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Cycles – Millennial Types

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In this paper I would like to examine the cycles found in [Jewish](gen-jew.html) life and in the Torah. [HaShem](hashem.html) created this [world](worlds.html) to resonate to a cyclic nature.



[His Majesty](yeshua.html) King Shlomo ben David stated this concept wisely:

***Kohelet (Ecclesiastes) 3:1-8*** *To every [thing there is] a* [*season*](file:///D:\web\betemunah\settimes.html)*, and a* [*time*](time.html) *to every purpose under the* [*heaven*](heaven.html)*:* [*A time to be born*](time.html)*, and a* [*time*](time.html) *to die; a* [*time*](time.html) *to* [*plant*](file:///D:\web\betemunah\flower.html)*, and a* [*time*](time.html) *to pluck up [that which is] planted; A* [*time*](time.html) *to kill, and a* [*time*](time.html) *to heal; a* [*time*](time.html) *to break down, and a* [*time*](time.html) *to build up; A* [*time*](time.html) *to* [*weep*](mashal.html)*, and a* [*time*](time.html) *to* [*laugh*](mashal.html)*; a* [*time*](time.html) *to* [*mourn*](mourning.html)*, and a* [*time*](time.html) *to dance; A* [*time*](time.html) *to cast away stones, and a* [*time*](time.html) *to* [*gather*](gather.html) *stones together; a* [*time*](time.html) *to embrace, and a* [*time*](time.html) *to refrain from embracing; A* [*time*](time.html) *to get, and a* [*time*](time.html) *to lose; a* [*time*](time.html) *to keep, and a* [*time*](time.html) *to cast away; A* [*time*](time.html) *to rend, and a* [*time*](time.html) *to sew; a* [*time*](time.html) *to keep silence, and a* [*time*](time.html) *to* [*speak*](mashal.html)*; A* [*time*](time.html) *to love, and a* [*time*](time.html) *to hate; a* [*time*](time.html) *of war, and a* [*time*](time.html) *of peace.*

Let us, therefore probe the wisdom of [His Majesty](yeshua.html) King Shlomo ben David as we examine the concept of cycles.

[Time](time.html) is often conceived of as a linear sequence of [events](feasts.html); each moment, although connected to the past, represents a [new](new.html) response to reality.

In [Jewish](gen-jew.html) thought, however, [time](time.html) is seen as a spiral.

Its forward progression is modulated by set patterns, recurring cycles that help determine the varying tone and pitch of our weeks, months, and years.

The dual nature of [time](time.html) is echoed in the [Hebrew](hebrew.html) word for "year" - "shanah", which is related semantically to the root meaning "repeat", but also to the root meaning "change".

In other words, the cycle of recurring [spiritual](physical.html) influences that constitutes a [Jewish](gen-jew.html) year is modified from year to year, as [new](new.html) dimensions of those [spiritual](physical.html) influences are heard - familiar themes with novel rhythms.

# In Bereshit

[HaShem](hashem.html) has divided [time](time.html) into [seven](seven.html), 1000 year intervals, that correspond to the [seven](seven.html) days of [creation](bara.html) found in Genesis 1. There are many relationships that can be discerned from the story of [creation](bara.html). [First](one.html), let me list the basics of each [creation](bara.html) day:

|  |  |
| --- | --- |
| Day 1 | Light and darkness |
| Day 2 | Waters separated above and below |
| Day 3 | Dry land and plants |
| Day 4 | [Sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html) |
| Day 5 | Fish and birds |
| Day 6 | Animals and man |
| Day 7 | [Sabbath](sabbath.html), [HaShem](hashem.html) rested |

[One](one.html) obvious relationship is:

|  |  |
| --- | --- |
| **Day 1** [HaShem](hashem.html) created light and darkness | **Day 4** [HaShem](hashem.html) created the things which give light |
| **Day 2** [HaShem](hashem.html) created the skies and oceans | **Day 5** [HaShem](hashem.html) created those creatures that use the skies and oceans |
| **Day 3** [HaShem](hashem.html) created the land and plants | **Day 6** [HaShem](hashem.html) created those creatures that use the land and plants |
| **Day 7** [HaShem](hashem.html) rested. Nothing else... | |

