

The [Festivals](file:///D:\Word\LAW\festivals.html) of the [Jewish](file:///D:\Word\LAW\gen-jew.html) People

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History tells us about a people that have been present for most of human history. The [Jews](file:///D:\Word\LAW\gen-jew.html) have been around for several [millennia](file:///D:\Word\LAW\millenium.html), existing before and after Greece and Rome. With such a vast and rich history, [one](file:///D:\Word\LAW\one.html) would expect that Judaism would have many [festivals](file:///D:\Word\LAW\festivals.html). [One](file:///D:\Word\LAW\one.html) would also expect that these [festivals](file:///D:\Word\LAW\festivals.html) would be significant and meaningful in religious, as well as historical, ways. This article is meant to [teach](file:///D:\Word\LAW\teacher.html) the reader not only the historical, but also the religious significance and meaning of the [festivals](file:///D:\Word\LAW\festivals.html) to [Jews](file:///D:\Word\LAW\gen-jew.html), and to instill an appreciation for these **prophetic** [festivals](file:///D:\Word\LAW\festivals.html). If the reader is interested in becoming a **prophet**, then he will surely find this article of great interest.

The reader is probably familiar with the [festivals](file:///D:\Word\LAW\festivals.html) of Christmas and Easter. These Christian holidays are normally festive and happy days of the year. Families get together and exchange gifts, hide and find eggs (which, oddly enough, were laid by a bunny), enjoy good conversation, enjoy good [food](file:///D:\Word\LAW\food.html), and generally have a good [time](file:///D:\Word\LAW\time.html). Unfortunately, a critical piece is missing from this puzzle: Man's correct answer to [HaShem](file:///D:\Word\LAW\hashem.html)'s call. What this article proposes to accomplish is to find the correct way to answer [HaShem](file:///D:\Word\LAW\hashem.html)'s call in these **prophetic** [festivals](file:///D:\Word\LAW\festivals.html) as proscribed by the scriptures and celebrated by [Mashiach](file:///D:\Word\LAW\mashiach.html) and his followers.

[Jews](file:///D:\Word\LAW\gen-jew.html) spend every week preparing for the **prophetic** [Sabbath](file:///D:\Word\LAW\sabbath.html), which starts on Friday night. We see [time](file:///D:\Word\LAW\time.html) go by in terms of how many **prophetic** Sabbaths have passed. Our lifestyle encourages us to prepare for the next **prophetic** [Sabbath](file:///D:\Word\LAW\sabbath.html) and coincidentally for the next **prophetic** festival (especially **prophetic** festival Sabbaths, explained later). To [Jews](file:///D:\Word\LAW\gen-jew.html), the [festivals](file:///D:\Word\LAW\festivals.html) are [Moedim](file:///D:\Word\LAW\settimes.html), [appointments](file:///D:\Word\LAW\appointm.html), with [HaShem](file:///D:\Word\LAW\hashem.html). These are times designated by [HaShem](file:///D:\Word\LAW\hashem.html) for the [Jewish](file:///D:\Word\LAW\gen-jew.html) people to unite with each other and with our Creator, under the leadership of the [Mashiach](file:///D:\Word\LAW\mashiach.html) **to prophesy of things yet to come**. The significance of this cannot be underestimated!

The Biblical [festivals](file:///D:\Word\LAW\festivals.html) are also Mikraot, [rehearsals](file:///D:\Word\LAW\rehearse.html), set by [HaShem](file:///D:\Word\LAW\hashem.html). We [rehearse](file:///D:\Word\LAW\rehearse.html) certain [events](file:///D:\Word\LAW\feasts.html) in [time](file:///D:\Word\LAW\time.html) in order to be prepared for, and **prophesy** about, [future](file:///D:\Word\LAW\future.html) [events](file:///D:\Word\LAW\feasts.html). This is significant, since to [Jews](file:///D:\Word\LAW\gen-jew.html) this means that our [festivals](file:///D:\Word\LAW\festivals.html) are **prophecies** of things to come:

***Colossians 2:16*** *Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the* [*new*](file:///D:\Word\LAW\new.html)[*moon*](file:///D:\Word\LAW\chodesh.html)*, or of the* [*sabbath*](file:///D:\Word\LAW\sabbath.html) *days: 17 Which are a shadow (prophecy) of things to come; but the* [*body*](file:///D:\Word\LAW\body.html) *of* [*Mashiach*](file:///D:\Word\LAW\mashiach.html)*.*

The [festivals](file:///D:\Word\LAW\festivals.html) allow us to actively prepare for something that can happen this year or the next! Therefore these [appointments](file:///D:\Word\LAW\appointm.html) with [HaShem](file:///D:\Word\LAW\hashem.html) place us at the right place, at the right [time](file:///D:\Word\LAW\time.html), doing the right things, as **prophets** always do!

This contrasts with the festival calendars of others, who offer a mere role of being a spectator, marveling at miracles, rather than being a performer and harbinger of [future](file:///D:\Word\LAW\future.html) [events](file:///D:\Word\LAW\feasts.html) (i.e. a **prophet).** What these Biblical [festivals](file:///D:\Word\LAW\festivals.html) offer is the chance for a human being to make a real [connection](file:///D:\Word\LAW\connection.html) with [HaShem](file:///D:\Word\LAW\hashem.html), and become [HaShem](file:///D:\Word\LAW\hashem.html)'s helpers in bringing about [redemption](file:///D:\Word\LAW\redemption.html) to all mankind.

As can be seen, the Biblical [festivals](file:///D:\Word\LAW\festivals.html) are not just occasions for giving presents, [eating](file:///D:\Word\LAW\eating.html) candy and good [food](file:///D:\Word\LAW\food.html), and having a good [time](file:///D:\Word\LAW\time.html) with friends and family (although we do those as well). They include those things and so much more! They are very significant times of the year designed by [HaShem](file:///D:\Word\LAW\hashem.html) for us to connect with Him, to connect with our people, and to prepare and **prophesy** about [future](file:///D:\Word\LAW\future.html) [events](file:///D:\Word\LAW\feasts.html) in human history.

Now that we have been introduced to the [Jewish](file:///D:\Word\LAW\gen-jew.html) understanding of the essence of these **prophetic** [festivals](file:///D:\Word\LAW\festivals.html), it seems appropriate to provide a list of all the **prophetic** [festivals](file:///D:\Word\LAW\festivals.html) including the dates on which they are celebrated and a small description of each of them. See the links for each festival to discover more ways to **prophesy!**

[Pesach](file:///D:\Word\LAW\passover.html) - [Passover](file:///D:\Word\LAW\passover.html)*(*[*Nisan*](file:///D:\Word\LAW\feasts.html) *15) The* [*first*](file:///D:\Word\LAW\one.html) *Pilgrimage Festival*

[Pesach](file:///D:\Word\LAW\passover.html) commemorates the [liberation](file:///D:\Word\LAW\freedom.html) of the Israelites [from Egypt](file:///D:\Word\LAW\thebirth.html). The [first](file:///D:\Word\LAW\one.html) [Seder](file:///D:\Word\LAW\haggada.html) (royal banquet) is on the evening of the 14th (this is the beginning of the 15th). On the evening of the 15th (This is the beginning of the 16th), the second [Seder](file:///D:\Word\LAW\haggada.html) (royal banquet) is held, and the Sefirat HaOmer, **prophetical** counting of the [Omer](file:///D:\Word\LAW\omer.html), starts. The [Omer](file:///D:\Word\LAW\omer.html) is a **prophetic** counting down of the days from the [time](file:///D:\Word\LAW\time.html) of the [departure from Egypt](file:///D:\Word\LAW\thebirth.html), until the [time](file:///D:\Word\LAW\time.html) the Torah was received at [Shavuot](file:///D:\Word\LAW\shavuot.html) ([Pentecost](file:///D:\Word\LAW\shavuot.html)).

See also sheni.html for information on the second chance to celebrate [Pesach](file:///D:\Word\LAW\passover.html).

By being **prophetically** obedient and partaking of these royal banquets Hakham Shaul (Apostle Paul) instructs that we **prophetically** announce to the whole [world](file:///D:\Word\LAW\worlds.html) that:

***1 Corinthians 11:26*** *As we* [*eat*](file:///D:\Word\LAW\eating.html) *this (*[*matza*](file:///D:\Word\LAW\chametz.html)*) bread and drink of the* [*third*](file:///D:\Word\LAW\three.html) *cup (during the* [*Passover*](file:///D:\Word\LAW\passover.html) *royal banquet) we do announce the Master’s death till he comes (again).*

Sefirat HaOmer *(Counting The* [*Omer*](file:///D:\Word\LAW\omer.html)*)*

Sefirat HaOmer also [known](file:///D:\Word\LAW\daat.html) simply as ‘The [Omer](file:///D:\Word\LAW\omer.html)’ ([Hebrew](file:///D:\Word\LAW\hebrew.html) for counting), this 49 **prophetic** day period between [Pesach](file:///D:\Word\LAW\passover.html) and [Shavuot](file:///D:\Word\LAW\shavuot.html) is defined by the Torah as the period to bring special offerings to the [Temple](file:///D:\Word\LAW\temple.html) in [Jerusalem](file:///D:\Word\LAW\city.html). This makes [physical](file:///D:\Word\LAW\physical.html) the [spiritual](file:///D:\Word\LAW\physical.html) [connection](file:///D:\Word\LAW\connection.html) between [Pesach](file:///D:\Word\LAW\passover.html) ([Passover](file:///D:\Word\LAW\passover.html)) and [Shavuot](file:///D:\Word\LAW\shavuot.html) ([Pentecost](file:///D:\Word\LAW\shavuot.html)). [Pesach](file:///D:\Word\LAW\passover.html) marks the [physical](file:///D:\Word\LAW\physical.html) [liberation](file:///D:\Word\LAW\freedom.html) [from Egypt](file:///D:\Word\LAW\thebirth.html) and [Shavuot](file:///D:\Word\LAW\shavuot.html) marks the receiving of the Torah, the [spiritual](file:///D:\Word\LAW\physical.html) [liberation](file:///D:\Word\LAW\freedom.html). The [Omer](file:///D:\Word\LAW\omer.html) begins the second night of [Pesach](file:///D:\Word\LAW\passover.html).

Traditionally, the Sefirah is a [time](file:///D:\Word\LAW\time.html) of sadness. During this period, [twelve](file:///D:\Word\LAW\twelve.html) thousand pairs (24,000) of Rabbi Akiva's disciples died. This occurred during the Hadrianic persecution that followed the Bar Kochba revolt, in which Rabbi Akiva was involved.

From the [first](file:///D:\Word\LAW\one.html) day of the count until [Lag B'Omer](file:///D:\Word\LAW\omer.html) (the 33rd prophetic day of the count), it is a custom to not marry, or have haircuts, or do anything involving dancing or music.

**Yom Ha'Shoah** *(*[*Nisan*](file:///D:\Word\LAW\feasts.html) *27) Holocaust Remembrance Day.* See Yom [Yerushalayim](file:///D:\Word\LAW\city.html).

**Yom HaZikaron** *(*[*Iyar*](file:///D:\Word\LAW\feasts.html) *4) Day of remembrance.*

In honor of Israeli veterans of the War of Independence. See Yom [Yerushalayim](file:///D:\Word\LAW\city.html).

**Yom Ha'atzma'ut** *(*[*Iyar*](file:///D:\Word\LAW\feasts.html) *5) Independence Day.*

See Yom [Yerushalayim](file:///D:\Word\LAW\city.html).

[Lag B'Omer](file:///D:\Word\LAW\omer.html) *(*[*Iyar*](file:///D:\Word\LAW\feasts.html) *18 -The 33rd day of the* [*Omer*](file:///D:\Word\LAW\omer.html)*)*

The **prophetic** day of [Lag B'Omer](file:///D:\Word\LAW\omer.html) takes place during the Sefirah. During this day there was a break in the Hadrianic persecution. Weddings and joyful occasions are permitted. On this **prophetic** day of [Lag B’Omer](file:///D:\Word\LAW\omer.html) we **prophesy** about the ascension of the Master of Nazareth.

**Yom** [**Yerushalayim**](file:///D:\Word\LAW\city.html) ***(***[***Iyar***](file:///D:\Word\LAW\feasts.html) ***28)***

This say marks the **prophetic** reunification of the holy [city](file:///D:\Word\LAW\city.html) of [Jerusalem](file:///D:\Word\LAW\city.html), and the [Temple](file:///D:\Word\LAW\temple.html) Mount under [Jewish](file:///D:\Word\LAW\gen-jew.html) rule almost 1900 years after the destruction of the [Temple](file:///D:\Word\LAW\temple.html), at the end of the [six](file:///D:\Word\LAW\six.html)-day war in 1967.

