

**HaShem's Appointed Times**

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The Torah speaks about [appointments](appointm.html) between [HaShem](hashem.html) and the Bne Israel. As we shall see, these [appointments](appointm.html), in [time](time.html) and space, are prophetic. They put the righteous man in the right place, at the right [time](time.html), doing the right things, for every significant [event](feasts.html) of the [future](future.html). As such, these [appointments](appointm.html) are extremely important!

In this [study](study.html) I would like to examine [HaShem](hashem.html)’s [appointments](appointm.html). Lets start by examining the [Hebrew](hebrew.html) word for [*appointment*](appointm.html):

4150 **mow`ed**, mo-ade'; or mo`ed, mo-ade'; or (fem.) mow`adah (2 Chron. 8:13), mo-aw-daw'; from 3259; prop. an [appointment](appointm.html), i.e. a fixed [time](time.html) or season; spec. a [festival](festival.html); conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting also a signal (as appointed beforehand):-appointed ([sign](signs.html), [time](time.html)), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), [synagogue](synagog.html), (set) [time](time.html) (appointed).

Here is the [first](one.html) [time](time.html) we see this word, *moedim*, in the Tanach[[1]](#footnote-1):

***Bereshit (Genesis) 1:14*** *And God said, "Let there be* [*lights*](lights.html) *in the expanse of the sky to separate the day from the night, and let them serve as* [*signs*](signs.html) *to mark seasons and days and years, And let them be* [*lights*](lights.html) *in the expanse of the sky to give light on the earth." And it was so.*

This passage indicates that our [appointments](appointm.html) with [HaShem](hashem.html) are determined by the [sun](hachama.html), [moon](chodesh.html), and [stars](mazaroth.html). Each of the [three](three.html) pilgrimage [festivals](festivals.html) ([Passover](passover.html), [Shavuot](shavuot.html), and [Succoth](succoth.html)), for example, occur during a full [moon](chodesh.html). Additionally, [Purim](Purim.html), and Tu B’[Shevat](tubshevt.html), Tu B’[Av](tubav.html) also occur during a full [moon](chodesh.html). In addition to those [festivals](festivals.html) that occur during the full [moon](chodesh.html), we also have [two](two.html) [festivals](festivals.html) that occur during the [new](new.html) [moon](chodesh.html): [Rosh HaShana](teruah.html) and [Rosh Chodesh](chodesh.html). Our mystical writings also talk of this [connection](connection.html) between the [festivals](festivals.html) and the [moon](chodesh.html):

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 239a*** *The “tent of meeting” (mo'ed=also appointed* [*time*](time.html)*) means the tent on which depends the reckoning of seasons,* [*festivals*](festivals.html)*, and sabbaths, this being none other than the* [*moon*](chodesh.html)*.*

This idea, of [appointments](appointm.html) based on the luminaries is repeated in the [Psalm](psalms1.html) to indicate this relationship of an appointed [time](time.html) marked off by the [moon](chodesh.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 104:19*** *The* [*moon*](chodesh.html) *marks off the seasons, and the* [*sun*](hachama.html) *knows when to go down.*

Not only are the [festivals](festivals.html) themselves, [appointments](appointm.html) with [HaShem](hashem.html), but [HaShem](hashem.html) has arranged for major prophetic [events](feasts.html) to also occur during these [festival](festival.html) [appointments](appointm.html). In this next passage, we find the annoncement of [Isaac](isaac.html)’s [birth](birth.html), and the [birth](thebirth.html) itself, both occurred on [Passover](passover.html), as we can see in this next passage.

***Bereshit (Genesis) 17:19-21*** *Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him* [*Isaac*](isaac.html)*. I will establish my* [*covenant*](covenant.html) *with him as an everlasting* [*covenant*](covenant.html) *for his descendants after him. And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his* [*numbers*](nchart.html)*. He will be the father of* [*twelve*](twelve.html) *rulers, and I will make him into a great* [*nation*](nations.html)*. But my* [*covenant*](covenant.html) *I will establish with* [*Isaac*](isaac.html)*, whom Sarah will bear to you by this* [*time*](time.html) *next year."*

Chazal indicate that [Isaac](isaac.html) went to the [akeida](human.html) on [Passover](passover.html). This is particularly interesting because the only other [human sacrifice](korbanot.html) in the Bible, was the binding of [Yeshua](yeshua.html), which also occurred on the eve of [Passover](passover.html). Thus we find that our [appointments](appointm.html) prophesy of [future](future.html) [events](feasts.html).

***Bereshit (Genesis) 18:10-14*** *Then* [*HaShem*](hashem.html) *said, "I will surely return to you about this* [*time*](time.html) *next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him.* [*Abraham*](avraham.html) *and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. So Sarah laughed to herself as she thought, "After I am worn out and my master is old, will I now have this pleasure?" Then* [*HaShem*](hashem.html) *said to* [*Abraham*](avraham.html)*, "Why did Sarah* [*laugh*](mashal.html) *and say, 'Will I really have a child, now that I am old?' Is anything too hard for* [*HaShem*](hashem.html)*? I will return to you at the appointed* [*time*](time.html) *next year and Sarah will have a son."*

Not only did the announcement of [Isaac](isaac.html)’s [birth](birth.html) occur on [Passover](passover.html), but the [birth](thebirth.html) of [Isaac](isaac.html) also occurred on [Passover](passover.html), as we can see from this next passage.

***Bereshit (Genesis) 21:1-3*** *Now* [*HaShem*](hashem.html) *was gracious to Sarah as he had said, and* [*HaShem*](hashem.html) *did for Sarah what he had promised. Sarah became pregnant and bore a son to* [*Abraham*](avraham.html) *in his old age, at the very* [*time*](time.html) *God had promised him.* [*Abraham*](avraham.html) *gave the* [*name*](name.html)[*Isaac*](isaac.html) *to the son Sarah bore him.*

I took the [time](time.html) to list every Biblical [event](feasts.html) on the day and month that it occurred, in a [study](study.html) titled FEASTS. From this list, it has become apparent that every major Biblical [event](feasts.html) occurred in relationship to our [appointments](appointm.html) with [HaShem](hashem.html). In addition, most of these past and [future](future.html) [events](feasts.html) are mentioned in the Machzor and Siddur that we use for our [prayers](prayer.html).

This word *moed* is often translated *feast*. [HaShem](hashem.html)'s feasts are [*appointments*](appointm.html) with [HaShem](hashem.html). The major [festivals](festivals.html) are recounted in order in the following passages:

***Vayikra (Leviticus) 23:4-7*** *"'These are* [*HaShem*](hashem.html)*’s appointed feasts, the sacred assemblies you are to proclaim at their appointed times:* [*HaShem*](hashem.html)*’s* [*Passover*](passover.html) *begins at twilight on the* [*fourteenth*](fourteen.html) *day of the* [*first*](one.html) *month. On the* [*fifteenth*](fifteen.html) *day of that month* [*HaShem*](hashem.html)*’s Feast of* [*Unleavened*](chametz.html) *Bread begins; for* [*seven*](seven.html) *days you must* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*...*

***Vayikra (Leviticus) 23:15-16*** *"'From the day after the* [*Sabbath*](sabbath.html)*, the day you brought the sheaf of the wave* [*offering*](korbanot)*, count off* [*seven*](seven.html) *full weeks. Count off fifty days up to the day after the* [*seventh*](seven.html)[*Sabbath*](sabbath.html)*, and then present an* [*offering*](korbanot) *of* [*new*](new.html) *grain to* [*HaShem*](hashem.html)*.*

***Vayikra (Leviticus) 23:24*** *"Say to the Israelites: 'On the* [*first*](one.html) *day of the* [*seventh*](seven.html) *month you are to have a day of rest, a* [*sacred assembly*](rehearse.html) *commemorated with trumpet blasts.*

***Vayikra (Leviticus) 23:27*** *"The tenth day of this* [*seventh*](seven.html) *month is the Day of* [*Atonement*](kippur.html)*. Hold a* [*sacred assembly*](rehearse.html) *and deny yourselves, and present an* [*offering*](korbanot) *made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*.*

***Vayikra (Leviticus) 23:34*** *"Say to the Israelites: 'On the* [*fifteenth*](fifteen.html) *day of the* [*seventh*](seven.html) *month* [*HaShem*](hashem.html)*’s* [*Feast of Tabernacles*](succoth.html) *begins, and it lasts for* [*seven*](seven.html) *days.*

***Vayikra (Leviticus) 23:37*** *("'These are* [*HaShem*](hashem.html)*’s appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to* [*HaShem*](hashem.html) *by* [*fire*](fire.html)*--the* [*burnt offering*](korbanot)*s and grain offerings, sacrifices and drink offerings required for each day.*

In addition, Chazal [teach](teacher.html) that the [festival](festival.html) of [Chanukah](chanukah.html) is alluded to, in Leviticus 24. Elsewhere, we find that other passages also call the [festivals](festivals.html), [appointments](appointm.html).