The above “day + 3” relationship relates the days to [three](three.html). If you examine the Torah carefully (look for the [HaShem](hashem.html) “[speaking](mashal.html)”) you will note that [two](two.html) things were created on the [third](three.html) and the [sixth](six.html) day, while on all other days only [one](one.html) thing was [created](file:///D:\web\betemunah\bara.html). Again, we see this “day + 3” relationship.

Some other interesting [creation](bara.html) facts:

**1.** [HaShem](hashem.html) says that each thing created was either good or very good, except on the second day or second [millennium](millenium.html), the “day” ([millennium](millenium.html)) [HaShem](hashem.html) un-separated the waters above from the waters below and created the flood in the days of Noah.

**2.** The Torah says: “[One](one.html) day”, “**a** second day”, “**a** [third](three.html) day”, “**a** [fourth](four.html) day”, “**a** [fifth](five.html) day”, “**the** [sixth](six.html) day”, “**the** [seventh](seven.html) day”.

The [sixth](six.html) day alludes to [Shavuot](shavuot.html), the [Feast of Weeks](shavuot.html) ([Pentecost](shavuot.html)), which is the only [festival](festival.html) which occurs on day [six](six.html) of a month, the [sixth](six.html) of [Sivan](feasts.html). The [seventh](seven.html) day also alludes to the [Sabbath](sabbath.html), the [first](one.html) of the [festivals](festivals.html) to be listed in Vayikra (Leviticus) chapter 23.

**3.** The [twenty](twenty.html)-[fifth](five.html) [Hebrew](hebrew.html) word in the Torah is translated “light”, which alludes to the [Feast of Lights](lights.html) ([Chanukah](chanukah.html)), which falls on [Kislev 25](feasts.html).

**4.** If [one](one.html) were to count the [number](nchart.html) of times, in [Hebrew](hebrew.html), that [HaShem](hashem.html) referred to “land” or “[heaven](heaven.html)” you would also discover that [HaShem](hashem.html) considers certain [numbers](nchart.html) important.

I hope I have intrigued you with these relationships. Now, its [time](time.html) to examine how the rest of Torah refers to the days of [creation](bara.html).

[Time](time.html) is like a spiral, like a coiled spring. Every day of the year has [events](feasts.html) of a similar nature which are [appointed](settimes.html) to that day. This is why, for example, both [Temples](file:///D:\web\betemunah\temple.html) were destroyed on the same [Hebrew](hebrew.html) date. This hint helps us to understand the nature of a cycle.

At the same [time](time.html) every year, the very same [spiritual](physical.html) forces which brought about the [event](feasts.html) commemorated by a [holiday](festival.html) are again potently expressed.

Thus the [Fifteenth of Nisan](feasts.html), the date of our [Exodus from Egypt](thebirth.html), remains eternally "the season of our [freedom](freedom.html)," and the [Tenth of Tishri](feasts.html), the day on which [HaShem](hashem.html) forgave the [sin of the Golden Calf](sin.html), is "the [Day of Atonement](kippur.html)" for all [time](time.html).

Although each of the [festivals](festivals.html) conveys a unique message, the fragrance of each [one](one.html) lingers on and flavors those which follow, because they represent patterns within a greater cycle.

As [HaShem](hashem.html)’s people [travel](mashal.html) through the year, we encounter the entire spectrum of human character and behavior. The key is to focus on the particular opportunity, incorporate the lessons, and move on to a [new](new.html) level. In this way, the year is a spiral extending ever upwards.

