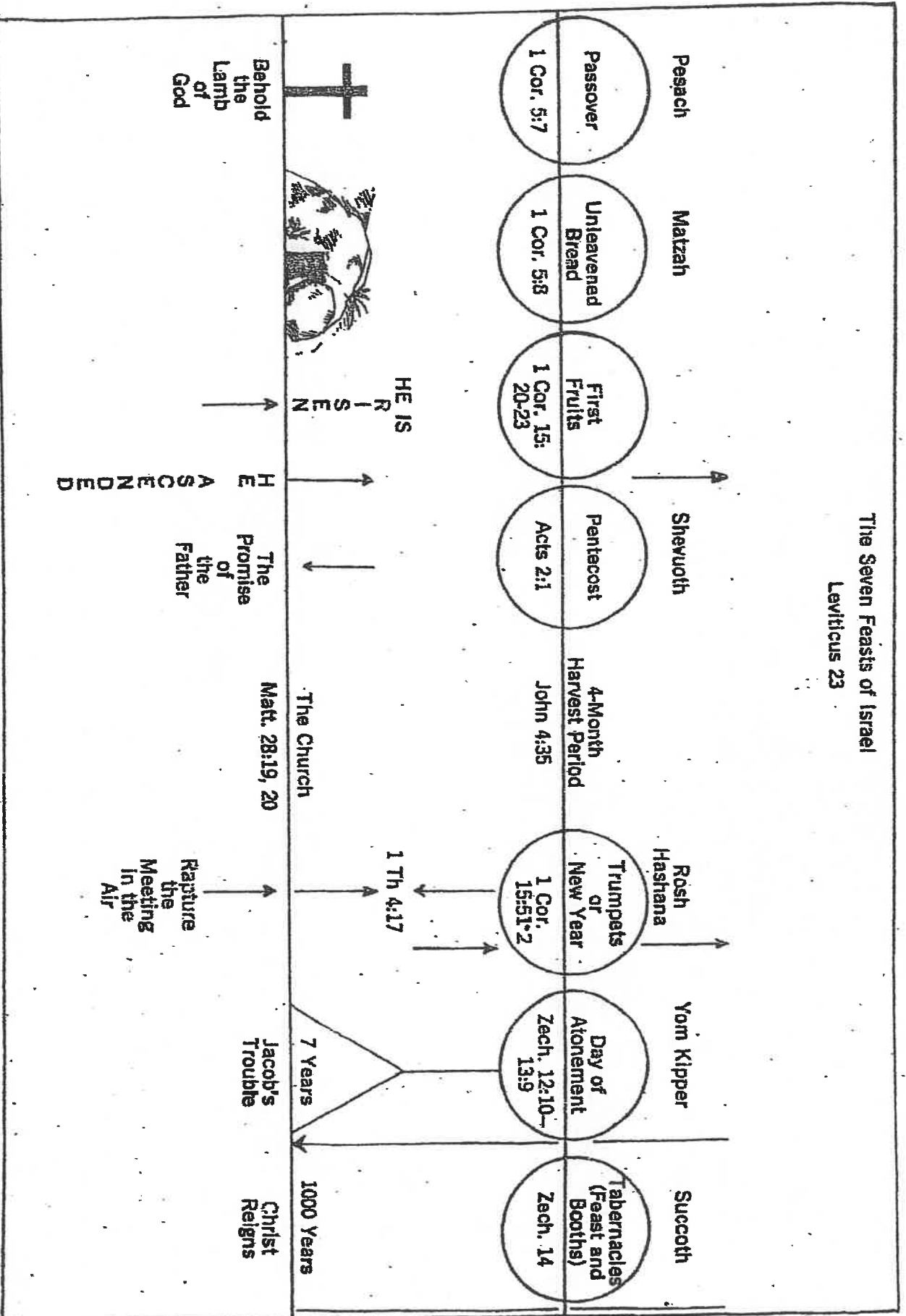


Meeting Jesus in the Feasts of Israel

A Special Teaching Series by Pastor Jeff Carlson
that explains God's Redemptive and Prophetic Calendar.

- | | | |
|---------------|------------------|--------------|
| Passover | Unleavened Bread | First Fruits |
| Rosh Hashanah | Yom Kippur | Sukkot |
| Shavuot | Purim | Hanukkah |

The Seven Feasts of Israel
Leviticus 23



<i>Hebrew Name of Feast</i> Translation / Alternate Names	<i>Hebrew Date</i> (Gregorian Equiv.)	<i>Biblical Basis</i> (esp. Lev 23 & Deut 16)	<i>Description / Historical Event</i> <i>Commemorated / How Celebrated</i>
<i>Shabbat</i> "Sabbath"	7th Day each Week (Fri eve - Sat eve)	Gen 2:1-3; Exod 20:8-11; Lev 23:3; Deut 5:12-15	Day God "rested" or "ceased work" after finishing the creation of the world.
<i>Rosh Hashanah / Jewish New Year</i> "Head of the Year"; Trumpets	<i>Tishri 1</i> (Sept/Oct)	Lev 23:23-25	Anniversary of the completion of creation. Blowing of the Shofar (Ram's horn).
<i>Yom Kippur</i> "Day of Atonement"	<i>Tishri 10</i> (Sept/Oct)	Lev 16:1-34; 23:26-32	Tenth day after Rosh Hashanah; day of fasting and praying; holiest day in the Jewish year.
<i>Sukkot / Succoth / Booths</i> "Season of Rejoicing"; Tabernacles	<i>Tishri 15</i> (Sept/Oct)	Lev 23:33-36; Deut 16:13-17	Eight-day fruit-harvest festival; commemorates the Israelites' 40 years wandering in the Sinai desert. Book of Qoheleth read.
<i>Shemini Atzeret</i> "Assembly of the Eighth (Day)"	<i>Tishri 22</i> (Oct)	Lev 23:36	The "last great day"; an eight day of celebration at the end of Sukkoth.
<i>Simchat Torah</i> "Rejoicing (in) the Torah"	<i>Tishri 23</i> (Oct)	[Ps 119]	Ends the annual cycle of Torah readings in the synagogue, and immediately begins again.
<i>Chanukkah / Hanukkah</i> "Feast of Dedication"; Feast of Lights	<i>Kislev 25</i> (Dec)	[1Macc 4; 2 Macc 10]	Eight-day festival; recalls the rededication of the Temple (164 BCE) after the Maccabean revolt. Book of read.
<i>Tu B'Shevat / Tu Bishvat</i> "15th (day of the month) of Shevat"	<i>Shevat 15</i> (Jan/Feb)	Lev 19:23-25	"New Year for Trees"
<i>Purim</i> "Feast of Lots"	<i>Adar 14</i> (Feb/March)	Esther	Commemorates Queen Esther's defeat of a plan to slaughter all Persian Jews, ca. 400 BCE. Book of Esther read. Major party time, with noisemakers, costumes, etc.!
<i>Pesach</i> "Passover" & "Unleavened Bread"	<i>Nisan 15</i> (March/April)	Exod 12:1-51; 23:14-19; Lev 23:4-14; Num 9:2-5; Deut 16:1-8	Eight-day barley-harvest festival; recalls Israelites' Exodus out of Egypt, ca. 1300 BCE; Seder meal held at home. Song of Songs read.
<i>Sefirat Ha'omer</i> "Counting of the Omer/Sheaves"	<i>Nisan 16</i> (March/April)	Lev 23:15-16	Counting the 49 days between Pesach and Shavu'ot.
<i>Lag Ba'Omer</i> "33rd (day) of (Counting) the Omer"	<i>Iyar 18</i> (April/May)	none	"Lag" is not really a word, but comes from the Hebrew letters L=30 and G=3.
<i>Shavu'ot</i> "Festival of Weeks"; Pentecost	<i>Sivani 6</i> (May/June)	Lev 23:16-21; Deut 16:9-12	Wheat-harvest festival; commemorates God's revelation of the Torah on Mount Sinai. Book of Ruth read.
<i>Tisha B'Av</i> "9th (day of the month) of Av"	<i>Av 9</i> (July/Aug)	2 Kings 25:8-9; Jer	Major fast day; commemorates the two destructions of the Jerusalem Temple (586 BCE & 70 CE). Book of Lamentations read.

HEBREW CALENDAR AND SELECTED EVENTS

NUMBER OF MONTH		HEBREW NAME	MODERN EQUIVALENT	BIBLICAL REFERENCES	AGRICULTURE	FEASTS	
1	Sacred sequence begins	7	Abib; Nisan	March-April	Ex 12:2; 13:4; 23:15; 34:18; Deut 16:1; Ne 2:1; Esth 3:7	Spring (later) rains; barley and flax harvest begins	Passover; Unleavened Bread; Firstfruits
2		8	Ziv (Iyyar)*	April-May	1 Kin 6:1,37	Barley harvest; dry season begins	
3		9	Sivan	May-June	Esth 8:9	Wheat harvest	Pentecost (Weeks)
4		10	(Tammuz)*	June-July		Tending vines	
5		11	(Ab)*	July-August		Ripening of grapes, figs and olives	
6		12	Elul	August-September	Neh 6:15	Processing grapes, figs and olives	
7	Civil sequence	1	Ethanim (Tishri)*	September-October	1 Kin 8:2	Autumn (early) rains begin; plowing	Trumpets; Atonement; Tabernacles (Booths)
8		2	Bul (Marcheshvan)*	October-November	1 Kin 6:38	Sowing of wheat and barley	
9		3	Kislev	November-December	Neh 1:1; Zech 7:1	Winter rains begin (snow in some areas)	Hanukkah
10		4	Tebeth	December-January	Esth 2:16		
11		5	Shebat	January-February	Zech 1:7		
12		6	Adar	February-March	Ezra 6:15; Esth 3:7,13; 8:12; 9:1,15,17,19,21	Almond trees bloom; citrus fruit harvest	Purim
			(Adar Sheni)* Second Adar	This intercalary month was added about every three years so the lunar calendar would correspond to the solar year.			

