

[HaShem](hashem.html)'s [Appointed](settimes.html) Times

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In this [study](study.html) I would like to examine the symbolic connections between the [festivals](festivals.html) and our relationship with [HaShem](hashem.html). We will examine each of the [festivals](festivals.html) and note how they [speak](mashal.html) to the courtship and [marriage](mashal.html) with [HaShem](hashem.html).

[**Pesach**](passover.html)

([Passover](passover.html) - [Nisan](feasts.html) 15 - 21)

The [first](one.html) [festival](festival.html) of the year is [Pesach](passover.html). This [festival](festival.html) is described in the Tanach[[1]](#footnote-1) as the [time](time.html) when we followed [HaShem](hashem.html) into the wilderness to begin our relationship. This wilderness trek began on [Pesach](passover.html):

***Yeremiyahu (Jeremiah) 2:1*** *Moreover the word of* [*HaShem*](hashem.html) *came to me, saying, 2 Go and* [*cry*](mashal.html) *in the* [*ears*](body.html) *of* [*Jerusalem*](city.html)*, saying, Thus saith* [*HaShem*](hashem.html)*; I remember thee, the kindness of thy youth, the love of thine* [*espousals*](betroth.html)*, when thou wentest after me in the wilderness, in a land that was not sown. 3 Israel was holiness unto* [*HaShem*](hashem.html)*, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith* [*HaShem*](hashem.html)*.*

[**Pesach**](passover.html) **begins our courtship**. Moshe as the [first](one.html) redeemer, and is a [remez](remez.html) for the final redeemer ([Mashiach](mashiach.html)), leads us out of Mitzrayim[[2]](#footnote-2). Moshe is the friend of the bridegroom who comes to escort the bride who is called Israel. As we prepare for our [marriage](mashal.html), we must leave Mitzrayim and all that supported us for the 210 years we lived in Mitzrayim. We must leave our [wicked](wicked.html) ways and begin a [new](new.html) life.

***Yochanan (John) 3:29*** *For this cause a man shall leave his father and mother.*

This happened in [two](two.html) [stages](stages.html): [first](one.html) we left Egypt which is called in [Hebrew](hebrew.html): Mitzrayim. This word means “a constricted place”. Our leaving was the actual [birth](birth.html) of the [nation](nations.html) of Israel. Thus our relationship with [HaShem](hashem.html) really began at our [birth](birth.html). This feast has a [Shabbat](sabbath.html) on the [first](one.html) and on the [seventh](seven.html) days[[3]](#footnote-3). This feast is also [known](daat.html) as Chag HaMatza, the feast of [Unleavened](chametz.html) Bread. The main requirement was to avoid all [leaven](chametz.html) for [seven](seven.html) days. [Leaven](chametz.html), as a [remez](remez.html) for the evil inclination, is something we do not want our lover to find in us, yet without it we would never build the [world](worlds.html). So, for [seven](seven.html) days we do without, but then we leave that rarefied [world](worlds.html) and return to do the work [HaShem](hashem.html) set before us. This feast begins our [physical](physical.html) [freedom](freedom.html) from Mitzrayim which is a [remez](remez.html) for this [world](worlds.html). On the [seventh](seven.html) day, of this feast, we will cross the [Red Sea](stages.html) and leave Mitzrayim, the land of [sin](sin.html).

We will count [forty](forty.html)-[nine](nine.html) days from the second day of [Pesach](passover.html) until [Shavuot](shavuot.html). This counting is the action of a bride who is looking forward to the [time](time.html) when she can be with Her Beloved, by counting the days. This period of preparation is called Sefirat HaOmer and has its own [mitzva](cmds613.html)[[4]](#footnote-4):

***Vayikra (Leviticus) 23:14-16*** *And ye shall* [*eat*](eating.html) *neither bread, nor parched corn, nor fresh* [*ears*](body.html)*, until this selfsame day, until ye have brought the* [*offering*](korbanot) *of your God; it is a statute for ever throughout your* [*generations*](toldot.html) *in all your dwellings. 15 And ye shall count unto you from the morrow after the day after* [*Shabbat*](sabbath.html)*, from the day that ye brought the sheaf of the waving;* [*seven*](seven.html) *weeks shall there be complete; 16 even unto the morrow after the* [*seventh*](seven.html) *week shall ye* [*number*](nchart.html) *fifty days; and ye shall present a* [*new*](new.html) *meal-*[*offering*](korbanot) *unto* [*HaShem*](hashem.html)*.*

After we count [forty](forty.html)-[nine](nine.html) days, [HaShem](hashem.html) will count the fiftieth for us, as He comes to meet us on the day of our [betrothal](betroth.html).