## [Two](two.html) Great Luminaries

On the [fourth](four.html) day of the week, God created the [two](two.html) great luminaries:

***Bereshit (Genesis) 1:14-19*** *And God said, Let there be* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to divide the day from the night; and let them be for* [*signs*](signs.html)*, and for* [*seasons*](file:///D:\web\betemunah\settimes.html)*, and for days, and years: 15 And let them be for* [*lights*](lights.html) *in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth: and it was so. 16 And God made* [*two*](two.html) *great* [*lights*](lights.html)*; the greater light to rule the day, and the lesser light to rule the night: he made the* [*stars*](mazaroth.html) *also. 17 And God set them in the firmament of the* [*heaven*](heaven.html) *to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the* [*fourth*](four.html) *day.*

Chazal [teach](teacher.html) that the [seven](seven.html) days of [creation](bara.html) are the ‘genes’ that will affect the corresponding [millennium](millenium.html). Thus the [creation](bara.html) of the luminaries will be reflected in the [events](feasts.html) of the [fourth](four.html) [millennium](millenium.html).

To see how this played out, in [one](one.html) example, lets look at the most significant [events](feasts.html) of the [fourth](four.html) day.

The [first](one.html) [Temple](temple.html) was destroyed by [Babylon](bavel.html) on the [ninth](nine.html) of Ab. ***II Kings 25:8-24*** - 3338 AM.

The second [Temple](temple.html) was also destroyed on the [ninth](nine.html) of Ab in 70 C.E.  [*Mishna*](orallaw.html)*, Ta'an 29a* - 3828 AM

Thus we see that both Temples were destroyed during the [fourth](four.html) [millennium](millenium.html). How does the [creation](bara.html) of the ‘[two](two.html) great [lights](lights.html)’ reflect on the destruction of the [two](two.html) Temples? To answer this question we must examine what the [Talmud](orallaw.html) says about these [two](two.html) great luminaries:

***Chullin 60b*** *And God made the* [*two*](two.html) *great* [*lights*](lights.html)*, and immediately the verse continues: The greater light . . . and the lesser light. The* [*moon*](chodesh.html) *said unto the Holy* [*One*](one.html)*, blessed be He, ‘Sovereign of the Universe! Is it possible for* [*two*](two.html) *kings to wear* [*one*](one.html) *crown’? He answered: ‘Go then and make thyself smaller’. ‘Sovereign of the Universe’! cried the* [*moon*](chodesh.html)*, ‘Because I have suggested that which is proper must I then make myself smaller’? He replied: ‘Go and thou wilt rule by day and by night’. ‘But what is the value of this’? cried the* [*moon*](chodesh.html)*; ‘Of what use is a lamp in broad daylight’? He replied: ‘Go. Israel shall reckon by thee the days and the years’.*

From the [Gemara’s](orallaw.html) account of the [fourth](four.html) day we learn that [one](one.html) of them was diminished on the [fourth](four.html) day; this was the [moon](chodesh.html).

Israel was compared to the [moon](chodesh.html) in that the [Jewish](gen-jew.html) people wax and wane like the [moon](chodesh.html). Just as the [moon](chodesh.html) returns every on every [new moon](new.html), so also do the [Jewish people](gen-jew.html) return while the [nations](nations.html) fade away. Just as the [moon](chodesh.html) reflects the [sun](hachama.html); so also were the [Jewish](gen-jew.html) people [redeemed](redemption.html) [from Egypt](thebirth.html) to reflect the light (Torah) of [HaShem](hashem.html).

***Berachoth 44a*** *When R. Dimi came, he said in the* [*name*](name.html) *of Rab: On* [*New*](new.html)[*Moon*](chodesh.html)[*one*](one.html) *concludes, Blessed is He who sanctifies Israel and* [*New*](new.html) *Moons.*

It is well [known](daat.html) that the [Temple](temple.html) is a stone structure that represents Israel:

***I Tzefet (Peter) 2:1*** *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes,* [*desire*](needs.html) *the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom* [*coming*](coming.html)*, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a* [*spiritual*](physical.html) *house, an holy priesthood, to offer up* [*spiritual*](physical.html) *sacrifices, acceptable to God by* [*Yeshua*](yeshua.html)[*HaMashiach*](file:///D:\web\betemunah\mashiach.html)*. 6 Wherefore also it is contained in the scripture, Behold, I lay in Tzion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

We can now understand that:

**Israel = the** [**Moon**](chodesh.html) **= the** [**Temple**](temple.html)

From this we understand that the [moon](chodesh.html) was diminished on the [fourth](four.html) day and both Temples were diminished on the [fourth](four.html) day.

