

# Seven Feasts of Israel

## Background and History

The **Jewish calendar** is lunar, with each month beginning on the new moon. The new months used to be determined by observation. When the new moon was observed, the Sanhedrin declared the beginning of a new month notice sent out messengers to tell people when the month began. People in distant communities could not always be notified of the new moon (and therefore, of the first day of the month), so they did not know the correct day to celebrate. They knew that the old month would be either 29 or 30 days, so if they didn't get notice of the new moon, they celebrated holidays on both possible days. Work is not permitted on **Rosh Hashanah**, **Yom Kippur**, the first and second days of **Sukkot**, **Shavuot**, and the first, second, seventh and eighth days of **Passover**. The "work" prohibited on those holidays is the same as that prohibited on **Shabbat**, except that cooking, baking, transferring fire and carrying, all of which are forbidden on Shabbat, are permitted on holidays. When a holiday occurs on Shabbat, the full Shabbat restrictions are observed.

All Jewish holidays begin the evening before the date specified. This is because a Jewish "day" begins and ends at sunset, rather than at midnight. If you read the story of creation in Genesis 1, you will notice that it says, "*And there was evening, and there was morning, one day.*" From this, we infer that a day begins with evening, that is, sunset. For the precise time when a holiday begins in your area, consult the list of candle lighting times provided by the Orthodox Union or any **Jewish calendar**.

This practice of celebrating an extra day was maintained as a custom even after we adopted a precise mathematical calendar, because it was the custom of our ancestors. This extra day is not celebrated by Israelis, regardless of whether they are in Israel at the time of the holiday, because it is not the custom of their ancestors, but is celebrated by everybody else, even if they are visiting Israel at the time of the holiday.

The problem with strictly lunar calendars is that there are approximately 12.4 lunar months in every solar year, so a 12-month lunar calendar loses about 11 days every year and a 13-month lunar gains about 19 days every year. The months on such a calendar "drift" relative to the solar year. On a 12 month calendar, the month of Nisan, which is supposed to occur in the Spring, occurs 11 days earlier each year, eventually occurring in the Winter, the Fall, the Summer, and then the Spring again. To compensate for this drift, an extra month was occasionally added: a second month of Adar. The month of Nisan would occur 11 days earlier for two or three years, and then would jump forward 29 or 30 days, balancing out the drift.

In the fourth century, Hillel II established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19 year cycle, so that the lunar calendar realigns with the solar years. Adar II is added in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle. The current cycle began in Jewish year 5758 (the year that began October 2, 1997).

## Structure of Hebrew Calendar

Name	Number	Length	Gregorian Equivalent
<b>Nisan</b>	1	30 days	March-April
<b>Iyar</b>	2	29 days	April-May
<b>Sivan</b>	3	30 days	May-June
<b>Tammuz</b>	4	29 days	June-July
<b>Av</b>	5	30 days	July-August
<b>Elul</b>	6	29 days	August-September
<b>Tishri</b>	7	30 days	September-October
<b>Cheshvan</b>	8	29 or 30 days	October-November
<b>Kislev</b>	9	30 or 29 days	November-December
Tevet	10	29 days	December-January
Shevat	11	30 days	January-February
Adar	12	29-30 days	February-March
Adar II	13	29 days	March-April

In leap years, Adar has 30 days. In non-leap years, Adar has 29 days

Non-Hebrew 2003	Hebrew 5763	Weeks
Purim	3/18/03	14 <sup>th</sup> day of Adar
Feast of Passover Pesach Feast of Unleavened Bread	4/17/03	15 <sup>th</sup> day of Nisan
Counting of the Omer-49 days 7 weeks Feast of First Fruits – 50 <sup>th</sup> day Shavuot – Pentecost	6/6/03	6 <sup>th</sup> day of Sivan
Feast of Trumpets Rosh Hashonah Head of the Year	9/7/02	1 <sup>st</sup> , 2 <sup>nd</sup> days of Tishri
Day of Atonement Yom Kippur –	9/16/02	10 <sup>th</sup> day of Tishri
Feast of Tabernacles Sukkot-	9/21/02	15 <sup>th</sup> day of Tishri
Feast of Lights Chanukkah	11/30/02	25 <sup>th</sup> day of Kislev

