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Millennium Thoughts

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In this paper I would like to explore various ideas that we see as hints in the [seven](seven.html) days of [creation](bara.html) as expresses in the [seven](seven.html) millennia of human history. The Vilna Gaon gave over this critical information:

[***Know***](daat.html) ***that each day of*** [***creation***](bara.html) ***alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding*** [***event***](feasts.html) ***happen at the proportionate*** [***time***](time.html) ***during its millennium.[[1]](#footnote-1) This is the meaning of the verse from Tehillim that says: For, a thousand years in Your*** [***eyes***](body.html) ***are but a bygone yesterday ... [[2]](#footnote-2)***

The days of [creation](bara.html) are like a microcosm of the years of [world](worlds.html) history. [Creation](bara.html) of light corresponds to [Adam](adam.html) HaRishon (the light of the [world](worlds.html)) who lived for almost a thousand years. The division of the firmament corresponds to separation of the [wicked](wicked.html) from [Noach](noach.html) and the collapse of the firmament which resulted in the flood. The [first](one.html) sprouting on dry land corresponds to [covenant](covenant.html) [HaShem](hashem.html) made with [Avraham](avraham.html) to give his descendants and The [land of Israel](city.html). This day will also see the Torah given at [Sinai](stages.html) (the “fruits” of the [world](worlds.html)). Establishment of the luminaries corresponds to the [Temple](temple.html) and the kingdom of David’s family. The division of the [lights](lights.html) corresponds to the destruction of the [two](two.html) Temples. [Creation](bara.html) and multiplication of fish and birds corresponds to the rule of kingdoms that do not recognize the Creator. This continues into the [sixth](six.html) millennium. On the [sixth](six.html) day, [HaShem](hashem.html) created animals and at the end, people; in the [sixth](six.html) millennium, the [world](worlds.html) was / is / will be ruled by “beasts”, who don’t believe in [HaShem](hashem.html), and towards the end, it appears that a fiercer empire will arise, which will [know](daat.html) [HaShem](hashem.html). The [creation](bara.html) of man in G-d’s image alludes to [Mashiach](mashiach.html). The [seventh](seven.html) day corresponds to the [world](futures.html) to come.

These matters are alluded to in the [laws](law.html) of [Shmita](shmita.html) and [Yovel](yovel.html). [Yovel](yovel.html) is like a testimony to the [creation](bara.html) of the [world](worlds.html).

# [One](one.html) Day

Let’s start by looking at what the Torah says about the [first](one.html) day of [creation](bara.html). Take note of the fact that it is NOT called the “[first](one.html) day”, but rather “[One](one.html) Day”.

***Bereshit (Genesis) 1:1-5*** *In the beginning God created the* [*heavens*](heaven.html) *and the earth. 2. The earth was unformed and desolate, and darkness covered the surface of the abyss. The breath of God hovered above the surface of the water. 3. God said, “Let there be light.” and there was light. 4. God saw that the light was good, and God divided the light from the darkness. 5. God called the light day, and the darkness He called night. It became evening and it became morning,* [*one*](one.html) *day.*

On the [first](one.html) day of [creation](bara.html), G-d created light, as we see in Bereshit (Genesis) 1:1-5.

At the very beginning of the [first](one.html) *millennium* of [creation](bara.html) [Adam](adam.html) HaRishon was created. Ramban [teaches](teacher.html) us that [Adam](adam.html) HaRishon was the light of the [world](worlds.html).

**Ramban to Bereshit 2:** *And* [*know*](daat.html)*, that it is also included in the word “to do”, that the* [*six*](six.html) *days of* [*Creation*](bara.html) *are all the days of the* [*world*](worlds.html)*, for its existence will be 6000 years,[[3]](#footnote-3) that accordingly they said:[[4]](#footnote-4) A day of HaKadosh Baruch Hu is 1000 years. And behold in the* [*first*](one.html)[*two*](two.html) *days, the* [*world*](worlds.html) *was all water, and nothing was completed in them, and this is a hint at the* [*first*](one.html) *2000 years, that there was none that called in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and thus they said:[[5]](#footnote-5)* [*Two*](two.html) *thousand years of chaos. But on the* [*first*](one.html) *day, light was created, hinting at the [nearly] thousand years of* [*Adam*](adam.html) *HaRishon who was the light of the* [*world*](worlds.html) *who recognized his Creator. And perhaps Enosh did not begin with his* [*idolatry*](idolatry.html) *until* [*Adam*](adam.html) *HaRishon died. [[6]](#footnote-6)*

The Ramban give us the explanation that the light of [Adam](adam.html) HaRishon *was* the **light of the** [**world**](worlds.html).