To complete this picture, it is also noteworthy that [Yeshua](yeshua.html), the [Messiah](mashiach.html), was also destroyed (diminished) at the end of the [fourth](four.html) day. We [know](daat.html) from a [previous study](study.html) that:

[**Yeshua**](yeshua.html) **=** [**Mashiach**](mashiach.html) **= Israel = the** [**Temple**](temple.html)

# Torah Cycles

There are [two](two.html) traditions for reading through the Torah. During [Temple](temple.html) days, [Jews](gen-jew.html) always took [three and a half years](three.html) to read through the Torah in the [synagogue](synagog.html). At home during the week, they [studied](study.html) from the [annual cycle](annual.html). This [three](three.html) and a half year cycle is [known](daat.html) as the [triennial or septennial cycle](shmita.html).

Today, [Jews](gen-jew.html) the [world](worlds.html) over read through the Torah is [one](one.html) year in the [synagogue](synagog.html). There are only a handful of congregations that have returned to the [triennial](shmita.html) cycle. This [one](one.html) year cycle is [known](daat.html) as the [annual](annual.html) cycle. This cycle begins and ends on [Simchat Torah](simchat.html).

The [Hebrew](hebrew.html) word translated “[generation](toldot.html)”, in the following verses has the meaning of “cycles”:

***Bereshit (Genesis) 15:12-21*** *As the* [*sun*](hachama.html) *was setting,* [*Abram*](avraham.html) *fell into a deep* [*sleep*](mashal.html)*, and a thick and dreadful darkness came over him. Then* [*HaShem*](hashem.html) *said to him, "*[*Know*](daat.html) *for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated* [*four*](four.html) *hundred years. But I will punish the* [*nation*](nations.html) *they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your* [*fathers*](fathers.html) *in peace and be buried at a good old age. In the* [*fourth*](four.html)[***generation***](toldot.html) *your descendants will come back here, for the* [*sin*](sin.html) *of the Amorites has not yet reached its full measure." When the* [*sun*](hachama.html) *had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. On that day* [*HaShem*](hashem.html) *made a* [*covenant*](covenant.html) *with* [*Abram*](avraham.html) *and said, "To your descendants I give this land, from the river of Egypt to the great river, the Euphrates-- The land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites, and Jebusites."*

The word, above, translated “[generation](toldot.html)” is defined by Strong’s Concordance as:

1755 **dowr**, dore; or (short.) dor, dore; from 1752; prop. **a revolution of** [**time**](time.html), i.e. an age or [generation](toldot.html); also a [dwelling](dwelling.html):-age, X evermore, [generation](toldot.html), [n-] ever, posterity.

--------------- Dictionary Trace -----------------

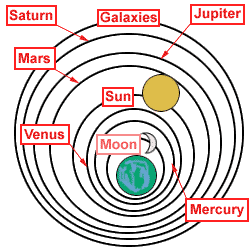
1752 duwr, dure; a prim. root; prop. to gyrate (or move in a circle), i.e. to remain:-[dwell](dwelling.html).

