

# ASK NOW ABOUT THE FORMER DAYS : HEBREW WORSHIP AS SACRED TIME pdf

## 1: Black Hebrew Israelites | [www.enganchecubano.com](http://www.enganchecubano.com)

*New International Version Ask now about the former days, long before your time, from the day God created human beings on the earth; ask from one end of the heavens to the other.*

The Sabbath is commanded by God Every week religious Jews observe the Sabbath, the Jewish holy day, and keep its laws and customs. The Sabbath begins at nightfall on Friday and lasts until nightfall on Saturday. In practical terms the Sabbath starts a few minutes before sunset on Friday and runs until an hour after sunset on Saturday, so it lasts about 25 hours. God commanded the Jewish People to observe the Sabbath and keep it holy as the fourth of the Ten Commandments. The idea of a day of rest comes from the Bible story of the Creation: God rested from creating the universe on the seventh day of that first week, so Jews rest from work on the Sabbath. Jews often call the day Shabbat, which is Hebrew for Sabbath, and which comes from the Hebrew word for rest. A gift from God Most Jewish people look forward to Shabbat all week. Shabbat is a time with no television, no rushing to the demands of the telephone or a busy work schedule. A family time Shabbat is very much a time when families come together in the presence of God in their own home. Singles, or others with no family around may form a group to celebrate Shabbat together. Sabbath customs In order to avoid work and to ensure that the Sabbath is special, all chores like shopping, cleaning, and cooking for the Sabbath must be finished before sunset on Friday. People dress up for Shabbat and go to considerable trouble to ensure that everything is organised to obey the commandment to make the Sabbath a delight. Sabbath candles are lit at sunset on a Friday. The woman of the house usually performs this ritual. It is an integral part of Jewish custom and ceremony. The candles are placed in candlesticks. They mark the beginning of each Sabbath and represent the two commandments Zachor to remember the Sabbath and Shamor to observe the Sabbath. After the candles are lit, Jewish families will drink wine. Sabbath wine is sweet and is usually drunk from a special goblet known as the Kiddush Cup. The drinking of wine on the Sabbath symbolises joy and celebration. It is also traditional to eat challah, a soft rich eggy bread in the shape of a braid. Challah is eaten on the Sabbath and Jewish holidays except for the Passover when leavened bread is not permitted. Under Jewish law, every Jew must eat three meals on the Sabbath. One of the meals must include bread. Observant Jews will usually eat challah at the beginning of a Sabbath meal. Before the challah is eaten, the following prayer is recited: Blessed are you, Lord our God, King of the universe, who brings forth bread from the earth. Other blessings, prayers, songs and readings may also be used. It is traditional, too, for parents to bless their children on Shabbat. The blessing for daughters asks that they become like the four matriarchs, Sarah, Rebecca, Rachel and Leah, while sons are blessed to grow up like Ephraim and Menasheh, two brothers who lived in harmony. Some of the family will have been to synagogue before the Sabbath meal, and it is likely that the whole family will go on Saturday.

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### 2: Sacred Calendars Support Christian Worship on Sunday

*Now let us turn to multiple other witnesses of the sacredness of Sunday as testified by holy days on several sacred calendars. Hebrew Calendar Witness Hebrew Calendar includes Easter Sunday.*

Humans exist in time. We make time we think. Rarely, however, do we stop to consider time. We keep track of birthdays, anniversaries and deaths. We celebrate notable days of the civic, academic and religious calendars. We anticipate future events that we plan or imagine will happen, all the while existing only in the present. But what is time? Early nomadic peoples chased the game and weather patterns, while agrarians planned for planting and harvest. Some of these ancient cultures based their calendars on the moon, while others looked to the sun to calculate a course of action. In each case, it seems that the measuring of time allows a People to measure and assess their progress. It enables them to participate and construct life, rather than merely watching it go by. Lastly, the measurement of time provides a lens through which to examine the patterns and principles at work in the universe. A Theology of Time The deliberation of natural patterns and principles of time necessarily introduces an investigation into a theology of time. An examination of this kind must shed light on both the past, revealing human worth, and on the future, revealing human hope. Genesis 1 reveals that time was created on day four, as well as time within time i. In John 1, time and eternity intersect as the Logos exists both out of time v. The Hebrew calendar, however, began to distinguish itself by marking events as well as agricultural patterns. The Christian calendar went even further by rejecting seasonal time in favor of time centered on the Pascha death and resurrection of Jesus Christ. What distinguishes it is its completeness, its pleroma. Time has no sacredness of its own, but rather, is a tool to be redeemed and employed by humans in order to participate and celebrate the eternal. Sacred time, according to Patricia Wilson-Kastner, does three things. It connects Christians as members of the Body of Christ, and draws the worshipping community into its broader union with Christ and with the World. Sacred Time serves to focus Christians on the great feasts of the life, death and resurrection of Christ. The incarnation presents time as fulfilled time Mark 1: The resurrection, ascension and second coming of Christ all impart anticipatory time I Timothy 6: Andrew Hill presents a summary of redeemed time as follows: The following terms derived from the Greek will be useful in understanding and describing concepts related to sacred time. This speaks of an event in time, a specific moment, or even a crisis. Literally, a drawing near of memory. Literally, to take beforehand. Literally, to make empty. Literally, in meat, or in flesh. It is the center of both the weekly Sunday and yearly Easter cycles. These terms help us consider how an individual or a Body of believers can maintain a vital relationship with God, Who exists out of time. Joyce Zimmerman states the challenge in this way: While Wednesday and Friday were incorporated by the early Church as fast days a break from Judaism, where Monday and Thursday were fast days , Sunday is the oldest element of the Christian calendar, and is central to both the weekly and yearly cycles. Because of its relation to the resurrection, it trumps all other celebrations and seasons. As such, it is the point at which all the central images of the Christian life converge. But how and why did these Jewish Christians transition from keeping the Jewish Sabbath Saturday to a gathering on Sunday? It is apparent that the early Christians gathered to eat together Acts There is also extra-biblical reference to the Sunday gathering, found in a letter from Pliny the Younger c. As we have seen in Genesis 1, God chose to cease from His work on the seventh day. Later, Moses attached an additional Sabbath stipulation in Deuteronomy 5: Rather, he seems to be proclaiming that the Sabbath represented a vision whose time had come. Also, because many encounters with the risen Christ took place on the first day of the week, there was an underlying hope of encounter with the returning Christ on that day. A third reference to Sunday also had this eschatological dimension. The Cathedral Office consisted of two services: Matins, held in the morning, and Evensong or Vespers, which was held in the evening. A typical Cathedral Vespers would include the following:

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### 3: What is Sacred Time? - Roadmaps For Worship

*In John 1, time and eternity intersect as the Logos exists both out of time (v.1) and is made in time (v. 14). In John we overhear Jesus pray to be glorified with the glory that he had before the world was made.*

Is Judaism a Satanic Cult? Lucifer is very much alive. The reason for anti-Semitism is that Judaism is defined by Cabalism, a satanic cult whose aim is to possess humanity. Communism, Socialism, Liberalism, Feminism, Zionism are just masks for this agenda. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia, Bela Kun Hungary, Rosa Luxemburg Germany, and Emma Goldman United States, this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. Winston Churchill, "Sabbateanism [Satanism, Cabala] is the matrix of every significant movement to have emerged in the eighteenth and nineteenth century, from Hasidism, to Reform Judaism, to the earliest Masonic circles and revolutionary idealism. The Sabbatean "believers" felt that they were champions of a new world which was to be established by overthrowing the values of all positive religions. In , Walter White, Jr. Jacob Javits of New York. In the interview, later published as "The Hidden Tyranny", the arrogant Rosenthal belligerently boasts on tape that the Jewish people have fabricated certain "falsehoods which work to conceal their nature and protect their status and power. Rosenthal said in part: This is best exemplified by the Freemasons. Their motto of "making good men better" produces a far more favorable public image than the more accurate alternative: A central text in Cabalism is entitled "the Zohar," which translates to the book of brightness or splendour. It is a symbol of the union of male and female and is identical in meaning to the Masonic square and compass, which is also a six-pointed symbol around the letter "G" representing the generative sexual act. The word literally translates to a "living thing" or "beast" H; this symbol is an idol for The Beast. When dissected in the Hebrew, the true definition of Jehovah Yah-Hovah is revealed. The Jewish Encyclopedia continues: They were made the symbols of the reproductive powers of nature, and thus their worship ministered to sexual indulgences, which it at the same time legalized and encouraged. Why ignore this commandment? They dress in black, the color of death, in spite of the scriptural precept to wear white Ecc 9: By reverencing their name of God YHVH by not speaking it, Jews create an air of mystery and holiness around the name while enhancing the curiosity surrounding its pronunciation and power. When curious Jews and non-Jews alike see the "sacred" tetragrammaton being used in occult practice, they are intrigued by the prospective that these sorcerers have harnessed the mystical powers of the name. Wicca, Satanism, Tarot, occult Catholicism, Masonry and Cabalism use their knowledge of the "sacred name of god" as bait to recruit cult members. If the name were not hidden, these cults would lack a critical tool in their recruitment processes. They could not offer this forbidden knowledge if the Jews, the self-proclaimed authority on God, spoke this name openly. The mystery religions and witchcraft covens owe a great debt to Judaism for conditioning the mainstream to accept the importance and secrecy of this name. The vocal praise of the name YHVH is reserved for the "elect" who learn the Cabala and pay money to do so and is forbidden by the "profane. Satan is the author of confusion and goes by many names. The Jews employ a number of false names for god in their rituals, which are also alternate titles for Satan and other powerful demons. In the same manner, the Black Magician and Satanist invokes demons by name. In the Satanic Bible, Anton LaVey Jewish provides an extensive list of "infernal names" that, when summoned, provide the practitioner with super human abilities namely intelligence, power, skills in manipulation, enhanced creativity, material wealth, and the satisfaction of diverse lusts. Hitchcock, "The Synagogue of Satan," 1. The prayers in modern synagogues are nothing more than disguised demonic invocations. They are hypnotic spells, similar to the Enochian language of the Church of Satan. Young Jews spend countless hours preparing for their Bar Mitzvah, which consists of memorizing long chants and proper cadence and tone. Most who complete the Bar Mitzvah will not be able to translate more than a handful of words. These young men and women have no idea what they are saying or to whom

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they are praying. Vain repetitions and head-bobbing during Jewish prayers aid the entrance into a trance state. Large numbers of atheistic Jews engage in the pseudo-religious worship of status and knowledge. Judaism fills its members with the same Satanic powers as the Church of Satan and Freemasonry. It is the pursuit of hidden occult knowledge which allows one to achieve god-like abilities by calling on the so-called names of god. The "Name" is Tetragrammaton: He is the Supreme Lord of Hathaway "Sacred Name of God? In the Royal Arch degree, the Freemason " acknowledge[s] that the devil, in the guise of Jahbuhlun, is his sacred Lord"--the name Jahbulun being a "composite of Jahweh, Baal, and Osiris. An agreement was forged between the Jewish Masorettes and the Catholic Church c. Jewish religious ritual combined with the worship of knowledge and self. Being filled with all unrighteousness Rosenthal was a member of an elite, openly Satanic minority among the Jewish people. Everyday Jews do not know that the god of their faith is in fact Satan hiding behind a mystical name. It is of no consequence to Satan whether he is worshiped deliberately or through subtle lies and deceptions Gen 3. This is the name given to Moses along with the Law. This is not his site, but he is in touch with the author and believes his work is exceptional.

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### 4: Chapter 4 (Hebrew Spring Festivals/Holy Days), Part I (FIRST SPRING FESTIVAL (PASSOVER))

*The days of "Good Queen Bess" were anything but halcyon; the "merrie England" of old time was full of disorder, distress, discomfort. In yearning again for the flesh-pots of Egypt, the Israelites forgot the bondage and misery which were the accompaniments of those sensual pleasures.*