**Chag** [**Shavuot**](shavuot.html)

([Feast of Weeks](shavuot.html) - [Sivan](feasts.html) 6)

**The** [**betrothal**](betroth.html)

This [one](one.html) day feast is a [Shabbat](sabbath.html). This feast is the conclusion of [Pesach](passover.html), to which it is attached via the counting of the [Omer](omer.html). This feast concludes our [journey](stages.html) to [freedom](freedom.html). We now have [HaShem](hashem.html)’s [law](law.html) and we have thereby achieved [spiritual](physical.html) [freedom](freedom.html). [One](one.html) [Shavuot](shavuot.html) very soon, [HaShem](hashem.html) will give us His [new](new.html) [covenant](covenant.html) and we will always obey him. This is the [festival](festival.html) of [leavened](chametz.html) bread, represented by [two](two.html) huge, [leavened](chametz.html), loaves of bread.

Today, in Sefardi [synagogues](file:///D%3A%5CWord%5CShavuot%5Csynagog.html) all around the [world](worlds.html), they will be reading the document of [betrothal](betroth.html) between [HaShem](hashem.html) and His people. The Torah will serve as the ketubah, the [marriage](mashal.html) contract. This is the [first](one.html) part of a [two](two.html) part formal contract between [HaShem](hashem.html) and His spouse. After today, this [new](new.html) relationship can only be severed by a divorce. We do not live together, not do we have intimacy, but, in all other respects we are married. Today we [experience](experience.html) the [first](one.html) part of the [wedding](wedding.html) ceremony, the erusin.

After the erusin ceremony, the bridegroom ([HaShem](hashem.html) and His [Mashiach](mashiach.html)) will return to prepare a home for the bride. This is a [time](time.html) of preparation that will build in intensity as we approach the day of kiddushin, the second part of the [wedding](wedding.html) ceremony.

[**Yom Teruah**](teruah.html) **–** [**Rosh HaShana**](teruah.html)**h**

(Feast of Trumpets - Tishrei 1)

**The Bridegroom comes!**

***Matityahu (Matthew) 25:1-13*** *Then shall the kingdom of* [*heaven*](heaven.html) *be likened unto* [*ten*](ten.html) *virgins, which took their lamps, and went forth to meet the bridegroom. 2 And* [*five*](five.html) *of them were wise, and* [*five*](five.html) *were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a* [*cry*](mashal.html) *made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the* [*marriage*](mashal.html)*: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I* [*know*](daat.html) *you not. 13 Watch therefore, for ye* [*know*](daat.html) *neither the day nor the hour wherein the Son of man cometh.*

[Yom Teruah](teruah.html) is [one](one.html) day [festival](festival.html) [Shabbat](sabbath.html) that lasts 49 hours. This day is [appointed](settimes.html) for the [resurrection](techiyat.html) of the dead and the crowning of [Mashiach](mashiach.html) as King. This is the day of the King’s return to Earth. Blowing the [shofar](shofar.html) a hundred times is the major task for this day. For the last [thirty](thirty.html) days (the month of [Elul](elul.html)) we have been repenting before our neighbor and before [HaShem](hashem.html), to prepare for this day.

This is the only [festival](festival.html) that no man knows the the day or hour it begins.

At this point, the preparations for the kiddushin peak. The next [ten](ten.html) days are called *Yamim Noraim*, the [awesome](awesome.html) days! This is the [time](time.html) when The King is in the [field](field.html). He has left His palace to make it easy for His bride to draw near to Him. The preparation of this [time](time.html) is the changing of our lives to shed the habits of [sin](sin.html) and to repent of our [sins](sin.html). The goal is to repair the [body](body.html) and to repair our relationship with The Bridegroom.