I would suggest that the [four](four.html) [generations](toldot.html) are literal. The literal [four](four.html) [generations](toldot.html) are: Levi [came to Egypt](file:///D:\web\betemunah\thebirth.html). His son, Kohath had a son named Amram, who had a son named Moses. And Moses [came out of Egypt](thebirth.html). The [four](four.html) [generations](toldot.html) can also be thought of as [millenniums](file:///D:\web\betemunah\millenium.html). The [fourth](four.html) [millennium](millenium.html), from [Abram](avraham.html)'s [time](time.html) (about 1948 BCE - the second [millennium](millenium.html)), [Israel](file:///D:\web\betemunah\gen-jew.html) will be [gathered](gather.html) back to the [land of Israel](city.html). Thus the [sixth](six.html) [millennium](millenium.html), which is related to the [sixth](six.html) day of [creation](bara.html), is when [HaShem](hashem.html)’s people will be [gathered](gather.html), [physically](physical.html), back to the [land of Israel](city.html) with great wealth.

Another interesting fact from this passage: The [ten](ten.html) peoples who are giving up their land to [Abraham](avraham.html) and his descendants are never again mentioned all together. [Three](three.html) of these peoples will never again be mentioned as being conquered. The peoples mentioned in [connection](connection.html) with Moses and Joshua will never [number](nchart.html) more than [seven](seven.html). [Mashiach](mashiach.html) will subdue these last [three](three.html) according to the sages.

# The [Calendar](calendar.html)

The Biblical month is regulated by the cycle of the [moon](chodesh.html). A (lunar) month is, therefore, either [twenty](twenty.html)-[nine](nine.html) or [thirty](thirty.html) days long.



A Biblical year is regulated by the [sun](hachama.html) and by the [moon](chodesh.html). A year is composed of either [twelve](twelve.html) or [thirteen](thirteen.html) (lunar) months.

The [Jewish calendar](gen-jew.html) has an established system of "leap years." In a leap year, the [Jewish](gen-jew.html) year is composed of [thirteen](thirteen.html) (lunar) months instead of [twelve](twelve.html). This way, the difference between a year ([twelve](twelve.html) *solar* "months') and [twelve](twelve.html) *lunar* months is equalized, and the [festivals](festivals.html) will fall out in their proper seasons. This factor is what distinguishes the [Jewish](gen-jew.html) [calendar](calendar.html) from other [calendar](calendar.html) systems in use. The secular ([Roman](file:///D:\web\betemunah\edom.html)) [calendar](calendar.html) that we use is totally solar-based. A month in the secular [calendar](calendar.html) is 1/12 of the solar cycle, and has no [connection](connection.html) to the lunar cycle. The Moslem [calendar](calendar.html) takes the opposite approach. A month is connected with a cycle of the [moon](chodesh.html). However, no attempt is made to reconcile the lunar cycles with the solar year. Therefore, the year is shorter than a solar year, and the months have no [connection](connection.html) to seasons.

And so every few years a leap month is added (that month is called [Adar](feasts.html) II). In the 19-year cycle, leap months are added in years 3, 6, 8, 11, 17, and 19. Every 19-year cycle, then, contains exactly 235 months.

# Many Cycles

The Torah contains many cycles:

The daily cycle centered around the dark and light.

The weekly cycles centered around [Shabbat](sabbath.html).

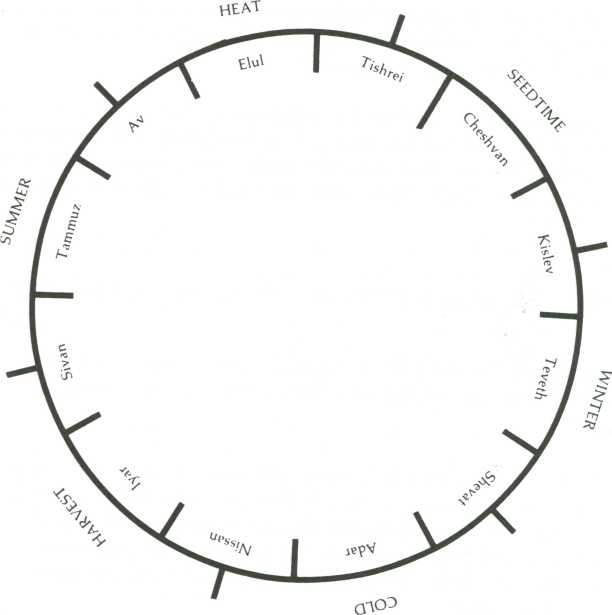
The monthly cycle centered around [Rosh Chodesh](chodesh.html).