***Baba Bathra 4a*** *Herod then said: I am Herod. Had I* [*known*](daat.html) *that the Rabbis were so circumspect, l should not have killed them. Now tell me what amends I can make. He replied: As you have extinguished the light of the* [*world*](worlds.html)*, [for so the Rabbis are called] as it is written, For the* [*commandment*](cmds613.html) *is a light and the Torah a lamp,[[7]](#footnote-7) go now and attend to the light of the* [*world*](worlds.html) *[which is the* [*Temple*](temple.html)*, of which] it is written, And all the* [*nations*](nations.html) *become enlightened by it. Some report that Baba b. Buta answered him thus: As you have blinded the eye of the* [*world*](worlds.html)*, [for so the Rabbis are called] as it is written, if it be done unwittingly by the* [*eyes*](body.html) *of the congregation,[[8]](#footnote-8) go now and attend to the eye of the* [*world*](worlds.html)*, [which is the* [*Temple*](temple.html)*] as it is written, I will profane my* [*sanctuary*](mikdash.html)*, the pride of your power, the delight of your* [*eyes*](body.html)*.[[9]](#footnote-9)*

[Adam](adam.html) HaRishon lived for 930 years. He was destined to live for 1000 years, but he gave [seventy](seventy.html) of his years to King David.[[10]](#footnote-10) Thus we see that on day [one](one.html) G-d created light just as [Adam](adam.html) HaRishon spanned the [first](one.html) millennium as *the light of the* [*world*](worlds.html).

It is worth noting that on every day of [creation](bara.html), *except the* [*first*](one.html) *day*, G-d said “and it was so” ([Hebrew](hebrew.html): כן ויהי). Chazal indicate that the reason for this is that [Adam](adam.html) HaRishon sinned and this light of [creation](bara.html) was withdrawn and held for the righteous in the [Olam HaBa](futures.html).

# A Second Day

***Bereshit (Genesis) 1:6-8*** *God said, “Let there be a canopy in the midst of the waters, and let it divide between waters and waters.” 7. God made the canopy, and divided the waters which were beneath the canopy, from the waters which were above the canopy, and it was so. 8. God called the canopy* [*heaven*](heaven.html)*. It became evening and it became morning a second day.*

The second day of [creation](bara.html) is marked by the separation of the waters above from the waters below. The second millennium is ushered in with [Noach](noach.html)[[11]](#footnote-11) and in his days the [world](worlds.html) was flooded when the waters beneath the canopy were brought together with the waters above the canopy.

**Ramban to Bereshit 2:** *On the second day “let there be a firmament, and it will be a separation”, that in it (the second millennium),* [*Noach*](noach.html) *and his sons, the righteous, were separated from the* [*wicked*](wicked.html)*, who were judged with water.*

The second day is the *only* day that G-d did *not* say that it was ‘good’ or ‘very good’. Why?

Chazal have noted that the condition of the flood was the same as the condition before the waters were separated: formless and void.

# A [Third](three.html) Day

***Bereshit (Genesis) 1:9-13*** *God said, “Let the waters beneath the* [*heavens*](heaven.html) *be* [*gathered*](gather.html) *into* [*one*](one.html) *place, and let the dryness be seen.” It was so. 10. God called the dryness, “earth”, and the gathering of the waters, He called “seas”, and God saw that it was good. 11. God said, “Let the earth sprout grass,* [*seed*](flower.html)*-yielding herbs, fruit trees bearing fruit of its own kind, with its* [*seed*](flower.html) *within it, upon the earth.” And it was so. 12. The earth brought forth grass, herbs yielding* [*seed*](flower.html) *of its kind, and trees bearing fruit which has in it* [*seeds*](flower.html) *of its kind; and God saw that it was good. 13. It became evening and it became morning, a* [*third*](three.html) *day.*

On the [third](three.html) day of [creation](bara.html) G-d created the dry land and plants, as we see in Bereshit (Genesis) 1:9-13.

**Ramban to Bereshit 2:** *On the* [*third*](three.html) *day, land appeared, and it sprouted and made fruit. This is the* [*third*](three.html) *millennium, which began when* [*Avraham*](avraham.html) *was 48 years old [it seems that this is an error, and should be 52],[[12]](#footnote-12) and then he began to call in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*, and he sprouted a righteous branch, for he brought many to* [*know*](daat.html)[*HaShem*](hashem.html)*, like they have explained “and the soul that he did in Charan”.[[13]](#footnote-13) And he commanded his house and his children after him to observe the way of* [*HaShem*](hashem.html) *to do righteousness and justice, and the matter went up until his descendants received the Torah at* [*Sinai*](stages.html)*, and the* [*Beit HaMikdash*](mikdash.html) *was built on this day, and then all of the* [*mitzvot*](cmds613.html)*, which are the fruit of the* [*world*](worlds.html)*, were observed. And* [*know*](daat.html)*, that from the* [*time*](time.html) *of “Bein haShemashot”[[14]](#footnote-14) can be counted to the next day, and therefore the matter of a certain day will start a bit prior, like when* [*Avraham*](avraham.html) *was born in the second millennium, and you will see this on every day.*