***Devarim (Deuteronomy) 31:10-11*** *Then Moses commanded them: "At the end of every* [*seven*](seven.html) *years, in the appointed* [*time*](time.html) *of the year for canceling debts, during the* [*Feast of Tabernacles*](succoth.html)*, When all Israel comes to appear before* [*HaShem*](hashem.html) *your God at the place he will choose, you shall read this* [*law*](law.html) *before them in their hearing.*

***Yeshayahu (Isaiah) 33:20*** *Look upon Zion, the* [*city*](city.html) *of our* [*festivals*](festivals.html)*; your* [*eyes*](body.html) *will see* [*Jerusalem*](city.html)*, a peaceful abode, a tent that will not be moved; its stakes will never be pulled up, nor any of its ropes broken.*

Some folks would tell us that the [festivals](festivals.html) no longer have meaning because [HaShem](hashem.html) hates **our** [festivals](festivals.html).The following passage seems to vindicate this perspective:

***Yeshayahu (Isaiah) 1:13-14*** *Stop bringing meaningless offerings! Your* [*incense*](ketoret.html) *is detestable to me.* [*New*](new.html) *Moons, Sabbaths and convocations--I cannot bear your evil assemblies.* ***Your***[*New*](new.html)[*Moon*](chodesh.html)[*festivals*](festivals.html) *and* ***your*** *appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them.*

The above passage says clearly that [HaShem](hashem.html) hates ***our*** (as opposed to [HaShem](hashem.html)'s) [festivals](festivals.html) (moedim). Chazal indicates that the above passage speaks to the [festivals](festivals.html) that were set up to replace [HaShem](hashem.html)’s [festivals](festivals.html), during the [time](time.html) of the divided kingdom. Chazal understood that when we celebrate [HaShem](hashem.html)’s [festivals](festivals.html), in His way, at His [time](time.html), then He is pleased.

[HaShem](hashem.html) also has an [appointment](appointm.html) for war:

***Yahoshua (Joshua) 8:12-14*** *Joshua had taken about* [*five*](five.html) *thousand men and set them in ambush between Bethel and Ai, to the west of the* [*city*](city.html)*. They had the soldiers take up their positions--all those in the* [*camp*](stages.html) *to the north of the* [*city*](city.html) *and the ambush to the west of it. That night Joshua went into the valley. When the king of Ai saw this, he and all the men of the* [*city*](city.html) *hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not* [*know*](daat.html) *that an ambush had been set against him behind the* [*city*](city.html)*.*

The battle for AI took place during the period of the counting of the [omer](omer.html), the period that leads us from [Passover](passover.html) to [Shavuot](shavuot.html).

In this next passage, we see an appointed [time](time.html) for a battle. The outcome of this battle was the near eradication of the [tribe](tribes.html) of [Benjamin](benyamin.html). As a result of the rape and death of the concubine at Gibeath, the other [tribes](tribes.html) pledged to withold their daughters, as wives, from the [tribe](tribes.html) of [Benjamin](benyamin.html).

***Shoftim (Judges) 20:36-39*** *Then the Benjamites saw that they were beaten. Now the men of Israel had given way before* [*Benjamin*](benyamin.html)*, because they relied on the ambush they had set near Gibeah. The men who had been in ambush made a sudden dash into Gibeah, spread out and put the whole* [*city*](city.html) *to the sword. The men of Israel had arranged with the ambush that they should send up a great* [*cloud*](important.html) *of smoke from the* [*city*](city.html)*, And then the men of Israel would turn in the battle. The Benjamites had begun to inflict casualties on the men of Israel (about* [*thirty*](thirty.html)*), and they said, "We are defeating them as in the* [*first*](one.html) *battle."*

This sad series of [events](feasts.html) was finally resolved on Tu B’[Av](tubav.html), the happiest day of the year. Check out that [study](study.html) if you would like to [know](daat.html) the rest of the story.

The following verses are concerned with the *end times* which will occur during the [festivals](festivals.html). They prophesy of these [future](future.html) [events](feasts.html). If you want to [know](daat.html) what you are to do in anticipation of the end times, then you will need to carefully [study](study.html) the machzorim and siddurim which provide the details about these [future](future.html) [events](feasts.html). If you celebrate the [festivals](festivals.html) according to ways that Chazal detail in the oral [law](law.html), then you will be in the right place, at the right [time](time.html), doing the right things when these [events](feasts.html) occur. Now *that* is a *practical* application of prophesy.

***Daniel 8:19*** *He said: "I am going to tell you what will happen later in the* [*time*](time.html) *of wrath, because the vision concerns the appointed* [*time*](time.html) *of the end.*

***Daniel 11:25-27*** *"With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. Those who* [*eat*](eating.html) *from the king's provisions will try to destroy him; his army will be swept away, and many will fall in battle. The* [*two*](two.html) *kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed* [*time*](time.html)*.*

In this next passage, we will see that the appointed [time](time.html) is phrased to allude to [three](three.html) and a half [time](time.html) periods. It could be referring to half of a [Sabbatical](shmita.html) [cycle](cycles.html). It could be referring to [three](three.html) and a half [festivals](festivals.html). How can that be? Consider that during [Tishri](feasts.html) we have [Rosh HaShana](teruah.html), [Yom Kippur](kippur.html), [Succoth](succoth.html), and the “half” [festival](festival.html) of [Shemini Atzeret](shemini.html). [Shemini Atzeret](shemini.html) is a part of [Succoth](succoth.html) and it is also part of an independent [festival](festival.html). These [three](three.html) and a half [festivals](festivals.html) occur during a [twenty](twenty.html)-[three](three.html) day period.

Another possibility is that this [time](time.html) period alludes to the [triennial](shmita.html) Torah reading [cycle](cycles.html) of [three](three.html) and a half years, exactly [one](one.html) half of a [Sabbatical](shmita.html) [cycle](cycles.html). This is particularly appealing because the entire [Torah scroll](letters.html) is unrolled during this [time](time.html) period. In addition, we have learned elsewhere that the reading of these passages prophesies about [events](feasts.html) to occur during the week leading up to when the passage is read. It is beyond the scope of this paper, though, to resolve this issue.

While we are on the subject, it is worth noting that [HaShem](hashem.html) has given us specific Torah and Haftarah (Ashlamatot) passages to be read on each of the [festivals](festivals.html). These [festival](festival.html) readings are prophetic and [speak](mashal.html) of past and [future](future.html) [events](feasts.html) that are associated with the [festival](festival.html) in which it is read.

***Daniel 12:6-7***[*One*](one.html) *of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right* [*hand*](mashal.html) *and his left* [*hand*](mashal.html) *toward* [*heaven*](heaven.html)*, and I heard him swear by him who lives forever, saying, "It will be for a* [*time*](time.html)*, times and half a* [*time*](time.html)*. When the power of the holy people has been finally broken, all these things will be completed."*

Is the above [time](time.html) period 3.5 millenniums, 3.5 years, 3.5 [festivals](festivals.html), or are we [speaking](mashal.html) about the ancient, prophetic, [triennial](shmita.html) Torah [cycle](cycles.html) of [three](three.html) and a half years? I believe that the [triennial](shmita.html) Torah [cycle](cycles.html) is the only answer which agrees with what we find in the book of Revelation, but we will write about that [connection](connection.html) in a [future](future.html) paper.

So, lets finish looking at these end [time](time.html) [appointments](appointm.html):

***Habakkuk 2:3*** *For the revelation awaits an appointed* [*time*](time.html)*; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.*

***Tehillim (***[***Psalms***](psalms1.html)***) 75:1-8*** *{For the director of music. [To the tune of] "Do Not Destroy." A* [*psalm*](psalms1.html) *of Asaph. A song.} We give thanks to you, O God, we give thanks, for your* [*Name*](name.html) *is near; men tell of your wonderful deeds. You say, "I choose the appointed* [*time*](time.html)*; it is I who judge uprightly. When the earth and all its people quake, it is I who hold its pillars firm. <Selah> To the arrogant I say, 'Boast no more,' and to the* [*wicked*](wicked.html)*, 'Do not lift up your horns. Do not lift your horns against* [*heaven*](heaven.html)*; do not* [*speak*](mashal.html) *with outstretched* [*neck*](body.html)*.'" No* [*one*](one.html) *from the* [*east*](east.html) *or the west or from the desert can exalt a man. But it is God who judges: He brings* [*one*](one.html) *down, he exalts another. In the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *is a cup full of foaming wine mixed with spices; he pours it out, and all the* [*wicked*](wicked.html) *of the earth drink it down to its very dregs.*

Our [appointments](appointm.html) with [HaShem](hashem.html) prophesy about specific [future](future.html) [events](feasts.html) as well. In this next pasuk, we have feasts being celebrated in a [Temple](temple.html) which has not yet been built because it is too big for Mount Zion:

***Yechezchel (Ezekiel) 45:17*** *It will be the duty of the prince to provide the* [*burnt offering*](korbanot)*s, grain offerings and drink offerings at the* [*festivals*](festivals.html)*, the* [*New*](new.html) *Moons and the Sabbaths--at all the appointed feasts of the house of Israel. He will provide the* [*sin*](sin.html) *offerings, grain offerings,* [*burnt offering*](korbanot)*s and fellowship offerings to make* [*atonement*](atonemen.html) *for the house of Israel.*

Notice that the prince will be bringing the offerings, including a [*sin*](sin.html)[*offering*](korbanot), in the [future](future.html). This effectively puts the lie to those who say that [Yeshua](yeshua.html) ended the sacrificial system. This passage [teaches](teacher.html) us that these [future](future.html) offerings are different from the offerings as outlined in the Torah, and that they are brought by the righteous prince. Some have said that this prince is the [Mashiach](mashiach.html).