The Hallel [a series of [prayers](file:///D:\Word\LAW\prayer.html) of praise from the [Psalms](file:///D:\Word\LAW\psalms1.html)] is recited. Chief Rabbis advocate the **prophetic** recitation Hallel with a special blessing.

The [new](file:///D:\Word\LAW\new.html) holidays of Yom [Yerushalayim](file:///D:\Word\LAW\city.html), Yom HaZikaron, Yom Ha'atzma'ut and Yom HaShoah are still too [new](file:///D:\Word\LAW\new.html) for any consensus to have developed in the [Jewish](file:///D:\Word\LAW\gen-jew.html) [community](file:///D:\Word\LAW\community.html) as to the appropriate liturgy.

[Shavuot](file:///D:\Word\LAW\shavuot.html)*(*[*Sivan*](file:///D:\Word\LAW\feasts.html) *6, 7) The second Pilgrimage Festival, it is also* [*known*](file:///D:\Word\LAW\daat.html) *as The* [*Feast of Weeks*](file:///D:\Word\LAW\shavuot.html)*, Hag Haqatsir (The harvest festival), Hag HaShabuot, or just Atzeret (The conclusion of* [*Pesach*](file:///D:\Word\LAW\passover.html)*).* [Literally, the [Hebrew](file:///D:\Word\LAW\hebrew.html) word 'Atzeret' means conclusion.] This **prophetic** festival is [known](file:///D:\Word\LAW\daat.html) in Greek and in many other languages as [Pentecost](file:///D:\Word\LAW\shavuot.html).

[Shavuot](file:///D:\Word\LAW\shavuot.html) marks the end of the counting of the [Omer](file:///D:\Word\LAW\omer.html). According to Rabbinic tradition, the [Ten](file:///D:\Word\LAW\ten.html) [Commandments](file:///D:\Word\LAW\cmds613.html) were given on this day. It is customary to **prophetically** read the Book of [Ruth](file:///D:\Word\LAW\ruth.html) on this day.

The Fast of the Seventeenth of [Tammuz](file:///D:\Word\LAW\feasts.html) *(*[*Tammuz*](file:///D:\Word\LAW\tamuz17.html) *17)*

Mentioned by the prophet Zechariah (the fast of the [fourth](file:///D:\Word\LAW\four.html) month), the 17th of [Tammuz](file:///D:\Word\LAW\feasts.html) marks the beginning of the destruction of [Jerusalem](file:///D:\Word\LAW\city.html). On this day in 70 C.E. the Romans breached the walls encircling [Jerusalem](file:///D:\Word\LAW\city.html), which led to the destruction of the second [Temple](file:///D:\Word\LAW\temple.html). (During the siege preceding the [first](file:///D:\Word\LAW\one.html) destruction of the in 587 BCE, the Romans breached the walls on the [ninth](file:///D:\Word\LAW\nine.html) of [Tammuz](file:///D:\Word\LAW\feasts.html) (Jeremiah 39:2), but both [events](file:///D:\Word\LAW\feasts.html) are commemorated on the same date. The actual destruction of the [Temple](file:///D:\Word\LAW\temple.html) itself took place on the 9th of [Av](file:///D:\Word\LAW\feasts.html)--both in 587 BCE and 70 C.E. See Tisha B'[Av](file:///D:\Word\LAW\tishabav.html).)

Traditionally, this day is observed by fasting. The fast begins at sunrise and concludes at sunset of the same day. This applies to all fasts, with the exception of [Yom Kippur](file:///D:\Word\LAW\kippur.html) and Tisha B'[Av](file:///D:\Word\LAW\tishabav.html), both of which begin on the preceding night. Fasting is the only restriction imposed on [Tammuz](file:///D:\Word\LAW\tamuz17.html) 17; Working and bathing as usual are permitted. This **prophetic** fast announces [future](file:///D:\Word\LAW\future.html) great joy that will be celebrated on this day when all reign of evil be vanquished.

The [Three](file:///D:\Word\LAW\three.html) Weeks *(*[*Tammuz*](file:///D:\Word\LAW\tamuz17.html) *17-*[*Av*](file:///D:\Word\LAW\feasts.html) *9)* and **The** [**Nine**](file:///D:\Word\LAW\nine.html) **Days** *(*[*Av*](file:///D:\Word\LAW\feasts.html) *1-*[*Av*](file:///D:\Word\LAW\feasts.html) *9)*

Traditionally, the days between the 17th of [Tammuz](file:///D:\Word\LAW\feasts.html) and the 9th of [Av](file:///D:\Word\LAW\feasts.html) are considered days of [mourning](file:///D:\Word\LAW\mourning.html), for they witnessed the collapse of Israel. In the Ashkenazi [Jewish](file:///D:\Word\LAW\gen-jew.html) minhag (custom), weddings and other joyful occasions are traditionally not held during this period.

A further element is added within the [three](file:///D:\Word\LAW\three.html) weeks, during the [nine](file:///D:\Word\LAW\nine.html) days between the 1st and 9th day of [Av](file:///D:\Word\LAW\feasts.html). During this period, the pious refrain from [eating](file:///D:\Word\LAW\eating.html) meat and drinking wine, except on [Shabbat](file:///D:\Word\LAW\sabbath.html) or at a Seudat [Mitzva](file:///D:\Word\LAW\cmds613.html) (such as a [Pidyon Haben](file:///D:\Word\LAW\pidyon.html) or completing the [study](file:///D:\Word\LAW\study.html) of a religious text.) Many minhagim (rites) observe a ban on cutting [one](file:///D:\Word\LAW\one.html)'s [hair](file:///D:\Word\LAW\hair.html) during this period. However, the length of [time](file:///D:\Word\LAW\time.html) varies: some refrain only during the week in which Tisha B'[Av](file:///D:\Word\LAW\tishabav.html) falls. Tisha B'[Av](file:///D:\Word\LAW\tishabav.html) ([Av](file:///D:\Word\LAW\feasts.html) 9) the saddest day of the [Jewish](file:///D:\Word\LAW\gen-jew.html) [calendar](file:///D:\Word\LAW\calendar.html). On this day both the [First](file:///D:\Word\LAW\one.html) and were destroyed. (587 BCE and 70 C.E.) On this day in 1290, King Edward I signed the edict compelling the [Jews](file:///D:\Word\LAW\gen-jew.html) to leave England. The [Jewish](file:///D:\Word\LAW\gen-jew.html) expulsion from Spain in 1492 also occurred on this day. Tisha B'[Av](file:///D:\Word\LAW\tishabav.html) also marked the outbreak of [World](file:///D:\Word\LAW\worlds.html) War I.

The fast of Tisha B'[Av](file:///D:\Word\LAW\tishabav.html) begins after Arbit (Maariv – evening)) services, Sefer Eicha (the book of Lamentations) is read. This is followed by the reading of Kinot, sorrowful hymns that emphasize the import of the fast. On the day of the [ninth](file:///D:\Word\LAW\nine.html), Talit and tefilin are not worn during shacharit (morning) services, as a [sign](file:///D:\Word\LAW\signs.html) of [mourning](file:///D:\Word\LAW\mourning.html). This **prophetic** fast announces [future](file:///D:\Word\LAW\future.html) great joy that will be celebrated on this day when all reign of evil be vanquished.

[**New**](file:///D:\Word\LAW\new.html) **Year for Animal Tithes**  *(*[*Elul*](file:///D:\Word\LAW\elul.html) *1)*

This day is set up **prophetically** bythe [Mishna](file:///D:\Word\LAW\orallaw.html) as the [New](file:///D:\Word\LAW\new.html) Year for animal tithes, which roughly corresponds to a [New](file:///D:\Word\LAW\new.html) Year for taxes. This is similar to the tax deadline in the, on April 15, in the United States. This holiday has not been observed since the [Babylonian](file:///D:\Word\LAW\bavel.html) Diaspora.

[**Rosh Hashana**](file:///D:\Word\LAW\teruah.html)**h** ([*Tishri*](file:///D:\Word\LAW\feasts.html) *1) Also* [*known*](file:///D:\Word\LAW\daat.html) *as Yom HaDin (Judgment Day), Yom HaZikaron (Day of Remembrance) and* [*Yom Teruah*](file:///D:\Word\LAW\teruah.html) *(Day of breathing or blowing).*

This holiday celebrates the [creation](file:///D:\Word\LAW\bara.html) of [Adam](file:///D:\Word\LAW\adam.html), and therefore of the [world](file:///D:\Word\LAW\worlds.html), and as such is the civil [new](file:///D:\Word\LAW\new.html) year for calculating civil [calendar](file:///D:\Word\LAW\calendar.html) years, [sabbatical](file:///D:\Word\LAW\shmita.html) and [jubilee](file:///D:\Word\LAW\yovel.html) years, vegetable tithes, and tree-planting (determining the age of a tree). This holiday is characterized by the **prophetic** blowing of the [shofar](file:///D:\Word\LAW\shofar.html) a hundred times. During the afternoon of the [first](file:///D:\Word\LAW\one.html) day, some follow the **prophetic** practice of tashlik, symbolically casting away [sins](file:///D:\Word\LAW\sin.html) by throwing stones into the waters.

**Fast of** [**Gedaliah**](file:///D:\Word\LAW\gedaliah.html) *(*[*Tishri*](file:///D:\Word\LAW\feasts.html) *3)* *The Fast of the Seventh Month*

This fast commemorates the slaying of [Gedaliah](file:///D:\Word\LAW\gedaliah.html) Ben Akhikam, whom Nebuchadnezzar [appointed](file:///D:\Word\LAW\settimes.html) governor of after the [first](file:///D:\Word\LAW\one.html) destruction of the (Jeremiah 40:7, II Kings 25:22). His death was the final blow to hopes that the [Jewish](file:///D:\Word\LAW\gen-jew.html) state might survive the [Babylonian](file:///D:\Word\LAW\bavel.html) domination. This **prophetic** fast announces the [future](file:///D:\Word\LAW\future.html) great joy that will be celebrated on this day when all evil will be vanquished.

[**Yom Kippur**](file:///D:\Word\LAW\kippur.html) *(*[*Tishri*](file:///D:\Word\LAW\feasts.html) *10)* The [Day of Atonement](file:///D:\Word\LAW\kippur.html)s (coverings)

This is the most important day of repentance (returning), the holiest and most solemn day of the year. Its central theme is atonements and reconciliation. Traditionally, there are prohibitions on [eating](file:///D:\Word\LAW\eating.html), drinking, bathing and conjugal relations, and thus **prophesying** that we can be like the [angels](file:///D:\Word\LAW\angels.html) in the age-to-come if we too **prophesy** by joining the [Jewish](file:///D:\Word\LAW\gen-jew.html) people in the observance of these critical **prophetic** [festivals](file:///D:\Word\LAW\festivals.html).

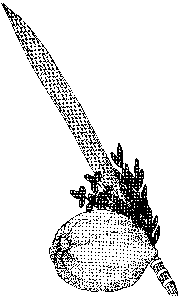
It is customary for the pious to immerse in the [mikveh](file:///D:\Word\LAW\forty.html) (pool of water) on Erev (the evening before) [Yom Kippur](file:///D:\Word\LAW\kippur.html) to **prophesy** that by [HaShem](file:///D:\Word\LAW\hashem.html)’s [grace](file:///D:\Word\LAW\grace.html) a person can become sinless before [HaShem](file:///D:\Word\LAW\hashem.html).

[Yom Kippur](file:///D:\Word\LAW\kippur.html) services begin with the **prophetic** Kol Nidre, which must be recited before sunset. A talit ([prayer](file:///D:\Word\LAW\prayer.html) tent/closet) is donned by men for evening [prayers](file:///D:\Word\LAW\prayer.html), the only evening service of the year in which this is done. The Ne'ilah service is a special service held only on the day of [Yom Kippur](file:///D:\Word\LAW\kippur.html) and deals with the closing of the gate, the last chance for repentance. [Yom Kippur](file:///D:\Word\LAW\kippur.html) comes to an end with the **prophetic** blowing of the [shofar](file:///D:\Word\LAW\shofar.html), which marks the conclusion of the fast.