The Israelites divided their year according to natural phenomena exclusively, combining, therefore, the solar and lunar year. The civil sequence months began with the new moon. But, the sacred sequence was fixed after the Exodus and by the necessities of the Passover (i.e. the ripening of the earliest grain, viz., barley.) The lunar month averaging 29½ days, a year of 12 months of 30 and 29 days alternately resulted; but this involved a variation of 11 and 22 days alternately in 18 out of 19 years. To reconcile this lunar year with the year of seasons, a 13 month was inserted about once every 3 years.

* Names in parentheses are not in the Bible.

Feast of Trumpets:

also called Rosh Hashanah - New Year's Day Tishri 1

modern equivalent: September / October

Purpose: An assembly on a day of rest commemorated with trumpet blasts and sacrifices - to present Israel before the Lord for his favor.

Found: Leviticus 23:23-25 The LORD said to Moses, "Say to the Israelites: "On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts. Do no regular work, but present an offering made to the LORD by fire."

1 Thessalonians 4:15 According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore, encourage each other with these words.

Also

Numbers 29: 1-6

1st day of 7th month

The New Moon in the Hebrew Bible

The Biblical month begins with the crescent New Moon, also called First Visible Sliver. The Hebrew word for month (Hodesh) literally means New Moon and only by extension the period between one New Moon and the next.

The Rabbanite Midrash relates that when God said to Moses "This month (HODESH) shall be for you the beginning of months" (Ex 12,2) the Almighty pointed up into the heavens at the crescent New Moon and said "When you see like this, sanctify! [=declare New Moon day]". This Rabbinic fairy-tale highlights an important point, namely that the Bible never comes out and says we should determine the beginning of months based on the New Moon. The reason for this is that the term for "Month" (Hodesh) itself implies that the month begins with the crescent New Moon. As will be seen, this would have been obvious to any ancient Israelite present when Moses recited the prophecies of YHWH to the Children of Israel and therefore there was no need to elucidate this concept any more than such terms as "light" or "dark". However, due to the long exile, we have lost the use of Biblical Hebrew in day to day speech. Therefore, we will have to reconstruct the meaning of Hodesh from the usage of the word in the Biblical text using sound linguistic principles.

He Created the Moon for Holidays

There can be no doubt that the biblical Holidays are dependent on the moon. The strongest proof of this is the passage in Ps 104,19 which declares:

"He created the moon for Mo'adim [appointed times]"

The Hebrew term Mo'adim [appointed times] is the same word used to describe the Biblical Holidays. Leviticus 23, which contains a catalogue of the Biblical Holidays opens with the statement: "These are the Mo'adim [appointed times] of YHWH, holy convocations which you shall proclaim in their appointed times [Mo'adam]". So when the Psalmist tells us that God created the moon for Mo'adim [appointed times] he means that the moon was created to determine the time of the Mo'adim of YHWH, that is, the Biblical Holidays.

"Hodesh" Is Related To the Moon

The above verse clearly teaches us that the holidays are related to the moon. But when the Torah was given Ps 104 had not yet been written by the Levitical prophets, and the question still remains of how the ancient Israelites could have known this. The answer is that the Hebrew word for month (Hodesh) itself indicates a connection to the moon. We can see this connection in a number of instances in which Hodesh (month) is used interchangeably with the word "Yerah", the common Biblical Hebrew word for moon, which by extension also means "month". For example:

"...in the month (Yerah) of Ziv, which is the Second month (Hodesh)..." (1Kings 6,1)

"...in the month (Yerah) of Ethanim... which is the Seventh month (Hodesh)..." (1Kings 8,2)

Another proof that Hodesh is related to the moon (Yerah) is the phrase "A Hodesh (month) of days" (Gen 29,14; Nu 11,20-21) [meaning a period of 29 or 30 days] which is equivalent to the phrase "A Yerah (month/ moon) of days" (Dt 21,13; 2Ki 15,13). Clearly then Hodesh is related to "Yerah", which itself literally means "moon".

"Hodesh" Means New Moon (Day)

The primary meaning of Hodesh (month) is actually "New Moon" or "New Moon Day" and it is only by extension that it came to mean "month", that is, the period between one New Moon and the next. This primary meaning is preserved in a number of passages such as 1Sam 20,5 in which Jonathan says to David "Tomorrow is the New Moon (Hodesh)". Clearly, in this verse Hodesh is used to refer to the specific day on which the month begins and not the entire month. Another passage which uses Hodesh in its primary sense is Ez 46,1 which talks about "The Day (Yom) of the New Moon (Ha-Hodesh)". Clearly in this verse Hodesh (New Moon) is a specific event and the beginning of the month is the day on which this event (New Moon) occurs.

The Biblical New Moon is the "First Crescent"

"Hodesh" (New Moon), is derived from the root H.D.SH. **ח.ד.ש** meaning "new" or "to make new/renew". The Crescent New Moon is called Hodesh because it is the first time the moon is seen *anew* after being concealed for several days at the end of the lunar cycle. At the end of the lunar month the moon is close to the sun¹ and eventually reaches the point of "conjunction" when it passes between the Sun and the Earth.² As a result, around the time of conjunction very little of the moon's illuminated surface faces the Earth and it is not visible through the infinitely brighter glare of the sun. After the moon moves past the sun it continues towards the opposite side of the Earth. As it gets farther away from the sun the percentage of its illuminated surface facing the Earth increases and one evening shortly after sunset the moon is seen *anew* after being invisible for 1.5-3.5 days. Because the moon is seen *anew* after a period of invisibility the ancients called it a "New Moon" or "Hodesh" (from Hadash meaning "new").

Crescent New Moon vs. Astronomical New Moon

Many people have been led astray by the inaccurate use in modern languages of the term "New Moon". Modern astronomers adopted this otherwise unused term, which had always referred to the first visible sliver, and used it to refer to *conjunction* (when the Moon passes between the Earth and the Sun, at which time it is not visible). The astronomers soon realized that the inaccurate use of "New Moon" to refer to conjunction would lead to confusion so to be more accurate scientists now distinguish between "Astronomical New Moon" and "Crescent New Moon". "Astronomical New Moon" means New Moon as the term is used by astronomers, i.e. conjunction. In contrast, "Crescent New Moon" uses the term in the original meaning of the first visible sliver. A good English dictionary should reflect both meanings. For example, the Random House Dictionary of the English Language, Unabridged Edition defines New Moon as: "The moon either when in conjunction with the sun or soon after being either invisible [Astronomical New Moon] or visible [Crescent New Moon] only as a slender crescent." (square brackets added by NG).

The Supposed Evidence For "Concealed Moon"

Having been confused by the use of the term New Moon in modern astronomy some people have sought Biblical support for this incorrect meaning of the term. Ps 81,3 [Heb. 81,4] is usually cited which says:

"Blow on a horn for the Hodesh (New Moon)
On the Kesh (Full Moon) for the Day of our Hag (Feast)."

According to the "Concealed Moon Theory", the term "Kesh" is derived from the root K.S.Y. meaning "to cover" and thus means "covered moon" or "concealed moon". According to this interpretation, when the verse says to blow on a horn on the day of Kesh it actually means "[blow on a horn] on the day of Concealed Moon". However, the language does not support this argument for the second half of the verse also refers to the day of Kesh as "the day of our Feast (Hag)". In the Bible, Feast (Hag) is a technical term which always refers to the three annual pilgrimage-feasts (Marzot, Shavuot, Sukkot; see Ex 23; Ex 34).² New Moon Day (Hodesh) is never classified as a "Pilgrimage-Feast" so Kesh/Hag can not possibly be

synonymous with New Moon Day (Hodesh). It has further been suggested that Keshah refers to the Biblical holiday of Yom Teruah (Day of Shouting), which always falls out on New Moon Day. However, the Bible describes Yom Teruah as a *Moed* (appointed time) and never as a *Hag* (Pilgrimage-Feast) so Keshah/ Hag can not refer to Yom Teruah either.

What Does *Keshah* Really Mean?

It is likely that Keshah is related to the Aramaic word "Kista" and the Assyrian word "Kuseu" which mean "full moon" (see Brown-Driver-Briggs p.490b) [Hebrew, Aramaic, and Assyrian are all Semitic languages and often share common roots]. This fits in perfectly with the description of Keshah as the day of the Hag since two of the three Pilgrimage-Feasts (Hag HaMatzot and Hag HaSukkot) are on the 15th of the month, which is about the time of the Full Moon!