After [nine](nine.html) days, the bride will go to the [mikveh](forty.html) to immerse in preparation for her kiddushin, her [wedding](wedding.html) day. This immersion takes place on the day before Yom [HaKippurim](file:///D%3A%5CWord%5CShavuot%5Ckippur.html).

**The Washing**.

[***Ephesians***](ephesians.html) ***5:25-27*** *Husbands, love your wives, just as* [*Mashiach*](mashiach.html) *loved the congregation and gave himself up for her To make her holy, cleansing her by the washing with water through the word, And to present her to himself as a radiant congregation, without stain or wrinkle or any other blemish, but holy and blameless.*

**Yom** [**HaKippurim**](file:///D%3A%5CWord%5CShavuot%5Ckippur.html)

(Day of The Atonements - Tishrei 10)

Yom [HaKippurim](file:///D%3A%5CWord%5CShavuot%5Ckippur.html) is [one](one.html) day [festival](festival.html) [Shabbat](sabbath.html). This is the only day where [HaShem](hashem.html) [commands](cmds613.html) us to fast and deny ourselves as we prepare for the [wedding](wedding.html) of the ages. Today is the kiddushin portion of the [wedding](wedding.html) between [HaShem](hashem.html) and His people. [Jews](gen-jew.html) the [world](worlds.html) over will be rehearsing this ceremony in their [synagogues](file:///D%3A%5CWord%5CShavuot%5Csynagog.html). As the bride and groom fast on their [wedding](wedding.html) day, so too do [HaShem](hashem.html)’s people fast today. As the bride wears white on her [wedding](wedding.html) day, so too do we wear our white kittels on this day.

**The** [**Wedding**](wedding.html)

***Revelation 19:7*** *Let us rejoice and be glad and give him glory! For the* [*wedding*](wedding.html) *of the Lamb has come, and his bride has made herself ready.*

From this day forward, there will no longer be any more [sin](sin.html), because we will become [one](one.html) with [HaShem](hashem.html). On this day His [name](name.html) will be [One](one.html)! This is the same thing that happens when [two](two.html) become [one](one.html) during the [act of marriage](mashal.html). This is the day when [HaShem](hashem.html) will write His renewed [covenant](covenant.html) on our hearts:

***Yeremyahu (Jeremiah) 31:31-34*** *Behold, the days come, saith* [*HaShem*](hashem.html)*, that I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel, and with the house of Judah: 32 Not according to the* [*covenant*](covenant.html) *that I made with their* [*fathers*](fathers.html) *in the day that I took them by the* [*hand*](fourteen.html) *to bring them out of the land of Egypt; which my* [*covenant*](covenant.html) *they brake, although I was an husband unto them, saith* [*HaShem*](hashem.html)*: 33 But this shall be the* [*covenant*](covenant.html) *that I will make with the house of Israel; After those days, saith* [*HaShem*](hashem.html)*, I will put my* [*law*](law.html) *in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall* [*teach*](teacher.html) *no more every man his neighbour, and every man his brother, saying,* [*Know*](daat.html)[*HaShem*](hashem.html)*: for they shall all* [*know*](daat.html) *me, from the least of them unto the greatest of them, saith* [*HaShem*](hashem.html)*: for I will* [*forgive*](forgive.html) *their iniquity, and I will remember their* [*sin*](sin.html) *no more.*

After we complete the [marriage](marriageact.html) act, it is [time](time.html) for the [wedding](wedding.html) feast and the honeymoon. It is [time](time.html) for Chag HaSuccoth.