The [third](three.html) millennium begins with the [covenant](covenant.html) [HaShem](hashem.html) made with [Avraham](avraham.html) in Bereshit (Genesis) 17:1-27‎‎. In this [covenant](covenant.html), [HaShem](hashem.html) promised [Avraham](avraham.html), and his descendants,[[15]](#footnote-15) the [land of Israel](city.html).

The [third](three.html) day ends with the Bne Israel being planted in the [land of Israel](city.html) after the [exodus](exodus.html) and the wilderness [experience](experience.html), as we can see in Devarim (Deuteronomy) chapter 34.

# A [Fourth](four.html) Day

***Bereshit (Genesis) 1:14-19*** *God said, “Let there be* [*lights*](lights.html) *in the canopy of* [*heaven*](heaven.html) *to divide between the day and the night, and they will serve for* [*signs*](signs.html) *for seasons, for days and for years. 15. They will be for* [*lights*](lights.html) *in the canopy of* [*heaven*](heaven.html) *to illuminate the earth.” And it was so. 16. God made the* [*two*](two.html) *great* [*lights*](lights.html)*, the large light to rule the day, and the small light to rule the night, and the* [*stars*](mazaroth.html)*. 17. God set them in the canopy of the* [*heaven*](heaven.html) *to illuminate the earth, 18. to rule in the day and the night, and to divide between the light and the darkness; and God saw that it was good.* *19. It became evening and it became morning, a* [*fourth*](four.html) *day.*

On the [fourth](four.html) day of [creation](bara.html) G-d created the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html) as we see in Bereshit (Genesis) 1:14-19. G-d created the greater light ([sun](hachama.html)) to rule over the day and the lesser light ([moon](chodesh.html)) to rule over the night.[[16]](#footnote-16) This concept of ruling is found twice. Once in v.16 and again in v.18. This suggests that a most important part of the [fourth](four.html) day is ruling.

The [fourth](four.html) day was also the day when the [lights](lights.html) for the illumination of the earth were created. The illumination of the earth is also mentioned twice. Once in v.15 and again in v.17. This suggests that a second important concept of the [fourth](four.html) day is the illumination of the earth.

**Ramban to Bereshit 2:** *And on the* [*fourth*](four.html) *day, the luminaries were created, the great* [*one*](one.html) *and the small* [*one*](one.html)*, and the* [*stars*](mazaroth.html)*. This day hints at the* [*fourth*](four.html) *millennium, which began 72 years after the* [*first*](one.html)[*Beit HaMikdash*](mikdash.html) *was built, until 172 years after the second* [*Beit HaMikdash*](mikdash.html)*. And behold on this day there was light for all of Bne Israel, for the glory of* [*HaShem*](hashem.html) *filled the House of* [*HaShem*](hashem.html)*, and the light of Israel was for a* [*fire*](fire.html) *on the altar, lurching like a lion,* [*eating*](eating.html) *the offerings, and afterwards their light became smaller and they were* [*exiled*](galuyot.html)*, like the light going away at the* [*time*](time.html) *of the Molad of the* [*moon*](chodesh.html)*, and it (the* [*moon*](chodesh.html)*) shined for them all the days of the second* [*Beit HaMikdash*](mikdash.html)*, and the* [*fire*](fire.html) *on the altar lurched like a dog, and then the* [*two*](two.html) *luminaries set towards the evening, and the House was destroyed.*

The [fourth](four.html) day begins with the establishment of the **kings**, from the [tribe](tribes.html) of Judah, in Israel. These kings, from the [tribe](tribes.html) of Judah, will rule over Israel for [four](four.html) hundred plus years. The kingship of David’s descendants ended with [Gedaliah](gedaliah.html). For the next [two](two.html) hundred years there would be no [Jewish](gen-jew.html) kings in Israel. After this, there would be the rule of the Maccabees, the kings from the [tribe](tribes.html) of Levi, for nearly a hundred years. The millennium will close with the Herodian dynasty of Roman client kings for about a hundred years.