The yearly cycle centered around [Rosh HaShanah](teruah.html)..

The [Shmita](shmita.html) ([Sabbatical](shmita.html)) cycle of [seven](seven.html) years.

The [Yovel](yovel.html) cycle of [seven](seven.html) [Shmita](shmita.html) cycles.

We have a cycle for: [Trees](file:///D:\web\betemunah\tubshevt.html), [festivals](festivals.html), people, animals, tithes, and crops. There are cycles for [prayer](prayer.html), fasting, [Priests](priests.html), the [Temple](temple.html), and [marital relations](file:///D:\web\betemunah\marriageact.html). We have a cycle for [Pesach](passover.html), [Succoth](succoth.html), and [Chanukah](chanukah.html). We can even see that the cycle of the spring [festivals](festivals.html) matches perfectly with the fall [festivals](festivals.html), as we examined in our [study](study.html) titled: [Rains](rains.html).



# The Binding of [Isaac](isaac.html)

The [binding of Isaac](isaac.html) and his subsequent [marriage](mashal.html) also allude to [Mashiach](mashiach.html) and the days of [creation](bara.html):

***Bereshit (Genesis) 22:1-19*** *Some* [*time*](time.html) *later* [*HaShem*](hashem.html) *tested* [*Abraham*](avraham.html)*. He said to him, "*[*Abraham*](avraham.html)*!" "Here I am," he replied. Then* [*HaShem*](hashem.html) *said, "Take your son, your only son,* [*Isaac*](isaac.html)*, whom you love, and go to the region of Moriah.* [*Sacrifice*](korbanot.html) *him there as a* [*burnt offering*](korbanot) *on* [*one*](one.html) *of the mountains I will tell you about." Early the next morning* [*Abraham*](avraham.html) *got up and saddled his* [*donkey*](chamor.html)*. He took with him* [*two*](two.html) *of his servants and his son* [*Isaac*](isaac.html)*. When he had cut enough wood for the* [*burnt offering*](korbanot)*, he set out for the place* [*HaShem*](hashem.html) *had told him about. On the* [*third*](three.html) *day* [*Abraham*](avraham.html) *looked up and saw* [*the place*](file:///D:\web\betemunah\temple.html) *in the distance. He said to his servants, "Stay here with the* [*donkey*](chamor.html) *while I and the boy go over there. We will worship and then we will come back to you."* [*Abraham*](avraham.html) *took the wood for the* [*burnt offering*](korbanot) *and placed it on his son* [*Isaac*](isaac.html)*, and he himself carried the* [*fire*](fire.html) *and the knife. As the* [*two*](two.html) *of them went on together,* [*Isaac*](isaac.html)[*spoke*](mashal.html) *up and said to his father* [*Abraham*](avraham.html)*, "Father?" "Yes, my son?"* [*Abraham*](avraham.html) *replied. "The* [*fire*](fire.html) *and wood are here,"* [*Isaac*](isaac.html) *said, "but where is the lamb for the* [*burnt offering*](korbanot)*?"* [*Abraham*](avraham.html) *answered, "*[*HaShem*](hashem.html) *himself will provide the lamb for the* [*burnt offering*](korbanot)*, my son." And the* [*two*](two.html) *of them went on together. When they reached the place* [*HaShem*](hashem.html) *had told him about,* [*Abraham*](avraham.html) *built an altar there and arranged the wood on it. He bound his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood. Then he reached out his* [*hand*](fourteen.html) *and took the knife to slay his son. But the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called out to him from* [*heaven*](heaven.html)*, "*[*Abraham*](avraham.html)*!* [*Abraham*](avraham.html)*!" "Here I am," he replied. "Do not lay a* [*hand*](fourteen.html) *on the boy," he said. "Do not do anything to him. Now I* [*know*](daat.html) *that you* [*fear*](fear.html)[*HaShem*](hashem.html)*, because you have not withheld from me your son, your only son."* [*Abraham*](avraham.html) *looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a* [*burnt offering*](korbanot) *instead of his son. So* [*Abraham*](avraham.html) *called that place* [*HaShem*](hashem.html) *Will Provide. And to this day it is said, "On* [*the mountain of HaShem*](hashem.html) *it will be provided." The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called to* [*Abraham*](avraham.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html) *And said, "I swear by myself, declares* [*HaShem*](hashem.html)*, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the* [*stars*](mazaroth.html) *in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, And through your offspring all* [*nations*](nations.html) *on earth will be blessed, because you have obeyed me." Then* [*Abraham*](avraham.html) *returned to his servants, and they set off together for Beersheba. And* [*Abraham*](avraham.html) *stayed in Beersheba.*