More on "Concealed Moon"

Another point to consider is that there is no actual "day" of concealed moon. In fact the moon stays concealed anywhere from 1.5 to 3.5 days in the Middle East. It has been proposed that the "day" of concealed moon is actually the day of conjunction (when the moon passes between the Earth and Sun). However, it was only 1000 years after Moses that the Babylonian astronomers discovered how to calculate the moment of conjunction. Therefore, the ancient Israelites would have had no way of knowing when the moment of conjunction takes place and would not have known on which day to observe "Concealed Moon Day".

It has been suggested that the ancient Israelites could have looked at the "Old Moon" and determined the Day of Conjunction by when the Old Moon was no longer visible in the morning sky. However, such a method would not work in the Middle East where the so-called "concealed moon" can remain concealed for as many as 3.5 days! It is in fact common for the moon to stay concealed for 2.5 days and in such instances how would the ancient Israelites have known which day was the Day of Conjunction?

In contrast, the ancient Israelites would have been well aware of the Crescent New Moon. In ancient societies people worked from dawn to dusk and they would have noticed the Old Moon getting smaller and smaller in the morning sky. When the morning moon had disappeared the ancient Israelites would have anxiously awaited its reappearance 1.5-3.5 days later in the evening sky. Having disappeared for several days and then appearing anew in the early evening sky they would have called it the "New Moon" or "Hodesh" (from Hadash meaning "New").

Note 1: From the perspective of an observer on Earth. [Back](#)

Note 2: I.e. it is on the same plane as the Sun and the Earth. [Back](#)

Note 3: see BDB pp.290b-291a. Even in the few instances where Hag does not refer to the three Biblical Pilgrimage-Feasts, it refers to non-Biblical pilgrimage-feasts. For example, in Judges 21,19 Hag refers to the annual pilgrimage-feast held around the shrine of Shiloh. Also, in Exodus 10,9 Moses tells Pharaoh that the Israelites must leave Egypt to celebrate a Hag to YHWH in the desert, which clearly is a pilgrimage-feast. It is worth noting that Moses says that they have a Hag, meaning they must make a pilgrimage, in this case to Mt. Sinai, and thus they must leave Egypt in order to observe the Hag properly. [Back](#)

Day of Atonement

also called Yom Kippur - Day of Redemption - Tishri 10

modern equivalent: September / October

Purpose: A day of rest and fasting. To cleanse priests and people from their sins and purify the Holy Place.

Found:

Leviticus 23 - The LORD said to Moses, "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the LORD your God. Anyone who does not deny himself on that day must be cut off from his people. I will destroy from among his people anyone who does any work on that day. You shall do no work at all. This is to be a lasting ordinance for the generations to come, wherever you live. It is a sabbath of rest for you, and you must deny yourselves. From the evening of the ninth day of the month until the following evening you are to observe your sabbath.

Romans 3: 25 - God presented him as a sacrifice of atonement through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished - he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Hebrews 9:7 - But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

The Day of Redemption

Tomorrow is the most important day of the year to observant Jews all over the world. Tomorrow is the 10th day of the month of Tishri or Yom Kippur. Yom Kippur is the day when Jewish people remember that the High Priest went into the Holy of Holies on their behalf to offer sacrifice for their sins as a nation. The entire Yom Kippur service is outlined in Leviticus 16 and has a very complex and moving liturgy in today's modern synagogue. The name "Yom Kippur" comes from two Hebrew words, namely "Yom" which means "Day" and "Kippur" which means "Covering or Atonement". Literally the event means "Day of Covering/Atonement". It is a day when the people's sins were literally covered or atoned for by the Lord's mercy. It is also a time of the year when Jews search their hearts and make their peace with the Lord through repentance, prayer and various acts of charity. It is the only day of the year in which a period of fasting and abstinence is commanded by the Lord according to Leviticus 23:27.

Our faith is greatly enriched when we understand this Old Testament holiday because of all it teaches us about our Lord and His provision for our sin through the Cross which provided atonement and covering for us. Our Lord Jesus is not only our High Priest, but He is also our sacrifice as well. Our Lord does it all for His people to express His great love and mercy for us. The New Testament has several references to this important holiday such as Hebrews 7-10. A careful study of Yom Kippur reveals the wonderful details of the redemption we have in Christ. Such studies help to magnify our Lord's Work on our behalf and also helps to build our faith as we see the wonderful fulfillment of the Old Testament prophecies regarding this special day.

One of the exciting aspects of this holiday and time of the year is the prophetic witness it offers about Israel and Her future as the Chosen People. The Lord gives pictures in the Old and New Testaments that our Lord will return one day in the season of Yom Kippur to make a final cleansing of the Jewish people and their sins. I encourage you to read Romans 11 and Zechariah 12-14 as we reflect on this important day. The Lord is still using his festival and holidays to teach all of us the wonders of His grace and plans for the world.

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Yom Kippur

Click to jump to:

- [Yom Kippur Liturgy](#)
- [List of Dates](#)

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

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. In Days of Awe, I mentioned the "books" in which G-d inscribes all of our names. On Yom Kippur, the judgment entered in these books is sealed. This day is, essentially, your last appeal, your last chance to change the judgment, to demonstrate your repentance and make amends.

As I noted in Days of Awe, Yom Kippur atones only for sins between man and G-d, 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. The Talmud also specifies additional restrictions that are less well-known: washing and bathing, anointing one's body (with cosmetics, deodorants, etc.), wearing leather shoes (Orthodox Jews routinely wear canvas sneakers under their dress clothes on Yom Kippur), and engaging in sexual relations are all prohibited on Yom Kippur.

As always, any of these restrictions can be lifted where a threat to life or health is involved. In fact, children under the age of nine and women in

childbirth (from the time labor begins until three days after birth) are **not permitted** to fast, even if they want to. Older children and women from the third to the seventh day after childbirth are permitted to fast, but are permitted to break the fast if they feel the need to do so. People with other illnesses should consult a physician and a rabbi for advice.

Most of the holiday is spent in the synagogue, in prayer. In Orthodox synagogues, services begin early in the morning (8 or 9 AM) and continue until about 3 PM. People then usually go home for an afternoon nap and return around 5 or 6 PM for the afternoon and evening services, which continue until nightfall. The services end at nightfall, with the blowing of the tekiah gedolah, a long blast on the shofar. See Rosh Hashanah for more about the shofar and its characteristic blasts.

It is customary to wear white on the holiday, which symbolizes purity and calls to mind the promise that our sins shall be made as white as snow (Is. 1:18). Some people wear a *kittel*, the white robe in which the dead are buried.

Yom Kippur Liturgy

Click here to learn about Jewish Liturgy generally.

Yom Kippur has its own candlelighting blessing. If the holiday coincides with Shabbat, the words in parentheses are added:

ברוך אתה יהוה	Blessed are You,
אלהינו מלך העולם	our God, Creator of time and space,
אשר קרשנו במצותיו	who enriches our lives with laws,
וצונו להדליק נר	commanding us to kindle
של (שבת ושל) יום הכפורים.	the (Shabbat and) Yom Kippur lights.

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel (shabbat v'shel) you hakippurim.

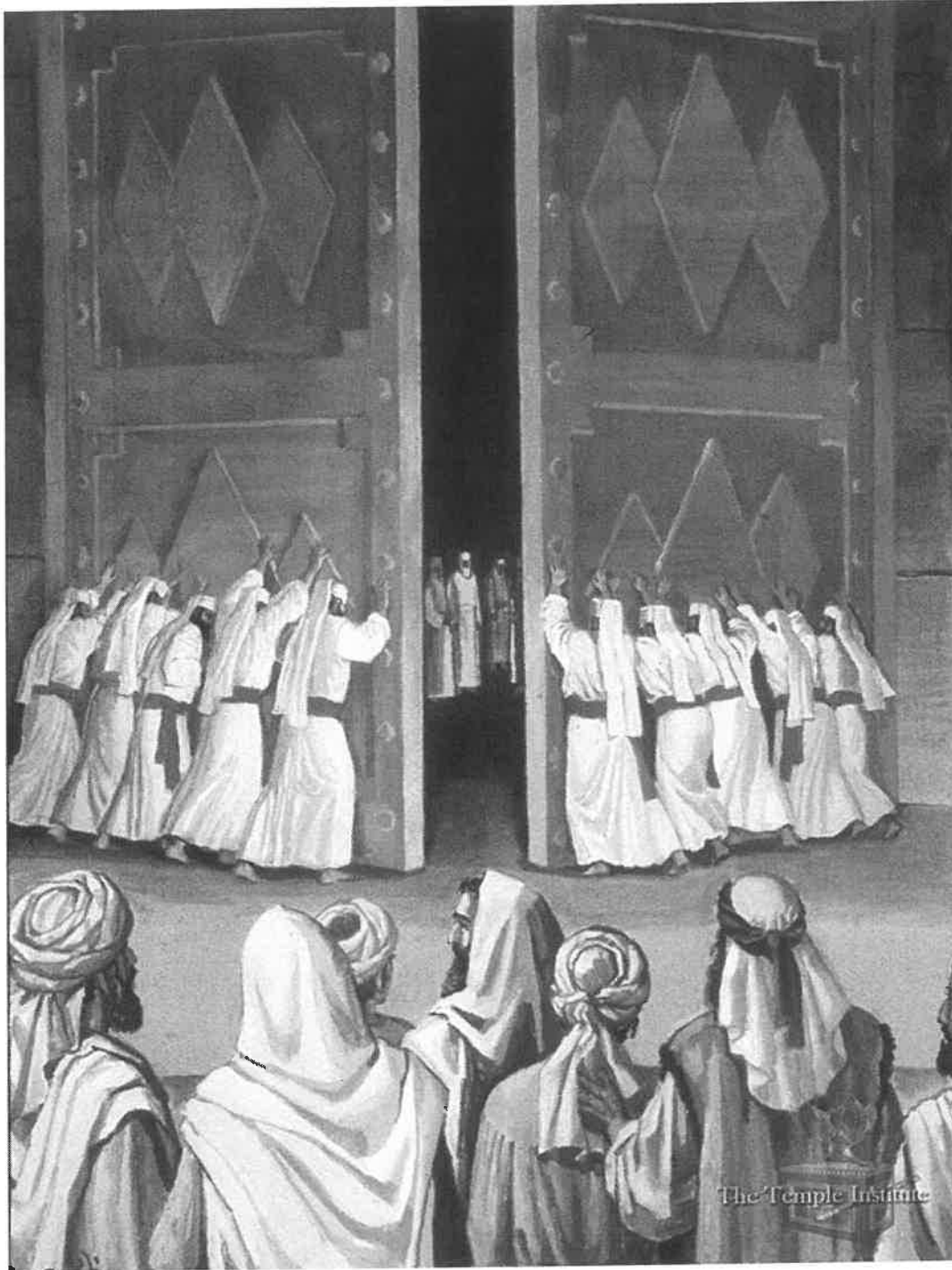
After the candles are lit, the Shehechevanu prayer is recited.