[Succoth](file:///D:\Word\LAW\succoth.html)*(*[*Tishri*](file:///D:\Word\LAW\feasts.html) *15) The* [*third*](file:///D:\Word\LAW\three.html) *Pilgrimage festival, it is also* [*known*](file:///D:\Word\LAW\daat.html) *as The Feast of Booths* [*Tabernacles*](file:///D:\Word\LAW\succoth.html)*), The Feast of* [*Ingathering*](file:///D:\Word\LAW\gather.html)*, or just simply The Hag (The Festival).*

[Succoth](file:///D:\Word\LAW\succoth.html) is a [seven](file:///D:\Word\LAW\seven.html) day festival, with an [eighth](file:///D:\Word\LAW\eight.html) day: the [first](file:///D:\Word\LAW\one.html) day is celebrated as a [Sabbath](file:///D:\Word\LAW\sabbath.html), the following [five](file:///D:\Word\LAW\five.html) days (Chol HaMoed) are weekdays that retain some aspects of the festival, the seventh day, Hoshanah Rabbah (the Day of the Great Hosanna), and the [eighth](file:///D:\Word\LAW\eight.html) ([Shemini Atzeret](file:///D:\Word\LAW\shemini.html)) days have special **prophetic** observances of their own.

[**Succoth**](file:///D:\Word\LAW\succoth.html) commemorates the life of the Israelites in the desert during their [journey](file:///D:\Word\LAW\stages.html) to the Promised Land. During their wandering in the desert they lived in booths ([Succoth](file:///D:\Word\LAW\succoth.html)), and tasted of many of the miracles that we shall [experience](file:///D:\Word\LAW\experience.html) forever in the age-to-come.

[Four](file:///D:\Word\LAW\four.html) species of plants are **prophetically** used to celebrate the holiday: The lulav (palm branch), etrog (lemon-like citron), myrtle and willow. The etrog is handled separately, while the other [three](file:///D:\Word\LAW\three.html) species are bound together, and are collectively referred to as the lulav.

During the [five](file:///D:\Word\LAW\five.html) intermediate days of [Succoth](file:///D:\Word\LAW\succoth.html) it is customary to read the book of Ecclesiastes to **prophesy** to the whole [world](file:///D:\Word\LAW\worlds.html) about the futility of a life lived in the pursuit of worldly pleasures at the expense of pursuing the pleasures of the age-to-come and a life lived in total blessed **prophetic** obedience to [HaShem](file:///D:\Word\LAW\hashem.html), most blessed be He!

**Hoshanah Rabbah** (The seventh day of [Succoth](file:///D:\Word\LAW\succoth.html)).

This day closes the period of repentance that began on [Rosh Hashana](file:///D:\Word\LAW\teruah.html)h. Tradition has made this day into a sequel to the Days of Awe, lengthening the period of penitence and postponing the **prophetic** day when final sentence is to be rendered.

[**Shemini Atzeret**](file:///D:\Word\LAW\shemini.html) *(*[*Tishri*](file:///D:\Word\LAW\feasts.html) *22) The* [*eighth*](file:///D:\Word\LAW\eight.html) *day of* [*Succoth*](file:///D:\Word\LAW\succoth.html)*.*

In the [Talmud](file:///D:\Word\LAW\orallaw.html) it is written that "the [eighth](file:///D:\Word\LAW\eight.html) day [of [Succoth](file:///D:\Word\LAW\succoth.html)] is a separate festival", so [Succoth](file:///D:\Word\LAW\succoth.html) is really observed as [seven](file:///D:\Word\LAW\seven.html) days and [Shemini Atzeret](file:///D:\Word\LAW\shemini.html) is observed as a separate holiday. It marks the beginning of the **prophetic** rainy season (latter [rains](file:///D:\Word\LAW\rains.html)) in Israel.

[**Simchat Torah**](file:///D:\Word\LAW\simchat.html) *(*[*Tishri*](file:///D:\Word\LAW\feasts.html) *23) Rejoicing with the Torah. The finale of* [*Succoth*](file:///D:\Word\LAW\succoth.html)*.*

In Israel, [Succoth](file:///D:\Word\LAW\succoth.html) is [eight](file:///D:\Word\LAW\eight.html) days long, including [Shemini Atzeret](file:///D:\Word\LAW\shemini.html). Outside Israel (in the Diaspora), [Succoth](file:///D:\Word\LAW\succoth.html) is [nine](file:///D:\Word\LAW\nine.html) days long. Thus the [eighth](file:///D:\Word\LAW\eight.html) day is [Shemini Atzeret](file:///D:\Word\LAW\shemini.html) and the extra ([ninth](file:///D:\Word\LAW\nine.html)) day is [Simchat Torah](file:///D:\Word\LAW\simchat.html). In Israel, the festivities and customs associated with [Simchat Torah](file:///D:\Word\LAW\simchat.html) are celebrated on [Shemini Atzeret](file:///D:\Word\LAW\shemini.html). The last portion of the Torah is read, every year, on this day for those who use the [annual](file:///D:\Word\LAW\annual.html) Torah lectionary. For those who use the [triennial](file:///D:\Word\LAW\shmita.html) or [septennial](file:///D:\Word\LAW\shmita.html) Torah lectionary, the same portions are read only once in [three](file:///D:\Word\LAW\three.html) and a half years. The following [Shabbat](file:///D:\Word\LAW\sabbath.html) the reading of the Torah starts again at the beginning of Bereshit, Genesis. Festivities begin in the evening with evening [prayers](file:///D:\Word\LAW\prayer.html). There are [seven](file:///D:\Word\LAW\seven.html) **prophetic** hakafot (processions) of the Torah around the [Synagogue](file:///D:\Word\LAW\synagog.html). Services are joyous, and humorous deviations from the standard service are allowed and even expected.

[**Chanukah**](file:///D:\Word\LAW\chanukah.html)*(*[*Kislev*](file:///D:\Word\LAW\feasts.html) *25) Also* [*known*](file:///D:\Word\LAW\daat.html) *as Hag Ha'urim (The* [*Festival of Lights*](file:///D:\Word\LAW\lights.html)*) and The Feast of Dedication.*

[Chanukah](file:///D:\Word\LAW\chanukah.html) is a second chance to celebrate [Succoth](file:///D:\Word\LAW\succoth.html). This story of [Chanukah](file:///D:\Word\LAW\chanukah.html) is preserved in the books of the [First](file:///D:\Word\LAW\one.html) and Second Maccabees. These books are not part of the Tanakh ([Hebrew](file:///D:\Word\LAW\hebrew.html) Scriptures), but are part of the Apocrypha ([Hebrew](file:///D:\Word\LAW\hebrew.html) historical and religious material that was not codified as part of the Bible.) The **prophetic** miracle of [Chanukah](file:///D:\Word\LAW\chanukah.html) is referred to in the [Talmud](file:///D:\Word\LAW\orallaw.html), but not in the books of the Maccabees. It marks the defeat of Assyrian forces that had tried to prevent from practicing Judaism. Judah Maccabee and his brothers destroyed the overwhelming forces and rededicated the [Temple](file:///D:\Word\LAW\temple.html). The [eight](file:///D:\Word\LAW\eight.html) day festival is marked by the **prophetic** kindling of lights with a special Menorah, called a Chanukiah.

The Fast of the [Tenth of Tevet](file:///D:\Word\LAW\tevet10.html) *(*[*Tevet 10*](file:///D:\Word\LAW\tevet10.html)*)*

The fast marks the beginning of the siege by the forces of Nebuchadnezzar. This **prophetic** fast announces [future](file:///D:\Word\LAW\future.html) great joy that will be celebrated on this day when all reign of evil be vanquished.

Tu B'[Shevat](file:///D:\Word\LAW\tubshevt.html) *(*[*Shevat*](file:///D:\Word\LAW\feasts.html) *15) The* [*New*](file:///D:\Word\LAW\new.html) *Year for trees.*

This day was set aside in the [Mishna](file:///D:\Word\LAW\orallaw.html) on which to bring fruit tithes. It is still **prophetically** celebrated in modern times. In the 1600's, Rabbi [Yitzchak](file:///D:\Word\LAW\isaac.html) Luria of Safed and his disciples created a short [Seder](file:///D:\Word\LAW\haggada.html), somewhat reminiscent of the [Seder](file:///D:\Word\LAW\haggada.html) observed on [Pesach](file:///D:\Word\LAW\passover.html), that explores the holiday's **prophetic** and hidden themes.

[**Purim**](file:///D:\Word\LAW\Purim.html) **-** Lots *(*[*Adar*](file:///D:\Word\LAW\feasts.html) *14)*

This festival commemorates the [events](file:///D:\Word\LAW\feasts.html) found in the Book of [Esther](file:///D:\Word\LAW\esther.html). The [Shabbat](file:///D:\Word\LAW\sabbath.html) preceding [Purim](file:///D:\Word\LAW\Purim.html) is called [Shabbat](file:///D:\Word\LAW\sabbath.html) Zakhor (the [Sabbath](file:///D:\Word\LAW\sabbath.html) of remembrance). The day before [Purim](file:///D:\Word\LAW\Purim.html), [Adar](file:///D:\Word\LAW\feasts.html) 13, is the **Fast of** [**Esther**](file:///D:\Word\LAW\esther.html). The book of [Esther](file:///D:\Word\LAW\esther.html) is written in the form of a scroll, the Megillah. It is chanted on [Purim](file:///D:\Word\LAW\Purim.html) in the evening and on the next day after the Torah reading to **prophesy** about important [events](file:///D:\Word\LAW\feasts.html) yet to come.

**Shushan** [**Purim**](file:///D:\Word\LAW\Purim.html)*(*[*Adar*](file:///D:\Word\LAW\feasts.html) *15)*

In the Book of [Esther](file:///D:\Word\LAW\esther.html), the rejoicing in the walled cities took place [one](file:///D:\Word\LAW\one.html) day later ([Adar](file:///D:\Word\LAW\feasts.html) 15) than elsewhere ([Adar](file:///D:\Word\LAW\feasts.html) 14). Therefore, this day has come to be [known](file:///D:\Word\LAW\daat.html) as Shushan [Purim](file:///D:\Word\LAW\Purim.html). To the present day, [Purim](file:///D:\Word\LAW\Purim.html) is **prophetically** observed on [Adar](file:///D:\Word\LAW\feasts.html) 15 in such cities that are encircled by walls.

[New](file:///D:\Word\LAW\new.html) Year for Kings *(*[*Nisan*](file:///D:\Word\LAW\feasts.html) *1)*

[Nisan](file:///D:\Word\LAW\feasts.html) is the [first](file:///D:\Word\LAW\one.html) month of the Biblical [calendar](file:///D:\Word\LAW\calendar.html); in [Temple](file:///D:\Word\LAW\temple.html) times, and was celebrated as the [New](file:///D:\Word\LAW\new.html) Year for Israelite Kings (i.e. [Mashiach](file:///D:\Word\LAW\mashiach.html)), and months. In addition to this "[New](file:///D:\Word\LAW\new.html) Year", the [Mishna](file:///D:\Word\LAW\orallaw.html) **prophetically** sets up [three](file:///D:\Word\LAW\three.html) other [New](file:///D:\Word\LAW\new.html) Year's: [Elul](file:///D:\Word\LAW\elul.html) 1, for animal tithes, Tishre 1 ([Rosh HaShana](file:///D:\Word\LAW\teruah.html)h), and [Shevat](file:///D:\Word\LAW\feasts.html) 15, the [New](file:///D:\Word\LAW\new.html) Year for Trees/fruit tithes. Ever since the [Babylonian](file:///D:\Word\LAW\bavel.html) Diaspora, only [Rosh HaShana](file:///D:\Word\LAW\teruah.html)h and Tu B'[Shevat](file:///D:\Word\LAW\tubshevt.html) are still celebrated. When [Mashiach](file:///D:\Word\LAW\mashiach.html) returns and is enthroned as the King over Israel this **prophetic** day of [Nisan](file:///D:\Word\LAW\feasts.html) 1 will be fully celebrated.

**Tzom Bechorot: The Fast of the** [**First**](file:///D:\Word\LAW\one.html) **Born** *(*[*Nisan*](file:///D:\Word\LAW\feasts.html) *14)*

In commemoration of the slaying of the [first](file:///D:\Word\LAW\one.html)-born sons of the Egyptians as the Tenth [Plague](file:///D:\Word\LAW\plagues.html) visited on Pharaoh, while their [Hebrew](file:///D:\Word\LAW\hebrew.html) counterparts were "passed over" (i.e. spared, hence the English [name](file:///D:\Word\LAW\name.html) [Passover](file:///D:\Word\LAW\passover.html) for [Pesach](file:///D:\Word\LAW\passover.html)), [first](file:///D:\Word\LAW\one.html)-born sons are **prophetically** required to observe a minor fast on the day before [Passover](file:///D:\Word\LAW\passover.html). However, if they attend a simcha (joyous occasion) such as a [wedding](file:///D:\Word\LAW\wedding.html) or a siyum (a celebration marking the completion of the [study](file:///D:\Word\LAW\study.html) of a tractate of the [Talmud](file:///D:\Word\LAW\orallaw.html)), they are **prophetically** allowed to break the fast. Therefore most Orthodox [synagogues](file:///D:\Word\LAW\synagog.html) arrange for a siyum on that day.