If you read the above passage carefully, you will notice that [Isaac was bound on the altar](isaac.html) at the end of the [fourth](four.html) day, even as [Mashiach](mashiach.html) was bound on the altar on the [mount of Olives](east.html), at the end of the [fourth](four.html) [millennium](millenium.html). Notice also that the story shows [Abraham](avraham.html) and his servants returning, with no mention of [Isaac](isaac.html). In fact, we will not see [Isaac](isaac.html) again until His bride is brought to him. This story is detailed in: ***Bereshit (Genesis) 24:1-67***

So, [Isaac](isaac.html) (like [Mashiach](mashiach.html) ben [Yosef](joseph.html), but representing [Israel](file:///D:\web\betemunah\gen-jew.html)) goes up to Moriah carrying his wood (cross) and he is bound on the altar, at the end of the [fourth](four.html) day ([millennium](millenium.html)) and is not seen again until Eliazer, [Abraham](avraham.html)’s servant (a picture of the Holy Spirit) whose [name](name.html) means “comforter”, brings Rebecca his bride (the [Jews](gen-jew.html)) to the [land of Israel](city.html) on [ten](ten.html) camels ([ten](ten.html) represents [Mashiach](mashiach.html)).

***Tehillim (***[***Psalms***](psalms1.html)***) 2:8*** *Ask of me, and I shall give thee the heathen for thine* [*inheritance*](inherit.html)*, and the uttermost parts of the earth for thy possession.*

# Allusions

The coronation of king Joash also alludes to the days of [Mashiach](mashiach.html):

***II Melachim (Kings) 11:1-4*** *When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded to destroy the whole royal family. But Jehosheba, the daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah and stole him away from among the royal princes, who were about to be murdered. She put him and his nurse in a bedroom to hide him from Athaliah; so he was not killed. He remained hidden with his nurse at the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *for* [*six*](six.html) *years while Athaliah ruled the land. In the* [*seventh*](seven.html) *year Jehoiada sent for the commanders of units of a hundred, the Carites and the guards and had them brought to him at the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. He made a* [*covenant*](covenant.html) *with them and put them under oath at the* [*temple*](temple.html) *of* [*HaShem*](hashem.html)*. Then he showed them the king's son.*

Even as Joash remained hidden for [six](six.html) days, so also has [Mashiach](mashiach.html) ben David remained hidden for [six](six.html) [millennia](millenium.html). In the beginning of the [seventh](seven.html) [millennium](millenium.html) [Mashiach](mashiach.html) ben David will be crowned king.

# Revival

When will we live in [HaShem](hashem.html)'s presence?