King David’s son, Shlomo, built the [first](one.html) [Beit HaMikdash](mikdash.html) close to the beginning of the [fourth](four.html) millennium. It would stand for more than [four](four.html) hundred years before it would be destroyed by the king of [Babylon](bavel.html). [Seventy](seventy.html) years later, the Bne Israel, under the leadership of Ezra, will begin building the second [Beit HaMikdash](mikdash.html). This [Temple](temple.html) will stand for more than [four](four.html) hundred years before the king of Rome will have it destroyed. Thus the [fourth](four.html) millennium will also be dominated by the [Beit HaMikdash](mikdash.html), the [Temple](temple.html).

# A [Fifth](five.html) Day

***Bereshit (Genesis) 1:20-23*** *God said, “Let the waters teem with swarms of living creatures, and let birds fly above the earth, in the open canopy of the* [*heaven*](heaven.html)*.” 21. And thus God created the great whales, and every living creature that creeps, with which the waters teem, of its kind, and every winged bird of its kind; and God saw that it was good. 22. God blessed them saying, “Be fruitful and multiply, fill the waters of the seas, and let the birds multiply on the earth.” 23. It became evening and it became morning, a* [*fifth*](five.html) *day.*

**Ramban to Bereshit 2:** *On the* [*fifth*](five.html) *day, the water put forth living animals, and birds flew upon the ground. This is a hint at the* [*fifth*](five.html) *millennium, beginning 172 years after the destruction of the* [*Beit HaMikdash*](mikdash.html)*, for thus is the metaphor for the* [*nations*](nations.html)*.*

On the [fifth](five.html) day G-d created the birds and the fish to ‘swim’ in the waters above and the waters below. I see this as an allusion to [fifth](five.html) millennium and the period when the [Mishna](orallaw.html) and the [Talmud](orallaw.html) were composed and expounded by the Rishonim ([first](one.html) scholars). The [Zohar](orallaw.html)[[17]](#footnote-17) [teaches](teacher.html) us that water always represents the Torah, and it is well [known](daat.html) that the ones who ply these waters are our Hakhamim.[[18]](#footnote-18) Thus we see that the [Mishna](orallaw.html) was composed just before the beginning of the [fifth](five.html) millennium, the [Talmud](orallaw.html) in the early part of the [fifth](five.html) millennium, and that the [fifth](five.html) millennium was dominated by the Talmudic era and the Rishonim, the early Sages.

***Baba Kama 82a*** *‘That the* [*law*](law.html) *be read [publicly] on Mondays and Thursdays.’ But was this ordained by Ezra? Was this not ordained even before him? For it was* [*taught*](teacher.html)*: ‘And they went* [*three*](three.html) *days in the wilderness and found no water,[[19]](#footnote-19) upon which those who expound verses metaphorically said: water means nothing but Torah, as it says: Ho, everyone that thirsteth come ye for water.[[20]](#footnote-20) It thus means that as they went* [*three*](three.html) *days without Torah they immediately became exhausted.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis XLI:9*** *AND I WILL MAKE THY* [*SEED*](flower.html) *AS THE* [*DUST*](rock.html) *OF THE EARTH (XIII, 16). Just as the* [*dust*](rock.html) *of the earth is found from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other, so shall thy children be found from* [*one*](one.html) *end of the earth to the other; and as the* [*dust*](rock.html) *of the earth can be blessed only through water, so will thy children be blessed only for the sake of the Torah, which is likened to water…[[21]](#footnote-21)*

# The [Sixth](six.html) Day

***Bereshit (Genesis) 1:24-31*** *God said, “Let the earth bring forth living creatures, each of its kind, animals [of pasture], creeping things, and beasts of the earth, each to its kind.” And it was so. 25. And thus God made the beasts of the earth, each of its kind, the animals [of pasture] each of its kind, and everything that creeps on the ground, each of its kind, and God saw that it was good. 26. God said, “Let us make man in our image, as our likeness, and let him dominate the fish of the sea, the birds of the* [*heaven*](heaven.html)*, the animals, all the earth, and every creeping thing that creeps on the earth.” 27. And thus God created man in His form. In the form of God, He created him,* [*male*](male+female.html) *and* [*female*](male+female.html)*, He created them. 28. God blessed them, and God said to them, “Be fruitful and multiply, fill the earth and subdue it, and dominate the fish of the sea, the birds of the* [*heaven*](heaven.html)*, and every living thing that moves upon the earth.” 29. God said, “Behold, I have given you all* [*seed*](flower.html)*-yielding herbs that are on the surface of the earth, and every tree that has* [*seed*](flower.html)*-yielding fruit; to you it shall be for* [*food*](food.html)*. 30. And for every animal of the earth, for every bird of the* [*heaven*](heaven.html)*, and for everything that creeps on the ground, in which there is a living spirit, all vegetational herbs shall be [their]* [*food*](food.html)*.” And it was so. 31. God saw all that He had made, and behold it was very good. It became evening and it became morning, the* [*sixth*](six.html) *day.*