The evening service that begins Yom Kippur is commonly known as Kol Nidre, named for the prayer that begins the service. "Kol nidre" means "all vows," and in this prayer, we ask G-d to annul all personal vows we may make in the next year. It refers only to vows between the person making them and G-d, such as "If I pass this test, I'll pray every day for the next 6 months!"

This prayer has often been held up by anti-Semites as proof that Jews are untrustworthy (we do not keep our vows), and for this reason the Reform movement removed it from the liturgy for a while. In fact, the reverse is true: we make this prayer because we take vows so seriously that we consider

THE HOLY TEMPLE

YOM KIPPUR



NE'ILAH: THE CLOSING OF THE GATES

Just before the setting of the sun, the Levite gatekeepers push shut the gates of the Sanctuary and the Courtyard.

http://www.templeinstitute.org/yom_kippur/neilah.htm

Feast of Tabernacles

also called Succoth - Ingathering - Booths - Tishri 15-21

modern equivalent: September / October

Purpose: A week of celebration for the harvest. TO
Memorialize the journey from Egypt to Canaan;
the birth of Christ

Found: Leviticus 23:33 -The LORD said to Moses, "Say to the Israelites: 'On the fifteenth day of the seventh month the LORD's feast of Tabernacles begins, and it lasts for seven days. The first day is a sacred assembly; do no regular work. For seven days present offerings made to the LORD by fire, and on the eighth day hold a sacred assembly and present an offering made to the LORD by fire. It is the closing assembly; do no regular work.

John 1:14 - The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

Some Biblical Animal Species of the Desert— *Hai Bar Yotvata*

Tu B'shvat Environmental Program
Sima Lieberman

I was asked to prepare something for the discussion group this Shabbat, dealing with Israel and my experiences. After coming up with some information and materials that were far too technical, I have come up with the following, that I hope will interest a broad audience.

I have decided to discuss (not lecture, but open up some discussion) some of the animal species that were found in Israel in Biblical times, and efforts in Israel today on the restoration and conservation of those species. In particular, I've got some photos and information on animal species currently held at Hai Bar Yotvata, in the Negev. This isn't just meant for people going on the Israel trip this summer (we can't go, for example), but I would like to give everyone who may not be familiar with the incredible biodiversity of Israel, a little "flavor" of the amazing species in Israel today, as well as in Biblical times.

- Did you know that Israel once had ostriches?
- Did you know that the White oryx is the origin of the unicorn myth?
- Did you know that Israel is a worldwide leader in the recovery and reintroduction of endangered mammal species, such as the Scimitar-horned oryx and addax?

Following is some information about some species. We won't have time to talk about them all on Saturday, but people might be interested. I would be delighted to discuss them any other time as well.

In addition, some interesting sites, particularly for people interested in conservation and nature reserves/national parks in Israel, are:

- [about bird conservation in Israel](#)
- [Hebrew only](#)
- [English site](#)

Negev gazelle (*Gazella dorcas*)

Song of Songs 2:9, "My beloved is like a gazelle" (also 4:5, 7:4, 8:14)

- Very rare when Israel was established; now much more abundant
- Most extirpated in neighboring countries; the healthiest populations are in Israel.

Ibex (*Capra ibex nubiana*)

Psalms 104:18, "The high mountains are for the wild goats"

- A type of wild desert goat
- Original range: Syria, Israel, to the Arabian peninsula, Sudan, Eritrea
- Israel is the only country remaining with relatively secure populations

Onager, or Asiatic Wild Ass (*Equus hemionus onager*, or *Equus onager*)

Jeremiah 2:24, "A wild ass used to the wilderness"

Job 39:5, "Who has let the wild ass go free/ Who has loosened the bonds of the swift ass?"

- Countries where found: Afghanistan (may be extinct), India, Iran, Iraq (may be extinct), Israel, Kazakhstan, Kyrgyzstan, Pakistan (may be extinct), Tajikistan, Turkmenistan, Uzbekistan.
- A now-extinct subspecies of onager (Syrian wild ass) ranged through Syria, Israel, Jordan, Arabian peninsula.
- Three onagers were brought to Hai Bar in 1968 from Iran; after breeding and release into the wild, offspring are breeding in the Ramon nature reserve.

Somali wild ass (*Equus africanus somalicus*)

Job 39:5, "Who has loosened the bonds of the swift ass?"

- Wild ancestor of the domestic donkey (the Asiatic wild ass was never domesticated)
- Former range throughout Africa, from the Sahara to Ethiopia, to Egypt (Sinai) and Israel (the Arava and the Negev).

White oryx (*Oryx leucoryx*)

Numbers 23:22, "He has as it were the strength of an oryx (incorrectly translated as unicorn; also incorrectly translated as buffalo or wild ox)."

- One of the rarest animals on earth
- Former range: Arabian peninsula, Israel, Jordan, Iraq, Syria, Egypt (Sinai). Last wild oryx killed in 1972 in Oman.
- First reintroduction in Oman (1982). Reintroductions now in: Oman, Saudi Arabia, Jordan, Syria, Israel
- Total population: estimated 350 in the wild, 390 in captivity
- Considered by some to be the origin of the unicorn legend.

Addax (*Addax nasomaculatus*)

Deuteronomy 14:5, "...and the wild goat, they pygarg, and the wild ox, and the chamois."

- Uncertain if the addax is what was translated as the pygarg.
- Former range: Westernmost North Africa to Egypt; uncertain if ever ranged into Israel.
- On the verge of extinction wherever found. Found in the thousands in 1900.
- Israel has been very active in the international effort to save the species from extinction.

Ostrich (*Struthio camelus camelus*)

Lamentations 4:3, "... as the ostrich in the wilderness."

- The Middle East subspecies (or Syrian ostrich) is believed to have been driven to extinction by the 1920's. Even 100 years ago they were found in the wild in the Negev.
- This subspecies is smaller than the common African ostrich.
- The Northeast African subspecies, believed similar to the Syrian subspecies, was brought to Israel in 1973 for breeding, and will eventually be reintroduced into the Negev.

Wolf (*Canis lupus*)

- Two subspecies found in the Negev, and others found in the North of Israel (particularly the Galilee) and on the Golan (exceedingly rare)
- Extinct in the majority of the regions of its former distribution
- Israel has the healthiest populations of the desert wolf in the Middle East

Leopard (*Panthera pardus*)

- Most widespread member of the family Felidae (cats)
- Formerly throughout the Middle East, Near East, and Africa
- Found several years ago on the Golan and the Galilee, but now believed extirpated.

Caracal (*Felis caracal*)

- Name means "black ears" in Turkish
- Very wide range (not only deserts), but difficult to detect or track.
- Now found from India, throughout the Middle East and Africa, to S.Africa.
- Israel has the only stable caracal population in the Middle East.

SHAVUOT

also called: Pentacost, Feast of Weeks, Feast of Harvest, giving of the spirit

Sivan 6

Purpose: A festival of joy and thankfulness for the Lord's blessings of harvest

Found:

Leviticus 23:15 "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD." - v.21 "On that same day you are to proclaim a sacred assembly and do no regular work. This is to be a lasting ordinance for the generations to come, wherever you live."

Acts 2:1-4 "When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Ketubah

From Wikipedia, the free encyclopedia

A **ketubah** (Hebrew: כְּתוּבָה ; "document"; pl. *ketubot*) is a special type of Jewish prenuptial agreement. It is considered an integral part of a traditional Jewish marriage, and outlines the rights and responsibilities of the groom, in relation to the bride.