### Jewish Holidays (including Feasts, in bold)

- **Rosh Hashanah**
- Days of Awe
- **Yom Kippur**
- **Sukkot**
- Shemini Atzeret and Simkhat Torah
- **Chanukkah**
- **Tu B'Shevat**
- **Purim**
- **Pesach: Passover**
- The Counting of the Omer
- **Shavuot**
- Tisha B'Av
- The Month of Elul and Selichot
- Minor Fasts Rosh Chodesh
- New Holidays (Holocaust Remembrance)**Example: Month of Tishri**

TISHRI 5761						
						1 Rosh Ha-Shanah
2 Rosh Ha-Shanah	3 Fast of Gedaliah	4	5	6	7	8
9	10 Yom Kippur	11	12	13	14	15 Sukkot
16 Sukkot	17 Sukkot	18 Sukkot	19 Sukkot	20 Sukkot	21 Sukkot	22 Shemini Atzeret
23 Simchat Torah	24	25	26	27	28	29
30						

The month of Tishri, which falls during the months of September and October on the Gregorian calendar, is probably the busiest time of the year for Jewish holidays. In the month of Tishri, there are a total of 13 days of special religious significance, 7 of them holidays on which work is not permitted. These holidays include the holidays known as the "High Holidays," the most important holidays of the Jewish year: **Rosh Hashanah** and **Yom Kippur**.

Holidays are celebrated on the same day of the Jewish calendar every year, but the Jewish year is not the same length as a solar year on the Gregorian calendar used by most of the western world, so the date shifts on the Gregorian calendar.

Note that the number of days between Nisan and Tishri is always the same. Because of this, the time from the first major festival (Passover in Nisan) to the last major festival (Sukkot in Tishri) is always the same.

### Numbering of Jewish Years

The year number on the Jewish calendar represents the number of years since creation, calculated by adding up the ages of people in the Bible back to the time of creation. However, this does not necessarily mean that the universe has existed for only 5600 years as we understand years. Many Orthodox Jews will readily acknowledge that the first six "days" of creation are not necessarily 24-hour days (indeed, a 24-hour day would be meaningless until the creation of the sun on the fourth "day"). Jews do not generally use the words "A.D." and "B.C." to refer to the years on the Gregorian calendar. "A.D." means "the year of our Lord," and Jews do not believe Jesus is the Lord. Instead, we use the abbreviations C.E. (Common or Christian Era) and B.C.E. (Before the Common Era).

## Purim- Book of Esther

Not a Christian-oriented Feast

Purim is celebrated on the 14th day of Adar, which is usually in March. The 13th of Adar is the day that Haman chose for the extermination of the Jews, and the day that the Jews battled their enemies for their lives. On the day afterwards, the 14th, they celebrated their survival. In cities that were walled in the time of Joshua, Purim is celebrated on the 15th of the month, because the book of Esther says that in Shushan (a walled city), deliverance from the massacre was not complete until the next day. The 15th is referred to as Shushan Purim.

The story of Purim is told in the Biblical book of Esther. The heroes of the story are Esther, a beautiful young Jewish woman living in Persia, and her cousin Mordecai, who raised her as if she were his daughter. Purim is celebrated on the 14th day of Adar, which is usually in March. The 13th of Adar is the day that Haman chose for the extermination of the Jews, and the day that the Jews battled their enemies for their lives. On the day afterwards, the 14th, they celebrated their survival. In cities that were walled in the time of Joshua, Purim is celebrated on the 15th of the month, because the book of Esther says that in Shushan (a walled city), deliverance from the massacre was not complete until the next day. The 15th is referred to as Shushan Purim.