**Ramban to Bereshit 2:** *On the* [*sixth*](six.html) *day, in the morning, “let the land bring out animals and beasts by their types, and crawly beings by their types”, and their* [*creation*](bara.html) *was before the shining of the* [*sun*](hachama.html)*, like was is written[[22]](#footnote-22) “The* [*sun*](hachama.html) *rises, and they* [*gather*](gather.html) *away, and hide in their dens”, and then* [*Adam*](adam.html) *was created in the image of G-d, and this is the* [*time*](time.html) *of his governance, as it is said:[[23]](#footnote-23) “Let* [*Adam*](adam.html) *to out to his work, and his labor until evening”, this is the* [*sixth*](six.html) *millennium, for at the beginning the beasts are in control, they are the kingdoms that don’t* [*know*](daat.html)[*HaShem*](hashem.html)*. And after* [*one*](one.html) *tenth, like the amount of haneitz hachamah[[24]](#footnote-24) in relation to a day,[[25]](#footnote-25) the redeemer will come, as it is said about him[[26]](#footnote-26) “His chair is like the* [*sun*](hachama.html) *to me”, that is the son of David who is made in the image of G-d, as it says[[27]](#footnote-27) “And he comes with the clouds of* [*heaven*](heaven.html) *as a man comes, and to the Ancient of Days he arrives, and he is brought close to him, and to him the government, honor, and kingdom is given”, and this will be 118 years after the* [*fifth*](five.html) *millennium, to the finishing of the word of* [*HaShem*](hashem.html) *from Daniel[[28]](#footnote-28) “And from the* [*time*](time.html) *of the cessation of the continual* [*offering*](korbanot)*, and to the giving of the desolate abomination, 1290 days.” And it appears from the change of the days, from the creatures of the sea and the birds, to the animals of the land, that at the beginning of the* [*sixth*](six.html) *millennium, the kingdom (of Israel) will be renewed, and be exceedingly strong, and come closer to the truth than those that preceded it.*

# The [Seventh](seven.html) Day

***Bereshit (Genesis) 2:1-3*** *The* [*heavens*](heaven.html) *and the earth were completed, and [so were] all their conglomerations. 2. God completed by the* [*seventh*](seven.html) *day His work which He had made, and He abstained on the* [*seventh*](seven.html) *day from all His work which He had made. 3. God blessed the* [*seventh*](seven.html) *day and sanctified it, for on it He abstained from all His work, which God had created to do.*

**Ramban to Bereshit 2:** *The* [*seventh*](seven.html) *day is* [*Shabbat*](sabbath.html)*, a hint at* [*Olam HaBa*](futures.html)*, which is all* [*Shabbat*](sabbath.html) *and rest for eternity. And G-d should protect us on all the days, and put our place with his simple servants.*

I believe that the [sixth](six.html) millennium will find [two](two.html) kinds of men: Those who act like men ([study](study.html) Torah) and those who act like animals. In this millennium we see a nearly constant stream of anti-Semitism coupled with pogroms, the holocaust, and various atrocities being committed by those who hate [HaShem](hashem.html) and His [mitzvot](cmds613.html).

Thus the [two](two.html) things created on the [sixth](six.html) day of [creation](bara.html) will find their counterparts in the actions of the men of the [sixth](six.html) millennium.

We are also seeing the extinction of many species of animals in the [sixth](six.html) millennium.

For the [first](one.html) [three](three.html) millennia we saw the species animals and men increasing in diversity. We started with [one](one.html) race of men and expanded into [five](five.html) separate races. The diversity of animals has similarly expanded during the [first](one.html) [three](three.html) millennium.[[29]](#footnote-29)

During the [fourth](four.html), [fifth](five.html), and [sixth](six.html) millennia, we have seen inter-racial [marriage](mashal.html) shrinking the [numbers](nchart.html) of people in the various races. In addition, these last [three](three.html) millennia have seen the extinction and contraction of the [number](nchart.html) of species of animals.

We appear to be going back to the [future](future.html), as King Shlomo said:

***Kohelet (Eccisiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no* [*new*](new.html) *thing under the* [*sun*](hachama.html)*.*

And we see a similar sentiment in the Sefer Yetzirah:

***Sefer Yetzirah 3:1*** *the end is enwedged in the beginning.*

\* \* \*

Let’s take a look at a broad overview of history. Try converting all references to ‘days’ into millennia.