There is a group of [seven](file:///D:\Word\LAW\seven.html) [festivals](file:///D:\Word\LAW\festivals.html) that are also **prophetic** festival Sabbaths. **Prophetic** Festival Sabbaths are days in the festival that also take on the splendor of the weekly [Sabbath](file:///D:\Word\LAW\sabbath.html). They are:

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| **FESTIVAL** [**SABBATH**](file:///D:\Word\LAW\sabbath.html) | [**ERETZ ISRAEL**](file:///D:\Word\LAW\city.html)  **SABBATHS** | **OUTSIDE ISRAEL**  **SABBATHS** |
|  |  |  |
| [**Pesach**](file:///D:\Word\LAW\passover.html) **–** [**Passover**](file:///D:\Word\LAW\passover.html)**.**  [**Pesach**](file:///D:\Word\LAW\passover.html) **Seventh Day.** | [Nisan](file:///D:\Word\LAW\feasts.html) 15 | [Nisan](file:///D:\Word\LAW\feasts.html) 15 and 16 |
| [Nisan](file:///D:\Word\LAW\feasts.html) 21 | [Nisan](file:///D:\Word\LAW\feasts.html) 21 and 22 |
|  |  |  |
| [**Shavuot**](file:///D:\Word\LAW\shavuot.html) **–** [**Feast of Weeks**](file:///D:\Word\LAW\shavuot.html) **-** [**Pentecost**](file:///D:\Word\LAW\shavuot.html) | [Sivan](file:///D:\Word\LAW\feasts.html) 6 | [Sivan](file:///D:\Word\LAW\feasts.html) 6 and 7 |
|  |  |  |
| [**Rosh Hashana**](file:///D:\Word\LAW\teruah.html)**h – Feast of Trumpets** | Tishre 1-2 ([one](file:///D:\Word\LAW\one.html) long day) | Tishre 1-2 ([one](file:///D:\Word\LAW\one.html) long day) |
|  |  |  |
| [**Yom Kippur**](file:///D:\Word\LAW\kippur.html) **– The** [**Day of Atonement**](file:///D:\Word\LAW\kippur.html)**s** | Tishre 10 | Tishre 10 |
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| [**Succoth**](file:///D:\Word\LAW\succoth.html) **– The** [**Feast of Tabernacles**](file:///D:\Word\LAW\succoth.html)  [**Shemini Atzeret**](file:///D:\Word\LAW\shemini.html) **– The** [**Eighth**](file:///D:\Word\LAW\eight.html) **Assembly** | Tishre 15 | Tishre 15 and 16 |
| Tishre 22 | Tishre 22 and 23 |

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| [**Pesach**](file:///D:\Word\LAW\passover.html)  ([Nisan](file:///D:\Word\LAW\feasts.html)) | 15  Full Hallel  At [seder](file:///D:\Word\LAW\haggada.html) | 16  half Hallel | 17  half Hallel | 18  half Hallel | 19  half Hallel | 20  half Hallel | 21  half Hallel | 22  half Hallel |

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| [**Shavuot**](file:///D:\Word\LAW\shavuot.html)  ([Sivan](file:///D:\Word\LAW\feasts.html)) | 6  Full Hallel | 7  Full Hallel |

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| [**Rosh HaShana**](file:///D:\Word\LAW\teruah.html)  ([Tishri](file:///D:\Word\LAW\feasts.html)) | 1  No Hallel | 2  No Hallel |

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| [**Yom Kippur**](file:///D:\Word\LAW\kippur.html)  ([Tishri](file:///D:\Word\LAW\feasts.html)) | 10  No Hallel |

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| [**Succoth**](file:///D:\Word\LAW\succoth.html)  ([Tishri](file:///D:\Word\LAW\feasts.html)) | 15  Full Hallel | 16  Full Hallel | 17  Full Hallel | 18  Full Hallel | 19  Full Hallel | 20  Full Hallel | 21  Full Hallel | 22  Full Hallel | 23  Full Hallel |

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| [**Chanukah**](file:///D:\Word\LAW\chanukah.html)  ([Kislev](file:///D:\Word\LAW\feasts.html) & Tevet) | 25  Full Hallel | 26  Full Hallel | 27  Full Hallel | 28  Full Hallel | 29  Full Hallel | 30  Full Hallel | 1  Full Hallel | 2  Full Hallel |

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| [**Purim**](file:///D:\Word\LAW\Purim.html)  ([Adar](file:///D:\Word\LAW\feasts.html)) | 14  No Hallel – The Megilah of [Esther](file:///D:\Word\LAW\esther.html) is Hallel |

Most [Jews](file:///D:\Word\LAW\gen-jew.html) would consider these to be the most significant of the **prophetic** [festivals](file:///D:\Word\LAW\festivals.html), largely because they require more **prophetic** activity than the other [festivals](file:///D:\Word\LAW\festivals.html). For instance, [Pesach](file:///D:\Word\LAW\passover.html) ([Passover](file:///D:\Word\LAW\passover.html)) has [two](file:///D:\Word\LAW\two.html) days in which the [Pesach](file:///D:\Word\LAW\passover.html) royal banquet is to be [eaten](file:///D:\Word\LAW\eating.html) and thus preparations in advance must be made. It also requires for each house to be completely cleaned of [chametz](file:///D:\Word\LAW\chametz.html) ([leaven](file:///D:\Word\LAW\chametz.html)) for the whole week of the **prophetic** festival, and that no G-d fearing person [eats](file:///D:\Word\LAW\eating.html) any [leaven](file:///D:\Word\LAW\chametz.html) during that [Passover](file:///D:\Word\LAW\passover.html) week. See the links above to discover more.

In the previous [two](file:///D:\Word\LAW\two.html) lists we saw some peculiar vocabulary being used. They seemed to be dates, but not from any [calendar](file:///D:\Word\LAW\calendar.html) you've ever used! That's because they are dates in the Biblical [calendar](file:///D:\Word\LAW\calendar.html) used by all genuine **prophets.**

[Jews](file:///D:\Word\LAW\gen-jew.html) count [time](file:///D:\Word\LAW\time.html) in a different way then the rest of humanity do and this is most evident in the use of a different [calendar](file:///D:\Word\LAW\calendar.html). The Gregorian [calendar](file:///D:\Word\LAW\calendar.html) is the [one](file:///D:\Word\LAW\one.html) used by most people today. It is the standard [calendar](file:///D:\Word\LAW\calendar.html) used in the business [world](file:///D:\Word\LAW\worlds.html) and is solar-based. The Biblical [calendar](file:///D:\Word\LAW\calendar.html) is used by [Jews](file:///D:\Word\LAW\gen-jew.html) for **prophetic** purposes and is lunar and solar-based. Because the Biblical [calendar](file:///D:\Word\LAW\calendar.html) is lunar and solar-based, [new](file:///D:\Word\LAW\new.html) months are measured by the phases of the [moon](file:///D:\Word\LAW\chodesh.html). With every [new](file:///D:\Word\LAW\new.html) [moon](file:///D:\Word\LAW\chodesh.html) there is a [new](file:///D:\Word\LAW\new.html) **prophetic** month.

The months in the Biblical [calendar](file:///D:\Word\LAW\calendar.html) are (in order):

[**Nisan**](file:///D:\Word\LAW\feasts.html) (approx. March-April)

[**Iyar**](file:///D:\Word\LAW\feasts.html) (approx. April-May)

[**Sivan**](file:///D:\Word\LAW\feasts.html) (approx. May-June)

[**Tammuz**](file:///D:\Word\LAW\feasts.html) (approx. June-July)

[**Av**](file:///D:\Word\LAW\feasts.html) (approx. July-August)

[**Elul**](file:///D:\Word\LAW\elul.html) (approx. August-September)

**Tishre** (approx. September-October)

[**Heshvan**](file:///D:\Word\LAW\feasts.html) (approx. October-November)

[**Kislev**](file:///D:\Word\LAW\feasts.html) (approx. November-December)

**Tevet** (approx. December-January)

[**Shevat**](file:///D:\Word\LAW\feasts.html) (approx. January-February)

[**Adar**](file:///D:\Word\LAW\feasts.html) (approx. February-March)

It's important to remember that when the Bible speaks about months, it speaks about months relative to the Biblical [calendar](file:///D:\Word\LAW\calendar.html), not the Gregorian. This includes both the Tanakh (the so called ‘Old Testament’) and the Nazarean Codicil (the so called ‘[New](file:///D:\Word\LAW\new.html) Testament’). Therefore this is a key fact to understand when **prophesying** or interpreting Biblical **prophecy.**

Another important thing to keep in mind is that the Bible determines a [new](file:///D:\Word\LAW\new.html) day to start at [sun](file:///D:\Word\LAW\hachama.html)-down rather than at 12:00 AM. This affects the [time](file:///D:\Word\LAW\time.html) on which **prophetic** weekly Sabbaths and [festivals](file:///D:\Word\LAW\festivals.html) start, as well as the right [time](file:///D:\Word\LAW\time.html) to start our prophetic work.

THE LEAP YEAR AND ITS AFFECT

ON THE [FESTIVALS](file:///D:\Word\LAW\festivals.html)

As all societies, cultures, [nations](file:///D:\Word\LAW\nations.html), governments and people have certain dates that they observe according to their own calendars, so [Yeshua](file:///D:\Word\LAW\yeshua.html), the Master of Nazareth, lived in a society whose days were governed by the [Jewish](file:///D:\Word\LAW\gen-jew.html) **prophetic** [calendar](file:///D:\Word\LAW\calendar.html); where he gave his lectures, as recorded in the “gospels”, in their appropriate **prophetic** times. Rabbi Hillel II, a relative of [Yeshua](file:///D:\Word\LAW\yeshua.html), fixed the [calendar](file:///D:\Word\LAW\calendar.html) based on mathematical and astronomical calculations to a nineteen-year [cycle](file:///D:\Word\LAW\cycles.html). Within this [cycle](file:///D:\Word\LAW\cycles.html) they have calculated into it leap years by which the [calendar](file:///D:\Word\LAW\calendar.html), along with its **prophetic** [festivals](file:///D:\Word\LAW\festivals.html), will continually remain in a fixed state rather than jump through the seasons. The Rabbis made sure that the Biblical year harmonizes with the solar and lunar [cycle](file:///D:\Word\LAW\cycles.html), using the nineteen-year [cycle](file:///D:\Word\LAW\cycles.html) of Meton (c. 432 B.C.E.) Meton discovered that where the years were dependant on using both the [sun](file:///D:\Word\LAW\hachama.html) and the [moon](file:///D:\Word\LAW\chodesh.html) these get back into synchrony every 19 years.

The word [*calendar*](file:///D:\Word\LAW\calendar.html) comes from a Latin root meaning “account book” which is a system of determining the beginning, length, and divisions of a year and for arranging the year into days, weeks, and months. It is also used as a schedule of pending court cases, bills [coming](file:///D:\Word\LAW\coming.html) before a legislature, planned social [events](file:///D:\Word\LAW\feasts.html) and more. The Biblical [calendar](file:///D:\Word\LAW\calendar.html) it is also used for determining the dates of [HaShem](file:///D:\Word\LAW\hashem.html)’s **prophetic** [festivals](file:///D:\Word\LAW\festivals.html), Rosh Hodeshim ([new](file:///D:\Word\LAW\new.html) [moon](file:///D:\Word\LAW\chodesh.html) celebrations that mark the beginning of a Biblical and **prophetic** month), Shabbatot (**prophetic** weekly Sabbaths) and **prophetic** leap years.

The Rabbis (masters of the Bible) have calculated that within this nineteen-year [cycle](file:///D:\Word\LAW\cycles.html) there are [twelve](file:///D:\Word\LAW\twelve.html) qesidra (regular) years; that contain 354 days within a [twelve](file:///D:\Word\LAW\twelve.html) month period. When the biblical month of [Heshvan](file:///D:\Word\LAW\feasts.html) has 29 days and the biblical month of [Kislev](file:///D:\Word\LAW\feasts.html) has 30 days it is determined as a qesidra year. When both months have 30 days the year is then called a Shelema (complete or leap) year.