The villain of the story is Haman, an arrogant, egotistical advisor to the king. Haman hated Mordecai because Mordecai refused to bow down to Haman, so Haman plotted to destroy the Jewish people. In a speech that is all too familiar to Jews, Haman told the king, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of your realm. Their laws are different from those of every other people's, and they do not observe the king's laws; therefore it is not befitting the king to tolerate them." Esther 3:8. The king gave the fate of the Jewish people to Haman, to do as he pleased to them. Haman planned to exterminate all of the Jews.

Mordecai persuaded Esther to speak to the king on behalf of the Jewish people. This was a dangerous thing for Esther to do, because anyone who came into the king's presence without being summoned could be put to death, and she had not been summoned. Esther fasted for three days to prepare herself, then went into the king. He welcomed her. Later, she told him of Haman's plot against her people. The Jewish people were saved, and Haman was hanged on the gallows that had been prepared for Mordecai.

The book of Esther is unusual in that it is the only book of the Bible that does not contain the name of God. In fact, it includes virtually no reference to God. Mordecai makes a vague reference to the fact that the Jews will be saved by someone else, if not by Esther, but that is the closest the book comes to mentioning God. Thus, one important message that can be gained from the story is that God often works in ways that are not apparent, in ways that appear to be chance, coincidence or ordinary good luck.

## Feast of Passover and the Feast of the Unleavened Bread Exodus 12:12, Leviticus 23:5-8

- A) Celebration of deliverance from Egypt,
- B) Communion and Crucifixion, the body of Christ and his burial

**Pesach** begins on the 15th day of the Jewish month of Nisan and lasts eight days. Of all the Jewish holidays, **Pesach** is the one most commonly observed, even by otherwise non-observant Jews. It is the first of the three major festivals with both historical and agricultural significance (the other two are **Shavuot** and **Sukkot**). Agriculturally, it represents the beginning of the harvest season in Israel, but little attention is paid to this aspect of the holiday. The primary observances of Pesach are related to the Exodus from Egypt after generations of slavery. It refers to the fact that God "passed over" the houses of the Jews when he was slaying the firstborn of Egypt. In English, the holiday is known as **Passover**. "**Pesach**" is also the name of the sacrificial offering (a lamb) that was made in the Temple on this holiday.

**The Feast of Passover or Pesach** celebrates the deliverance of the Jews from Egypt, a cleansing, a move from bondage in the world toward freedom and Heaven, from our death in the grave to our deliverance from death and sin, and from our sin to our perfection in Christ. Parallels there with Christianity. Jewish women light the Pesach candles because they are the pure hope of the world, as Jesus is for us.

During the Seder meal ritual questions are asked about the past and present. Jews celebrate the **Feast of Unleavened Bread** at the **Passover**, which we compare to the death and resurrection of Christ. During the **Passover** meal a broken piece of matzoh (unleavened bread) is put into a white bag and hidden nearby. It is called the afikomen. After the meal it is "found" again. Jews relate that to the ancient paschal lamb. They don't understand it is in similitude of the body of Christ buried and resurrected, as in Matt 26:26. The leaven in bread is an agent of change which invites distortion from truth, it destroys the purity of the seed. The covering of the hidden bread symbolizes to us the tomb from which Jesus arose and as the tomb becomes empty, Christ the living seed of the living God rises from the tomb, so the bread is brought forth. The seed itself buried in earth rises from its tomb as wheat without leaven, becoming bread. The seed is known by its fruit, it is free of the stains of the world. The word Bethlehem, *Bet L'hem* means *house of bread*.

To honor the future, a glass of wine is set aside for Elijah, who will come to tell of the arrival of the *Mashiach* and rescue the Jews from oppression. They are still waiting. It is noteworthy that the holiday is called the time of the *giving* of the Torah, rather than the time of the *receiving* of the Torah. The sages point out that we are constantly in the process of receiving the Torah, that we receive it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this holiday significant.