In this next passage, we encounter another prophecy concerning the [four](four.html) major fasts. The Prophet indicates that these times of [mourning](mourning.html) will become [time](time.html) of joy. As an example, Chazal [teach](teacher.html) that [Mashiach](mashiach.html) will become [known](daat.html) (born) on Tisha B’[Av](tishabav.html), the most solemn and mournful of the [four](four.html) fasts. Thus the joy of the revelation of the [Mashiach](mashiach.html) will eclipse the [mourning](mourning.html) of Tisha B’[Av](tishabav.html). What makes this prophesy particularly facinating is the fact that Tisha B’[Av](tishabav.html) is the date when both Temples were destroyed; and as we have learned elsewhere and in our [study](study.html) of Tisha B’[Av](tishabav.html). We have also learned that [Mashiach](mashiach.html) *is* the [Temple](temple.html)!

***Zechariah 8:19*** *This is what* [*HaShem*](hashem.html) *Almighty says: "The fasts of the* [*fourth*](four.html)(17th of [Tammuz](feasts.html))*,* [*fifth*](five.html)(Tisha B'[Av](tishabav.html))*,* [*seventh*](seven.html)(fast of [Gedaliah](gedaliah.html)) *and tenth* (10th of Tevet) *months will become joyful and glad occasions and happy* [*festivals*](festivals.html) *for Judah. Therefore love truth and peace."*

Concerning the [Tabernacle](mikdash.html), we have a very unusual use of *moed*. It is used 140 times! The usage suggests that our [appointments](appointm.html) with [HaShem](hashem.html) take place in [time](time.html) and in space. In [time](time.html), at the [festivals](festivals.html), and in place, at the [Temple](temple.html) (Tent of Meeting):

***Shemot (***[***Exodus***](exodus.html)***) 27:21*** *In the Tent of Meeting, outside the curtain that is in front of the Testimony, Aaron and his sons are to keep the lamps burning before* [*HaShem*](hashem.html) *from evening till morning. This is to be a lasting ordinance among the Israelites for the* [*generations*](toldot.html) *to come.*

There are only [two](two.html) uses of moed, [*appointments*](appointm.html), throughout the scriptures. It is used to [speak](mashal.html) of [festivals](festivals.html) and it is used to denote *the place* where we celebrate the [festivals](festivals.html). The [Hebrew](hebrew.html) word *moed*, is used *only* in these [two](two.html) ways.

The [Temple](temple.html) in [heaven](heaven.html) is also called the *appointed place* (moed):

***Yeshayahu (Isaiah) 14:12-14*** *How you have fallen from* [*heaven*](heaven.html)*, O morning* [*star*](mazaroth.html)*, son of the dawn! You have been cast down to the earth, you who once laid low the* [*nations*](nations.html)*! You said in your* [*heart*](body.html)*, "I will ascend to* [*heaven*](heaven.html)*; I will raise my throne above the* [*stars*](mazaroth.html) *of God; I will sit enthroned on the mount of assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High."*

***Tehillim (***[***Psalms***](psalms1.html)***) 74:1-4*** *{A <maskil> of Asaph.} Why have you rejected us forever, O God? Why does your anger smolder against the sheep of your pasture? Remember the people you purchased of old, the* [*tribe*](tribes.html) *of your* [*inheritance*](inherit.html)*, whom you* [*redeemed*](redemption.html)*--Mount Zion, where you dwelt. Turn your steps toward these everlasting ruins, all this destruction the enemy has brought on the* [*sanctuary*](mikdash.html)*. Your foes roared in the place where you met with us; they set up their standards as* [*signs*](signs.html)*.*

In this next passage we see both uses of *moed*, as the place of the [appointment](appointm.html) and as the [*time*](time.html) of the [appointment](appointm.html).

***Eicha (Lamentations) 2:5-7*** *The Lord is like an enemy; he has swallowed up Israel. He has swallowed up all her palaces and destroyed her strongholds. He has multiplied* [*mourning*](mourning.html) *and lamentation for the Daughter of Judah. He has laid waste his* [*dwelling*](dwelling.html) *like a garden; he has destroyed his place of meeting.* [*HaShem*](hashem.html) *has made Zion forget her appointed feasts and her Sabbaths; in his fierce anger he has spurned both king and* [*priest*](priests.html)*. The Lord has rejected his altar and abandoned his* [*sanctuary*](mikdash.html)*. He has handed over to the enemy the walls of her palaces; they have raised a shout in the house of* [*HaShem*](hashem.html) *as on the day of an appointed feast.*

As we learned earlier, [Passover](passover.html) is an [appointment](appointm.html) with [HaShem](hashem.html):

***Shemot (***[***Exodus***](exodus.html)***) 13:6-10*** *For* [*seven*](seven.html) *days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html) *and on the* [*seventh*](seven.html) *day hold a* [*festival*](festival.html) *to* [*HaShem*](hashem.html)*.* [*Eat*](eating.html)[*unleavened*](chametz.html) *bread during those* [*seven*](seven.html) *days; nothing with* [*yeast*](chametz.html) *in it is to be seen among you, nor shall any* [*yeast*](chametz.html) *be seen anywhere within your borders. On that day tell your son, 'I do this because of what* [*HaShem*](hashem.html) *did for me when I came* [*out of Egypt*](thebirth.html)*.' This observance will be for you like a* [*sign*](signs.html) *on your* [*hand*](fourteen.html) *and a reminder on your* [*forehead*](body.html) *that the* [*law*](law.html) *of* [*HaShem*](hashem.html) *is to be on your lips. For* [*HaShem*](hashem.html) *brought you* [*out of Egypt*](thebirth.html) *with his mighty* [*hand*](fourteen.html)*. You must keep this ordinance at the appointed* [*time*](time.html) *year after year.*

***Shemot (***[***Exodus***](exodus.html)***) 23:15*** *"Celebrate the Feast of* [*Unleavened*](chametz.html) *Bread; for* [*seven*](seven.html) *days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, as I commanded you. Do this at the appointed* [*time*](time.html) *in the month of* [*Abib*](feasts.html)*, for in that month you came* [*out of Egypt*](thebirth.html)*. "No* [*one*](one.html) *is to appear before me empty-handed.*

***Shemot (***[***Exodus***](exodus.html)***) 34:1****8 "Celebrate the Feast of* [*Unleavened*](chametz.html) *Bread. For* [*seven*](seven.html) *days* [*eat*](eating.html) *bread made without* [*yeast*](chametz.html)*, as I commanded you. Do this at the appointed* [*time*](time.html) *in the month of* [*Abib*](feasts.html)*, for in that month you came* [*out of Egypt*](thebirth.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 9:2-3*** *"Have the Israelites celebrate the* [*Passover*](passover.html) *at the appointed* [*time*](time.html)*. Celebrate it at the appointed* [*time*](time.html)*, at twilight on the* [*fourteenth*](fourteen.html) *day of this month, in accordance with all its rules and regulations."*

***Bamidbar (***[***Numbers***](nchart.html)***) 9:7*** *And said to Moses, "We have become unclean because of a dead* [*body*](body.html)*, but why should we be kept from presenting* [*HaShem*](hashem.html)*’s* [*offering*](korbanot) *with the other Israelites at the appointed* [*time*](time.html)*?"*

***Bamidbar (***[***Numbers***](nchart.html)***) 9:13*** *But if a man who is ceremonially* [*clean*](purity.html) *and not on a* [*journey*](stages.html) *fails to celebrate the* [*Passover*](passover.html)*, that person must be cut off from his people because he did not present* [*HaShem*](hashem.html)*’s* [*offering*](korbanot) *at the appointed* [*time*](time.html)*. That man will bear the* [*consequences*](conseq.html) *of his* [*sin*](sin.html)*.*