The [number](file:///D:\Word\LAW\nchart.html) of days in a [Jewish](file:///D:\Word\LAW\gen-jew.html) year is calculated by the **prophetic** [new](file:///D:\Word\LAW\new.html) moons that appear which is [known](file:///D:\Word\LAW\daat.html) as a lunar year. It is also based on the revolution of the earth around the [sun](file:///D:\Word\LAW\hachama.html) to determine seasons which is [known](file:///D:\Word\LAW\daat.html) as a solar year. A lunar year of 354 days is [eleven](file:///D:\Word\LAW\eleven.html) days shorter than the solar year. If the [Jewish](file:///D:\Word\LAW\gen-jew.html) [calendar](file:///D:\Word\LAW\calendar.html) were based only on the lunar calculation, we would find [Pesach](file:///D:\Word\LAW\passover.html) ([Passover](file:///D:\Word\LAW\passover.html)) being observed in the spring in [one](file:///D:\Word\LAW\one.html) year, in the winter some years later, then in the fall and then in the summer and, after 33 years, in the spring again. But the Torah commanded that [Pesach](file:///D:\Word\LAW\passover.html) must be **prophetically** celebrated in the spring (Shemot [[Exodus](file:///D:\Word\LAW\exodus.html)] 13:4). This tells us that the average length of the Biblical lunar year must be adjusted to the solar year. Now we can begin to appreciate and understand the effect that the **prophetic** leap year has not only upon the [calendar](file:///D:\Word\LAW\calendar.html), but also on the **prophetic** [festivals](file:///D:\Word\LAW\festivals.html) themselves, as [Yeshua](file:///D:\Word\LAW\yeshua.html) [taught](file:///D:\Word\LAW\teacher.html).

The **prophetic** leap years, in each [cycle](file:///D:\Word\LAW\cycles.html) of nineteen years, are spaced every [two](file:///D:\Word\LAW\two.html) to [three](file:///D:\Word\LAW\three.html) years so that the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years are **prophetic** leap years. The **prophetic** leap month of [Adar](file:///D:\Word\LAW\feasts.html) I is placed on the [calendar](file:///D:\Word\LAW\calendar.html) in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the [cycle](file:///D:\Word\LAW\cycles.html). [Adar](file:///D:\Word\LAW\feasts.html) II is normally just called [Adar](file:///D:\Word\LAW\feasts.html). [Adar](file:///D:\Word\LAW\feasts.html) I is 30 days long and [Adar](file:///D:\Word\LAW\feasts.html) II is 29 days long, but when the **prophetic** leap month of [Adar](file:///D:\Word\LAW\feasts.html) I is placed BEFORE [Adar](file:///D:\Word\LAW\feasts.html) II, hence the need for clarification. On [Rosh Hashana](file:///D:\Word\LAW\teruah.html)h (the [Jewish](file:///D:\Word\LAW\gen-jew.html) [new](file:///D:\Word\LAW\new.html) year), Thursday, October 2, 1997 CE (Biblical [calendar](file:///D:\Word\LAW\calendar.html) year 5758 AM) began the [first](file:///D:\Word\LAW\one.html) year of the [cycle](file:///D:\Word\LAW\cycles.html). On [Rosh Hashana](file:///D:\Word\LAW\teruah.html)h, 2016 will be the end in this [cycle](file:///D:\Word\LAW\cycles.html). Within this period, [Rosh Hashana](file:///D:\Word\LAW\teruah.html)h of the year 2000 started the second leap year, the [third](file:///D:\Word\LAW\three.html) started in 2003, the [fourth](file:///D:\Word\LAW\four.html) will start in 2005, the [fifth](file:///D:\Word\LAW\five.html) in 2008, the [sixth](file:///D:\Word\LAW\six.html) in 2011, and the seventh in 2013.

THE HISTORICAL

AND BIBLICAL ROOTS OF THE [FESTIVALS](file:///D:\Word\LAW\festivals.html)

In the United States, as in all countries, we have our solemn days in which we celebrate days as a remembrance of historical [events](file:///D:\Word\LAW\feasts.html). The [fourth](file:///D:\Word\LAW\four.html) of July celebrates the great day in which the Independence of the United States was won from the British and its Monarch. On the last Thursday in the month of November Americans celebrate Thanksgiving, the day in which the Pilgrims and Native Americans sat down, in peace, to give thanks to [HaShem](file:///D:\Word\LAW\hashem.html) for His abundant provision. This is also the case with the Biblical-**prophetic** [calendar](file:///D:\Word\LAW\calendar.html). The Biblical [calendar](file:///D:\Word\LAW\calendar.html) is full with past, present, and [future](file:///D:\Word\LAW\future.html) [events](file:///D:\Word\LAW\feasts.html) that we celebrate. Each festival has a rather large [number](file:///D:\Word\LAW\nchart.html) of **prophecies** attached to it and as we celebrate them we **prophesy** of present and [future](file:///D:\Word\LAW\future.html) [events](file:///D:\Word\LAW\feasts.html) unfolding before us.

|  |  |  |
| --- | --- | --- |
| **Festival** | **Historical** [**Event**](file:///D:\Word\LAW\feasts.html) | **Prophecy** |
| [**Pesach**](file:///D:\Word\LAW\passover.html) **–** [**Passover**](file:///D:\Word\LAW\passover.html) | [HaShem](file:///D:\Word\LAW\hashem.html) [redeemed](file:///D:\Word\LAW\redemption.html) and liberated Israel [from Egypt](file:///D:\Word\LAW\thebirth.html) | Speaks about the [future](file:///D:\Word\LAW\future.html) [redemption](file:///D:\Word\LAW\redemption.html) which is modeled after the [redemption](file:///D:\Word\LAW\redemption.html) [from Egypt](file:///D:\Word\LAW\thebirth.html). |
| **Sefirat HaOmer (Counting the** [**Omer**](file:///D:\Word\LAW\omer.html)**)** | Smikha (Rabbinical ordination) of Rabbi Akiva’s students and The Master of Nazareth’s students | Counting to the giving of the Love of the people of Israel and all genuine G-d fearers. |
| [**Shavuot**](file:///D:\Word\LAW\shavuot.html) **–** [**Feast of Weeks**](file:///D:\Word\LAW\shavuot.html) **-** [**Pentecost**](file:///D:\Word\LAW\shavuot.html) | This is the day the Torah was given to Israel. | Speaks about the [time](file:///D:\Word\LAW\time.html) when Torah will be completely written on our hearts. |
| [**Rosh Hashana**](file:///D:\Word\LAW\teruah.html)**h -**  **Feast of Trumpets** | The [creation](file:///D:\Word\LAW\bara.html) of [Adam](file:///D:\Word\LAW\adam.html) and [the birth](file:///D:\Word\LAW\thebirth.html)day of the [world](file:///D:\Word\LAW\worlds.html). | Speaks about the coronation of King [Mashiach](file:///D:\Word\LAW\mashiach.html). |
| **Yom** [**HaKippurim**](file:///D:\Word\LAW\kippur.html) **-**  [**Day of Atonement**](file:///D:\Word\LAW\kippur.html)**s** | [Atonement](file:///D:\Word\LAW\atonemen.html) after the golden calf | Speaks about the [wedding](file:///D:\Word\LAW\wedding.html) of the Lamb. |
| **Hag HaSuccoth -**  **Feast of**  [**Tabernacles**](file:///D:\Word\LAW\succoth.html) | Wandering in the wilderness. | Joy – Speaks about the [wedding](file:///D:\Word\LAW\wedding.html) feast of the Lamb and the perpetual [dwelling](file:///D:\Word\LAW\dwelling.html) with [HaShem](file:///D:\Word\LAW\hashem.html). |

What makes the history in Biblical [festivals](file:///D:\Word\LAW\festivals.html) more real and vibrant than the history celebrated in the [festivals](file:///D:\Word\LAW\festivals.html) of other [nations](file:///D:\Word\LAW\nations.html)? The [festivals](file:///D:\Word\LAW\festivals.html) are markers to relive the [events](file:///D:\Word\LAW\feasts.html) of the past and **prophecy** about the [future](file:///D:\Word\LAW\future.html). Its history tends to ripple itself throughout the ages in each [generation](file:///D:\Word\LAW\toldot.html), as we relive the [events](file:///D:\Word\LAW\feasts.html) being remembered and its [future](file:///D:\Word\LAW\future.html) [consequences](file:///D:\Word\LAW\conseq.html). We shall see examples of how the historical [events](file:///D:\Word\LAW\feasts.html) in the Biblical [calendar](file:///D:\Word\LAW\calendar.html) have an effect on the observance, the spirit and meaning of these **prophetic** [festivals](file:///D:\Word\LAW\festivals.html) on the special **prophetic** seasons in which they are celebrated.

Because every **prophetic** festival appoints its own theme and idea for which it is observed, we ought to be able to see other Torah [events](file:///D:\Word\LAW\feasts.html) which have the same themes. The [first](file:///D:\Word\LAW\one.html) **prophetic** festival sanctified by [HaShem](file:///D:\Word\LAW\hashem.html) is [Pesach](file:///D:\Word\LAW\passover.html) ([Passover](file:///D:\Word\LAW\passover.html)).

***Vayikra (Leviticus) 23:5***[*HaShem*](file:///D:\Word\LAW\hashem.html)*’s* [*Passover*](file:///D:\Word\LAW\passover.html) *begins at twilight on the* [*fourteenth*](file:///D:\Word\LAW\fourteen.html) *day of the* [*first*](file:///D:\Word\LAW\one.html) *month.*

[Pesach](file:///D:\Word\LAW\passover.html) was also the [first](file:///D:\Word\LAW\one.html) **prophetic** festival to be observed with Cain and Abel’s [offering](file:///D:\Word\LAW\korbanot.html) to [HaShem](file:///D:\Word\LAW\hashem.html) (Bereshit [Genesis] 4:1-4).

which sets the **prophetic** theme for [redemption](file:///D:\Word\LAW\redemption.html) on the [Hebrew](file:///D:\Word\LAW\hebrew.html) month of [Nisan](file:///D:\Word\LAW\feasts.html) 15. Any [event](file:///D:\Word\LAW\feasts.html), throughout the timeline of history, which mimics the themes identified in the Torah, are to have occurred in its thematic festival and date. Let’s examine a couple of the [events](file:///D:\Word\LAW\feasts.html) which took place in the [festivals](file:///D:\Word\LAW\festivals.html):

|  |  |  |
| --- | --- | --- |
| [**Event**](file:///D:\Word\LAW\feasts.html) | **Delivered from:** | **Scripture/ Referrence** |
| [**PESACH**](file:///D:\Word\LAW\passover.html) **(**[**Passover**](file:///D:\Word\LAW\passover.html)**)** |  |  |
| [Abram](file:///D:\Word\LAW\avraham.html) leaves Ur | The [exile](file:///D:\Word\LAW\galuyot.html) in Ur | Bereshit (Genesis) 15:6-16 |
| [Abram](file:///D:\Word\LAW\avraham.html) goes to Egypt | Egyptian bondage and [exile](file:///D:\Word\LAW\galuyot.html) | Bereshit (Genesis) 12:10 - 13:4 |
| [Angels](file:///D:\Word\LAW\angels.html) visit [Abraham](file:///D:\Word\LAW\avraham.html) | [Circumcision](file:///D:\Word\LAW\circumcz.html) pain | Bereshit (Genesis) 18:1-18 |
| [Angels](file:///D:\Word\LAW\angels.html) visit Lot | The Sodom [exile](file:///D:\Word\LAW\galuyot.html) | Bereshit (Genesis) 19:1-29 |
| [Isaac](file:///D:\Word\LAW\isaac.html) is born and is Bound | [Jews](file:///D:\Word\LAW\gen-jew.html) delivered from death | Bereshit (Genesis) 18:1-10 |

|  |  |  |
| --- | --- | --- |
| [**Event**](file:///D:\Word\LAW\feasts.html) |  | **Scripture/ Reference** |
| **Lag BaOmer** |  |  |
| This was day 138 of the swelling of the water on the earth in the days of [Noah](file:///D:\Word\LAW\noachide.html). Day 138. |  | Bereshit 7:24 |
| Yocheved had been hiding Moses for [seventy](file:///D:\Word\LAW\seventy.html) days, after a 6 month and [one](file:///D:\Word\LAW\one.html) day pregnancy |  |  |
| On [Lag B’Omer](file:///D:\Word\LAW\omer.html) [HaShem](file:///D:\Word\LAW\hashem.html) sent The Bread from [Heaven](file:///D:\Word\LAW\heaven.html) (manna) |  |  |
| Hezekiah was celebrating the [fourth](file:///D:\Word\LAW\four.html) day of theSecond Hag ha-[Matza](file:///D:\Word\LAW\chametz.html) |  |  |
| [**SHAVUOT**](file:///D:\Word\LAW\shavuot.html) **(**[**Pentecost**](file:///D:\Word\LAW\shavuot.html)**)** |  |  |
| The Torah was given on [Shavuot](file:///D:\Word\LAW\shavuot.html) | Torah was assign to the People of Israel | Shemot ([Exodus](file:///D:\Word\LAW\exodus.html)) 19:1-11 |
| Leadership was [appointed](file:///D:\Word\LAW\settimes.html) | Leadership was assigned to the People of Israel | Shemot ([Exodus](file:///D:\Word\LAW\exodus.html)) 19:18; Shemot ([Exodus](file:///D:\Word\LAW\exodus.html)) 20:21 |
| The Torah was delivered in all [seventy](file:///D:\Word\LAW\seventy.html) languages | Israel assigned with the duty of giving all [nations](file:///D:\Word\LAW\nations.html) the Torah | Shemot ([Exodus](file:///D:\Word\LAW\exodus.html)) 5:9 |
| The [tribe](file:///D:\Word\LAW\tribes.html) of [Benjamin](file:///D:\Word\LAW\benyamin.html) got wives on [Shavuot](file:///D:\Word\LAW\shavuot.html) | The [tribe](file:///D:\Word\LAW\tribes.html) of [Benjamin](file:///D:\Word\LAW\benyamin.html) reassigned a place back with Israel | Judges 21:15-24 |
| [Abraham](file:///D:\Word\LAW\avraham.html) defeats the 5 kings and gives tithes to Melchizedek. | The [mitzva](file:///D:\Word\LAW\cmds613.html) of tithing was [first](file:///D:\Word\LAW\one.html) assigned. | Bereshit (Genesis) 14 |