### The Counting of the Omer

The period from **Passover** to **Shavuot** is a time of great anticipation. We count each of the days from the second day of **Passover** to the day before **Shavuot**, 49 days or 7 full weeks, hence the name of the festival. **Shavuot** is also sometimes known as **Pentecost**, because it falls on the 50th day. The counting reminds us of the important connection between **Passover** and **Shavuot**: **Passover** freed us physically from bondage, but the giving of the Torah on **Shavuot** redeemed us spiritually from our bondage to idolatry and immorality

## The Feast of First Fruits, Pentecost, Gift of the Holy Ghost the resurrection of the seed Shavuot.

### Leviticus 23:10-14

- A) Festival for land fertility
- B) Harvest of wheat, barley
- A) Resurrection of Christ, the First Fruits

**Pentecost**, symbol of gift of Holy Ghost, remnant is fed. Lev. 23:10 is where we find the commandment to make a yearly celebration for six of the seven feasts of Israel. This holiday is held on a Sunday. It is a festival for fertility of the land when crops are resurrected and the ground made new. It was a memorable time because of the earthquakes and resurrection of the many dead, see Matt 27:53-54. In this celebration the time is for resurrection of believers, crops, the spring crop of barley which the priest used to wave over his head. Also see Psalms 1. Latter-day Saints know that Jesus is the First Fruits and we are the second.

The **Feast of Shavuot**, held in May, is also associated with this time. It is known in the NT as **Pentecost**, a day where there was a great manifestation of the Holy Ghost. According to Lev. 23:15-end of chapter, the Jews begin a seven-week set of rituals represented by harvesting wheat and barley. Doves were used as a sin offering. Jesus Christ, then, is as a kernel of wheat in the fire, and as the loaves represent sinful men because they contain leaven, Christ is unleavened bread, the pure, eternal seed that gives life to all creation and from which creation he receives ever more glory. **Shavuot** is remembered as a day of law and lawlessness, when 3,000 were slain because they built idols. On this day also the Hebrew people received from Moses the essential Ten Commandments. It's celebrated as a time of charity. In Israel, fields are harvested but not the corners of fields. Those without means, the remnant of society, are permitted to eat their fill. We are the farmers and we are the remnant who are saved and encouraged to feast upon the fruit of the gospel. **Shavuot**, the **Festival of Weeks**, is the second of the three major festivals with both historical and agricultural significance (the other two are **Passover** and **Sukkot**). Agriculturally, it commemorates the time when the first fruits were harvested and brought to the Temple, (the Festival of the First Fruits). Historically, it celebrates the giving of the Torah at Mount Sinai, the Festival of the Giving of Our Torah. **Shavuot** is not tied to a particular calendar date, but to a counting from Passover. Because the length of the months used to be variable, determined by observation, and there are two new moons between **Passover** and **Shavuot**, **Shavuot** could occur on the 5th or 6th of Sivan. However, now that we have a mathematically determined calendar, and the months between **Passover** and **Shavuot** do not change length on the mathematical calendar, **Shavuot** is always on the 6th of Sivan (the 6th and 7th outside of Israel).

When our Savior rose from the grave he raised the dead, also. He made an offering to Heavenly Father on that Feast day. That is why he died in 6 hours, was buried on Feast of Unleavened Bread day and rose the next, the first fruits of they who will live forever.

## **Feast of Trumpets (Second Coming of Christ) Rosh Hashonah** **Leviticus 23:24-25**

- A) Jewish New Year - Prayers for Israel
- B) Prophecy of return of Christ, deliverance of mortals from bondage of Adversary

**Rosh Hashanah** occurs on the first and second days of Tishri. In Hebrew, **Rosh Hashanah** means, literally, "head of the year" or "first of the year." The Jewish New Year is a time to begin introspection, looking back at the mistakes of the past year and planning the changes to make in the new year.

Fulfillment of peace and adjudication of all things on earth. The Hosanna Shout originated here. In this festival Jews celebrate their liberty from Egypt and slavery. It is a feast of deliverance. The Torah is carried through the congregation. This is related to a story in Judges 6-7 concerning Israel's war of freedom against an army of 135,000 Midianites: Gideon, called of an angel to deliver Israel, had an army of only three hundred men. His troops, blowing trumpets, confused and overcame the enemy. As the Israelites overcame their foes, so we may see this feast as a type and similitude of the Second Coming of Christ, when the Savior will come with a shout and the blowing of trumpets or shofars and the children of Israel will come from everywhere to join him in the vanquishing of the Adversary and the ushering in of Zion. God will use the ram's horn to deliver the Gospel.