***Devarim (Deuteronomy) 16:5-6*** *You must not* [*sacrifice*](korbanot.html) *the* [*Passover*](passover.html) *in any town* [*HaShem*](hashem.html) *your God gives you Except in the place he will choose as a* [*dwelling*](dwelling.html) *for his* [*Name*](name.html)*. There you must* [*sacrifice*](korbanot.html) *the* [*Passover*](passover.html) *in the evening, when the* [*sun*](hachama.html) *goes down, on the anniversary of your* [*departure from Egypt*](thebirth.html)*.*

***II Divre Hayamim (Chronicles) 8:12-13*** *On the altar of* [*HaShem*](hashem.html) *that he had built in front of the portico, Solomon sacrificed* [*burnt offering*](korbanot)*s to* [*HaShem*](hashem.html)*, According to the daily requirement for offerings commanded by Moses for Sabbaths,* [*New*](new.html) *Moons and the* [*three*](three.html)[*annual*](annual.html) *feasts--the Feast of* [*Unleavened*](chametz.html) *Bread, the* [*Feast of Weeks*](shavuot.html) *and the* [*Feast of Tabernacles*](succoth.html)*.*

***II Divre Hayamim (Chronicles) 30:21-22*** *The Israelites who were present in* [*Jerusalem*](city.html) *celebrated the Feast of* [*Unleavened*](chametz.html) *Bread for* [*seven*](seven.html) *days with great rejoicing, while the Levites and* [*priests*](priests.html) *sang to* [*HaShem*](hashem.html) *every day, accompanied by* [*HaShem*](hashem.html)*’s instruments of praise. Hezekiah* [*spoke*](mashal.html) *encouragingly to all the Levites, who showed good understanding of the service of* [*HaShem*](hashem.html)*. For the* [*seven*](seven.html) *days, of the feast, they* [*ate*](eating.html) *their assigned portion and offered fellowship offerings and praised* [*HaShem*](hashem.html)*, the God of their* [*fathers*](fathers.html)*.*

The [Hebrew](hebrew.html) word, *moed*, is used in reference to the Lord's [Passover](passover.html), [seven](seven.html) times in the Torah and [nine](nine.html) times in the Tanach. With the exception of a reference to [Succoth](succoth.html), below, there is no other feast which is called by [*name*](name.html), and references the [Hebrew](hebrew.html) word, *moed*. None! This suggests that [Passover](passover.html) is the preminent [appointment](appointm.html). [One](one.html) can see this clearly when they review all of the past and [future](future.html) [events](feasts.html) that fall in relationship to [Passover](passover.html), as I have documented in my [study](study.html) titled: Feasts. This [study](study.html) contains no comments, only [one](one.html) [event](feasts.html) after another. This was done for brevity and also to allow each reader to find his own relationships, and there are many!

In the Nazarean Codicil we have the following *appointed times* in reference to [Passover](passover.html):

***Matityahu (Matthew) 11:25*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *said, "I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children.*

***Matityahu (Matthew) 12:1*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *went through the grain fields on the* [*Sabbath*](sabbath.html)*. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them.*

***Matityahu (Matthew) 26:18*** *He replied, "Go into the* [*city*](city.html) *to a certain man and tell him, 'The* [*Teacher*](teacher.html) *says: My appointed* [*time*](time.html) *is near. I am going to celebrate the* [*Passover*](passover.html) *with my disciples at your house.'"*

The [Hebrew](hebrew.html) word moed is also used with a direct reference to [Succoth](succoth.html):

***Hosea 12:9*** *"I am* [*HaShem*](hashem.html) *your God, [who brought you]* [*out of Egypt*](thebirth.html)*; I will make you live in tents again, as in the days of your appointed feasts.*

In the Nazarean Codicil we have the Greek word, kairos, used in the Septuagint to translate *moed*:

2540 kairos, kahee-ros'; of uncert. affin.; an occasion, i.e. set or proper [time](time.html):-X always, opportunity, (convenient, due) season, (due, short, while) [time](time.html), a while. Comp. 5550.

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

5550 chronos, khron'-os; of uncert. der.; a space of [time](time.html) (in gen., and thus **prop. distinguished from 2540, which designates a fixed or special occasion**; and from 165, which denotes a particular period) or interval; by extens. an individ. opportunity: by impl. delay:-+ years old, season, space, (X often-) [time](time.html) (-s), (a) while.

Note that this Greek word speaks to a *particular* [*time*](time.html), not [time](time.html) in general.

Moed is also used with reference to the [time](time.html) of the Lord's return. This suggests that His return will occur on a [festival](festival.html), in [Jerusalem](city.html). It will truly be an [appointment](appointm.html) with The King, at His coronation, in [Jerusalem](city.html)!

***I Thessalonians 5:1-11*** *Now, brothers, about times and dates we do not need to write to you, For you* [*know*](daat.html) *very well that the* [*day of the Lord*](day.html) *will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are* [*asleep*](mashal.html)*, but let us be alert and self-controlled. For those who* [*sleep*](mashal.html)*,* [*sleep*](mashal.html) *at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of* [*salvation*](salvation.html) *as a helmet. For God did not appoint us to suffer wrath but to receive* [*salvation*](salvation.html) *through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. He died for us so that, whether we are awake or* [*asleep*](mashal.html)*, we may live together with him. Therefore encourage* [*one*](one.html) *another and build each other up, just as in fact you are doing.*

***Luqas (***[***Luke***](luke.html)***) 21:5-36*** *Some of his disciples were remarking about how the* [*temple*](temple.html) *was adorned with beautiful stones and with gifts dedicated to God. But* [*Yeshua*](yeshua.html) *said, "As for what you see here, the* [*time*](time.html) *will come when not* [*one*](one.html) *stone will be left on another; every* [*one*](one.html) *of them will be thrown down." "*[*Teacher*](teacher.html)*," they asked, "when will these things happen? And what will be the* [*sign*](signs.html) *that they are about to take place?" He replied: "Watch out that you are not deceived. For many will come in my* [*name*](name.html)*, claiming, 'I am he,' and, 'The* [*time*](time.html) *is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen* [*first*](one.html)*, but the end will not come right away." Then he said to them: "*[*Nation*](nations.html) *will rise against* [*nation*](nations.html)*, and kingdom against kingdom. There will be great earthquakes,* [*famines*](famine.html) *and pestilences in various places, and fearful* [*events*](feasts.html) *and great* [*signs*](signs.html) *from* [*heaven*](heaven.html)*. "But before all this, they will lay* [*hands*](fourteen.html) *on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my* [*name*](name.html)*. This will result in your being witnesses to them. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death. All men will hate you because of me. But not a* [*hair*](hair.html) *of your* [*head*](body.html) *will perish. By* [*standing*](mashal.html) *firm you will gain life. "When you see* [*Jerusalem*](city.html) *being surrounded by armies, you will* [*know*](daat.html) *that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the* [*city*](city.html) *get out, and let those in the country not enter the* [*city*](city.html)*. For this is the* [*time*](time.html) *of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the* [*nations*](nations.html)*.* [*Jerusalem*](city.html) *will be trampled on by the* [*Gentiles*](gen-jew.html) *until the times of the* [*Gentiles*](gen-jew.html) *are fulfilled. "There will be* [*signs*](signs.html) *in the* [*sun*](hachama.html)*,* [*moon*](chodesh.html) *and* [*stars*](mazaroth.html)*. On the earth,* [*nations*](nations.html) *will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is* [*coming*](coming.html) *on the* [*world*](worlds.html)*, for the heavenly* [*bodies*](body.html) *will be shaken. At that* [*time*](time.html) *they will see the Son of Man* [*coming*](coming.html) *in a* [*cloud*](important.html) *with power and great glory. When these things begin to take place, stand up and lift up your heads, because your* [*redemption*](redemption.html) *is drawing near." He told them this parable: "Look at the* [*fig*](bethphag.html) *tree and all the trees. When they sprout leaves, you can see for yourselves and* [*know*](daat.html) *that summer is near. Even so, when you see these things happening, you* [*know*](daat.html) *that the kingdom of God is near. "I tell you the truth, this* [*generation*](toldot.html) *will certainly not pass away until all these things have happened.* [*Heaven*](heaven.html) *and earth will pass away, but my words will never pass away. "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the* [*face*](body.html) *of the whole earth. Be always on the watch, and* [*pray*](prayer.html) *that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."*

The above usage of *kairos*, [*appointment*](appointm.html), suggests that we do not *always* keep watch, but rather that we keep watch *at all of the appointed times*, we must keep watch during the [festivals](festivals.html). This is emphasised in the following passage.