An illustrated ketubah

Contents

- 1 History
- 2 Composition
 - 2.1 Content
 - 2.2 Design and language
- 3 Usage
 - 3.1 Role in wedding ceremony
 - 3.2 Display
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- 4 See also
- 5 References
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History

The rabbis in ancient times insisted on the marriage couple entering into the *ketubah* as a protection for the wife. It acted as a replacement of the biblical *mohar*^{[1][2][3][4][5]} - the price paid by the groom to the bride, or her parents, for the marriage (i.e., the bride price). The *ketubah* became a mechanism whereby the amount due to the wife (the bride-price) came to be paid in the event of the cessation of marriage, either by the death of the husband or divorce. It may be noted that the biblical *mohar* created a major social problem: many young prospective husbands could not raise the *mohar* at the time when they would normally be expected to marry. So, to enable these young men to marry, the rabbis, in effect, delayed the time that the amount would be payable, when they would be more likely to have the sum. The mechanism adopted was to provide for the *mohar* to be a part of the *ketubah*. It may also be noted that both the *mohar* and the *ketubah* amounts served the same purpose: the protection for the wife should her support (either by death or divorce) cease. The only difference between the two systems was the timing of the payment. A modern secular equivalent would be the entitlement to maintenance in the event of divorce. Another function performed by the *ketubah* amount was to provide a disincentive for the husband contemplating divorcing his wife: he would need to have the amount to be able to pay to the wife.

ב _____ בשבת _____ יום לחדש _____ בשנת המשה אלפים שבע מאות וששים _____
 לברית העולם למנון שאנו מזנין כאן _____ איך החתן _____
 בן _____ אמר לה להרא _____ בת _____
 הרי לי לאנטי כדת משה וישראל ואנא אפלה ואוקיר ואיוון ואפרנס יתיכי ליכי
 כהלכות גוברין יהודאין דפלהין ומוקדין וזנין ומפרנסין לנשיהון בקושטא ויהבנא ליכי מהר _____ כסף
 וזר _____ דהוי ליכי _____ ומוזיפי וכסותיפי וסיפוקיפי ומיעל לותיכי כאורח כל ארעא וצניאית מרת
 דא והות ליה לאנטי וזני נדוניא דהנפלת ליה מבי _____ בין בכסף בין בזבוב בין בתכשיטין
 במאני דבושא בשימושי דירה ובשימושי דפרסא הכל קבל עליו _____ חתן דגן ב _____ זקוקים כסף
 צרוף וצני _____ חתן דגן והוסיף לה מן דיליה פוד _____ זקוקים כסף צרוף אחרים כנגדן סך הכל
 זקוקים כסף צרוף וקר אמר _____ חתן דגן אחריות שטר כתובתא דא נדוניא דן ותוספתא דא
 קבלית עלי ועל ירתי בתראי להתפרע מכל שפר ארג בכסף וקנינן דאית לי תהוהילי שמיא דקנא ודעתא אנא
 למקבא נכסין דאית להון אחריות ודלית להון אחריות כלהן יהון אחראין וערבאין לפרעו מנהק שטר כתובתא
 דא נדוניא דן ותוספתא דא מנא ואפילו מן גלימא דעל כתפאי בחיי ובהור חי מן יומא דגן ולעלם ואחריות
 וחומר שטר כתובתא דא נדוניא דן ותוספתא דא קבל עליו _____ חתן דגן כחומר כל שטרי כתובות
 ותוספתות דנהגין בבנת ישראל הנשיין כתיקון חכמינו וזכרונם לברכה דלא כאסמכתא ודלא כטופסי דשטרי
 וקנינא מן מר _____ בן _____ חתן דגן למרת _____ בת _____
 על כל מה שכתוב ומפורש לעיל במנא לכשר למקניא ביה. והכל שריד וקיים.

This ketubah witnesses that on the _____ day of the week, the _____ day
 of the month of _____ in the year fifty seven sixty _____ corresponding to the
 _____ of _____, two thousand and _____, at _____
 _____, the groom _____, son of _____
 said to the bride _____, daughter of _____.

"Be sanctified to me as my wife according to the tradition of Moses and Israel". And they
 promised to each other: "We shall build our lives together through equality and
 cooperation, understanding and admiration, mutual respect and honesty. We pledge to
 support and trust each other through life's challenges, to share together moments of joy
 and of sorrow, to be sensitive to each other's needs, and to encourage each other to lead
 lives of fulfillment. Through our love and values we will create a home committed to
 Torah and our Jewish heritage, a home filled with love and friendship, peace and
 harmony, benevolence and charity." This covenant of marriage has been signed and
 sealed according to the laws and traditions of Moses and the people of Israel.

PURIM

Adar 13-15

also called: feast of Lots, Providence, Hidden in Christ

Purpose: A day of joy and feasting, reminding the Jewish people of their great deliverance during the reign of Xerxes. A systematic theology of the Bible

Found: Book of Esther (ch. 9:18-32)

Cast of Characters:

The King (God the Father)

Mordecai (God the Son, Messiah)

Esther (The Woman, People of God)

Haman (the Evil One - Satan / Anti Christ)

Last update - 00:00 14/11/2006

Netanyahu: It's 1938 and Iran is Germany; Ahmadinejad is preparing another Holocaust

By Peter Hirschberg, Haaretz Correspondent

LOS ANGELES - Drawing a direct analogy between Iran and Nazi Germany, Likud leader Benjamin Netanyahu asserted Monday that the Iranian nuclear program posed a threat not only to Israel, but to the entire western world. There was "still time," however, to prevent Tehran from acquiring nuclear weapons, he said.

"It's 1938 and Iran is Germany. And Iran is racing to arm itself with atomic bombs," Netanyahu told delegates to the annual United Jewish Communities General Assembly, repeating the line several times, like a chorus, during his address. "Believe him and stop him," the opposition leader said of Iranian President Mahmoud Ahmadinejad. "This is what we must do. Everything else pales before this."

While the Iranian president "denies the Holocaust," Netanyahu said, "he is preparing another Holocaust for the Jewish state."

Speaking on Army Radio on Tuesday, Netanyahu hinted that Israel possesses the military capabilities necessary for curbing by itself the Iranian nuclear threat, declining to specify what these entail.

The Likud chairman said "I don't want to analyze the capability required to eliminate [the Iranian] threat, but this capability exists," when told by host Razi Barkai that Israel lacks the ability to eliminate Tehran's nuclear program by military means.

"This capability is eroded over time, and if we wait years then obviously this capability would not exist anymore ... but right now I disagree with the claim that nothing can be done against Iran," he added.

When asked if Bush could afford embarking on another "military adventure" after Iraq, Netanyahu said acting on the Iranian nuclear program would not be adventurous but necessary.

"... Israel would certainly be the first stop on Iran's tour of destruction, but at the planned production rate of 25 nuclear bombs a year ... [the arsenal] will be directed against 'the big Satan,' the U.S., and the 'moderate Satan,' Europe," Netanyahu said.

"Iran is developing ballistic missiles that would reach America, and now they prepare missiles with an adequate range to cover the whole of Europe," he added.

"No one cared"

Criticizing the international community in his GA speech for not acting more forcefully in trying to prevent Iran from becoming a nuclear power - "No one cared then and no one seems to care now," he said, again drawing on the Nazi parallel - Netanyahu warned that Tehran's nuclear and missile program "goes way beyond the destruction of Israel - it is directed to achieve world-wide range. It's a global program in the service of a mad ideology."

Large sections of the international community, he said, also misunderstood the nature of radical Islam and its role in the Mideast conflict. "What happens in Iran affects what happens in the Israeli-Palestinian conflict, not the other way round," he said.

Netanyahu said he believed that Iran could still be stopped from acquiring nuclear weapons. "There is still time. All ways must be considered. We can't let this thing happen," he said, but did not outline specific measures he thought should be taken.

Referring to Israel's preemptive strike in the 1967 War, he did say that stopping Iran required "preemptive leadership. Preemption requires will and vision."

"No one will defend the Jews if the Jews don't defend themselves," he said to loud applause. "Iran's nuclear ambitions have to be stopped."

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close window

God's Holy Week Calendar

	Nisan 10 Saturday	Nisan 11 Sunday 1st Day	Nisan 12 Monday	Nisan 13 Tuesday	Nisan 14 Wednesday	Nisan 15 Thursday	Nisan 16 Friday	Nisan 17 Saturday	Nisan 18 Sunday
Creation								God Rests	
Ark								Ark Rests Ge 8:4	
Passover-in Egypt	Lamb Selection Ex 12:3	Leven Out Ex 12:17-20			Lamb Slain Ex 12:6			Cross Red Sea Ex 14:22	
Pharoah Dies								Pharoah Dies Ex 14:26-28	
Jonah and the Whale				Lots Cast Jhn 1:7				Whale Vomits Jonah Jhn 2:10	
Hezekiah Purifies Temple	Started Nisan 1 2 Ch 29:17						Cleansing finished 2 Ch 29:17	Sacrifice / Worship 2 Ch 29:20-30	
Esther				Haman's Plot Est 3:9 Lots Cast Est 3:12	Esther Fasts Est 4:16	Esther Fasts Est 4:16	Esther Fasts Est 4:16 Banquet #1 Est 5:1-4 Haman's Plot Est 5:14 Mordecai Remembered Est 6:1-10	Banquet #2 Haman Hung Est 7:10 Property Returned Est 8:1-2	
Day Jesus in Temple								Teaching Teachers Lk 2:46	
Holy Week	Lamb Selection Mt 21:5-11 Palm Saturday Mt 21:4-11	Leven Out Mt 21:12-16		Passover Meal Mk 14:12-26 Judas' Betrayal Mt 26:20-25	Lamb Slain Ex 12:6 Jesus' Trial Jn 26-27 9 AM Cross Mk 15:25 3 PM Death and Burial Mk 15:33-47	Unleavened Bread Sabbath Le 23:6-7		Resurrection Jn 6:40	First Fruits Le 23:9-11; Jn 20:16-17; 1 Co 15:20-23