Dating from 3, BCE, the Jewish year calculates to be one of six different lengths of days. Sacred years have a different meaning from Mesoamerican day sacred years. The Jewish Calendar applies the oldest calendar mechanics in existence. The present Jewish Calendar consists of two basic types of years, the sacred and the civil year. The sacred year comes from original directives given to Moses and is the official calendar year of the religious festivals. The national calendar at the time of Moses began in the spring or the month of Abib. National use of the Magen David sign reflects the supposition that it once adorned the Shield of David figure 1. The symbol appears on the state flag for the nation of Israel. Some think the intertwined equilateral triangles have deeper theological meaning. Jewish synagogues have used the symbol to identify them as houses of worship. The civil year is the later instituted version of the Jewish calendar. Both types of years contain twelve lunar months for and-one-quarter days until the Jewish leap year adds a thirteenth "Veadar" intercalary month. There are seven leap years in every year cycle. The focus of the Jewish calendar rests with the year Metonic cycle. Developed in B. These extra days divide into seven-intercalary-months to reinforce the sacred seven-day week and they usually alternate between days and days each in the Jewish calendar. One extra Veadar month inserts seven different times during years. Adar is the sixth month of the civil year and the twelfth month of the sacred ecclesiastic year in the Jewish calendar. Second Adar Adar II adds to the end of the lunar-month year. Every two or three years, the Jewish calendar has lunar-months. The Jewish Calendar year has six possible lengths. The month lunar year is called a common year with days, days or days. Jewish leap years have , or days that furnish months. Adjustment of the Jewish leap year within the year Metonic cycle becomes complex. Adjustments to Rosh Hashanah and the resultant celebrations of the sacred festival year influence modern study of New Testament events. Perhaps the most well known tie between contemporary Christianity and use of the Jewish calendar is the Passover Sabbath. In celebration of the Exodus from Egypt circa 1, B. To obey the will of God, the Passover commemoration must be recognized every year forever Exodus The sacred feast and festival calendar year has origins dating from the Exodus. Today, Judaism observes these celebrations the world over. Placement within the Jewish Calendar year held significance for the Holy Convocations. Feasts and festivals have served to sustain Jewish culture. The numerical matching of seven days to seven years was elementary to counting the year Jubilee cycle. After six years, the seventh year was a Sabbatic year. Groups of 7-year-weeks were often used to describe ancient Jewish time. Seven multiples of seven years are 49 years that result in a year Jubilee cycle. The Jubilee year gave rest to the soil, reverted landed property back to original owners and freed Israelites that were formerly slaves. Traditions reinforce the appointed feasts of HaShem. The Passover Sabbath begins a day countdown to the feast of first fruits or feast of weeks. Seven multiples of a Sabbath was either days or years. Christians assign Pentecost to be days after Nisan 16, or the second day following Passover Sabbath. For many, the giving of the Law to Israel is synonymous with the gift of the Holy Spirit to the Apostles. Intercalary months add with days or days to give , or days in the Jewish leap year Eqn. Precise calculations of Jewish calendar science are elaborate. A seven day holiday commences on the next day. Seven days of celebration are the Jewish week of Hag Hamatzot. The first day, or the second evening of the festival week of unleavened bread starts a forty-nine day countdown that includes the 29 day month of Ivar, or Zif, and asserts true principles found in the calendar of Moses. Rosh Hashanah is now celebrated to begin the month of Tishri, on the first and second days outside Israel. All religious holidays begin slightly before sunset of the daytime prior to the holiday, and continue until the sunset ending of the Holy Day. Tishri corresponds to the September - early October time frame in the common calendar. The last month of the old year is a time of preparation known as

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the High Holidays. This month is a period of penitence through known guilts toward the family of God. God stands in judgement, presiding over the transgressions by mankind. Judaism perceives the New Year as the anniversary of Creation. Rosh Hashanah was formerly held during the spring at the start of the month Nisan, or Abib. English varies the spelling as Aviv in some cases. Sometimes written as Nisan - Abib, this month corresponds to the present months of March and April. Nisan - Abib is the seventh month of the modern Jewish civil year. Rosh, means in Hebrew: To obey the will of God, the passover commemoration must be recognized every year forever Exodus Yom means in Hebrew: The Day of Atonement sets aside a major holiday to acknowledge the sins of mankind to God. Atonement implies sincere repayment for wrongdoing. Neither repentance, nor forgiveness is an issue. Rather, the occasion requires fasting from just before sunset, until twilight of the next holiday. The purpose is spiritual renovation, by avoiding the demands of the physical body through deprivation. Afflicting the soul concentrates on the spiritual, God determined qualities in place of humanistic needs. The calendar passed to Moses specifies the Day of Atonement. Seven days commemorate the forty years that the children of Israel wandered in the desert following the Exodus from Egypt. The Feast of Booths, or Feast of Tabernacles, is sometimes called the Festival of Ingathering to signify the second harvest is over. The Sukkoth is a seven day period, and ends on the 7th day of the lunar year. Seven days follow the anniversary interval to end the month of Tishri on the 29th day of the year. The 30 day month of Heshvan, or Bul, plus 24 days follow to reach the next holiday period on the 24th day. Kislev follows Heshvan to be the third month of the civil year, and the ninth month of the sacred year. Dual naming for the months shows Babylonian influence. Hanukkah The 25th day of the month of Kislev begins the 8 day festival of Hanukkah. They were not permitted to read the Torah, and were ordered to sacrifice unclean animals. Only the worship of the Greek gods was allowed in the Kingdom. The Maccabees Hasmonean family revolted against these decrees. They sought refuge in the mountains, and waged armed resistance for the freedom to worship as they chose. The Maccabees regained control of the Temple and rededicated it in BCE after more than three years of conflict according to tradition. Only enough undefiled oil was found to light the eternal Temple Menorah for one day. A single cruse of oil burned the seven candles in the Temple Menorah candelabra miraculously for eight days. More ritually pure oil had been prepared during this period to continue the Menorah. Hanukkah remembers the dedication of the Temple after rebellion of the Maccabees. A candle is lit in the special Hanukkah Menorah that has nine candles on the first night of the festival. The Shamash candle is lit without a blessing, and is used to kindle the next candle on the first night. An additional candle is lit along with candles from the proceeding evenings on each of the following nights. The last evening of the festival lights the eighth candle, representing the total days that the Temple Menorah continued to burn. Since Kislev can have either 29 or 30 days, Hanukkah ends on the 25th day, or the 26th day of the Jewish lunar year, or the 3rd or 4th day of the month of Tebeth. Another 26 days in the month of Tebeth, plus the 30 day month of Shebat, add for the 26th or 27th day at the end of Shebat. Although the winter solstice is coincidental near the same time of year there is no bearing on the Feast of Dedication for the Temple. The legend of Hanukkah also includes the story of a Jewish widow in Antioch. Her name was Hannah, from which the festival name was derived. Hannah and her seven sons refused to worship the Greek god, Zeus. The mother disobeyed the king by dissenting, and her sons were executed. Finally, Hannah clung to the baby that was left. Choosing death before a life of dishonor to God, she jumped from the roof of a building, holding her child beneath. Possibly, these eight martyrs aided introduction of the eight day festival.