***Hosea 6:1-7*** *"Come, let us return to* [*HaShem*](hashem.html)*. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds. After* [*two*](two.html) *days he will revive us; on the* [*third*](three.html) *day he will restore us, that we may live in his presence. Let us acknowledge* [*HaShem*](hashem.html)*; let us press on to acknowledge him. As surely as the* [*sun*](hachama.html) *rises, he will appear; he will come to us like the* [*winter rains*](rains.html)*, like the* [*spring rains*](rains.html) *that water the earth." "What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears. Therefore I cut you in pieces with my prophets, I killed you with the words of my* [*mouth*](body.html)*; my judgments flashed like lightning upon you. For I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*, and acknowledgment of* [*HaShem*](hashem.html) *rather than* [*burnt offerings*](offering.html)*. Like* [*Adam*](adam.html) *, they have broken the* [*covenant*](covenant.html)*--they were unfaithful to me there.*

Hosea lived during the [fourth](four.html) [millennium](millenium.html). So, we will be revived on the [sixth](six.html) [millennium](millenium.html) and we will live in the presence of [HaShem](hashem.html) during the [seventh](seven.html) [millennium](millenium.html). Keep in mind that [HaShem](hashem.html) created man and animals on the [sixth](six.html) day of [creation](bara.html), and that [HaShem](hashem.html) rested on the [seventh](seven.html) day. The [seventh](seven.html) [millennium](millenium.html) is said to be a thousand years when all will be [Sabbath](sabbath.html).

# In Daniel

Daniel saw this vision in the middle of the [fourth](four.html) [millennium](millenium.html):

***Daniel 7:23-27*** *"He gave me this explanation: 'The* [*fourth*](four.html) *beast is a* [*fourth kingdom*](four.html) *that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. The* [*ten*](ten.html) *horns are* [*ten*](ten.html) *kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue* [*three*](three.html) *kings. He will* [*speak*](mashal.html) *against the Most High and oppress his saints and try to change the* [*set times*](settimes.html) *and the* [*laws*](law.html)*. The saints will be handed over to him until a* [*time*](time.html)*, times and half a* [*time*](time.html)*. "'But the court will sit, and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of the kingdoms under the whole* [*heaven*](heaven.html) *will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'*

If a "[time](time.html)" is a [millennium](millenium.html), then his power will be taken away at the end of the [seventh](seven.html) [millennium](millenium.html) because Daniel lived in the middle of the [fourth](four.html) [millennium](millenium.html).

# The Transfiguration

The story of the transfiguration of [Yeshua](yeshua.html) also alludes to the [days of creation](bara.html):

***Matityahu (Matthew) 17:1-7*** *After* [*six*](six.html) *days* [*Yeshua*](yeshua.html) *took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His* [*face*](body.html) *shone like the* [*sun*](hachama.html)*, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with* [*Yeshua*](yeshua.html)*. Peter said to* [*Yeshua*](yeshua.html)*, "Lord, it is good for us to be here. If you wish, I will put up* [*three*](three.html)[*shelters*](file:///D:\web\betemunah\succoth.html)*--*[*one*](one.html) *for you,* [*one*](one.html) *for Moses and* [*one*](one.html) *for Elijah." While he was still* [*speaking*](mashal.html)*, a bright* [*cloud*](important.html) *enveloped them, and a voice from the* [*cloud*](important.html) *said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" When the disciples heard this, they fell facedown to the ground, terrified. But* [*Yeshua*](yeshua.html) *came and touched them. "Get up," he said. "Don't be afraid."*

# Conclusion

"To everything there is a [season](file:///D:\web\betemunah\settimes.html)" – Kohelet (Ecclesiastes) 3:1. The cycle of the [Jewish](gen-jew.html) year is at once ancient yet fresh and full of life. More than we keep the Torah, it keeps us. It brings a guide from the past, to the present, while giving hope for the [future](future.html), because the cycle is not a circle but an upward spiral. It is therefore not a case of "Been there, seen it, done that" because in reality, we've never been at this very juncture in history before! Through the [festivals](festivals.html) [one](one.html) can "seize the moment" to enhance national, communal, and personal growth.

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