Upon realizing that there are critical **prophetic** energies that are attached to each festival, [one](file:///D:\Word\LAW\one.html) begins to find the significance and powers of [time](file:///D:\Word\LAW\time.html) in that the [future](file:///D:\Word\LAW\future.html) is found in the repetition of history and the Biblical [festivals](file:///D:\Word\LAW\festivals.html) capture this very **prophetic** spirit. The careful observer will find that history does repeat itself throughout the ages. Yet it is not as fixed and as evident as that which is shown through the Biblical [festivals](file:///D:\Word\LAW\festivals.html). During the **prophetic** fasts of the [fourth](file:///D:\Word\LAW\four.html) and [fifth](file:///D:\Word\LAW\five.html) month it becomes clear that the **prophetic** spirit and energy of calamity and tragedy befalls at this [time](file:///D:\Word\LAW\time.html) in the past and in the present, but in the [future](file:///D:\Word\LAW\future.html) these **prophetic** fasts will be occasions for much joy..

In the **prophetic** fast of the [fourth](file:///D:\Word\LAW\four.html) month (Zechariah 8:18-19), the 17th of [Tammuz](file:///D:\Word\LAW\feasts.html), the [Talmud](file:///D:\Word\LAW\orallaw.html) tells us that we fast because of 5 tragedies that fell upon the [Jewish](file:///D:\Word\LAW\gen-jew.html) people throughout their history (Taanith 26b) and they are:

**1. The "Luchot," the tablets upon which the** [**Ten**](file:///D:\Word\LAW\ten.html)[**Commandments**](file:///D:\Word\LAW\cmds613.html) **were engraved, were broken by Moshe;** ([Exodus](file:///D:\Word\LAW\exodus.html) 32:19)

**2. The “**[**Korban**](file:///D:\Word\LAW\korbanot.html) **Tamid”, the continual daily** [**sacrifice**](file:///D:\Word\LAW\korbanot.html)**, was discontinued;**

**3. The wall around the** [**city**](file:///D:\Word\LAW\city.html) **of** [**Jerusalem**](file:///D:\Word\LAW\city.html) **was breached;** (Jeremiah 52:6-7)

**4. Apostamus burned the** [**Torah scroll**](file:///D:\Word\LAW\letters.html)**;** ([Talmud](file:///D:\Word\LAW\orallaw.html) Yerushalmi- Taanith 4:5),

**5. An idolatrous image was placed in the Holy** [**Temple**](file:///D:\Word\LAW\temple.html)**. (**Daniel 12:11 *,* Arachin 11b)

There were also other **prophetic** [events](file:///D:\Word\LAW\feasts.html) that happened on this day. It is recorded in Genesis 8:9 that [Noah](file:///D:\Word\LAW\noachide.html) sent the dove out of the ark to see if the waters had receded. The Levites also killed 3000 Israelites and became set apart to [HaShem](file:///D:\Word\LAW\hashem.html) ([Exodus](file:///D:\Word\LAW\exodus.html) 32:25-29). In 1239, Pope Gregory IX ordered the confiscation of all manuscripts of the [Talmud](file:///D:\Word\LAW\orallaw.html)*.* In 1391, more than 4,000 Spanish [Jews](file:///D:\Word\LAW\gen-jew.html) were killed in Toledo and Jaen, Spain. In 1559 the [Jewish](file:///D:\Word\LAW\gen-jew.html) Quarter of Prague was burned and looted. In 1944, the entire population of the Kovno ghetto was sent to the death camps. In 1970, Libya ordered the confiscation of all [Jewish](file:///D:\Word\LAW\gen-jew.html) property. (See: tamuz17.html)

Concerning the **prophetic** fast of the [fifth](file:///D:\Word\LAW\five.html) month, the 9th of the month of [Av](file:///D:\Word\LAW\feasts.html), the following [events](file:///D:\Word\LAW\feasts.html) happened on this day:

The following is a comprehensive list of the tragedies of Tisha B'[Av](file:///D:\Word\LAW\tishabav.html). They are tragedies of various degrees. Here's the list:

1. 1312 BC - The [sin](file:///D:\Word\LAW\sin.html) of the spies who examined Canaan caused [HaShem](file:///D:\Word\LAW\hashem.html) to decree that the Benei Yisrael, the Children of Israel, who left Egypt would not be permitted to enter the [land of Israel](file:///D:\Word\LAW\city.html).

2. 421 BC - Destruction of the [first](file:///D:\Word\LAW\one.html) [temple](file:///D:\Word\LAW\temple.html) by the Babylonians.

3. 70 AD - Destruction of the second [temple](file:///D:\Word\LAW\temple.html) by the Romans.

4. 132 AD (135AD?) - Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt fell, sealing the fate of the [Jewish](file:///D:\Word\LAW\gen-jew.html) people. Over 100,000 [Jews](file:///D:\Word\LAW\gen-jew.html) were slaughtered.

5. 133 AD (136AD?) - [One](file:///D:\Word\LAW\one.html) year after the fall of Betar, the [Temple](file:///D:\Word\LAW\temple.html) area was plowed.

6. 136 AD - [Jerusalem](file:///D:\Word\LAW\city.html) destroyed and the Roman [city](file:///D:\Word\LAW\city.html) Aelia Capitolina established in its place.

7. 1095 AD – [First](file:///D:\Word\LAW\one.html) Crusade declared by Pope Urban II. 10,000 [Jews](file:///D:\Word\LAW\gen-jew.html) killed in [first](file:///D:\Word\LAW\one.html) month of the Crusade. Crusades bring death and destruction to thousands of [Jews](file:///D:\Word\LAW\gen-jew.html), totally obliterate many [communities](file:///D:\Word\LAW\community.html) in Rhineland and France.

8. 1290 AD – Expulsion of [Jews](file:///D:\Word\LAW\gen-jew.html) from England by King Edward I, accompanied by pogroms and confiscation of books and property.

9. 1492 AD - Expulsion of [Jews](file:///D:\Word\LAW\gen-jew.html) from Spain by King Ferdinand.

10. 1555 AD - Ghetto established in Rome. Pope Paul IV moves all the [Jews](file:///D:\Word\LAW\gen-jew.html) into a foul smelling area near the Tiber River. The [Jews](file:///D:\Word\LAW\gen-jew.html) were forced to pay for the wall that was built around the ghetto.

11. 1571 AD – The ghetto of Florence Italy was established.

12. 1648 AD – [Three](file:///D:\Word\LAW\three.html) thousand [Jews](file:///D:\Word\LAW\gen-jew.html) perished in Konstantynow in what were [known](file:///D:\Word\LAW\daat.html) as the Chmielnicki massacres

13. 1670 AD – The last group of [Jews](file:///D:\Word\LAW\gen-jew.html) were forced to leave Austria.

14. 1882 AD – The Turkish government, which then controlled the Holy-land, barred immigration of Russian and Romanian [Jews](file:///D:\Word\LAW\gen-jew.html) and also banned the sale of land in Palestine to [Jews](file:///D:\Word\LAW\gen-jew.html).

15. 1914 AD – WW1 begins. 75% of all [Jews](file:///D:\Word\LAW\gen-jew.html) lived in war zones.

16. 1940 AD – Hitler presented his plan to the Nazi Party on the "Final Solution" to the [Jewish](file:///D:\Word\LAW\gen-jew.html) problem

17. 1941 AD – Hitler’s plan was implemented.

18. 1941 AD – A decree went forth expelling all [Jews](file:///D:\Word\LAW\gen-jew.html) from Hungarian Ruthenia

19. 1942 AD – Deportation from Warsaw Ghetto to the concentration [camp](file:///D:\Word\LAW\stages.html) at Treblinka began.

20. 1989 AD – Iraq walks out of talks with Kuwait

21. 1990 AD – Gulf war starts.

22. 1994 AD – Deadly bombing of the [Jewish](file:///D:\Word\LAW\gen-jew.html) [community](file:///D:\Word\LAW\community.html) center in Argentina, killing 86 and wounding 300.

THE HISTORICAL [EVENTS](file:///D:\Word\LAW\feasts.html)

IN THE NAZAREAN CODICIL

The historical [events](file:///D:\Word\LAW\feasts.html) that happened during these dates according the [Jewish](file:///D:\Word\LAW\gen-jew.html) [calendar](file:///D:\Word\LAW\calendar.html) further support how the **prophetic** spirit of each [event](file:///D:\Word\LAW\feasts.html) is captured in every festival. Any student of the Scriptures, and of the Master of Nazareth, would be well advised to accustom themselves to the [time](file:///D:\Word\LAW\time.html) and order of [HaShem](file:///D:\Word\LAW\hashem.html) as shown through the Bible. The Nazarean Codicil also throws light into the **propheti**c [festivals](file:///D:\Word\LAW\festivals.html) and their special meaning as shown in the table below:

|  |  |
| --- | --- |
| [**Event**](file:///D:\Word\LAW\feasts.html) | **NAZAREAN CODICIL** |
| [**PESACH**](file:///D:\Word\LAW\passover.html) **–** [**Passover**](file:///D:\Word\LAW\passover.html) |  |
|  | **Yochanan (John) 19:42,** **Yochanan (John) 20:19** |
| [**Lag B’Omer**](file:///D:\Word\LAW\omer.html) |  |
|  | **Yochanan (John) 6:31**  **II Luqas (Acts) 1:3** |
| [**SHAVUOT**](file:///D:\Word\LAW\shavuot.html) **–** [**Pentecost**](file:///D:\Word\LAW\shavuot.html) |  |
|  | **II Luqas (Acts) 2:1-47**  **I Yochanan (1 John) 3:1** |
| **DAYS OF** [**MOURNING**](file:///D:\Word\LAW\mourning.html) |  |
|  | **Yochanan (John) 2:18-22,****Yochanan (John) 16:19-20** |
| [**ROSH HASHANA**](file:///D:\Word\LAW\teruah.html)**H - Festival of Trumpets** |  |
|  | **1st Corinthians 15:2**  **Matityahu (Matthew) 24:31**  **Revelation 8:6 (?)** |
| [**YOM KIPPUR**](file:///D:\Word\LAW\kippur.html) **-** [**Day of Atonement**](file:///D:\Word\LAW\kippur.html)**s** |  |
|  | [**Bereans**](file:///D:\Word\LAW\bereans.html) **(**[**Hebrews**](file:///D:\Word\LAW\bereans.html)**) 9:21ff.**  **Revelation 1:10** |
| [**SUCCOTH**](file:///D:\Word\LAW\succoth.html) **- Festival of** [**Tabernacles**](file:///D:\Word\LAW\succoth.html) |  |
|  | **I Luqas (**[**Luke**](file:///D:\Word\LAW\luke.html)**) 9:27:36**  **Yochanan (John) 1:14**  **Yochanan (John) 7:37-38** |
| [**CHANUKAH**](file:///D:\Word\LAW\chanukah.html) **- Festival of Dedication** |  |
|  | **Yochanan (John) 10:22-42** |