Printed from Chabad.org

The Complete Story of Purim

By Nissan Mindel

Table of Dates

Event	Year After Creation
Achashverosh ascends the throne of Persia	3392 (369 BCE)
Achashverosh's Feast, lasting 180 days	3395 (366 BCE)
Esther taken to Achashverosh's Palace	Tevet, 3399 (362 BCE)
Haman casts lots	Nissan, 3404 (357 BCE)
First decrees dispatched by Haman	Nissan 13, 3404 (357 BCE)
Three days' Fast ordered by Esther	Nissan 14-16, 3404 (357 BCE)
Haman's downfall and execution by hanging	Nissan 17, 3404 (357 BCE)
Second decrees, reversing the first	Sivan 23, 3404 (357 BCE)
Sadness turned to gladness; Haman's ten sons executed	Adar 13, 3405 (356 BCE)
Purim celebrations everywhere, except Shushan where a second day of reckoning is added	Adar 14, 3405 (356 BCE)
Purim celebration in Shushan	Adar 15, 3405 (356 BCE)
The Megillah recorded; Festival of Purim instituted for all generations	3406 (355 BCE)

By Nissan Mindel [More articles...](#) | RSS

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Feast of Chanukah

also called Feast of Dedication - Conception of Jesus -
Festival of Lights Kislev 25

Purpose: Festival of rededication of the Temple after the desecration by the Maccabees / the rededication of the human "Temple" - His Woman - through the body of Mary

Found: John 10: 22 Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was in the temple area walking in Solomon's Colonnade.

John 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."



JEWISH VIRTUAL LIBRARY

Chanukah

Click to jump to:

- [List of Dates](#)

Chanukah, the Jewish festival of rededication, also known as the festival of lights, is an eight day festival beginning on the 25th day of the Jewish month of [Kislev](#).

Chanukah 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 suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar.

The story of Chanukah begins in the reign of [Alexander the Great](#). Alexander conquered [Syria](#), [Egypt](#) and Judea, but allowed the people under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated, adopting much of [Hellenistic](#) culture, including the language, customs, dress, etc., in much the same way that Jews in America today blend into the secular American society.

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. 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.

Chanukah is not a very important religious holiday. The holiday's religious significance is far less than that of [Rosh Hashbanah](#), [Yom Kippur](#), [Sukkot](#), [Passover](#), and [Shavu'ot](#). It is roughly equivalent to [Purim](#) in significance, and you won't find many non-Jews who have even heard of Purim! Chanukah is not mentioned in Jewish scripture; the story is related in the book of the [Maccabbees](#), which Jews do not accept as scripture.

The only religious observance related to the holiday is the lighting of candles. The candles are arranged in a candelabrum called a Hanukia. Many people refer to the Hanukia incorrectly as a [menorah](#). The name [menorah](#) is used only to describe the seven-branched candelabrum that was housed in the Jewish Temple. The Hanukiah holds nine candles: one for each night, plus a shamash (servant) at a different height. On the first night, one candle is placed at the far right. The shamash candle is lit and three [berakhot](#) (blessings) are recited: [I'hadlik neir](#) (a general prayer over candles), [she-asah nisim](#) (a prayer thanking G-d for performing miracles for our ancestors at this time), and [she-hekhienu](#) (a general prayer thanking G-d for allowing us to reach this time of year). The first candle is then lit using the shamash candle, and the shamash candle is placed in its holder. The candles are allowed to burn out on their own after a minimum of 1/2 hour. Each night, another candle is added from right to left (like the Hebrew language). Candles are lit from left to right (because you pay honor to the newer thing first).

Because of the law prohibiting the lighting of a fire on [Shabbat](#), Chanukah candles are lit before the Shabbat candles on Friday night, and they are lit after [Haydalah](#) on Saturday night. The following blessings are said:

<p>בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.</p>	Blessed are You,
	our God, Creator of time and space,
	who enriches our lives with holiness,
	commanding us to kindle the Chanukah lights.
<p><i>Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu l'hadlik neir shel Chanukah.</i></p>	

Chanukah

ברוך אתה יהוה	Blessed are You,
אלהינו מלך העולם	our God, Creator of time and space,
שעשה נסים לאבותינו	who performed miracles for our ancestors,
בימים ההם בזמן הזה.	in the days of long ago, acted in this time.

*Baruch atah adonai eloheinu melech ha'olam she'asah
nisim la'avoteinu bayamim haheim baz'man hazeh.*

On the first night, the Shehecheyanu is also recited.

Why the *shamash* candle? The Chanukah candles are for pleasure only; we are not allowed to use them for any productive purpose. We keep an extra one around (the *shamash*), so that if we need to do something useful with a candle, we don't accidentally use the Chanukah candles. The *shamash* candle is at a different height so that it is easily identified as the *shamash*.

It is traditional to eat fried foods on this holiday, because of the significance of oil to the holiday. Among Ashkenazic Jews, this usually includes latkes (pronounced "lot-kuhs" or "lot-keys" depending on where your grandmother comes from), or "potato pancakes."

Gift-giving is not a traditional part of the holiday, but has been added in places where Jews have a lot of contact with Christians as a way of dealing with children's jealousy of their Christian friends. The only traditional gift of the holiday is "gelt," small amounts of money. Chanukah gelt is a Jewish custom rooted in the Talmud: "The Talmud states that even a very poor person must light Chanukah lights, even if he can't afford it. A person with no money is required to go "knocking on doors" until he collects enough to buy at least one candle for each night of Chanukah. The Torah concept of charity – *tzedakah* – requires us to help the recipient in the most dignified manner possible. Therefore, the custom arose to give gifts of money during Chanukah so that someone who needs extra money for Chanukah candles can receive it in the form of 'Chanukah Gelt.'"

Another tradition of the holiday is playing dreidel, a gambling game played with a square top. Most people play for matchsticks, pennies, M&Ms or chocolate coins. A dreidel is marked with the following four Hebrew letters: *Nun*, *Gimmel*, *Heh* and *Shin*. On Israeli dreidels, there is no *Shin* but rather a *Peh*, which stands for *Po*, meaning here.

This supposedly stands for the Hebrew phrase "*nes gadol hayah sham*," a great miracle happened there. Actually, it stands for the Yiddish words *nit* (nothing), *gamz* (all), *halb* (half) and *shfell* (put), which is the rules of the game! There are some variations in the way people play the game, but the way I learned it, everyone puts in one coin. A person spins the dreidel. On *Nun*, nothing happens; on *Gimmel* (or, as we called it as kids, "gimmel"), you get the whole pot; on *Heh*, you get half of the pot; and on *Shin*, you put one in. When the pot is empty, everybody puts one in. Keep playing until one person has everything. Then redivide it, because nobody likes a poor winner.

A traditional song of this holiday is "Maoz Tzur," better known to Christians as "Rock of Ages" (the tune is the same as one of the more popular ones; the Christian translation takes substantial liberties).

List of Dates

Chanukah will begin on the following days on the American calendar:

- December 12, 2009 (Jewish Year 5770)
- December 2, 2010 (Jewish Year 5771)
- December 21, 2011 (Jewish Year 5772)

Source: Judaism 101 and Cardin, Rabbi Nina Beth. The Tapestry of Jewish Time. NJ: Behrman House, 2000. Ohr Somayach

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PASSOVER (Pesach)

1st month - Nisan 14

also called: Communion

Purpose: To remember Israel's deliverance from Egypt

Description: To stay and eat a lamb, together with bitter herbs and bread made without yeast, in every household.

Found:

Exodus 12:1-24 "On that same night I will pass through Egypt and strike down every firstborn - both men and animals - and I will bring judgment on all the gods of Egypt. I am the LORD. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

Hebrews 11:28 "By faith he (Moses) kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel."

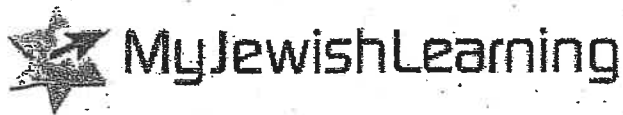
ALSO: Matthew 26, Mark 14, John 11

The Jewish calendar has the following months:

Hebrew	English	Number	Length	Civil Equivalent
ניסן	Nissan	1 7	30 days	March-April
אייר	Iyar	2 8	29 days	April-May
סיון	Sivan	3 9	30 days	May-June
תמוז	Tammuz	4 10	29 days	June-July
אב	Av	5 11	30 days	July-August
אלול	Ehul	6 12	29 days	August-September
תשרי	Tishri	7 1	30 days	September-October
חשוון	Cheshvan	8 2	29 or 30 days	October-November
כסלו	Kislev	9 3	30 or 29 days	November-December
טבת	Tevet	10 4	29 days	December-January
שבט	Shevat	11 5	30 days	January-February
אדר א	Adar I (leap years only)	12 6	30 days	February-March
אדר ב אדר ב	Adar (called Adar Beit in leap years)	12 (13 in leap years)	29 days	February-March

Religious
Calendar
Started
Exodus 12:2

Civil Calendar
Started
Genesis 1:3



THIS STORY HAS BEEN FORMATTED FOR EASY PRINTING

Erusin: The First of the Two Ceremonies

Erusin, the ancient betrothal ceremony, includes two blessings and the ring ceremony, and is followed by the reading of the marriage contract.