**Rosh Hashanah** is celebrated as two days everywhere (in Israel and outside Israel), because it occurs on the first day of a month. Messengers were not dispatched on the holiday, so even people in Israel did not know whether a new moon had been observed, and everybody celebrated two days. The practice was also maintained as a custom after the mathematical calendar was adopted.

## **Yom Kippur, Day of Atonement (Christ's shedding of blood for Israel's sins) Leviticus 23:27-32**

A) Yearly day of Jewish repentance. Goat is scapegoat of sins

B) Atonement of Israel at Second Coming of Christ

**Yom Kippur** is probably the most important holiday of the Jewish year. **Yom Kippur** occurs on the 10th day of Tishri. Many Jews who do not observe any other Jewish custom will refrain from work, fast and/or attend synagogue services on this day. The holiday is instituted at Leviticus 23:26 et seq.

Yom Kippur reminds the pious how Abraham was reprieved after offering his son in sacrifice. Very solemn, with anguish, it recapitulates the long history of violence and humiliation to which Jews have been subjected. Forgiveness by God is asked and always assumed granted. A mystical ritual involving a white chicken or rooster twirled around the head is sometimes performed to symbolize sacrifice of sin, taking the place of the traditional scapegoat. Money has also been used on occasion. The priest was a type of Christ, set apart to make reconciliation for the people.

The name "**Yom Kippur**" means "**Day of Atonement**," and that pretty much explains what the holiday is. It is a day set aside to "afflict the soul," to atone for the sins of the past year. As I noted in Days of Awe, **Yom Kippur** atones only for sins between man and God, not for sins against another person. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before **Yom Kippur**. **Yom Kippur** is a complete Sabbath; no work can be performed on that day. It is well-known that you are supposed to refrain from eating and drinking (even water) on **Yom Kippur**. It is a complete, 25-hour fast beginning before sunset on the evening before **Yom Kippur** and ending after nightfall on the day of **Yom Kippur**.

**Yom Kippur** is really in similitude of Christ's atonement, where in the days of the temple a goat was selected to be the scapegoat with the sins of the people cast upon it. After elaborate prayer by the priest, it was sent into the wilderness. The Shema is said and the shofar (ram's horn) is blown just before sunset to signify the end of the sacred event. It is blown on three occasions, a call to repentance, the dead are again called to life. Secondly, it reminds God that He is in a covenantal relationship with the Jews. Third, it is a call to arms and to confuse Satan the accuser on the birth of a new year. The ram's horn symbolizes the story of Abraham and his willingness to sacrifice his son, Isaac.

**Yom Kippur** is celebrated only one day everywhere, because extending the holiday's severe restrictions for a second day would cause an undue hardship.

## The Feast of Tabernacles (coming of the Prince of Peace) Sukkot Lev 23:39-43

A) 7<sup>th</sup> full moon of year, symbol of wilderness in Egypt at exodus

B) Coming of Prince of Peace as sanctuary in wilderness

The **Festival of Sukkot** begins on Tishri 15, the fifth day after **Yom Kippur**. It lasts 7 days. It is quite a drastic transit. The word "**Sukkot**" means "booths," and refers to the temporary dwellings that we are commanded to live in during this holiday. The name of the holiday is frequently translated "**The Feast of Tabernacles**," from one of the most solemn holidays in our year to one of the most joyous. Like **Passover** and **Shavuot**, **Sukkot** has a dual significance: historical and agricultural. The holiday commemorates the forty-year period during which the children of Israel were wandering in the desert, living in temporary shelters. **Sukkot** is also a harvest festival, and is sometimes referred to as Chag Ha-Asif, the Festival of Ingathering. A biblical holiday connected with lights. Along with **Passover**, it is one of the holy (and happy) times that the Children of Israel were given to remind them of being delivered from bondage. Remembering that one of the names of the "Deliverer" is "Light," it becomes apparent that most often the term "light" is a repetitive symbol of the Lord.