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### 5: Jewish Beliefs and Practices Â« Jewish Prisoner Services

*The Sabbath is commanded by God. Every week religious Jews observe the Sabbath, the Jewish holy day, and keep its laws and customs. The Sabbath begins at nightfall on Friday and lasts until.*

A Nation of Miracles! The rebirth of the State of Israel in was a miracle of history. Never before has a nation been destroyed, its people dispersed to the ends of the earth, and then, nearly two thousand years later, regathered to their homeland and reestablished as a nation. Established by Miraculous Events The victory of the War was a grand miracle composed of a series of smaller miracles. Outnumbered to 1, Israel not only repelled the invaders but acquired more of Palestine than was granted in the UN partition plan. A Syrian column of armored vehicles, including 45 tanks, attacked Degania, the oldest kibbutz in Israel. Without artillery, Jewish forces were helpless to block the Syrian advance. Until then, the only heavy weapons available in all Israel were four howitzers of the type used in the Franco-Prussian War of Two of the obsolete weapons were promptly dismantled and rushed to Degania. The local commander, Lt. Moshe Dayan, had them reassembled at the very moment the first Syrian tanks rumbled through the kibbutz perimeter, and Israel scored a hit on the advance tank. Had the Syrians known that these two antiques represented half the arsenal of field guns in all Israel, they would have pressed the attack. Instead, the armored vehicles swung around and clattered back up the mountain road. At Safed, near the Sea of Galilee a small unit of Israeli defenders were holding off thousands of Arabs. A sudden tropical storm broke loose. In desperation, the Israelis took their remaining gasoline, poured it over 50 empty drums, set them afire and rolled them down the hill. The flaming barrels flying down the slopes, the rumble of hollow barrels striking rocks, together with the tropical storm, created such an illusion that the Arabs, imagining some sort of secret weapon, took to their heels and fled. In December , the Egyptians were harassing Israeli settlements in the Negev while advanced columns were moving north. Israel used the Bible for strategy. Bulldozers pushed aside the heavy boulders, and in armored vehicles and supply trucks, the Israelis sped under cover of darkness along the ancient road. This surprise attack destroyed the Egyptian defense system and ended the war 14 days later. To liberate the airport at Lydda, again, Biblical tactics were employed. Seven thousand Arab troops were ready to attack. Sixteen Israelis dressed as Arabs infiltrated the city of Lydda. The Syrian Army had regrouped east of the Galilee. A Jewish column of 24 homemade armored vehicles on the way to relieve a besieged kibbutz took the wrong road and crossed the border into Lebanon. Before they discovered their mistake, they ran head-on into a Syrian convoy of suppliesâ€”dozens of trucks of ammunition, a string of light artillery and 20 new armored cars. The Israelis fired point blank at the first truckâ€”a tanker loaded with gasoline. It exploded and set on fire the following truckload of hand grenades. Terrified by the repeated explosions, the Syrians abandoned their cargo. The Israelis scarcely had enough men to drive the captured supply train back into Galilee. Finally they reached the beleaguered kibbutz, only to learn that the Arab besiegers heard rumors that the Jewish army had invaded Lebanon, and thus, the Arabs fled Israel. The Arabs again boasted that they would destroy Israel. He dispatched engineers and horticulturists with the Bible in hand, and miracles happened! Trees, fruits and vegetables grow over what was once sandy wastes or malaria swamps. New industries fringe historic cities. Highways and pipelines stretch across an energetic nation which had slept for centuries. Continuing to follow Bible clues, copper and iron mines were established. We often get the feeling that someone has just left. For the Lord thy God bringeth thee into a good land Barren land transformed to the fertility of ancient Israel is a miracle prophesied in Scripture. But archaeologists discovered the presence of more than 70 ancient Hebrew settlement sites in one 65 mile stretch of the Jordan Valley alone, each with its own well for water. Concrete pumping stations were set over ancient springs or wells. Reforestation is a basic necessity in an arid country. Since their return, Jews have been planting forests. Again, the Bible provided what kind of trees to plant and where to plant them. Joseph Weitz, noted botanist stated: Following his lead, we put out two million in the same area. The tamarisk is one of the few trees we have found that thrives in the south where yearly rainfall is