**Chag HaSuccoth**

([Feast of Tabernacles](succoth.html) - Tishrei 15 - 21)

**The** [**Wedding**](wedding.html) **Feast**

***Revelation 19:9*** *Then the* [*angel*](angels.html) *said to me, "Write: 'Blessed are those who are invited to the* [*wedding*](wedding.html) *supper of the Lamb!'" And he added, "These are the true words of God."*

***Revelation 19:9*** *Then the* [*angel*](angels.html) *said to me, "Write: 'Blessed are those who are invited to the* [*wedding*](wedding.html) *supper of the Lamb!'" And he added, "These are the true words of* [*HaShem*](hashem.html)*."*

The last and greatest day of [Succoth](succoth.html) is the [seventh](seven.html) day which is called [Hoshana Rabba](hoshana.html)h.

***Yochanan (John) 7:37*** *On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud* [*voice*](voice.html)*, "If anyone is thirsty, let him come to me and drink.*

Chag HaSuccoth is a [seven](seven.html) day [festival](festival.html) which has a [Shabbat](sabbath.html) on the [first](one.html) day. On the [eighth](eight.html) day we celebrate [Shemini Atzeret](shemini.html). [HaShem](hashem.html) commanded that we spend these [seven](seven.html) days in a temporary [dwelling](dwelling.html) place which is like a bridal chamber. This feast is [known](daat.html) as the feast of our joy, and was the most joyful of the [feasts](feasts.html). On the [first](one.html) day of this feast, [Yeshua](yeshua.html) was born.

During this feast we welcome the ushpizim, the special guests. We [eat](eating.html), [sleep](mashal.html), and [study](study.html) Torah in our [succah](succoth.html). It is a [time](time.html) of closeness with [HaShem](hashem.html). [Gentile](gen-jew.html) guests are encouraged.

The [eighth](eight.html) day of [Succoth](succoth.html), [Shemini Atzeret](shemini.html), is a special intimate [time](time.html) to conclude this [time](time.html) of joy.

**Shimini Atzeret**

(The [Eighth](eight.html) Assembly - Tishrei 22)

[Shemini Atzeret](shemini.html) is [one](one.html) day [festival](festival.html) [Shabbat](sabbath.html). This [festival](festival.html) is prefigured by [circumcision](circumcz.html) which represents a return to the holiness of the [Garden of Eden](eden.html). This is the day that [Yeshua](yeshua.html) was [circumcised](circumcz.html).

During this special day we celebrate the beginning of the [eighth](eight.html) [millennium](millenium.html) with a special [time](time.html) of intimacy with [HaShem](hashem.html). There are no more [Gentiles](gen-jew.html), only the second [Adam](adam.html) [walking](walking.html) in [Gan eden](eden.html) with [HaShem](hashem.html).

[**Chanukah**](chanukah.html)

(Dedication - [Kislev](feasts.html) 25 - Tevet 2)

**Conception Day**. This is the day when [Messiah](mashiach.html) was conceived. Luqas ([Luke](luke.html)) 1:5 gives us the starting point.

[**Purim**](Purim.html)

(Lots - [Adar](feasts.html) 14)

Day of deliverance from our enemies.

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1. **Tanach** (Hebrew: תנ׳ך‎) is an acronym that identifies the [Hebrew](file:///D%3A%5CWord%5CShavuot%5Chebrew.html) Bible. The acronym is formed from the initial Hebrew letters of the Tanakh's [three](file:///D%3A%5CWord%5CShavuot%5Cthree.html) traditional subdivisions:

Torah (תורה), meaning "teaching" or "[law](file:///D%3A%5CWord%5CShavuot%5Claw.html)," includes the Five Books of Moses. The Torah is also known by its Greek name, "the Pentateuch," which similarly means "five scrolls."

Nevi'im (נביאים), meaning "Prophets." The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies.

Ketuvim (כתובים), meaning "Writings," are sometimes also known by the Greek title "Hagiographa." These encompass all the remaining books, and include the [Five](file:///D%3A%5CWord%5CShavuot%5Cfive.html) Scrolls. [↑](#footnote-ref-1)
2. The Hebrew word for Egypt. [↑](#footnote-ref-2)
3. In the diaspora we celebrate the first two days and the seventh and eighth days as shabbat. [↑](#footnote-ref-3)
4. Mitzva is the Hebrew word normally translated as “command”, but having the connotation of a good deed. [↑](#footnote-ref-4)