***Matityahu (Matthew) 24:42-47*** *"Therefore keep watch, because you do not* [*know*](daat.html) *on what day your Lord will come. But understand this: If the owner of the house had* [*known*](daat.html) *at what* [*time*](time.html) *of night the thief was* [*coming*](coming.html)*, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him. "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his* [*household*](househld.html) *to give them their* [*food*](food.html) *at the proper* [*time*](time.html)*? It will be good for that servant whose master finds him doing so when he returns. I tell you the truth, he will put him in charge of all his possessions.*

In the above passage we see that the [appointment](appointm.html) will occur during the [festival](festival.html) of [Rosh HaShana](teruah.html), as we explored in our [study](study.html) titled: Knowday.

***Marqos (Mark) 12:1-11*** *He then began to* [*speak*](mashal.html) *to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a* [*journey*](stages.html)*. At harvest* [*time*](time.html) *he sent a servant to the tenants to collect from them some of the fruit of the vineyard. But they seized him, beat him and sent him away empty-handed. Then he sent another servant to them; they struck this man on the* [*head*](body.html) *and treated him shamefully. He sent still another, and that* [*one*](one.html) *they killed. He sent many others; some of them they beat, others they killed. "He had* [*one*](one.html) *left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.' "But the tenants said to* [*one*](one.html) *another, 'This is the heir. Come, let's kill him, and the* [*inheritance*](inherit.html) *will be ours.' So they took him and killed him, and threw him out of the vineyard. "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. Haven't you read this scripture: 'The stone the builders rejected has become the capstone; The Lord has done this, and it is marvelous in our* [*eyes*](body.html)*'?"*

***II Luqas (Acts) 1:4-9*** *On* [*one*](one.html) *occasion, while he was* [*eating*](eating.html) *with them, he gave them this* [*command*](cmds613.html)*: "Do not leave* [*Jerusalem*](city.html)*, but wait for the gift my Father promised, which you have heard me* [*speak*](mashal.html) *about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." So when they met together, they asked him, "Lord, are you at this* [*time*](time.html) *going to restore the kingdom to Israel?" He said to them: "It is not for you to* [*know*](daat.html) *the times or dates the Father has set by his own* [*authority*](authority.html)*. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in* [*Jerusalem*](city.html)*, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very* [*eyes*](body.html)*, and a* [*cloud*](important.html) *hid him from their sight.*

***Matityahu (Matthew) 8:28-32*** *When he arrived at the other side in the region of the Gadarenes,* [*two*](two.html)[*demon*](demons.html)*-possessed men* [*coming*](coming.html) *from the tombs met him. They were so violent that no* [*one*](one.html) *could pass that way. "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed* [*time*](time.html)*?" Some distance from them a large herd of pigs was feeding. The* [*demons*](demons.html) *begged* [*Yeshua*](yeshua.html)*, "If you drive us out, send us into the herd of pigs." He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water.*

***Matityahu (Matthew) 13:24-30***[*Yeshua*](yeshua.html) *told them another parable: "The kingdom of* [*heaven*](heaven.html) *is like a man who sowed good* [*seed*](flower.html) *in his* [*field*](field.html)*. But while everyone was* [*sleeping*](mashal.html)*, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. "The owner's servants came to him and said, 'Sir, didn't you sow good* [*seed*](flower.html) *in your* [*field*](field.html)*? Where then did the weeds come from?' "'An enemy did this,' he replied. "The servants asked him, 'Do you want us to go and pull them up?' "'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that* [*time*](time.html) *I will tell the harvesters:* [*First*](one.html) *collect the weeds and tie them in bundles to be burned; then* [*gather*](gather.html) *the wheat and bring it into my barn.'"*

In the following passage, Matthew speaks of a [festival](festival.html) that takes place near to winter [time](time.html). Sometimes it is celebrated during winter and sometime before winter. This [festival](festival.html) is [Chanukah](chanukah.html).

***Matityahu (Matthew) 24:20-22***[*Pray*](prayer.html) *that your flight will not take place in winter or on the* [*Sabbath*](sabbath.html)*. For then there will be great distress, unequaled from the beginning of the* [*world*](worlds.html) *until now--and never to be equaled again. If those days had not been cut short, no* [*one*](one.html) *would survive, but for the sake of the elect those days will be shortened.*

***Marqos (Mark) 13:29-33*** *Even so, when you see these things happening, you* [*know*](daat.html) *that it is near, right at the door. I tell you the truth, this* [*generation*](toldot.html) *will certainly not pass away until all these things have happened.* [*Heaven*](heaven.html) *and earth will pass away, but my words will never pass away. "No* [*one*](one.html) *knows about that day or hour, not even the* [*angels*](angels.html) *in* [*heaven*](heaven.html)*, nor the Son, but only the Father. Be on guard! Be alert! You do not* [*know*](daat.html) *when that* [*time*](time.html) *will come.*

***Luqas (***[***Luke***](luke.html)***) 21:7-9*** *"*[*Teacher*](teacher.html)*," they asked, "when will these things happen? And what will be the* [*sign*](signs.html) *that they are about to take place?" He replied: "Watch out that you are not deceived. For many will come in my* [*name*](name.html)*, claiming, 'I am he,' and, 'The* [*time*](time.html) *is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen* [*first*](one.html)*, but the end will not come right away."*

***Revelation 1:3*** *Blessed is the* [*one*](one.html) *who reads the words of this prophecy, and blessed are those who hear it and take to* [*heart*](body.html) *what is written in it, because the* [*time*](time.html) *is near.*

***II Thessalonians 2:1-8*** *Concerning the* [*coming*](coming.html) *of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *and our being* [*gathered*](gather.html) *to him, we ask you, brothers, Not to become easily unsettled or alarmed by some prophecy, report or* [*letter*](letters.html) *supposed to have come from us, saying that the* [*day of the Lord*](day.html) *has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshipped, so that he sets himself up in God's* [*temple*](temple.html)*, proclaiming himself to be God. Don't you remember that when I was with you I used to tell you these things? And now you* [*know*](daat.html) *what is holding him back, so that he may be revealed at the proper* [*time*](time.html)*. For the* [*secret*](sod.html) *power of lawlessness is already at work; but the* [*one*](one.html) *who now holds it back will continue to do so till he is taken out of the way. And then the lawless* [*one*](one.html) *will be revealed, whom the Lord* [*Yeshua*](yeshua.html) *will overthrow with the breath of his* [*mouth*](body.html) *and destroy by the splendor of his* [*coming*](coming.html)*.*

***Revelation 11:16-19*** *And the* [*twenty*](twenty.html)*-*[*four*](four.html) *elders, who were seated on their thrones before God, fell on their faces and worshipped God, Saying: "We give thanks to you, Lord God Almighty, the* [*One*](one.html) *who is and who was, because you have taken your great power and have begun to reign. The* [*nations*](nations.html) *were angry; and your wrath has come. The* [*time*](time.html) *has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your* [*name*](name.html)*, both small and great--and for destroying those who destroy the earth." Then God's* [*temple*](temple.html) *in* [*heaven*](heaven.html) *was opened, and within his* [*temple*](temple.html) *was seen the* [*ark*](ark.html) *of his* [*covenant*](covenant.html)*. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.*

***Revelation 12:10-14*** *Then I heard a loud voice in* [*heaven*](heaven.html) *say: "Now have come the* [*salvation*](salvation.html) *and the power and the kingdom of our God, and the* [*authority*](authority.html) *of his* [*Mashiach*](mashiach.html)*. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the* [*blood*](body.html) *of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you* [*heavens*](heaven.html) *and you who* [*dwell*](dwelling.html) *in them! But woe to the earth and the sea, because the* [*devil*](demons.html) *has gone down to you! He is filled with fury, because he knows that his* [*time*](time.html) *is short." When the dragon saw that he had been hurled to the earth, he pursued the woman who had given* [*birth*](birth.html) *to the* [*male*](male%2Bfemale.html) *child. The woman was given the* [*two*](two.html) *wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a* [*time*](time.html)*, times and half a* [*time*](time.html)*, out of the serpent's reach.*

***Daniel 12:6-7***[*One*](one.html) *of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right* [*hand*](mashal.html) *and his left* [*hand*](mashal.html) *toward* [*heaven*](heaven.html)*, and I heard him swear by him who lives forever, saying, "It will be for a* [*time*](time.html)*, times and half [a* [*time*](time.html)*]. When the power of the holy people has been finally broken, all these things will be completed."*

***Revelation 22:8-10*** *I, John, am the* [*one*](one.html) *who heard and saw these things. And when I had heard and seen them, I fell down to worship at the* [*feet*](heel.html) *of the* [*angel*](angels.html) *who had been showing them to me. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!" Then he told me, "Do not seal up the words of the prophecy of this book, because the* [*time*](time.html) *is near.*

