel, rather it is a propelling into a new dimension, a new era. This is the time that the divine man Israel took up his governmental destiny. Similarly, we too will take up our governmental destiny when we 'see' that 'El Rules', resulting in our becoming Kings and Priests in this earth (Reve. 5:10). It is for this reason that we may see the following blessing in a new light.

Genesis 35:11-12; *'And Elohim said unto him, I am Elohim Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.'*

This blessing is here given not as a 'fleshly' or 'materialistic' blessing, but rather that of the fulfillment of the Spirit. Jacob, as Israel, has now come into his full possession as manifested son of Elohim and this is illustrated in his life by the birth of his youngest son, the son of Glory, Benjamin who was conceived in Bethel (House of El) and was birthed near Ephrath (a place of fruitfulness) as evidenced in Genesis 35:16.

This coming into the Light is characterized strongly in the life of Benjamin.

The name Benjamin בְּנִימִן means 'The Son of Life'. It is as we enter into 'Life' that we enter into 'Light' as opposed to 'Death' and 'Darkness'. It is for this reason that Benjamin became the 'Light Bearer' of Israel²¹.

Benjamin was the tribe of Israel which was destined to be the 'light bearer' and thus symbolizing the fulfillment of the Festival of Lights. Let us take a sneak preview into the life of Benjamin to see how he became the Light to the nations.

Israel, before his death, blessed each of his sons and told them what should befall them in the last days. Of Benjamin he said the following;

Genesis 49:27; *'Benjamin shall ravine as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.'*

This prophecy speaks of the Light that Israel will have access to through Yahshua within Benjamin. This prophecy talks of the consuming of the darkness so that the Light will shine forth. *'In the morning he shall devour the prey...'* relates to the consuming of the darkness/flesh/sorrow of the night so that *'at night he shall divide the spoil'*, the spoil being the Light. In dividing the spoil Benjamin, as the wolf, is literally reflecting the Light of YaH on each of his sibling cubs (or children of Israel/creation) in order that the

²¹ The Tribe of Benjamin can be identified today in the people of Iceland. There are many striking parallels that show this to be true.

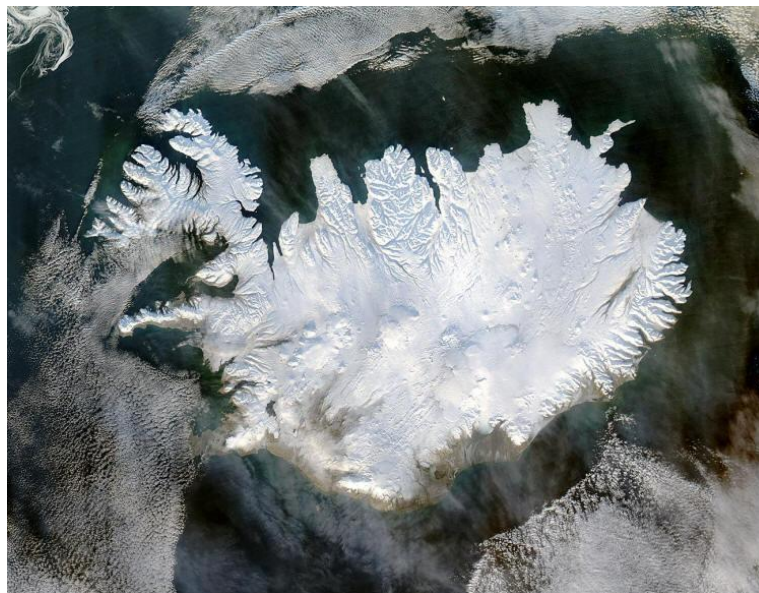
- The wolf is the emblem of Benjamin. The name 'wolf' (in old Icelandic 'ulf', 'ulfar', or in compounds 'olf') predominates above all others in the records of the settlement of Iceland by the Vikings. As well as people's names, geographical features on all parts of the island also utilize the word 'wolf' ('ulf', 'ulfar')
- The people of Iceland have, in their history, shown to have a great affinity for literature, as evidenced in their legacy of 'sagas' and indeed the number of poets found in Iceland is proportionately greater than in any other country. Iceland has also produced many song writers who write songs especially of a lyrical and religious tendency. Isaiah 24:14-16, shows that in the end time there will be within Israel a beacon of Light in the form of a people who will sing the praises of YaHWaH, and from these verses we can distill that it is Iceland that is spoken of. Isaiah 24:14-16; *'They shall lift up their voice, they shall sing for the majesty of YaHWaH, they shall cry aloud from the sea. Wherefore glorify ye YaHWaH in the fires, even the name of YaHWaH the Elohim of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous...'* Although the isles of the sea have reference to both the British Isles and Iceland, the mentioning of 'the fires' in the above verse indicates that it is Iceland which is referred to, as Iceland is not only a country containing active volcanoes, but indeed it contains more volcanoes than any other country in the world.
- Iceland is also known to have the oldest parliament, dating back to 930. Each year in mid summer it was custom for the Law Speaker to recite the laws of the Land from memory until in 1119 when they were written down. Benjamin is the 12th son of Jacob/Israel. The number 12 stands for governmental perfection so it is not just a coincidence that in Benjamin we find the oldest parliament. This link to the oldest parliament and Governmental Perfection also ties in most wonderfully with Israel entering the new era of Divine Government as 'El Rules' at the time of Benjamin's birth.