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less than six inches. It took another miracle to make this possible. Both rains have spiraled over the decades just as predicted in Joel 2: During the first three years of statehood, average immigration reached 18, a month and in some months the figure exceeded 30, In just 5 short years, the Jewish population of the country doubled. Imagine the economic shock of absorption! Jews kept pouring into Israel, and in , , and harrowing airlifts brought Ethiopian Jews from utter despair to a Land of hope. Finally, the long-expected prophetic fulfillment of Jews from Russia began in By over , have returned from the former Soviet Republics and they are still coming. Over a million are expected. As Biblical Zionists, they oppose any give-away of land in the peace process, as they stake claim to their promises from God. The immigration of Russian Jews is literally paying-off. This year has witnessed an explosion in both hi-tech developments and the number of worldwide contracts Israeli hi-tech companies have signed. We now have the highest per capita of scientists in the world. This has put Israel on the cutting edge of technology. Countless miracles have occurred since thenâ€”a real testimony to their claim: It began when the promised inheritance of the Land was given to Abraham. The Arabs claim that this promise was passed along through their patriarchs, Ishmael or Esau. The Jews claim that it was passed through their father, Isaac. The Biblical Claim Jeremiah This double would be a period equal to their prior period of favor with God. This prophecy is confirmed by the personal observations of recognized authorities. The tomb of a whole people. Palestine is desolate and unlovelyâ€”. It is a hopeless, dreary, heartbroken land. Palestine was then a verdant area, inhabited mainly by an Arab people in the course of building its life and dynamically enriching its indigenous culture. When the League of Nations in gave Great Britain the mandate to prepare Palestine as a national home for the Jewish people, the official name of the Land became Palestineâ€”and remained so until the rebirth of the Israeli State in During this very period, the leaders of the Arabs in the Land, however, called themselves Southern Syrians, clamoring that the Land become a part of a Greater Syria, including Syria, Lebanon, Iraq, Transjordan as well as Palestine. It was Arafat who made the intellectual leap to a definition of the Palestinians as a distinct people There is no such thing as a Palestinian People, there is no Palestinian entity, there is only Syria Therefore it is we, the Syrian authorities, who are the true representatives of the Palestinian people. The founding of a Palestinian state is a new tool in the continuing battle against Israel. The Koran also describes the land given to the Jews as blessed and foresees a return of Israel to their land at the end of days. The relatively few Arabs who wandered into the Land between A. With the exception of a relatively few families, the Arabs had no attachment to the Land. If Arabs from southern Syria drifted into Palestine for economic reasons, within a generation or so the cultural tug of Syria would pull them back. The Jews created industry, agriculture, hospitalsâ€”a complete socioeconomic infrastructure. As job opportunities increased, so did Arab immigration. Before Jewish immigration and Jewish investments spawned massive Arab immigration, Arabs were actually leaving Palestine. Arab immigration, then, is a recent phenomenon. The record of history testifies that the great influx of Arabs also began after that date. These facts of history explain why the United Nations needed to develop a definition that a Palestinian Refugee is any Arab who had been in Palestine for only two years. The Jews themselves have dominated the Land called Palestine for the past two millennia. If any population has a right to the name Palestinian if they wanted it , it would be the Jews. How Quickly History is Forgotten! World powers generously granted Arabs 22 independent states, totalling 5. The Allies agreed to this request, including both sides of the Jordan, in the Balfour Declaration and the San Remo Conference. But under pressure, in the Golan Heights was ceded by the British to the French mandate of Syria. Oil was then discovered in the Arab countries, and oil diplomacy was instituted. Also, with brutal callousness, the US and most nations refused to accept the beleaguered Jews of Europe. Consequently, six million Jews were slaughtered in the Holocaust.

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### 6: History of the Change from Saturday to Sunday Worship

*p. THE BERESHITH OR GENESIS RABBA. It is forbidden to inquire what existed before creation, as Moses distinctly tells us (Deut. iv. 32): "Ask now of the days that are past which were before thee, since the day God created man upon earth."*

Biblical origin[ edit ] According to the Talmud Bavli tractate Taanit 2a , tefillah "prayer" is a Biblical command: It is not time-dependent and is mandatory for both Jewish men and women. However, corresponding with the Jerusalem Talmud, the RaMBaM did hold that the number of tefillot "prayers" and their times are not a Biblical command of Written law and that the forefathers did not institute such a Takkanah , rather it was a rabbinical command de-rabbanan "from our Rabbis" based on a takkanah of the Anshei Knesset HaGedola "The Men of the Great Assembly". According to Rabbi Jose b. Hanina , each of the Patriarchs instituted one prayer: Abraham the morning, Isaac the afternoon and Jacob the evening prayers. This view is supported with Biblical quotes indicating that the Patriarchs prayed at the times mentioned. However, even according to this view, the exact times of when the services are held, and moreover the entire concept of a mussaf service, are still based on the sacrifices. Each service was instituted parallel to a sacrificial act in the Temple in Jerusalem: The Oral Torah , according to the Talmud yerushalmi tractate Berachoth 4 states why there are three basic tefillot "prayers" and who instituted them: Rabbi Yehoshua said that the Anshei Knesset HaGedola "The Men of the Great Assembly" learned and understood the beneficial concept of regular daily tefillot from the habit of the forefathers avoth Avraham, Isaac and Yaakov. Therefore, the Anshei Knesset HaGedola based their Takkanah that Jewish men were required to pray three times a day from hints to personal habits of the forefathers in the tanach. In Psalms , David states: Evening, morning, and noontime, I speak and moan, and He hearkened to my voice. And Daniel, when he knew that a writ had been inscribed, came to his house, where there were open windows in his upper chamber, opposite Jerusalem, and three times a day he kneeled on his knees and prayed and offered thanks before his God just as he had done prior to this. Some Jewish women from those movements regard the system of multiple daily prayer services as optional for them due to a need to be constantly taking care of small children, but "in accordance with halakha" still pray at least daily, without a specific time requirement. Since , Jewish women from Conservative congregations have been regarded as having undertaken a communal obligation to pray the same prayers at the same times as men, with traditional communities and individual women permitted to opt out. Text and language[ edit ] According to halakha , all individual prayers and virtually all communal prayers may be said in any language that the person praying understands. For example, the Mishnah mentions that the Shema need not be said in Hebrew [22] A list of prayers that must be said in Hebrew is given in the Mishna, [23] and among these only the Priestly Blessing is in use today, as the others are prayers that are to be said only in a Temple in Jerusalem , by a priest , or by a reigning King. Despite this, the tradition of most Ashkenazi Orthodox synagogues is to use Hebrew usually Ashkenazi Hebrew for all except a small number of prayers, including the Aramaic Kaddish "holy" , and the notable Gott Fun Avraham , which was written in Yiddish. In other streams of Judaism there is considerable variability: Sephardic communities may use Ladino or Portuguese for many prayers; Conservative synagogues tend to use the local language to a varying degree; and at some Reform synagogues almost the whole service may be in the local language. Maimonides Mishneh Torah, Laws of Prayer 1: After the exile, however, the sages of the time united in the Great Assembly found the ability of the people insufficient to continue the practice, and they legendarily composed the main portions of the siddur , such as the Amidah , from which no fragments survived. The origins of modern Jewish prayer were established during the period of the Tannaim , "from their traditions, later committed to writing, we learn that the generation of rabbis active at the time of the destruction of the Second Temple 70 CE gave Jewish prayer its structure and, in outline form at least, its contents. Over the last two thousand years, the various branches of Judaism have resulted in small variations in the Rabbinic liturgy customs among different Jewish