**Sukkoth** with its lights is also the time to remember Solomon's dedication of the Temple, the Lord's house. The Temple became the symbol that set the people apart from others. They and their Temple were to be an "Ensign" to the nations. That Ensign was a "light" to the world in its day and would be so again in latter-days.

An outstanding feature that characterized the holiday was the pouring of water in the Temple. A priest was sent to the Pool of Siloam with a golden pitcher to draw water which the High Priest poured into a basin at the foot of the altar. Wine was added and the mixture flowed through special pipes back to the Brook of Kidron. This was a symbolic and ritual prayer for abundant rain and a messianic, prophetic symbol that the Jews were looking forward to the Holy Spirit being poured out upon them and believers of all nations under the Messiah.

Another observance related to **Sukkot** involves what are known as The Four Species (arba minim in Hebrew) or the lulav and etrog. We are commanded to take these four plants and use them to "rejoice before the Lord." The four species in question are an etrog (a citrus fruit native to Israel), a palm branch (in Hebrew, lulav), two willow branches (arava) and three myrtle branches (hadas). The six branches are bound together and referred to collectively as the lulav. The etrog is held separately. With these four species in hand, one recites a blessing and waves the species in all six directions (east, south, west, north, up and down, symbolizing the fact that God is everywhere).

The four species are also held during the Hallel prayer in religious services, and are held during processions around the bimah (the pedestal where the Torah is read) each day during the holiday. These processions commemorate similar processions around the altar of the ancient Temple in Jerusalem. The processions are known as Hoshanahs, because while the procession is made, we recite a prayer with the refrain, "Hosha na!" (please save us!). On the seventh day of **Sukkot**, seven circuits are made. For this reason, the seventh day of **Sukkot** is known as Hoshanah Rabbah (the great Hoshanah).

It was the practice to light fires on mountain tops at every **Sukkoth** holiday. Once seen by a distant village, they would light fires on their mountain tops and in that way the lights spread

throughout the diaspora of Jewish communities, mountain to mountain. Later, in 164 B.C.E. when the success of Judas the Maccabee in taking the Temple out of the grasp of the Selucid occupiers was celebrated, the practice of lighting candles (eight days of Hanukkah) expanded to lighting fires on mountain tops again.

"It is further related that this eight-day dedication ceremony [Hanukkah] was actually celebrated as a "belated" **Sukkot** holiday. (**Sukkot** had not been held that year due to the fighting against the Greeks.) Thus, during the rededication of the Temple, the people came to the Temple in joy and thanksgiving, observed the precept of taking the lulav (palm branch) and rejoiced with lights and illuminations in the Temple. After this, Hanukkah came to be called the "Festival of Lights." Interestingly, the rededication of the Temple and the re-celebration of **Sukkot** paralleled the consecration of Solomon's Temple, which was also an eight-day dedication ceremony held on the festival of **Sukkot**."

### **Feast of Lights, Temple dedication - Chanukah**

- A) Rededication after victory over Alexander
- B) Prophecy of God's temples again on the earth, baptism, endowments

The story of **Chanukkah** begins in the reign of Alexander the Great. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated much of Hellenistic culture, adopting the language, the customs and the dress of the Greeks, in much the same way that Jews in America today blend into the secular American society.

**Chanukkah** is probably one of the best known Jewish holidays, not because of any great religious significance, but because of its proximity to Christmas. Many non-Jews (and even many assimilated Jews!) think of this holiday as the Jewish Christmas, adopting many of the Christmas customs, such as elaborate gift-giving and decoration. It is bitterly ironic that this holiday, which has its roots in a revolution against assimilation and the suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar.