***Luqas (***[***Luke***](luke.html)***) 21:20-28*** *"When you see* [*Jerusalem*](city.html) *being surrounded by armies, you will* [*know*](daat.html) *that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the* [*city*](city.html) *get out, and let those in the country not enter the* [*city*](city.html)*. For this is the* [*time*](time.html) *of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the* [*nations*](nations.html)*.* [*Jerusalem*](city.html) *will be trampled on by the* [*Gentiles*](gen-jew.html) *until the times of the* [*Gentiles*](gen-jew.html) *are fulfilled. "There will be* [*signs*](signs.html) *in the* [*sun*](hachama.html)*,* [*moon*](chodesh.html) *and* [*stars*](mazaroth.html)*. On the earth,* [*nations*](nations.html) *will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is* [*coming*](coming.html) *on the* [*world*](worlds.html)*, for the heavenly* [*bodies*](body.html) *will be shaken. At that* [*time*](time.html) *they will see the Son of Man* [*coming*](coming.html) *in a* [*cloud*](important.html) *with power and great glory. When these things begin to take place, stand up and lift up your heads, because your* [*redemption*](redemption.html) *is drawing near."*

[Mashiach](mashiach.html) also has an appointed [time](time.html), a moed:

***Matityahu (Matthew) 26:17-18*** *On the* [*first*](one.html) *day of the Feast of* [*Unleavened*](chametz.html) *Bread, the disciples came to* [*Yeshua*](yeshua.html) *and asked, "Where do you want us to make preparations for you to* [*eat*](eating.html) *the* [*Passover*](passover.html)*?" He replied, "Go into the* [*city*](city.html) *to a certain man and tell him, 'The* [*Teacher*](teacher.html) *says: My appointed* [*time*](time.html) *is near. I am going to celebrate the* [*Passover*](passover.html) *with my disciples at your house.'"*

So, when was [Yeshua](yeshua.html)’s appointed [time](time.html), in the above passage? Surely we must say [Passover](passover.html), as He dies at the exact same [time](time.html) that the [Passover](passover.html) lambs were being slaughtered. This [appointment](appointm.html) is reiterated in the following passages:

***Romans 5:6*** *You see, at just the right* [*time*](time.html)*, when we were still powerless,* [*Mashiach*](mashiach.html) *died for the ungodly.*

***Marqos (Mark) 1:14-15*** *After John was put in prison,* [*Yeshua*](yeshua.html) *went into Galilee, proclaiming the* [*good news*](mishna1.html) *of God. "The* [*time*](time.html) *has come," he said. "The kingdom of God is near. Repent and believe the* [*good news*](mishna1.html)*!"*

***Marqos (Mark) 10:28-30*** *Peter said to him, "We have left everything to follow you!" "I tell you the truth,"* [*Yeshua*](yeshua.html) *replied, "no* [*one*](one.html) *who has left home or brothers or sisters or mother or father or children or fields for me and the* [*gospel*](mishna1.html) *Will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields--and with them, persecutions) and in the age to come,* [*eternal life*](eternal.html)*.*

***Luqas (***[***Luke***](luke.html)***) 12:54-56*** *He said to the crowd: "When you see a* [*cloud*](important.html) *rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You* [*know*](daat.html) *how to interpret the appearance of the earth and the sky. How is it that you don't* [*know*](daat.html) *how to interpret this present* [*time*](time.html)*?*

***Luqas (***[***Luke***](luke.html)***) 19:41-44*** *As he approached* [*Jerusalem*](city.html) *and saw the* [*city*](city.html)*, he wept over it And said, "If you, even you, had only* [*known*](daat.html) *on this day what would bring you peace--but now it is hidden from your* [*eyes*](body.html)*. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave* [*one*](one.html) *stone on another, because you did not recognize the* [*time*](time.html) *of God's* [*coming*](coming.html) *to you."*

***Yochanan (John) 7:1-9*** *After this,* [*Yeshua*](yeshua.html) *went around in Galilee, purposely staying away from Judea because the* [*Jews*](gen-jew.html) *there were waiting to take his life. But when the* [*Jewish*](gen-jew.html)[*Feast of Tabernacles*](succoth.html) *was near,* [*Yeshua*](yeshua.html)*' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No* [*one*](one.html) *who* [*wants*](needs.html) *to become a public figure acts in* [*secret*](sod.html)*. Since you are doing these things, show yourself to the* [*world*](worlds.html)*." For even his own brothers did not believe in him. Therefore* [*Yeshua*](yeshua.html) *told them, "The right* [*time*](time.html) *for me has not yet come; for you any* [*time*](time.html) *is right. The* [*world*](worlds.html) *cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right* [*time*](time.html) *has not yet come." Having said this, he stayed in Galilee.*

***I Tzefet (Peter) 1:3-5*** *Praise be to the God and Father of our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*! In his great mercy he has given us* [*new*](new.html)[*birth*](birth.html) *into a living hope through the* [*resurrection*](techiyat.html) *of* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *from the dead, And into an* [*inheritance*](inherit.html) *that can never perish, spoil or fade--kept in* [*heaven*](heaven.html) *for you, Who through faith are shielded by God's power until the* [*coming*](coming.html) *of the* [*salvation*](salvation.html) *that is ready to be revealed in the last* [*time*](time.html)*.*

***Matityahu (Matthew) 16:1-4*** *The Pharisees and Sadducees came to* [*Yeshua*](yeshua.html) *and tested him by asking him to show them a* [*sign*](signs.html) *from* [*heaven*](heaven.html)*. He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' And in the morning, 'Today it will be stormy, for the sky is red and overcast.' You* [*know*](daat.html) *how to interpret the appearance of the sky, but you cannot interpret the* [*signs*](signs.html) *of the times. A* [*wicked*](wicked.html) *and adulterous* [*generation*](toldot.html) *looks for a miraculous* [*sign*](signs.html)*, but none will be given it except the* [*sign*](signs.html) *of Jonah."* [*Yeshua*](yeshua.html) *then left them and went away.*

***II Luqas (Acts) 3:18-24*** *But this is how God fulfilled what he had foretold through all the prophets, saying that his* [*Mashiach*](mashiach.html) *would suffer. Repent, then, and turn to God, so that your* [*sins*](sin.html) *may be wiped out, that times of refreshing may come from the Lord, And that he may send the* [*Mashiach*](mashiach.html)*, who has been appointed for you--even* [*Yeshua*](yeshua.html)*. He must remain in* [*heaven*](heaven.html) *until the* [*time*](time.html) *comes for God to restore everything, as he promised long ago through his holy prophets. For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.' "Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days.*

[***Ephesians***](ephesians.html) ***1:7-10*** *In him we have* [*redemption*](redemption.html) *through his* [*blood*](body.html)*, the* [*forgiveness*](forgive.html) *of* [*sins*](sin.html)*, in accordance with the riches of God's* [*grace*](grace.html) *That he lavished on us with all wisdom and understanding. And he made* [*known*](daat.html) *to us the mystery of his will according to his good pleasure, which he purposed in* [*Mashiach*](mashiach.html)*, To be put into effect when the times will have reached their fulfillment--to bring all things in* [*heaven*](heaven.html) *and on earth together under* [*one*](one.html)[*head*](body.html)*, even* [*Mashiach*](mashiach.html)*.*

***I Corinthians 4:5*** *Therefore judge nothing before the appointed* [*time*](time.html)*; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that* [*time*](time.html) *each will receive his praise from God.*

Concerning [prayer](prayer.html):

[***Ephesians***](ephesians.html) ***6:13-18*** *Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, And with your* [*feet*](heel.html) *fitted with the readiness that comes from the* [*gospel*](mishna1.html) *of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil* [*one*](one.html)*. Take the helmet of* [*salvation*](salvation.html) *and the sword of the Spirit, which is the word of God. And* [*pray*](prayer.html) *in the Spirit on all occasions with all kinds of* [*prayers*](prayer.html) *and requests. With this in mind, be alert and always keep on* [*praying*](prayer.html) *for all the saints.*

So, when are the *appointed times* for [prayer](prayer.html)? Notice when Daniel [prayed](prayer.html):

***Daniel 6:10-13*** *Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward* [*Jerusalem*](city.html)*.* [*Three*](three.html) *times a day he got down on his knees and* [*prayed*](prayer.html)*, giving thanks to his God, just as he had done before. Then these men went as a group and found Daniel* [*praying*](prayer.html) *and asking God for help. So they went to the king and* [*spoke*](mashal.html) *to him about his royal decree: "Did you not publish a decree that during the next* [*thirty*](thirty.html) *days anyone who prays to any god or man except to you, O king, would be thrown into the lions' den?" The king answered, "The decree stands--in accordance with the* [*laws*](law.html) *of the Medes and Persians, which cannot be repealed." Then they said to the king, "Daniel, who is* [*one*](one.html) *of the* [*exiles*](galuyot.html) *from Judah, pays no attention to you, O king, or to the decree you put in writing. He still prays* [*three*](three.html) *times a day."*

From this we understand the custom of [praying](prayer.html) [three](three.html) times a day: in the evening, the morning, and in the afternoon. Curiously these are the same times when the [Temple](temple.html) had [prayer](prayer.html) and when [Jews](gen-jew.html) around the [world](worlds.html), still [pray](prayer.html) today. These [prayer](prayer.html) times, in the [synagogue](synagog.html), will be recited by those who are in the right place, doing the right thing.