By Rabbi Daniel Gordis

Excerpted with permission from Celebration and Renewal: Rites of Passage in Judaism edited by ReLaMiniz Geffen (Jewish Publication Society).

The Jewish wedding ceremony comprises two major sections: *erusin* (betrothal) and *nissuin* (marriage). When the bride and groom have reached the *huppah* [marriage canopy], the erusin ceremony begins. It is a simple ceremony, marked by two blessings recited by the presiding rabbi, who holds a cup of wine. The first blessing, over wine, is one said at almost all joyous occasions. The second blessing is unique to this occasion and reads as follows:

"Blessed are You, Lord our God, Master of the Universe, Who has sanctified us with His commandments, and commanded us regarding forbidden unions, and Who forbade betrothed women to us, and permitted to us those married to us by huppah and kiddushin. Praised are You, Lord, Who sanctifies His people Israel with huppah and kiddushin."

After the completion of the second blessing, the rabbi gives the cup of wine to the groom, who drinks of it; the cup is then presented to the bride, who drinks from the same cup, symbolizing their commitment to sharing their lives from that moment on.

What Does the Blessing Mean?

Several crucial themes of the Jewish wedding are expressed in the seemingly simple language of these few lines of this second blessing. First, the liturgical language points to older customs, for in earlier times the Jewish wedding took place in stages over the course of an entire year. At the first ceremony, erusin, the couple were reserved for each other and were forbidden to have relationships with anyone else. But it was not until approximately a year later, at the nissuin ceremony, that they were permitted to consummate their relationship sexually and that the bride moved into the groom's home.

The language of the second blessing, "who forbade betrothed women to us, and permitted to us those married to us by huppah and kiddushin," reflects this earlier practice, and apparently served in ancient times as a warning to the couple not to cohabit until the completion of the second ceremony.

Another perhaps more subtle theme emerges from this blessing as well. The language clearly enunciates the central Jewish tenet that marriage is not a private affair but one that affects and involves the entire community. It is not only the couple who are sanctified by their marriage; the

sanctification touches the entire people Israel. Why? The marriage of a man and woman tells the community that it has the capacity to survive. Marriage reflects the first union between Adam and Eve, who set not a private stage, but a stage for the playing out of all of human history. Marriage is ultimately a reflection of the survivability of the covenant, and God's covenant with humanity was made not individually, but collectively. All of this, and more, emerges from the simple words of this blessing.

Formalizing the Marriage With a Ring

At this point in the traditional ceremony, the groom performs the specific act that formalizes the marriage. Today it is customary for the groom to place a ring on the index finger of his bride's right hand and to recite in Hebrew a phrase that means, "Behold, by this ring you are consecrated to me as my wife according to the laws of Moses and Israel." Once again, the words "according to the laws of Moses and Israel" suggest the themes of covenant and community, central throughout the ceremony.

This phrasing, now standard in virtually all Jewish communities, was not the only one suggested by the tradition, however. Other known versions include "Behold, you are reserved to me..." and "according to the laws of Moses and the Jews."

Instead of a ring, it used to be permissible for the groom to give the bride a detailed deed, and he could then recite the phrase "Behold, you are consecrated to me with the deed...." As long as the bride accepted the deed with the intention of becoming his wife, the marriage was valid. Even the act of sexual intercourse was at one point a valid means of marrying a woman. In front of two halakhically acceptable witnesses, a man could say to a woman, "Behold, you are consecrated to me with this [following] act of sexual intercourse according to the laws of Moses and Israel," whereupon he took her to a private place to consummate their union. Although this process led to a valid marriage, for obvious reasons the sages of the Talmud condemned it, calling it prostitution; they insisted that anyone who employed this method of kiddushin should be flogged.

In earlier times, too, various items, including fruits and a prayerbook, could be used to symbolize the betrothal, though today a ring is the most common token. Even so, the nature of that ring is still regulated by Jewish law. It must belong to the groom, and it has to have at least some value, since it substitutes for money that might also have been given to the bride. Tradition requires that the ring not have gems on it, which would make its value difficult for the bride to assess. Similarly, while the ring may be decorated, the decorations should not be cut out of the ring, for the circularity and solidity of the metal suggest the permanence of the relationship now being created.

Egalitarian Approaches to the Ring Ceremony

In recent decades, the wife's role during the ring ceremony has been much discussed. Should she remain silent and relatively passive, as was the case in the traditional ceremony and continues to be the practice in Orthodox circles, or can she also "betroth" her future husband in some sense?

From the strict point of view of Jewish law, the bride cannot betroth the husband; traditional communities, therefore, do not permit the woman to say to the groom, "Behold, you are consecrated to me...." But it is not uncommon, particularly in Conservative circles, for the bride to say something to the groom, usually quoting a biblical verse that speaks of love, relationship, or commitment. In such cases, the bride may also present the groom with a ring, for as the Talmud explains, it is permissible for the bride to give the groom gifts under the huppah.

THE WEEK OF REDEMPTIVE HISTORY

Day of Week	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day	8th Day
Jewish Year	1-1000	1001-2000	2001-3000	3001-4000	4001-5000	5001-6000	6001-7000	
Key Events	Creation of Adam & Eve The Fall Promise of Redemption	The Great Flood Noah & the Ark	Abraham's Covenant The Exodus Davidic Kingdom Begins	Fail of Jerusalem Divided Kingdom	Messiah's First Coming Israel's Rejection of Messiah Dispersion of Jews from Israel	Israel's Physical Restoration in May 1948	Messiah's Second Coming & Millennial Reign Israel's Spiritual Restoration Resurrection Day Wedding Day Coronation Day Day of Rest	New Heaven and Earth Timeless Eternity
					First Day	Second Day	Third Day	
					The Three Days of the Messiah			

UNLEAVENED BREAD

1st month - Nisan 15-21

Purpose: To remember how the LORD brought the Israelites out of Egypt in haste.

Celebrate: by eating bread made without yeast; holding several assemblies; making designated offerings.

Found

Deuteronomy 16:3-4 "Do not eat it (animal sacrifice) with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste - so that all the days of your life you may remember the time of your departure from Egypt. Let no yeast be found in your possession in all your land for seven days.

1 Corinthians 5:6-8 "Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Christ, our Passover Lamb, has been sacrificed."

Also Mark 14: Jesus annointed in Bethany
Acts 12:3 Peter imprisoned.

Cooking For Engineers

Kitchen Notes

Baker's Yeast by Michael Chu

[Normal view](#)[Printer-friendly](#)

The use of yeast gives baked goods (such as breads) both flavor and an airy lightness. Unlike chemical leaveners which react upon contact to produce gases, yeast are living organisms that digest sugars and produce alcohol and carbon dioxide. Because they are living, we promote their growth and their production by providing them with warmth, food (sugars), and time. Yeast is used for a variety of purposes outside of baking (such as for brewing beer, for fermenting wine, and for ingesting as a nutritional supplement) but we'll focus on yeast for baking in this article.

Saccharomyces cerevisiae, baker's or brewer's yeast, are fungi which naturally occur, well, all over the place. Because yeasts are everywhere, it's possible to leave a batter (or grape juice) out and cultivate a new colony of yeast to grow in your food, but this is probably not advisable for most people - especially since yeast (specifically the desirable strain) is commonly available in grocery stores. Although many other strains are generally regarded as safe (*S. bayanus* and *S. pastorianus* used extensively in commercial beer and wine making), in cooking and baking, the word yeast refers to *S. cerevisiae*.

Yeast live by consuming sugars and converting them into energy with carbon dioxide and alcohol as a by product. This is great for baking because if we can provide a stretchy framework, supply sugar, and leave the yeast to grow in a warm environment, the yeast will eat the sugars, convert it into flavorful alcohols, and fill the stretchy material with gases forming air bubbles (and, depending on the activity of the yeast and how strong the material is, large air bubbles). In bread making, the stretchy framework and the food are usually one and the same - wheat flour and water that has been kneaded to produce long strands of interwoven, stretchy proteins called gluten. The yeast, incorporated into the flour and water, consumes the glucose, fructose, and maltose broken down from the starches of the wheat flour and releases carbon dioxide which gets trapped in the network of starch and protein. The build up of these gases causes the dough to "rise".

To allow yeast to feast on just wheat flour and water is time consuming, sometimes taking several days to produce enough flavor and volume of small bubbles for delicious, tender bread. Many recipes aid the growth of the yeast by providing a little extra fuel in the form of cane sugar (be careful, an environment too saturated with sugars can shut down yeast activity resulting in a dense loaf) and making sure the temperature is just right to promote yeast activity (around 95°F [35°C]).

The amount of yeast to use, the length of time to allow the yeast to grow, and the balance of other ingredients that may promote or inhibit yeast activity are all unpredictable variables when creating a recipe from scratch. It takes a lot of trial and error to produce a recipe with accurate rise times for a particular amount of yeast (doubling yeast in a recipe won't allow you to halve the rise time) so it's best to start off by sticking with the amounts and times printed in a recipe before experimenting.