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communities, with each community having a slightly different Nusach customary liturgy. The principal difference is between Ashkenazic and Sephardic customs, although there are other communities e. The differences are quite minor compared with the commonalities. The idea that a Jew should not change his Nusach Tefillah and has to continue to pray in the way of his forefathers is an invented Halacha of the galut diaspora, [25] "scattering, dispersion". A set of eighteen currently nineteen blessings called the Shemoneh Esreh or the Amidah Hebrew, "standing [prayer]", is traditionally ascribed to the Great Assembly in the time of Ezra, at the end of the Biblical period. The name Shemoneh Esreh, literally "eighteen", is an historical anachronism, since it now contains nineteen blessings. It was only near the end of the Second Temple period that the eighteen prayers of the weekday Amidah became standardized. Even at that time their precise wording and order was not yet fixed, and varied from locale to locale. It was not until several centuries later that the prayers began to be formally fixed. By the Middle Ages the texts of the prayers were nearly fixed, and in the form in which they are still used today. The siddur was printed by Soncino in Italy as early as 1520, though a siddur was first mass-distributed only in 1695. The siddur began appearing in the vernacular as early as 1695. The first English translation, by Gamaliel ben Pedahzur a pseudonym, appeared in London in 1739; a different translation was released in the United States in 1837. To this framework various Jewish sages added, from time to time, various prayers, and, for festivals especially, numerous hymns. Half a century later Rav Saadia Gaon, also of Sura, composed a siddur, in which the rubrical matter is in Arabic. Another formulation of the prayers was that appended by Maimonides to the laws of prayer in his Mishneh Torah: From this point forward all Jewish prayerbooks had the same basic order and contents. Denominational variations[ edit ] Conservative services generally use the same basic format for services as in Orthodox Judaism with some doctrinal leniencies and some prayers in English. In practice there is wide variation among Conservative congregations. In traditionalist congregations the liturgy can be almost identical to that of Orthodox Judaism, almost entirely in Hebrew and Aramaic, with a few minor exceptions, including excision of a study session on Temple sacrifices, and modifications of prayers for the restoration of the sacrificial system. In more liberal Conservative synagogues there are greater changes to the service, with up to a third of the service in English; abbreviation or omission of many of the preparatory prayers; and replacement of some traditional prayers with more contemporary forms. There are some changes for doctrinal reasons, including egalitarian language, fewer references to restoring sacrifices in the Temple in Jerusalem, and an option to eliminate special roles for Kohanim and Levites. The liturgies of Reform and Reconstructionist are based on traditional elements, but contains language more reflective of liberal belief than the traditional liturgy. Doctrinal revisions generally include revising or omitting references to traditional doctrines such as bodily resurrection, a personal Jewish Messiah, and other elements of traditional Jewish eschatology, Divine revelation of the Torah at Mount Sinai, angels, conceptions of reward and punishment, and other personal miraculous and supernatural elements. Reform Judaism has made greater alterations to the traditional service in accord with its more liberal theology including dropping references to traditional elements of Jewish eschatology such as a personal Messiah, a bodily resurrection of the dead, and others. The Hebrew portion of the service is substantially abbreviated and modernized and modern prayers substituted for traditional ones. In addition, in keeping with their view that the laws of Shabbat including a traditional prohibition on playing instruments are inapplicable to modern circumstances, Reform services often play instrumental or recorded music with prayers on the Jewish Sabbath. All Reform synagogues are Egalitarian with respect to gender roles. Philosophy of prayer[ edit ] An Israeli soldier lays tefillin at the Western Wall Kotel prior to prayer. Thus, "to pray" conveys the notion of "judging oneself": It is not God that changes through our prayer—Man does not influence God as a defendant influences a human judge who has emotions and is subject to change—rather it is man himself who is changed. Here, Tefillah is the medium which God gave to man by means of which he can change himself, and thereby establish a new relationship with God—and thus a new destiny for himself in life; [30] [31] see also under Psalms. The rationalist approach[ edit ] In this view, the ultimate goal of prayer is to help train a person to focus on divinity through philosophy and intellectual contemplation. This approach was taken by

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Maimonides and the other medieval rationalists. The educational approach[ edit ] In this view, prayer is not a conversation. Rather, it is meant to inculcate certain attitudes in the one who prays, but not to influence. Kabbalistic view[ edit ] Kabbalah esoteric Jewish mysticism uses a series of kavanot, directions of intent, to specify the path the prayer ascends in the dialogue with God, to increase its chances of being answered favorably. Kabbalism ascribes a higher meaning to the purpose of prayer, which is no less than affecting the very fabric of reality itself, restructuring and repairing the universe in a real fashion. In this view, every word of every prayer, and indeed, even every letter of every word, has a precise meaning and a precise effect. Prayers thus literally affect the mystical forces of the universe, and repair the fabric of creation. Methodology and terminology[ edit ] Terms for praying[ edit ] Daven is the originally exclusively Eastern Yiddish verb meaning "pray"; it is widely used by Ashkenazic Orthodox Jews. In Yinglish , this has become the Anglicised davening. In Western Yiddish, the term for pray is oren, a word with clear roots in Romance languages – compare Spanish and Portuguese orar and Latin orare. Minyan Individual prayer is considered acceptable, but prayer with a quorum of ten adults – a minyan – is the most highly recommended form of prayer and is required for some prayers. An adult in this context means over the age of 12 or 13 bat or bar mitzvah. Judaism had originally counted only men in the minyan for formal prayer, on the basis that one does not count someone who is not obligated to participate. The rabbis had exempted women from almost all time-specific positive mitzvot commandments , including those parts of the prayer that cannot be recited without a quorum, due to women in the past being bound up in an endless cycle of pregnancy, birthing and nursing from a very early age. Orthodox Judaism still follows this reasoning and excludes women from the minyan. Since , Conservative congregations have overwhelmingly become egalitarian and count women in the minyan. A very small number of congregations that identify themselves as Conservative have resisted these changes and continue to exclude women from the minyan. Those Reform and Reconstructionist congregations that consider a minyan mandatory for communal prayer, count both men and women for a minyan. All denominations of Judaism except for Orthodox Judaism ordain female rabbis and cantors. Attire[ edit ] Head covering. In most synagogues, it is considered a sign of respect for male attendees to wear a head covering, either a dress hat or a kippa skull cap, plural kipot also known by the Yiddish term yarmulke. It is common practice for both Jews and non-Jews who attend a synagogue to wear a head covering. Many Reform and Progressive temples do not require people to cover their heads, although individual worshipers, both men and women, may choose to. Many Orthodox and some conservative men and women wear a head covering throughout their day, even when not attending religious services. Tallit prayer shawl is traditionally worn during all morning services, during Aliyah to the Torah, as well as during all the services of Yom Kippur. During the daily afternoon and evening services, the hazzan alone wears a tallit. In Orthodox synagogues they are expected to be worn only by men who are halakhically Jewish and in Conservative synagogues they should be worn only by men and women who are halakhically Jewish. In most Orthodox Ashkenazi synagogues they are worn only by men who are or have been married. Tefillin phylacteries are a set of small cubic leather boxes painted black, containing scrolls of parchment inscribed with verses from the Torah. They are tied to the head and arm with leather straps dyed black, and worn by Jews only, during weekday morning prayers. In Orthodox synagogues they are expected to be worn only by men; in Conservative synagogues they are also worn by some women. The Karaite Jews, however, do not don tefillin. Tzeniut modesty applies to men and women. When attending Orthodox synagogues, women will likely be expected to wear long sleeves past the elbows , long skirts past the knees , a high neckline to the collar bone , and if married, to cover their hair with a wig, scarf, hat or a combination of the above. For men, short pants or sleeveless shirts are generally regarded as inappropriate. In some Conservative and Reform synagogues the dress code may be more lax, but still respectful.