More than a century later, a successor of Alexander, Antiochus IV was in control of the region. He began to oppress the Jews severely, placing a Hellenistic priest in the Temple, massacring Jews, prohibiting the practice of the Jewish religion, and desecrating the Temple by requiring the sacrifice of pigs (a non-kosher animal) on the altar. Two groups opposed Antiochus: a basically nationalistic group led by Mattathias the Hasmonean and his son Judah Maccabee, and a religious traditionalist group known as the Chasidim, the forerunners of the Pharisees (no direct connection to the modern movement known as Chasidism). They joined forces in a revolt against both the assimilation of the Hellenistic Jews and oppression by the Selucid Greek government. The revolution succeeded and the Temple was rededicated.

According to tradition as recorded in the Talmud, at the time of the rededication, there was very little oil left that had not been defiled by the Greeks. Oil was needed for the menorah (candelabrum) in the Temple, which was supposed to burn throughout the night every night. There was only enough oil to burn for one day, yet miraculously, it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle. Note that the holiday commemorates the miracle of the oil, not the military victory: Jews do not glorify war.

## A Word about Tish'a Be-av

When the Temple was destroyed, a mourning holiday, **Tish'ah Be-av**, was instituted and on that holiday lights are diminished. **Tish'a Be-av**, (the ninth day of the Hebrew month of Av, usually falling within the first week of August) is the traditional day of mourning for the destruction of the Temples in Jerusalem. It is the culmination of the three weeks of mourning that start on the 17th of Tammuz. On **Tish'ah be-Av** in the year 586 B.C.E., the Babylonian king Nebuchadnezzar stormed the great Temple built by Solomon, turned its marbled columns and gilded rooms into a useless pile of rubble and exiled Jerusalem's inhabitants."

"This tragic day has therefore been set aside as a time of sadness for all Jews, who are required to fast the whole day and observe most of the mourning rites which apply in the case of a death in the family, such as not wearing shoes or sandals made of leather. At the evening service in the synagogue, all decorations are removed from the ark, the lights are dimmed, a few candles are lit, and the whole congregation sits on low benches or on the floor listening in hushed silence to the mournful notes of Eikhah, the Book of Lamentations written by the prophet Jeremiah, an eyewitness to the destruction of the first Temple." (*Encyclopedia Judaica Jr* .

We shall all be changed. The dead in Christ rise first. Graves are like buds, they will open. The savior raised people, not crops. He showed the Jews what they really needed to know; that as he rose, they could also rise and live forever.

These seven feasts (holy convocations) describe the way to the kingdom of God. It must be remembered, however, that the Jews have no saving ordinances at this time. They don't know what a saving ordinance is, or that they must have it to be fulfilled and partake of the glory that is promised all of us.

## All Things Testify of Christ

Beyond the Hebrew understanding of the Feasts of Israel and the Christian interpretations of the symbols, there is another way to understand how the Gospel transcends all we do and experience on this earth. Consider the following:

### **RE: The Birth of a Child: Why 7 to 9 months of pregnancy?**

**The exact span of days between Purim and Chanukah = 280 days, 7 months. Refer to charts of holidays and months above to see how many days elapse between holidays**

<b>Purim, spring fertilizing</b>	<b>conception</b>
<b>Passover, Unleavened Bread</b>	<b>seed buried</b>
<b>Pentecost</b>	<b>seed implantation, first fruits. Embryo becomes foetus in 50 days</b>
<b>Feast of Trumpets</b>	<b>Child gets hearing ability, 1<sup>st</sup> day of 7<sup>th</sup> month</b>
<b>Day of Atonement</b>	<b>Child's blood becomes adult blood, 10<sup>th</sup> day, seventh month</b>
<b>Feast of Tabernacles</b>	<b>Child's lungs mature, 15<sup>th</sup> day, seventh month</b>
<b>Feast of Lights, rebirth of temple</b>	<b>Child essentially ready for rebirth as mortal. Needs strength, size</b>

Jesus has completed the first four feasts symbolically by being born, dying and being raised again and restoring the Gospel. He has yet to come to the Jews (Trumpets) and they must atone for their stubborn refusal to accept him (Yom Kippur), and he will instruct them on rebuilding and coming to their temples (Tabernacles). Chanukah is really the 8<sup>th</sup> feast, as Passover and the Feast of Unleavened Bread are considered as two feasts in one.