Commercial yeast production starts with a small group of healthy yeast organisms that is carefully grown by providing them with nutrients (supplied to them in a slurry called wort). As they multiply via budding (splitting themselves into new yeast cells), the yeast is transferred from test tubes to flasks to tanks. The tanks (called fermentation tanks) start off small and contain a specially formulated wort (usually a mixture of molasses, minerals, and vitamins) enabling the yeast to reproduce quickly and grow (and to be transferred to ever larger fermentation tanks). Fleischmann's has some multi-story tanks that have a

FIRST FRUITS

1st month - Nisan 16

Purpose: To recognize the Lord's bounty in the land.

Description: Presenting a sheaf of the first of the barley harvest as a wave offering; making a burnt offering and a grain offering.

Found:

Leviticus 23:10-13 "When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath. On the day you wave the sheaf, you must sacrifice as a burnt offering to the LORD a lamb a year old without defect, together with its grain offering of two-tenths of an ephah of fine flour mixed with oil-an offering made by fire, a pleasing aroma-and its drink offering of a quarter of a hin of wine.

1 Corinthians 15:20-24 "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the first fruits, then, when he comes those who belong to him. Then the end will come.

Exod 23:16 "Celebrate the Feast of Harvest with the **firstfruits** of the crops you sow in your field.

"Celebrate the Feast of Ingathering at the end of the year, when you gather in your crops from the field.

Exod 23:19 "Bring the best of the **firstfruits** of your soil to the house of the LORD your God.

"Do not cook a young goat in its mother's milk.

Exod 34:22 "Celebrate the Feast of Weeks with the **firstfruits** of the wheat harvest, and the Feast of Ingathering at the turn of the year. {[22] That is, in the fall}

Exod 34:26 "Bring the best of the **firstfruits** of your soil to the house of the LORD your God.

"Do not cook a young goat in its mother's milk."

Levi 2:12 You may bring them to the LORD as an offering of the **firstfruits**, but they are not to be offered on the altar as a pleasing aroma.

Levi 2:14 "If you bring a grain offering of **firstfruits** to the LORD, offer crushed heads of new grain roasted in the fire.

Levi 23:17 From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of **firstfruits** to the LORD.

Levi 23:20 The priest is to wave the two lambs before the LORD as a wave offering, together with the bread of the **firstfruits**.

They are a sacred offering to the LORD for the priest.

Numb 18:12 "I give you all the finest olive oil and all the finest new wine and grain they give the LORD as the **firstfruits** of their harvest.

Numb 18:13 All the land's **firstfruits** that they bring to the LORD will be yours. Everyone in your household who is ceremonially clean may eat it.

Numb 28:26 "On the day of **firstfruits**, when you present to the LORD an offering of new grain during the Feast of Weeks, hold a sacred assembly and do no regular work.

Deut 18:4 You are to give them the **firstfruits** of your grain, new wine and oil, and the first wool from the shearing of your sheep.

Deut 26:2 take some of the **firstfruits** of all that you produce from the soil of the land the LORD your God is giving you and put them in a basket. Then go to the place the LORD your God will choose as a dwelling for his Name

Deut 26:10 and now I bring the **firstfruits** of the soil that you, O LORD, have given me." Place the basket before the LORD your God and bow down before him.

2Chr 31:3 As soon as the order went out, the Israelites generously gave the **firstfruits** of their grain, new wine, oil and honey and all that the fields produced. They brought a great amount, a tithe of everything.

Neh 10:33 "We also assume responsibility for bringing to the house of the LORD each year the **firstfruits** of our crops and of every fruit tree.

Neh 12:44 At that time men were appointed to be in charge of the storerooms for the contributions, **firstfruits** and tithes. From the fields around the towns they were to bring into the storerooms the portions required by the Law for the priests and the Levites, for Judah was pleased with the ministering priests and Levites.

Neh 13:31 I also made provision for contributions of wood at designated times, and for the **firstfruits**.

Remember me with favor, O my God.

Psal 78:51 He struck down all the firstborn of Egypt,

the **firstfruits** of manhood in the tents of Ham.

Psal 105:36 Then he struck down all the firstborn in their land,

the **firstfruits** of all their manhood.

Prov 3:9 Honor the LORD with your wealth,

with the **firstfruits** of all your crops;

Jere 2:3 Israel was holy to the LORD,

the **firstfruits** of his harvest,

all who devoured her were held guilty,

and disaster overtook them,"

declares the LORD.

Ezek 44:30 The best of all the **firstfruits** and of all your special gifts will belong to the priests. You are to give them the first portion of your ground meal so that a blessing may rest on your household.

Roma 8:23 Not only so, but we ourselves, who have the **firstfruits** of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

Roma 11:16 If the part of the dough offered as **firstfruits** is holy, then the whole batch is holy; if the root is holy, so are the branches.

1Cor 15:20 But Christ has indeed been raised from the dead, the **firstfruits** of those who have fallen asleep.

1Cor 15:23 But each in his own turn: Christ, the **firstfruits**; then, when he comes, those who belong to him.

John 1:18 He chose to give us birth through the word of truth, that we might be a kind of **firstfruits** of all he created.

Discovering God's Plan

Holy Week - Holy Time

Genesis 1:5
Beginning of
Biblical Day

Three Days Three Nights

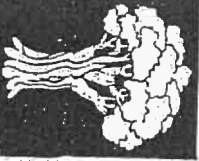
Jonah 1:17
Matthew 12:40

<p>Nisan 9 Friday</p> <p>John 12: 1-3 <i>Jesus In Bethany</i></p>	<p>Nisan 10 Saturday</p> <p><i>Lamb Selection Day</i> Exodus 12: 1-3</p> <p>Matthew 21: 5-11 <i>Lord of Sabbath</i> Matthew 21:8</p>	<p>Nisan 11 Sunday</p> <p><i>Cleanse Leaven</i> Exodus 12: 17-20</p> <p>Matthew 21: 12-16 Mark 11: 12-19</p>	<p>Nisan 12 Monday</p>	<p>Nisan 13 Tuesday</p> <p><i>Passover Meal Disciples</i> Mark 14: 12-26</p>	<p>Nisan 14 Wednesday</p> <p><i>Passover Lamb Slain</i> Exodus 12:6 Leviticus 23:5</p> <p><i>Day of Preparation</i> John 19:31</p>	<p>Nisan 15 Thursday</p> <p><i>Unleavened Bread Sabbath</i> Leviticus 23: 6-7</p>	<p>Nisan 16 Friday</p> <p><i>Women Buy Spices & Rest For Sabbath</i> Luke 23:56</p>	<p>Nisan 17 Saturday</p> <p><i>Regular Sabbath</i> Jesus Rises</p> <p>Ark Rests Genesis 8:4 17th Day Lord of Resurrection John 6:40</p>	<p>Nisan 18 Sunday</p> <p><i>First Fruits</i> Leviticus 23: 9-11</p> <p>John 20: 16-17 I Corinthians 15: 20-23</p>
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Lamb Examination Period
Seeking Lamb Without Blentish

Exodus 12:5
Matthew 21: 23-27
Matthew 22: 15-33, 41-45
Matthew 26: 36-44, 59-60
Matthew 27: 19,24

Notes: *Rest of Unleavened Bread and Passover were interchangeable terms to Gospel Writers.*



OAKHILL CHURCH

Seeking to Deepen Our Relationship With the Lord Jesus Christ

1930 LEONARD, NE GRAND RAPIDS, MI 49504
616-456-5626

Our lives are in His time...

"All the days ordained for me were written in your book before one of them came to be."

Psaln 139:16



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**“THAT THEY MAY BE CALLED OAKS OF RIGHTEOUSNESS,
THE PLANTING OF THE LORD, THAT HE MAY BE GLORIFIED.”**

ISAIAH 61:3

JOIN US EACH SUNDAY

DISCIPLESHIP HOUR: 9:00 AM

WORSHIP: 10:30 AM

OUR MISSION AT OAKHILL

The goal and focus of our ministry is to magnify the Lord Jesus Christ as the Messiah of Israel and Savior of the world. To accomplish this goal, our church has worked to provide an in-depth teaching ministry that connects the Old & New Testaments into one beautiful story of God's redeeming love. This in-depth, systematic approach to studying and experiencing the Bible has been used by the Lord to change many lives. It is exciting to watch as people move from unexamined Christian traditions to life-changing Biblical revelation. We believe the Lord has raised up our ministry to be a resource and blessing to Christians from many traditions and backgrounds. Come join us as we seek to know the Lord better each time we meet.

We Believe . . .

- In One Eternal God in three distinct persons, Father, Son and Holy Spirit - Matthew 28:19
- Jesus Christ is Lord and He is the only way of salvation God has given us - Acts 4:12
- Salvation is by grace alone, through faith alone, in Christ alone- Ephesians 2:8
- God calls each person to faith and conversion - John 3:3
- Scripture is the final authority for the Christian - II Timothy 3:16-17
- There is one people of God, united by the Spirit in Christ - Ephesians 4:4-6
- Every Christian has been called to serve one another in the body of Christ-I Corinthians 12:7
- Our Lord calls us to a life of genuine discipleship-Matthew 10:38
- Jesus will return for His people at the close of the age - I Thessalonians 4:13-18