These are just a few points linking Benjamin to Iceland. Information taken from 'Iceland, Light to the Nations' by Des Thomas.

sins/sorrows/darkness of each of them can be made full so that they too may enter into perfection and Light. It is interesting to note that in Iceland the 'Light' literally does shine in the darkness in the form of the Northern Lights, a spectacular display in the skies, and furthermore when you look at wintery Iceland from space it is easily distinguished as a light beacon in the surrounding darkness.



The Northern Lights – Iceland



Iceland 28th Jan. 2004 NASA

That this shining forth of the Light onto the darkness is the purpose of Benjamin is further illustrated in the Testament he gave to his children;

'The light of knowledge will mount up in Israel for her salvation, seizing them like a wolf coming upon them, and gathering the gentiles. Until the consummation of the ages he shall be in the congregations of the gentiles and among the rulers, like a musical air in the mouths of all...he shall fill up what was lacking of your tribe.'
Testament of the 12 Patriarchs - Testament of Benjamin 11:2-5.

This theme is furthermore evidenced in the Hebrew meaning of the word Wolf (the Wolf being the emblem of Benjamin) which is זאב זeeb. Looking at the Hebrew letters we see wolf literally means **the weapon ז** (zayin) **of the Father אב** (alef and bet). The 'wolf' therefore symbolizes **the weapon of the Father** in our lives, namely the Light of His Word is the weapon that He uses to consume our darkness/flesh so that we will be transformed to His Light. It is interesting to note that the Zayin is the 7th letter of the Hebrew alphabet, the number seven symbolizing the day of healing (the Sabbath) and the number of Spiritual perfection. The Zayin forms a picture of a weapon, an axe or sword and it is by His Sword, The Light, The Word of Truth that we will be led into our healing and our becoming Spiritually Perfect.

Hebrews 4:12; *'For the word of Elohim is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'*

Psalms 119:105; *'Thy word is a lamp unto my feet, and a light unto my path.'*

We may now look at this picture of a wolf with different eyes, seeing him not as a 'destroyer' but rather a 'Life Giver'.



Photo courtesy of National Geographic

Grey Wolf

In looking at the physical working of a pack of wolves we see another aspect of the coming into the Light illustrated. Wolf packs are led by a pair of wolves called the alpha male and female. Packs of wolves are made up of related wolves, usually the parents and their offspring and only the alpha male and female mate to produce offspring. The alpha pair are

in charge of the pack and the next in command are the beta male and female. The lowest ranked wolf is called the omega. The omega wolf can leave the pack and if he/she happens to meet another omega wolf of the opposite sex they can form a new pack in neutral territory, becoming.... the alpha pair! In this way, the Alpha and Omega are one and the same...

Revelation 21:6; 'And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.'

This also illustrates the birth of Benjamin who was the last/least son of Jacob, yet the first son of Israel. Benjamin therefore pictures the omega and the alpha.

Does this description of the life of the wolf, by being the Omega to becoming the Alpha resulting in the bringing forth of Life/Light, not wonderfully illustrate the Festival of Lights? It is in having come full circle, back to the place of beginning, becoming One with Him, through Yahshua, that we too will bring forth Light and Life to the world!

Personally, Benjamin symbolizes the fulfillment of the Festival of Lights, the coming into the glory, or Light, that we all will experience as we too have come full circle in our lives.

Summary

It is His internal work that consumes Jacob's darkness in order for the existing Glory to shine forth (lily) and being united with Him (myrtle), forming the gift, BEING Israel, to the creation (Festival of Lights).

Melita Park.

December 2009.