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### 7: Sabbath or Sunday? | Catholic Answers

*Hanukkah (also spelled Chanukah), meaning "dedication" in Hebrew, refers to the joyous eight-day celebration during which Jews commemorate the victory of the Maccabees over the armies of Syria in B.C.E. and the subsequent liberation and "rededication" of the Temple in Jerusalem.*

Is this "cloudy" teaching swelling SDA ranks? There is no mention of a Sabbath as being given to Christians in the New Testament. Sure, Jesus kept the Saturday Sabbath. But Jesus was an observant Jew who was under the Jewish "Law". Trying not to get in trouble with the following Scripture. Please dear brothers and sisters in Christ - - like the Apostle Paul says - make your own decision about Sabbath keeping. I merely am presenting the history of the Sabbath below. It is up to you to decide I am not teaching anything here. Just laying the issue and the historical facts "on the table". Whoever therefore breaks one of the LEAST of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven" Matthew 5: What are we talking about when we talk of the Sabbath? Sabbath does not mean required church services, although communion with other believers has always been important spiritually in Christianity. The word "Sabbath" is derived from the Hebrew word Shabath, which literally means "rest" or "cessation. This is entirely a free Choice according to early Church Fathers, however.. We begin with the argument that early church fathers taught against honoring the Saturday Sabbath, or even a Sunday Sabbath; instead telling us "we should worship God everyday", and if we like - celebrate Sunday in remembrance of the Resurrection. Far below is the alternative argument, that Jesus never spoke out against a Saturday Sabbath, but merely showed us we could enjoy it by picking corn, by going fishing, doing things for God and our neighbors, etc. Remember, most of His own healings were recorded as being done on the Sabbath. This argument also says, that Jesus did not take away any of the original commandments, including keeping holy the Sabbath. Trypho, a Jew, was puzzled that Christians "professing to be pious" did not "alter [their] mode of living from that of the Gentiles" or observe "festivals or sabbaths and do not have the rite of circumcision" required by the Law of Moses. Justin distinguished between the Old and the New Covenants. The Old Covenant given to Moses was valid for Jews, but the prophets predicted a "new law" and "eternal covenant" in Christ that is for all peoples. It is worthy to mention here that Sabbath keeping is the only one of the Ten Commandments not specifically repeated in the New Testament. It says; "the children of Israel The Letter to the Colossians instructed its readers that Sabbath observance was not required See Colossians 2: Of note one of the strongest proofs for the 4 Gospels comes from Justin Martyr. Justin called the 4 gospels "memoirs". He says that the church used these gospels regularly in their weekly service --indicating they had already achieved a de facto canonical status. This shows that even as early as A. Those who taught a different message from what the local bishop and elders taught appealed to a secret tradition going back to one of the apostles. Over against this claim to "secret teaching" their opponents pointed to the public succession of leaders and teaching in the established churches. The theologian Tertullian summarized this argument: Truth is what "the churches received from the apostles, the apostles from Christ, Christ from God," and all other doctrine is false. Irenaeus learned the key components of the Christian faith under Polycarp a Bishop , who had been taught by the apostle John and others who had seen Christ. Irenaeus believed there was an unbroken line of tradition from the apostles, to those they mentored, and eventually down to himself and other Christian leaders. This faith, according to Irenaeus, is found in the Scriptures and summarized in the Rule of Faith. The proof that this is the true faith is that the "Great Church" could point to a visible succession of teachers, presbyters, and bishops who taught the same things throughout the world: This is the teaching common to all apostles and the churches founded by them. The leaders of many of these churches had been taught by the apostles themselves, or disciples of the apostles, and they "neither taught nor knew of anything like what these [heretics] rave about. There are many Protestants who were never told this. In fact, in A. Sylvester I was already the 33rd Bishop of Rome. The 7th Day Adventists are using semantics. It