Miscellaneous usage of appointed times and place:

***II Luqas (Acts) 24:24-26*** *Several days later Felix came with his wife Drusilla, who was a Jewess. He sent for Paul and listened to him as he* [*spoke*](mashal.html) *about faith in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. As Paul discoursed on righteousness, self-control and the judgment to come, Felix was afraid and said, "That's enough for now! You may leave. When I find it convenient, I will send for you." At the same* [*time*](time.html) *he was hoping that Paul would offer him a bribe, so he sent for him frequently and talked with him.*

[***Galatians***](galatian.html) ***6:7-10*** *Do not be deceived: God cannot be mocked. A man reaps what he sows. The* [*one*](one.html) *who sows to please his sinful nature, from that nature will reap destruction; the* [*one*](one.html) *who sows to please the Spirit, from the Spirit will reap* [*eternal life*](eternal.html)*. Let us not become weary in doing good, for at the proper* [*time*](time.html) *we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 11:13-16*** *All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were* [*aliens*](aliens.html) *and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country--a heavenly* [*one*](one.html)*. Therefore God is not ashamed to be called their God, for he has prepared a* [*city*](city.html) *for them.*

John the Baptist was born at [Passover](passover.html), so:

***Luqas (***[***Luke***](luke.html)***) 1:8-20*** *Once when Zechariah's division was on duty and he was serving as* [*priest*](priests.html) *before God, He was chosen by lot, according to the custom of the priesthood, to go into the* [*temple*](temple.html) *of the Lord and burn* [*incense*](ketoret.html)*. And when the* [*time*](time.html) *for the burning of* [*incense*](ketoret.html) *came, all the assembled worshipers were* [*praying*](prayer.html) *outside. Then an* [*angel*](angels.html) *of the Lord appeared to him,* [*standing*](mashal.html) *at the right side of the altar of* [*incense*](ketoret.html)*. When Zechariah saw him, he was startled and was gripped with* [*fear*](fear.html)*. But the* [*angel*](angels.html) *said to him: "Do not be afraid, Zechariah; your* [*prayer*](prayer.html) *has been heard. Your wife Elizabeth will bear you a son, and you are to give him the* [*name*](name.html) *John. He will be a joy and delight to you, and many will rejoice because of his* [*birth*](birth.html)*, For he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from* [*birth*](birth.html)*. Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the* [*fathers*](fathers.html) *to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord." Zechariah asked the* [*angel*](angels.html)*, "How can I be sure of this? I am an old man and my wife is well along in years." The* [*angel*](angels.html) *answered, "I am* [*Gabriel*](angels.html)*. I stand in the presence of God, and I have been sent to* [*speak*](mashal.html) *to you and to tell you this* [*good news*](mishna1.html)*. And now you will be silent and not able to* [*speak*](mashal.html) *until the day this happens, because you did not believe my words, which will come true at their proper* [*time*](time.html)*."*

What make the [birth](thebirth.html) of John the Baptist on [Passover](passover.html) so interesting, is the fact that at the [Passover](passover.html) [seder](haggada.html), we specifically open the door and look for Elijah, whose return is expected on [Passover](passover.html). And, as we all [know](daat.html), [Yeshua](yeshua.html) told us that John the Baptist was the Elijah who was to come, in Matthew 11:12-14. Thus we see John the Baptist, alias Elijah, came on [Passover](passover.html), at eactly the appointed [time](time.html) foretold so long ago. Those who are celebrating the [seder](haggada.html), will have the ability to see the return of Elijah before the great and terrible [day of the Lord](day.html). They will be in the right place, at the right [time](time.html), doing the right things. Wow!

***Luqas (***[***Luke***](luke.html)***) 4:9-13*** *The* [*devil*](demons.html) *led him to* [*Jerusalem*](city.html) *and had him stand on the highest point of the* [*temple*](temple.html)*. "If you are the Son of God," he said, "throw yourself down from here. For it is written: "'He will* [*command*](cmds613.html) *his* [*angels*](angels.html) *concerning you to guard you carefully; They will lift you up in their* [*hands*](fourteen.html)*, so that you will not strike your* [*foot*](heel.html) *against a stone.'"* [*Yeshua*](yeshua.html) *answered, "It says: 'Do not put the Lord your God to the test.'" When the* [*devil*](demons.html) *had finished all this tempting, he left him until an opportune* [*time*](time.html)*.*

***Luqas (***[***Luke***](luke.html)***) 12:58 - 13:1*** *As you are going with your adversary to the magistrate, try hard to be reconciled to him on the way, or he may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. I tell you, you will not get out until you have paid the last penny." Now there were some present at that* [*time*](time.html) *who told* [*Yeshua*](yeshua.html) *about the Galileans whose* [*blood*](body.html) *Pilate had mixed with their sacrifices.*

***II Luqas (Acts) 13:6-12*** *They traveled through the whole island until they came to Paphos. There they met a* [*Jewish*](gen-jew.html) *sorcerer and false prophet named Bar-*[*Yeshua*](yeshua.html)*, Who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. But Elymas the sorcerer (for that is what his* [*name*](name.html) *means) opposed them and tried to turn the proconsul from the faith. Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, "You are a child of the* [*devil*](demons.html) *and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the* [*hand*](fourteen.html) *of the Lord is against you. You are going to be blind, and for a* [*time*](time.html) *you will be unable to see the light of the* [*sun*](hachama.html)*." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the* [*hand*](fourteen.html)*. When the proconsul saw what had happened, he believed, for he was amazed at the* [*teaching*](teacher.html) *about the Lord.*

***II Luqas (Acts) 14:16-18*** *In the past, he let all* [*nations*](nations.html) *go their own way. Yet he has not left himself without testimony: He has shown kindness by giving you rain from* [*heaven*](heaven.html) *and crops in their seasons; he provides you with plenty of* [*food*](food.html) *and fills your hearts with joy." Even with these words, they had difficulty keeping the crowd from sacrificing to them.*

***Matityahu (Matthew) 12:1-8*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *went through the grain fields on the* [*Sabbath*](sabbath.html)*. His disciples were hungry and began to pick some heads of grain and* [*eat*](eating.html) *them. When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the* [*Sabbath*](sabbath.html)*." He answered, "Haven't you read what David did when he and his companions were hungry? He entered the* [*house of God*](housegod.html)*, and he and his companions* [*ate*](eating.html) *the consecrated bread--which was not lawful for them to do, but only for the* [*priests*](priests.html)*. Or haven't you read in the* [*Law*](law.html) *that on the* [*Sabbath*](sabbath.html) *the* [*priests*](priests.html) *in the* [*temple*](temple.html) *desecrate the day and yet are innocent? I tell you that* [*one*](one.html) *greater than the* [*temple*](temple.html) *is here. If you had* [*known*](daat.html) *what these words mean, 'I* [*desire*](needs.html) *mercy, not* [*sacrifice*](korbanot.html)*,' you would not have condemned the innocent. For the Son of Man is Lord of the* [*Sabbath*](sabbath.html)*."*

***Marqos (Mark) 11:11-13***[*Yeshua*](yeshua.html) *entered* [*Jerusalem*](city.html) *and went to the* [*temple*](temple.html)*. He looked around at everything, but since it was already late, he went out to Bethany with the* [*Twelve*](twelve.html)*. The next day as they were leaving Bethany,* [*Yeshua*](yeshua.html) *was hungry. Seeing in the distance a* [*fig*](bethphag.html) *tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for* [*figs*](bethphag.html)*.*

***Luqas (***[***Luke***](luke.html)***) 8:11-15*** *"This is the meaning of the parable: The* [*seed*](flower.html) *is the word of God. Those along the path are the ones who hear, and then the* [*devil*](demons.html) *comes and takes away the word from their hearts, so that they may not believe and be saved. Those on the* [*rock*](rock.html) *are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the* [*time*](time.html) *of testing they fall away. The* [*seed*](flower.html) *that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. But the* [*seed*](flower.html) *on good soil stands for those with a noble and good* [*heart*](body.html)*, who hear the word, retain it, and by persevering produce a crop.*