However, the historical [events](file:///D:\Word\LAW\feasts.html) and **prophetic** energies of the [festivals](file:///D:\Word\LAW\festivals.html) are not the only meanings and importance given to them. The [festivals](file:///D:\Word\LAW\festivals.html) also symbolize by means of a **prophetic** parable the husband/wife relationship, leading to [marriage](file:///D:\Word\LAW\mashal.html), between [HaShem](file:///D:\Word\LAW\hashem.html) and His bride—the people of Israel, as it is written in Yeshayahu (Isaiah):

***Yeshayahu (Isaiah) 62:5*** *For, as a young man marries a* [*virgin*](file:///D:\Word\LAW\virgin.html)*, so shall your sons marry you: and as the bridegroom rejoices over the bride, so shall your G-d rejoice over you.*

We will see the **prophetic** parable of the [marriage](file:///D:\Word\LAW\mashal.html) relationship as defined by [events](file:///D:\Word\LAW\feasts.html) in Scripture and in the Nazarean Codicil in the table below:

|  |  |  |  |
| --- | --- | --- | --- |
| **PROPHETIC**  **FESTIVAL** | [**MARRIAGE**](file:///D:\Word\LAW\mashal.html) **RELATIONSHIP** | **MESSIANIC THOUGHT** | **EXPLANATION** |
| [**Pesach**](file:///D:\Word\LAW\passover.html) **-** [**Passover**](file:///D:\Word\LAW\passover.html) | **The courtship**.  The friend of the bridegroom comes to escort the bride (Moses).  During this [time](file:///D:\Word\LAW\time.html) the groom checks for any hint of unfaithfulness (Meribah).  During the week before the [wedding](file:///D:\Word\LAW\wedding.html), it is customary for the groom and bride not to see each other, even during the day. | **Yochanan (John) 3:29** "For this cause a man shall leave his father and mother." | This happened in [two](file:///D:\Word\LAW\two.html) [stages](file:///D:\Word\LAW\stages.html): [first](file:///D:\Word\LAW\one.html) we left the people of [sin](file:///D:\Word\LAW\sin.html), then we left the land of [sin](file:///D:\Word\LAW\sin.html). This feast is also [known](file:///D:\Word\LAW\daat.html) as Hag HaMatzah - [Unleavened](file:///D:\Word\LAW\chametz.html) Bread. The main requirement was to avoid all [leaven](file:///D:\Word\LAW\chametz.html) for [seven](file:///D:\Word\LAW\seven.html) days. [Leaven](file:///D:\Word\LAW\chametz.html) as a [type](file:///D:\Word\LAW\types.html) of [sin](file:///D:\Word\LAW\sin.html) is something we do not want our lover to find in us. This feast begins our [freedom](file:///D:\Word\LAW\freedom.html). On the seventh day of this feast we will cross the [Red Sea](file:///D:\Word\LAW\stages.html) and leave Egypt, the land of [sin](file:///D:\Word\LAW\sin.html). |
| **Sefirat HaOmer**  **(Prophetic Counting the** [**Omer**](file:///D:\Word\LAW\omer.html)**)** | The [Zohar](file:///D:\Word\LAW\orallaw.html) [teaches](file:///D:\Word\LAW\teacher.html) that [Passover](file:///D:\Word\LAW\passover.html) is the beginning of our engagement to [HaShem](file:///D:\Word\LAW\hashem.html), when [HaShem](file:///D:\Word\LAW\hashem.html) promised to marry us; and [Shavuot](file:///D:\Word\LAW\shavuot.html) is the [betrothal](file:///D:\Word\LAW\betroth.html) itself. The counting in-between, [teach](file:///D:\Word\LAW\teacher.html) the mystical Sages, is like the count of a bride-to-be in preparation for her [wedding](file:///D:\Word\LAW\wedding.html), | **II Luqas (Acts) 1:4-5** *On* [*one*](file:///D:\Word\LAW\one.html) *occasion, while he was* [*eating*](file:///D:\Word\LAW\eating.html) *with them, he gave them this* [*command*](file:///D:\Word\LAW\cmds613.html)*: "Do not leave* [*Jerusalem*](file:///D:\Word\LAW\city.html)*, but wait for the gift my Father promised, which you have heard me* [*speak*](file:///D:\Word\LAW\mashal.html) *about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."* | We wait, and count the days, as "a bride awaits her [wedding](file:///D:\Word\LAW\wedding.html), or [betrothal](file:///D:\Word\LAW\betroth.html), day." |
| [**Shavuot**](file:///D:\Word\LAW\shavuot.html)  [**Pentecost**](file:///D:\Word\LAW\shavuot.html)  This is the day the Torah was given to Israel. We believe that the Torah was the [betrothal](file:///D:\Word\LAW\betroth.html) agreement, which is called a **Ketubah**. | **The** [**Betrothal**](file:///D:\Word\LAW\betroth.html)  On the [Shabbat](file:///D:\Word\LAW\sabbath.html) before the [wedding](file:///D:\Word\LAW\wedding.html), the groom is called up to the Torah. The groom and bride maintain the [world](file:///D:\Word\LAW\worlds.html) by raising children who will busy themselves in Torah [study](file:///D:\Word\LAW\study.html). Therefore, he is called upon to read the [letters](file:///D:\Word\LAW\letters.html) of the Torah, which maintain the [ten](file:///D:\Word\LAW\ten.html) utterances of [creation](file:///D:\Word\LAW\bara.html). | "We will listen and we will do everything [HaShem](file:///D:\Word\LAW\hashem.html) has said." | This [one](file:///D:\Word\LAW\one.html)-day feast is a [Sabbath](file:///D:\Word\LAW\sabbath.html). This feast is the conclusion of [Pesach](file:///D:\Word\LAW\passover.html), to which it is attached via the counting of the [Omer](file:///D:\Word\LAW\omer.html). This feast concludes our [journey](file:///D:\Word\LAW\stages.html) to [freedom](file:///D:\Word\LAW\freedom.html). We now have [HaShem](file:///D:\Word\LAW\hashem.html)’s [law](file:///D:\Word\LAW\law.html). [One](file:///D:\Word\LAW\one.html) Hag [Shavuot](file:///D:\Word\LAW\shavuot.html) soon, [HaShem](file:///D:\Word\LAW\hashem.html) will give us His [new](file:///D:\Word\LAW\new.html) [covenant](file:///D:\Word\LAW\covenant.html) and we will always obey him. This is the festival is celebrated with [two](file:///D:\Word\LAW\two.html) huge, [leavened](file:///D:\Word\LAW\chametz.html), loaves of bread. |
| **The prophetic fasts of the** [**fourth**](file:///D:\Word\LAW\four.html) **and** [**fifth**](file:///D:\Word\LAW\five.html) **months** | **The unfaithful bride**  After the [betrothal](file:///D:\Word\LAW\betroth.html), Israel sinned with the golden calf and with many other grievous [sins](file:///D:\Word\LAW\sin.html). | ***Jeremiah 3:8*** *I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery.* | A certificate of divorce is the method of ending a [betrothal](file:///D:\Word\LAW\betroth.html), as well as a [marriage](file:///D:\Word\LAW\mashal.html). At this Point, Israel has not remarried, but has run after other lovers. Hosea is the picture of [HaShem](file:///D:\Word\LAW\hashem.html)'s effort to bring us back to faithfulness with Him. |
| [**Elul**](file:///D:\Word\LAW\elul.html) | **The bride returns!** | ***Hosea 14:1-2***  *Return, O Israel, to* [*HaShem*](file:///D:\Word\LAW\hashem.html) *your God. Your* [*sins*](file:///D:\Word\LAW\sin.html) *have been your downfall! Take words with you and return to* [*HaShem*](file:///D:\Word\LAW\hashem.html)*. Say to him: "*[*Forgive*](file:///D:\Word\LAW\forgive.html) *all our* [*sins*](file:///D:\Word\LAW\sin.html) *and receive us graciously, that we may offer the fruit of our lips.* | This period of Teshuva, returning, is a [forty](file:///D:\Word\LAW\forty.html) day period of intense repentance before our neighbors and before [HaShem](file:///D:\Word\LAW\hashem.html). |
| [**Rosh Hashana**](file:///D:\Word\LAW\teruah.html)**h**  **Feast of**  **Trumpets** | **The Bridegroom comes!**  It is well [known](file:///D:\Word\LAW\daat.html) that the ancestors of the newlywed couple descend from the [world](file:///D:\Word\LAW\worlds.html) of truth and attend the [marriage](file:///D:\Word\LAW\mashal.html) celebration. The souls of ancestors from [three](file:///D:\Word\LAW\three.html) [generations](file:///D:\Word\LAW\toldot.html) back attend all [Jewish](file:///D:\Word\LAW\gen-jew.html) weddings; and there are some weddings at which those of even further removed [generations](file:///D:\Word\LAW\toldot.html) are present. | ***Matityahu (Matthew) 25:6-13*** "At midnight the [cry](file:///D:\Word\LAW\mashal.html) rang out: 'Here's the bridegroom! Come out to meet him!' "Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' "'No,' they replied, 'there may not be enough for both you and us. Instead, go to those who sell oil and buy some for yourselves.' "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the [wedding](file:///D:\Word\LAW\wedding.html) banquet. And the door was shut. "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!' "But he replied, 'I tell you the truth, I don't [know](file:///D:\Word\LAW\daat.html) you.' "Therefore keep watch, because you do not [know](file:///D:\Word\LAW\daat.html) the day or the hour. | This [one](file:///D:\Word\LAW\one.html) LONG day ([two](file:///D:\Word\LAW\two.html) [twenty](file:///D:\Word\LAW\twenty.html)-[four](file:///D:\Word\LAW\four.html) hour days) festival is a [Sabbath](file:///D:\Word\LAW\sabbath.html). This day is [appointed](file:///D:\Word\LAW\settimes.html) for the [resurrection](file:///D:\Word\LAW\techiyat.html) of the dead and the crowning of [HaShem](file:///D:\Word\LAW\hashem.html) and His [Mashiach](file:///D:\Word\LAW\mashiach.html) as King. This is the day of the King’s return to Earth. Blowing the [shofar](file:///D:\Word\LAW\shofar.html) a hundred times is the major task for this day. For the last 30 days (the month of [Elul](file:///D:\Word\LAW\elul.html)) we have been repenting before our neighbor and before [HaShem](file:///D:\Word\LAW\hashem.html), to prepare for this day. |
| **The** [**Seven**](file:///D:\Word\LAW\seven.html) **days between** [**Rosh Hashana**](file:///D:\Word\LAW\teruah.html)**h and** [**Yom Kippur**](file:///D:\Word\LAW\kippur.html) | **Niddah**  A woman, who is preparing herself for her [wedding](file:///D:\Word\LAW\wedding.html), must [first](file:///D:\Word\LAW\one.html) count [seven](file:///D:\Word\LAW\seven.html) menstrually [clean](file:///D:\Word\LAW\purity.html) days. After having counted the [seven](file:///D:\Word\LAW\seven.html) [clean](file:///D:\Word\LAW\purity.html) days, she must examine herself daily until she performed the ritual immersion and also after the immersion until the ordained consummation of the marital act. *Shulchan Aruch Chapter 157* | [***Ephesians***](file:///D:\Word\LAW\ephesians.html) ***5:25-27*** *Husbands, love your wives, just as* [*Mashiach*](file:///D:\Word\LAW\mashiach.html) *loved the* [*church*](file:///D:\Word\LAW\church.html) *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* [*church*](file:///D:\Word\LAW\church.html)*, without stain or wrinkle or any other blemish, but holy and blameless.* | There are precisely [seven](file:///D:\Word\LAW\seven.html) days between [Yom Teruah](file:///D:\Word\LAW\teruah.html) and Yom [HaKippurim](file:///D:\Word\LAW\kippur.html):  [Yom Teruah](file:///D:\Word\LAW\teruah.html): Tishre 1-2  Day 1 Tishre 3  Day 2 Tishre 4  Day 3 Tishre 5  Day 4 Tishre 6  Day 5 Tishre 7  Day 6 Tishre 8  Day 7 Tishre 9  Yom [HaKippurim](file:///D:\Word\LAW\kippur.html): Tishre 10 |
| [**Yom Kippur**](file:///D:\Word\LAW\kippur.html)  **Day of**  **Atonements**  This day is, in many ways the preparation day of the [wedding](file:///D:\Word\LAW\wedding.html). There is also a [connection](file:///D:\Word\LAW\connection.html) between this day and the day of the [wedding](file:///D:\Word\LAW\wedding.html) feast.  The [marriage](file:///D:\Word\LAW\mashal.html) contract is called a **Shitre Erusin,** and the [marriage](file:///D:\Word\LAW\mashal.html) ceremony is called *kiddushin*. | **The** [**Wedding**](file:///D:\Word\LAW\wedding.html) **Day**  The bride should recite the entire book of Tehillim, if possible. The groom and bride observe a complete fast from [food](file:///D:\Word\LAW\food.html) and water. If the [wedding](file:///D:\Word\LAW\wedding.html) takes place before sunset, the groom and bride do not have to complete their fast. It is our custom that the groom wears a 'kittel' (white garment) under the Chupah. Therefore, he does not wear a kittel on the [Yom Kippur](file:///D:\Word\LAW\kippur.html) following his [marriage](file:///D:\Word\LAW\mashal.html). On the following [Yom Kippur](file:///D:\Word\LAW\kippur.html) he begins wearing a kittel.  Under the Chupah, and likewise in the proceeding at the Mincha (afternoon service) before the [wedding](file:///D:\Word\LAW\wedding.html), the bride and groom recite the same [Amidah](file:///D:\Word\LAW\amida.html) (silent devotion) as on the afternoon before [Yom Kippur](file:///D:\Word\LAW\kippur.html), including the full confessional.  We untie all the knots on the groom's garments (e.g. tie, shoelaces, etc.). The groom should not have money, silver articles, gold, precious stones, etc. in his pockets at the [time](file:///D:\Word\LAW\time.html) of [marriage](file:///D:\Word\LAW\mashal.html). | ***Joel 2:15*** *Blow the trumpet in Zion, declare a holy fast, call a* [*sacred assembly*](file:///D:\Word\LAW\rehearse.html)*.* [*Gather*](file:///D:\Word\LAW\gather.html) *the people, consecrate the assembly;*  ***Revelation 19:7*** *Let us rejoice and be glad and give him glory! For the* [*wedding*](file:///D:\Word\LAW\wedding.html) *of the Lamb has come, and his bride has made herself ready.* | This [one](file:///D:\Word\LAW\one.html)-day festival is a [Sabbath](file:///D:\Word\LAW\sabbath.html). This is the only day where [HaShem](file:///D:\Word\LAW\hashem.html) [commands](file:///D:\Word\LAW\cmds613.html) us to fast and deny ourselves. On the day before, all of [HaShem](file:///D:\Word\LAW\hashem.html)'s people go to the [mikveh](file:///D:\Word\LAW\forty.html). From this day forward, there will no longer be any more [sin](file:///D:\Word\LAW\sin.html)... This is the same thing that happens when [two](file:///D:\Word\LAW\two.html) become [one](file:///D:\Word\LAW\one.html). |
| [**Succoth**](file:///D:\Word\LAW\succoth.html)  [**Tabernacles**](file:///D:\Word\LAW\succoth.html) | **The** [**Wedding**](file:///D:\Word\LAW\wedding.html) **Feast**  It is customary that the couples who accompany the groom and bride to the Chupah, both the men and the women, should circle the groom ([seven](file:///D:\Word\LAW\seven.html) times) together with the bride. After the groom and bride drink from the cup of wine over which the Sheva Berachot is recited under the Chupah, it is given to someone to finish. Then the groom breaks it with his right [foot](file:///D:\Word\LAW\heel.html). During the week of rejoicing following the [wedding](file:///D:\Word\LAW\wedding.html), the groom or bride should try not to go alone, even in each other's company. Another person should always escort them. | ***Revelation 19:9*** *Then the* [*angel*](file:///D:\Word\LAW\angels.html) *said to me, "Write: 'Blessed are those who are invited to the* [*wedding*](file:///D:\Word\LAW\wedding.html) *supper of the Lamb!'" And he added, "These are the true words of God."* | This [seven](file:///D:\Word\LAW\seven.html)-day festival has a [Sabbath](file:///D:\Word\LAW\sabbath.html) on the [first](file:///D:\Word\LAW\one.html) day. On the [eighth](file:///D:\Word\LAW\eight.html) day we celebrate [Shemini Atzeret](file:///D:\Word\LAW\shemini.html). [HaShem](file:///D:\Word\LAW\hashem.html) commanded that we spend these [seven](file:///D:\Word\LAW\seven.html) days in a temporary [dwelling](file:///D:\Word\LAW\dwelling.html) place, which is like a bridal chamber. This feast is [known](file:///D:\Word\LAW\daat.html) as the feast of our joy, and was the most joyful of the feasts. On the [first](file:///D:\Word\LAW\one.html) day of this feast, [Yeshua](file:///D:\Word\LAW\yeshua.html) was born, on the [eighth](file:///D:\Word\LAW\eight.html) He was [circumcised](file:///D:\Word\LAW\circumcz.html).  In the [succah](file:///D:\Word\LAW\succoth.html) we have the exalted guests, even as we have guests at a [wedding](file:///D:\Word\LAW\wedding.html) feast. In the [synagogue](file:///D:\Word\LAW\synagog.html) we circle the Torah [seven](file:///D:\Word\LAW\seven.html) times on [Hoshana Rabba](file:///D:\Word\LAW\hoshana.html)h, just as the bride circles the groom. |