***Yeshayahu (Isaiah) 65:17-25*** *“Behold, I will create* [*new*](new.html)[*heavens*](heaven.html) *and a* [*new*](new.html) *earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create* [*Jerusalem*](city.html) *to be a delight and its people a joy. I will rejoice over* [*Jerusalem*](city.html) *and take delight in my people; the sound of* [*weeping*](mashal.html) *and of* [*crying*](mashal.html) *will be heard in it no more. “Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed. They will build houses and* [*dwell*](dwelling.html) *in them; they will plant vineyards and* [*eat*](eating.html) *their fruit. No longer will they build houses and others live in them, or plant and others* [*eat*](eating.html)*. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their* [*hands*](fourteen.html)*. They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by* [*HaShem*](hashem.html)*, they and their descendants with them. Before they call I will answer; while they are still* [*speaking*](mashal.html) *I will hear. The wolf and the lamb will feed together, and the lion will* [*eat*](eating.html) *straw like the ox, but* [*dust*](rock.html) *will be the serpent’s* [*food*](food.html)*. They will neither harm nor destroy on all my holy mountain,” says* [*HaShem*](hashem.html)*.*

# The [Wedding](wedding.html) At Cana

The [first](one.html) day, [two](two.html) hours before the end of the day:

***Yochanan (John) 1:35-42*** *The next day John was there again with* [*two*](two.html) *of his disciples. When he saw* [*Yeshua*](yeshua.html) *passing by, he said, “Look, the Lamb of God!” When the* [*two*](two.html) *disciples heard him say this, they followed* [*Yeshua*](yeshua.html)*. Turning around,* [*Yeshua*](yeshua.html) *saw them following and asked, “What do you want?” They said, “Rabbi” (which means* [*Teacher*](teacher.html)*), “where are you staying?” “Come,” he replied, “and you will see.” So they went and saw where he was staying, and spent that day with him. It was about the tenth hour. Andrew, Simon Peter’s brother, was* [*one*](one.html) *of the* [*two*](two.html) *who heard what John had said and who had followed* [*Yeshua*](yeshua.html)*. The* [*first*](one.html) *thing Andrew did was to find his brother Simon and tell him, “We have found the* [*Messiah*](mashiach.html)*“ (that is, the Christ). And he brought him to* [*Yeshua*](yeshua.html)*.* [*Yeshua*](yeshua.html) *looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter).*

I was wondering if the tenth hour might indicate that [Messiah](mashiach.html) is telling us that the Cana [event](feasts.html) is happening very close (within [two](two.html) hours) of the end of the [fourth](four.html) millennium.

# The Next day

***Yochanan (John) 1:43-51*** *The next day* [*Yeshua*](yeshua.html) *decided to leave for Galilee. Finding Philip, he said to him, “Follow me.” Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him, “We have found the* [*one*](one.html) *Moses wrote about in the* [*Law*](law.html)*, and about whom the prophets also wrote--*[*Yeshua*](yeshua.html) *of Nazareth, the son of* [*Joseph*](joseph.html)*.” “Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip. When* [*Yeshua*](yeshua.html) *saw Nathanael approaching, he said of him, “Here is a true Israelite, in whom there is nothing false.” “How do you* [*know*](daat.html) *me?” Nathanael asked.* [*Yeshua*](yeshua.html) *answered, “I saw you while you were still under the* [*fig*](bethphag.html) *tree before Philip called you.” Then Nathanael declared, “Rabbi, you are the Son of God; you are the King of Israel.”* [*Yeshua*](yeshua.html) *said, “You believe because I told you I saw you under the* [*fig*](bethphag.html) *tree. You shall see greater things than that.” He then added, “I tell you the truth, you shall see* [*heaven*](heaven.html) *open, and the* [*angels*](angels.html) *of God ascending and descending on the Son of Man.”*

# On The [Third](three.html) Day:

***Yochanan (John) 2:1-11*** *On the* [*third*](three.html) *day a* [*wedding*](wedding.html) *took place at Cana in Galilee.* [*Yeshua*](yeshua.html)*’ mother was there, And* [*Yeshua*](yeshua.html) *and his disciples had also been invited to the* [*wedding*](wedding.html)*. When the* [*wine*](wine.html) *was gone,* [*Yeshua*](yeshua.html)*’ mother said to him, “They have no more* [*wine*](wine.html)*.” “Dear woman, why do you involve me?”* [*Yeshua*](yeshua.html) *replied. “My* [*time*](time.html) *has not yet come.” His mother said to the servants, “Do whatever he tells you.” Nearby stood* [*six*](six.html) *stone water jars, the kind used by the* [*Jews*](gen-jew.html) *for ceremonial washing, each holding from* [*twenty*](twenty.html) *to* [*thirty*](thirty.html) *gallons.* [*Yeshua*](yeshua.html) *said to the servants, “Fill the jars with water”; so they filled them to the brim. Then he told them, “Now draw some out and take it to the master of the banquet.” They did so, And the master of the banquet tasted the water that had been turned into* [*wine*](wine.html)*. He did not realize where it had come from, though the servants who had drawn the water* [*knew*](daat.html)*. Then he called the bridegroom aside And said, “Everyone brings out the choice* [*wine*](wine.html)[*first*](one.html) *and then the cheaper* [*wine*](wine.html) *after the guests have had too much to drink; but you have saved the best till now.” This, the* [*first*](one.html) *of his miraculous* [*signs*](signs.html)*,* [*Yeshua*](yeshua.html) *performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.*