***II Luqas (Acts) 7:18-20*** *Then another king, who* [*knew*](daat.html) *nothing about* [*Joseph*](joseph.html)*, became ruler of Egypt. He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die. "At that* [*time*](time.html) *Moses was born, and he was no ordinary child. For* [*three*](three.html) *months he was cared for in his father's house.*

***II Luqas (Acts) 11:25 - 12:1*** *Then Barnabas went to Tarsus to look for Saul, And when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the* [*church*](church.html) *and* [*taught*](teacher.html) *great* [*numbers*](nchart.html) *of people. The disciples were called Christians* [*first*](one.html) *at Antioch. During this* [*time*](time.html)(this is not our word "[time](time.html)") *some prophets came down from* [*Jerusalem*](city.html) *to Antioch.* [*One*](one.html) *of them, named Agabus, stood up and through the Spirit predicted that a severe* [*famine*](famine.html) *would spread over the entire Roman* [*world*](worlds.html)*. (This happened during the reign of Claudius.) The disciples, each according to his ability, decided to provide help for the brothers living in Judea. This they did, sending their gift to the elders by Barnabas and Saul. It was about this* [*time*](time.html) *that King Herod arrested some who belonged to the* [*church*](church.html)*, intending to persecute them.*

***II Luqas (Acts) 19:21-23*** *After all this had happened, Paul decided to go to* [*Jerusalem*](city.html)*, passing through Macedonia and Achaia. "After I have been there," he said, "I must visit Rome also." He sent* [*two*](two.html) *of his helpers, Timothy and Erastus, to Macedonia, while he stayed in the province of Asia a little longer. About that* [*time*](time.html) *there arose a great disturbance about the Way.*

***Romans 3:22-26*** *This righteousness from God comes through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to all who believe. There is no difference, For all have sinned and fall short of the glory of God, And are justified freely by his* [*grace*](grace.html) *through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*. God presented him as a* [*sacrifice*](korbanot.html) *of* [*atonement*](atonemen.html)*, through faith in his* [*blood*](body.html)*. He did this to demonstrate his justice, because in his forbearance he had left the* [*sins*](sin.html) *committed beforehand unpunished-- He did it to demonstrate his justice at the present* [*time*](time.html)*, so as to be just and the* [*one*](one.html) *who justifies those who have faith in* [*Yeshua*](yeshua.html)*.*

***Romans 8:18*** *I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.*

The sages understood that [Isaac](isaac.html) was born on [Passover](passover.html):

***Romans 9:9*** *For this was how the promise was stated: "At the appointed* [*time*](time.html) *I will return, and Sarah will have a son."*

Notice in this story that both [Abraham](avraham.html) (because he had to hurry) and Lot served [unleavened](chametz.html) bread:

***Bereshit (Genesis) 18:13-14*** *Then* [*HaShem*](hashem.html) *said to* [*Abraham*](avraham.html)*, "Why did Sarah* [*laugh*](mashal.html) *and say, 'Will I really have a child, now that I am old?' Is anything too hard for* [*HaShem*](hashem.html)*? I will return to you at the appointed* [*time*](time.html) *next year and Sarah will have a son."*

***Romans 11:2-5*** *God did not reject his people, whom he foreknew. Don't you* [*know*](daat.html) *what the Scripture says in the passage about Elijah--how he appealed to God against Israel: "Lord, they have killed your prophets and torn down your altars; I am the only* [*one*](one.html) *left, and they are trying to kill me"? And what was God's answer to him? "I have reserved for myself* [*seven*](seven.html) *thousand who have not bowed the knee to Baal." So too, at the present* [*time*](time.html) *there is a remnant chosen by* [*grace*](grace.html)*.*

***Romans 13:10-11*** *Love does no harm to its neighbor. Therefore love is the fulfillment of the* [*law*](law.html)*. And do this, understanding the present* [*time*](time.html)*. The hour has come for you to wake up from your slumber, because our* [*salvation*](salvation.html) *is nearer now than when we* [*first*](one.html) *believed.*

In this next passage we see that a husband and wife may not deprive each other of [sex](marriageact.html), except for a specific period of appointed [time](time.html). The only times we refrain from [sex](marriageact.html) are during the [festival](festival.html) of [Yom Kippur](kippur.html) and during fasts such as the fasts of [Tammuz](tamuz17.html) 17, Tisha B’[Av](tishabav.html), and [Tevet 10](tevet10.html).

***I Corinthians 7:3-5*** *The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's* [*body*](body.html) *does not belong to her alone but also to her husband. In the same way, the husband's* [*body*](body.html) *does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent and for a* [*time*](time.html)*, so that you may devote yourselves to* [*prayer*](prayer.html)*. Then come together again so that Satan will not tempt you because of your lack of self-control.*

***II Corinthians 6:1-2*** *As God's fellow workers we urge you not to receive God's* [*grace*](grace.html) *in vain. For he says, "In the* [*time*](time.html) *of my favor I heard you, and in the day of* [*salvation*](salvation.html) *I helped you." I tell you, now is the* [*time*](time.html) *of God's favor, now is the day of* [*salvation*](salvation.html)*.*

***II Corinthians 8:13-14*** *Our* [*desire*](needs.html) *is not that others might be relieved while you are hard pressed, but that there might be equality. At the present* [*time*](time.html) *your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality,*

[***Ephesians***](ephesians.html) ***2:11-13*** *Therefore, remember that formerly you who are* [*Gentiles*](gen-jew.html) *by* [*birth*](birth.html) *and called "uncircumcised" by those who call themselves "the* [*circumcision*](circumcz.html)*" (that done in the* [*body*](body.html) *by the* [*hands*](fourteen.html) *of men)-- Remember that at that* [*time*](time.html) *you were separate from* [*Mashiach*](mashiach.html)*, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the* [*world*](worlds.html)*. But now in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *you who once were far away have been brought near through the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*.*

[***Ephesians***](ephesians.html) ***5:15-16*** *Be very careful, then, how you live--not as unwise but as wise, Making the most of every opportunity, because the days are evil.*

***Colossians 4:5*** *Be wise in the way you act toward outsiders; make the most of every opportunity.*

***I Timothy 2:5-6*** *For there is* [*one*](one.html) *God and* [*one*](one.html) *mediator between God and men, the man* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*, Who gave himself as a ransom for all men--the testimony given in its proper* [*time*](time.html)*.*

***II Timothy 4:2-6*** *Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the* [*time*](time.html) *will come when men will not put up with sound doctrine. Instead, to suit their own* [*desires*](needs.html)*, they will* [*gather*](gather.html) *around them a great* [*number*](nchart.html) *of teachers to say what their itching* [*ears*](body.html) *want to hear. They will turn their* [*ears*](body.html) *away from the truth and turn aside to myths. But you, keep your* [*head*](body.html) *in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. For I am already being poured out like a drink* [*offering*](korbanot)*, and the* [*time*](time.html) *has come for my departure.*

***I Tzefet (Peter) 4:16-18*** *However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that* [*name*](name.html)*. For it is* [*time*](time.html) *for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the* [*gospel*](mishna1.html) *of God? And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"*

***II Luqas (Acts) 17:24-26*** *"The God who made the* [*world*](worlds.html) *and everything in it is the Lord of* [*heaven*](heaven.html) *and earth and does not live in temples built by* [*hands*](fourteen.html)*. And he is not served by human* [*hands*](fourteen.html)*, as if he needed anything, because he himself gives all men life and breath and everything else. From* [*one*](one.html) *man he made every* [*nation*](nations.html) *of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.*

[***Galatians***](galatian.html) ***4:8-11*** *Formerly, when you did not* [*know*](daat.html) *God, you were slaves to those who by nature are not gods. But now that you* [*know*](daat.html) *God--or rather are* [*known*](daat.html) *by God--how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I* [*fear*](fear.html) *for you, that somehow I have wasted my efforts on you.*

***Matityahu (Matthew) 11:25-27*** *At that* [*time*](time.html)[*Yeshua*](yeshua.html) *said, "I praise you, Father, Lord of* [*heaven*](heaven.html) *and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. "All things have been committed to me by my Father. No* [*one*](one.html) *knows the Son except the Father, and no* [*one*](one.html) *knows the Father except the Son and those to whom the Son chooses to reveal him.*

Now that we have reviewed the various usages for [appointment](appointm.html), in both [Hebrew](hebrew.html) and Greek, it should be obvious that we need to [study](study.html) these [appointments](appointm.html) and we need to observe these [appointments](appointm.html). These [appointments](appointm.html), and their observance, will put us in the right place at the right [time](time.html), doing the right things. Who would not want to have that, when it comes to prophetic [events](feasts.html)?

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1. The so-called Old Testament. [↑](#footnote-ref-1)