This **prophetic** parable of the husband/wife relationship is indeed the [heart](file:///D:\Word\LAW\body.html) of the matter, the very reason for the existence of the [festivals](file:///D:\Word\LAW\festivals.html). Building this unity is the purpose of the [festivals](file:///D:\Word\LAW\festivals.html)! [HaShem](file:///D:\Word\LAW\hashem.html) has instituted powerful **prophetic** [rehearsals](file:///D:\Word\LAW\rehearse.html) for the [Jewish](file:///D:\Word\LAW\gen-jew.html) people to perform every year so that we are prepared to perform them in the [future](file:///D:\Word\LAW\future.html).

In light of the **prophetic** Biblical [festivals](file:///D:\Word\LAW\festivals.html), [one](file:///D:\Word\LAW\one.html) can begin to appreciate [Yeshua](file:///D:\Word\LAW\yeshua.html), the Master of Nazareth, as [one](file:///D:\Word\LAW\one.html) that observed the Biblical [festivals](file:///D:\Word\LAW\festivals.html) because he [knew](file:///D:\Word\LAW\daat.html) the deep significance each **prophetic** festival has in the relationship of [HaShem](file:///D:\Word\LAW\hashem.html) with Israel. [HaShem](file:///D:\Word\LAW\hashem.html), most blessed be He, created seasons and times. These wonderful times are provided by our Creator to project into the [world](file:///D:\Word\LAW\worlds.html) a holistic **prophetic** [experience](file:///D:\Word\LAW\experience.html) of [HaShem](file:///D:\Word\LAW\hashem.html)'s will for all times and seasons.

***Ecclesiastes (Kohelet) 3:1, 4-5*** *To every thing there is a season, and a* [*time*](file:///D:\Word\LAW\time.html) *to every purpose under the* [*heaven*](file:///D:\Word\LAW\heaven.html)*[s] … A* [*time*](file:///D:\Word\LAW\time.html) *to* [*weep*](file:///D:\Word\LAW\mashal.html) *and a* [*time*](file:///D:\Word\LAW\time.html) *to* [*laugh*](file:///D:\Word\LAW\mashal.html)*; a* [*time*](file:///D:\Word\LAW\time.html) *to* [*mourn*](file:///D:\Word\LAW\mourning.html) *and a* [*time*](file:///D:\Word\LAW\time.html) *to dance. A* [*time*](file:///D:\Word\LAW\time.html) *to cast away stones, and a* [*time*](file:///D:\Word\LAW\time.html) *to* [*gather*](file:///D:\Word\LAW\gather.html) *stones together; a* [*time*](file:///D:\Word\LAW\time.html) *to embrace, and a* [*time*](file:///D:\Word\LAW\time.html) *to refrain from embracing.*

***Kohelet (Ecclesiastes) 1:9*** *The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no* [*new*](file:///D:\Word\LAW\new.html) *thing under the* [*sun*](file:///D:\Word\LAW\hachama.html)*.*

**CONCLUSION**

We have discovered much in this article; the intimate relationship between [HaShem](file:///D:\Word\LAW\hashem.html) and His people is a widespread theme. We discovered that the [festivals](file:///D:\Word\LAW\festivals.html) are not merely times for reminiscing on days of old, but are actually shadows **(prophecies)** of things to come. The [festivals](file:///D:\Word\LAW\festivals.html) are [appointments](file:///D:\Word\LAW\appointm.html) with [HaShem](file:///D:\Word\LAW\hashem.html) for us to **prophesy** about upcoming [events](file:///D:\Word\LAW\feasts.html). Like a [wedding](file:///D:\Word\LAW\wedding.html) [rehearsal](file:///D:\Word\LAW\rehearse.html), [Jews](file:///D:\Word\LAW\gen-jew.html) prepare for the day in which we shall again renew our vows with our Creator, the final act. The energy of the [festivals](file:///D:\Word\LAW\festivals.html) is so powerful that even [Abraham](file:///D:\Word\LAW\avraham.html) celebrated them, feeling their presence even before the historical [events](file:///D:\Word\LAW\feasts.html) which caused their establishment as [festivals](file:///D:\Word\LAW\festivals.html) took place. We have seen that these are not [one](file:///D:\Word\LAW\one.html)-[time](file:///D:\Word\LAW\time.html) [events](file:///D:\Word\LAW\feasts.html), since we have discovered that many [events](file:///D:\Word\LAW\feasts.html) with similar themes and connotations for [Jews](file:///D:\Word\LAW\gen-jew.html) happened on these **prophetic** dates ([festivals](file:///D:\Word\LAW\festivals.html)). We have seen that [Yeshua](file:///D:\Word\LAW\yeshua.html), the Master of Nazareth, **prophesied** on these Biblical [festivals](file:///D:\Word\LAW\festivals.html) just as devout [Jews](file:///D:\Word\LAW\gen-jew.html) do today.

The vast affects of the [Jews](file:///D:\Word\LAW\gen-jew.html)' and [HaShem](file:///D:\Word\LAW\hashem.html) fearers’ relationship with [HaShem](file:///D:\Word\LAW\hashem.html), can only be understood through these **prophetic** [festivals](file:///D:\Word\LAW\festivals.html). Mark Twain sums up the power of this relationship at the end of his essay *'Concerning The* [*Jews*](file:///D:\Word\LAW\gen-jew.html)*'*:

*If the statistics are right, the* [*Jews*](file:///D:\Word\LAW\gen-jew.html) *constitute but* [*one*](file:///D:\Word\LAW\one.html) *per cent. of the human race. It suggests a nebulous dim puff of* [*star*](file:///D:\Word\LAW\mazaroth.html)*-dust lost in the blaze of the Milky Way. Properly the* [*Jew*](file:///D:\Word\LAW\gen-jew.html) *ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the* [*world*](file:///D:\Word\LAW\worlds.html)*'s list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his* [*numbers*](file:///D:\Word\LAW\nchart.html)*.*

*He has made a marvelous fight in this* [*world*](file:///D:\Word\LAW\worlds.html)*, in all the ages; and has done it with his* [*hands*](file:///D:\Word\LAW\fourteen.html) *tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the* [*Babylonian*](file:///D:\Word\LAW\bavel.html)*, and the Persian rose, filled the planet with sound and splendor, then faded to* [*dream*](file:///D:\Word\LAW\dreams.html)*-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a* [*time*](file:///D:\Word\LAW\time.html)*, but it burned out, and they sit in twilight now, or have vanished.*

*The* [*Jew*](file:///D:\Word\LAW\gen-jew.html) *saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the* [*Jew*](file:///D:\Word\LAW\gen-jew.html)*; all other forces pass, but he remains. What is the* [*secret*](file:///D:\Word\LAW\sod.html) *of his immortality?*

Perhaps Mark Twain read Colossians 2:16 in his King James Version in a more logical way and discovered the key that has made the [Jewish](file:///D:\Word\LAW\gen-jew.html) people and the Scriptures immortal. Perhaps he correctly translated this verse to read:

***Colossians 2:16*** *Let no (PAGAN) man therefore judge you but the* [*body*](file:///D:\Word\LAW\body.html) *of* [*Mashiach*](file:///D:\Word\LAW\mashiach.html) *(i.e. the* [*Jewish*](file:///D:\Word\LAW\gen-jew.html) *people) concerning (kosher) meat, or (kosher) drink, or in respect to (the celebration of) a (Biblical) holyday, or of the* [*new*](file:///D:\Word\LAW\new.html)[*moon*](file:///D:\Word\LAW\chodesh.html)*, or of the* [*Sabbath*](file:///D:\Word\LAW\sabbath.html) *days: 17* ***For these (observance of the*** [***laws***](file:///D:\Word\LAW\law.html) ***of kashrut and of Biblical*** [***festivals***](file:///D:\Word\LAW\festivals.html)***) are a shadow (prophecy) of things yet to come****.*

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