“My [time](time.html) has not yet come” may refer to the fact that His [time](time.html) for glory will be on the [third](three.html) millennium from when this [event](feasts.html) took place, the end of the [fourth](four.html) millennium. If this is prophetical, and I believe that it is, then we should have the [wedding](wedding.html) of the Lamb at the end of the [seventh](seven.html) millennium.

Bibliography

*The* [*Jewish*](gen-jew.html)[*Time*](time.html) *Line Encyclopedia*, by Mattis Kantor.

|  |  |
| --- | --- |
| [**CREATION**](bara.html) | [**EVENTS**](feasts.html) |
| [One](one.html) Day  *Light* | 0: Day [Six](six.html) – [Adam](adam.html) the Light of the [World](worlds.html) is created. (Ramban)  930: [Adam](adam.html) died having given [seventy](seventy.html) years to King David. |
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| A Second Day  *Waters separated* | 1056: [Noach](noach.html) is born.  1948: [Avraham](avraham.html) is born.  1996: Dispersion from the Tower of [Bavel](bavel.html). |
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| A [Third](three.html) Day  *Land and Plants* | 2000: [Avraham](avraham.html) destroys his father’s idols.  2018: [Covenant](covenant.html) between the parts.  2084: The Aleida.  2238: [Yaaqov](jacob.html) and his family descend [into Egypt](thebirth.html) for 210 years.  2449: The [Mishkan](mikdash.html) is erected, it will stand for 480 years.  2928: [First](one.html) [Temple](temple.html) begun. 72 years before the end of the [third](three.html) Millennium. |
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| A [Fourth](four.html) Day  [*Sun*](hachama.html)*,* [*moon*](chodesh.html)*, and* [*stars*](mazaroth.html) | 3000: [First](one.html) [Temple](temple.html) is still [standing](mashal.html).  3338: [First](one.html) [Temple](temple.html) was destroyed. It stood for 410 years.  3342: [seventy](seventy.html) years of [Babylonian](bavel.html) [exile](galuyot.html) begin.  3408: Begin building the Second [Temple](temple.html) to stand 420 years.  3782: [Yeshua](yeshua.html) dies (approx.)  3829: The Second [Temple](temple.html) is destroyed.  172 years remaining in the [fourth](four.html) millennium. |
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| A [Fifth](five.html) Day  *Fishes and Birds* | 4000: The [nations](nations.html) have dominion. |
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| The [Sixth](six.html) Day  *Animals and Man* | 5000: beginning of which the “beasts,” ‎symbolizing the kingdoms *that* [*knew*](daat.html) *not the Eternal*, will rule, but after a tenth thereof - in the ‎proportion of the [time](time.html) from the [first](one.html) sparklings of the [sun](hachama.html) to the beginning of the day - the redeemer will ‎come, as it is said concerning him, *And his throne is as the* [*sun*](hachama.html) *before Me.* This is the son of David.  5708: The [nation](nations.html) of Israel is established. |
|  |  |
| The [Seventh](seven.html) Day  *Rest* | The [seventh](seven.html) day which is the [Sabbath](sabbath.html) alludes to the [World](futures.html) to Come, “which will be wholly a [Sabbath](sabbath.html) and ‎will bring rest for life everlasting”. |

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| [**CREATION**](bara.html) | [**EVENTS**](feasts.html) |
| [One](one.html) Day  *3760-2760bce* | 0: Day [Six](six.html) – [Adam](adam.html) the Light of the [World](worlds.html) is created. (Ramban)  930: [Adam](adam.html) died having given [seventy](seventy.html) years to King David. |
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| A Second Day  *2759-1760bce* | 1056: [Noach](noach.html) is born.  1948: [Avraham](avraham.html) is born.  1996: Dispersion from the Tower of [Bavel](bavel.html). |
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| A [Third](three.html) Day  *1759-760bce* | 2000: [Avraham](avraham.html) destroys his father’s idols.  2018: [Covenant](covenant.html) between the parts.  2084: The [Akeida](human.html).  2238: [Yaaqov](jacob.html) and his family descend [into Egypt](thebirth.html) for 210 years.  2449: The [Mishkan](mikdash.html) is erected, it will stand for 480 years.  2928: [First](one.html) [Temple](temple.html) begun. 72 years before the end of the [third](three.html) Millennium. |
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| A [Fourth](four.html) Day  *759bce-240ce* | 3000: [First](one.html) [Temple](temple.html) is still [standing](mashal.html).  3338: [First](one.html) [Temple](temple.html) was destroyed. It stood for 410 years.  3342: [seventy](seventy.html) years of [Babylonian](bavel.html) [exile](galuyot.html) begin.  3408: Begin building the Second [Temple](temple.html) to stand 420 years.  3782: [Yeshua](yeshua.html) dies (approx.)  3829: The Second [Temple](temple.html) is destroyed.  172 years remaining in the [fourth](four.html) millennium. |
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| A [Fifth](five.html) Day  *241-1240ce* | 4000: The [nations](nations.html) have dominion. |
|  |  |
| The [Sixth](six.html) Day  *1241-2240ce* | 5000: beginning of which the “beasts,” ‎symbolizing the kingdoms *that* [*knew*](daat.html) *not the Eternal*, will rule, but after a tenth thereof - in the ‎proportion of the [time](time.html) from the [first](one.html) sparklings of the [sun](hachama.html) to the beginning of the day - the redeemer will ‎come, as it is said concerning him, *And his throne is as the* [*sun*](hachama.html) *before Me.* This is the son of David.  5708: The [nation](nations.html) of Israel is established. |
|  |  |
| The [Seventh](seven.html) Day  *2241-3240ce* | The [seventh](seven.html) day which is the [Sabbath](sabbath.html) alludes to the [World](futures.html) to Come, “which will be wholly a [Sabbath](sabbath.html) and ‎will bring rest for life everlasting”. |

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1. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-1)
2. Tehillim (Psalms) 90:4 [↑](#footnote-ref-2)
3. Rosh Hashanah 31a [↑](#footnote-ref-3)
4. Bereshit Rabbah 19:8 [↑](#footnote-ref-4)
5. Avodah Zara *9a* [↑](#footnote-ref-5)
6. Yerushalmi [Sabbath](file:///D:\Word\TIME\sabbath.html) 2,6: "The first man was the light [literally: the candle] of the world." [↑](#footnote-ref-6)
7. Mishle (Proverbs) 6:23. [↑](#footnote-ref-7)
8. Literal rendering of Bamidbar (Numbers) 15:24. [↑](#footnote-ref-8)
9. Yehezchel (Ezekiel) 24:21. [↑](#footnote-ref-9)
10. Soncino [Zohar](file:///D:\Word\TIME\orallaw.html), Bereshit, Section 1, Page 55a [↑](#footnote-ref-10)
11. Noach was born in the year 1056 AM. He called his [name](file:///D:\Word\TIME\name.html) Noach, saying, This one will comfort us from our deeds and our distress, from the earth that HaShem has cursed. Bereshit 5:29 [↑](#footnote-ref-11)
12. Bereshit Rabbah 64:4 [↑](#footnote-ref-12)
13. Bereshit 12:5 [↑](#footnote-ref-13)
14. Twilight [↑](#footnote-ref-14)
15. Descendants = those who are ‘planted’ in the land. [↑](#footnote-ref-15)
16. Bereshit (Genesis) 1:16-18 [↑](#footnote-ref-16)
17. Soncino Zohar, Bereshith, Section 1, Page 12b [↑](#footnote-ref-17)
18. Hakhamim = Rabbis [↑](#footnote-ref-18)
19. Shemot (Exodus) 15:22. [↑](#footnote-ref-19)
20. Yeshayahu (Isaiah) 55:1 [↑](#footnote-ref-20)
21. Ibid. [↑](#footnote-ref-21)
22. Tehillim 104:22 [↑](#footnote-ref-22)
23. Tehillim 104:23 [↑](#footnote-ref-23)
24. Sunrise [↑](#footnote-ref-24)
25. Pesachim 94a [↑](#footnote-ref-25)
26. Tehillim 89:37 [↑](#footnote-ref-26)
27. Daniel 7:13-14 [↑](#footnote-ref-27)
28. Daniel 12:11-12 [↑](#footnote-ref-28)
29. I heard this from my [teacher](file:///D:\Word\TIME\teacher.html) Hakham Dr. Yosef ben Haggai. [↑](#footnote-ref-29)