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is true that Gregory I the Great established the papal system in the mid 7th century, but the Bishop of Rome already had the papal positional powers ever since Peter. The Bishop of Rome was also recognized by all early church Bishops as the successor to Peter. This was the dark ages, when Rome called for the Crusades against the pagan Muslims, and later they used the Inquisition, etc. The passage by Irenaeus Adv. The same Linus is mentioned by St. Paul in his Epistle to Timothy. His successor was Anacletus. Sunday is not a strict replacement for the Sabbath, but a day the Catholic Church Early Church instituted to fulfill a parallel function. Sylvester I A. Sylvester I did this because being in the office of the Bishop of Rome, with its positional authority. Thus, nodding his approval. Here is what he thought of the Bible Sabbath: According to Christian Apostolic passed to Bishops by all the apostles tradition, the Sabbath was given to Israel, not the church. The Sabbath is still Saturday, not Sunday, and has never been changed. Most Christians think we are free from the bondage of the Law Galatians 4: There is no record of any Sabbath keeping in Genesis, or between Adam and Moses. There is no record of Abraham, Isaac or Jacob keeping any Sabbath. The Sabbath came later, as a Covenant between God and the Jews! Gregory the Great declares: It was in the Paschal Mystery that humanity, and with it the whole creation, "groaning in birth-pangs until now" Rom 8: We move from the "Sabbath" to the "first day after the Sabbath", from the seventh day to the first day: Scripture for Sunday Worship: Passages of Scripture such as Acts The Jewish Sabbath was abolished at the cross where Christ "wiped out the handwriting of requirements that was against us" Colossians 2: The early Church Fathers compared the observance of the Sabbath to the observance of the rite of circumcision, and from that they demonstrated that if the apostles abolished circumcision Gal. One religious meeting is indeed recorded on the first day in the Bible. But it was on Saturday night after sunset, i. This was a gathering on a special occasion. Neither Paul nor his companions were concerned about the effort of walking and sailing on many hours of Sunday. Clearly they did not consider it to have any sabbatical meaning The Letter to the Colossians instructed its readers that Sabbath observance was not required See Colossians 2: The Word of God makes it quite clear that Sabbath observance was a special sign between God and Israel: It says; "the children of Israel. In Deuteronomy 5, Moses restates the ten commandments to the next generation of Israelites. Here, after commanding Sabbath observance in verses 12-14, Moses gives the reason the Sabbath was given to the nation Israel: Moses tells us, the Sabbath was given to the nation of Israel. Notice the word therefore AND "you" Israel. Note the requirements for Sabbath-keeping: A person placed under that Sabbath law could not leave his home on the Sabbath Exodus A person breaking the Sabbath law was to be put to death Exodus Jesus the Firstfruit sheaf offered, rose on a Sunday, and appeared before His disciples on the Sunday of His resurrection, He broke bread with disciples the same Sunday, He appeared to them the following Sunday. Once upon a time all Christians were Catholic. Catholic bishops later made this church dogma at the Council of Laodicea A. See the alternative argument below. Catholics do not have this same dilemma that Protestants have. Once upon a time all Christians thought that Jesus did hand the keys to the Church to St Peter, as Catholics still believe. The keys to the church that were given by Jesus are all inclusive, including what was bound on earth is also bound in heaven--as Jesus said. It was they who canonized what we call Holy Scripture today. Or, is a Sabbath necessary at all --when we should honor God every day of the week? This certainly fulfills the requirement, and more so. If we do--then no problem. Protestants should see the alternative argument other Protestants make below - insisting in the letter of the Law. But, again--if Jesus did hand the keys to the Church to Peter--surely this all inclusive positional authority included the right to change a "Law". Cyril of Jerusalem "Fall not away either into the sect of the Samaritans or into Judaism, for Jesus Christ has henceforth ransomed you. Stand aloof from all observance of Sabbaths and from calling any indifferent meats common or unclean" Catechetical Lectures 4: Early Christians did gather on Sundays to worship. For them, this was "the truth" from which they ought not to deviate

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### 8: Jewish\_Calendar\_Sacred\_and\_Civil\_Years

*African Hebrew Israelites, often referred to as Black Hebrews, are the largest organized group of African-American expatriates living anywhere in the world. The African Hebrew Israelites are the followers of Ben Ammi Ben Israel, who they believe received a vision in which he was directed to.*

She was the alma mater of every superstition; conveying, with her colonists, wherever they were settled, some corruption of the truth, which, under the fostering care of her established priesthood, assumed a form of consistency and allurements. Among the rest, the worship of the serpent was in her early history an important and conspicuous part of her idolatry. He is generally represented with his left hand on a staff, surmounted by a cornucopia: He is the god of silence; to denote which the forefinger of the right hand is on his mouth. The egg denoted the mundane elements as proceeding from him. The serpent in a circle, passing diametrically and horizontally from circumference to circumference, was his hieroglyphical emblem. The name of this letter was derived from that of its inventor THOTH, the reformer of the religion and manners of Egypt, and the supposed author p. He taught the Egyptians or rather that part of his colony which was settled in Egypt a religion, which partaking of Zabaism and Ophiolatrea, had some mixture also of primeval truth. As "the god of healing," THOTH was himself symbolized by the serpent, which he had taught the Egyptians to consider as a general emblem of divinity. The seventh letter of the p. THOTH, as the god of healing, is represented leaning upon a knotted stick, which is enfolded by a serpent: The serpent was also symbolical of Isis, and formed a conspicuous feature in her mysteries. The species of serpent peculiarly dedicated to Isis was the asp. This is seen on the heads of her statues, and on the bonnets and sashes of her p. The tiara of the kings of Egypt was ornamented with the figures of the same reptile. The same poet again mentions the asp of Isis, when he imprecates that goddess in the following words: This will throw a light on the practice of the Syrian ophites mentioned in the pre-ceding chapter; namely, the hallowing of the Eucharist by the gliding of the sacred serpent about the bread. This custom obtained also, as we shall observe in the sequel, among the Britons and Scandinavians in their most solemn mysteries. The asp of Isis was not a reptile of Egyptian production. Ovid, we may remark, describes her as accompanied by a "peregrina Serpens," a foreign serpent; and all the representations of the asp describe it as having a large expanded head, unlike any snake which has ever been found in Egypt. It was probably the hooded serpent of India, which is invariably the sacred snake of that country. But how it became an emblem of divinity in Egypt it is not easy to prove; for the native two-horned snake of the p. The sacred asp of the hieroglyphics, is different from the common asp of Egypt, which was merely a viper. The serpent, however, was not confined to Cneph, Thoth and Isis, though more peculiarly consecrated to their worship. There is scarcely an Egyptian deity which is not occasionally symbolized by it. The appearance of serpents p. In the urn of Herbasia Clymene the corners are ornamented with figures of serpents. It is a singular coincidence that the creature by whom came DEATH into the world should be consecrated by the earliest heathen idolaters to the receptacles of the dead. On the Pamphylian obelisk the hieroglyphic serpent appears in all his forms, with and without the globe or wings, fifty-two times; and is seen also on others. The great consideration in which the symbolical serpent was held by the Egyptians, appears in the variations under which he is found on monumental remains. The reason of these has been assigned by authors who have undertaken to investigate the nature and object of Egyptian hieroglyphics. These diameters were serpents, as we may p. Jablonski seems to think that the circumference only was a serpent, and the diameters right lines; but the passage above referred to in Eusebius corrects him. The learned Kircher has also instructed us that the several elements were likewise represented by serpents in various positions. Thus when they desired to depict the element of EARTH, "which was animated by the igneous power of OPH, the genius who governed all things, and was symbolized by the serpent, they drew a prostrate two-horned snake. The AIR was represented by an erect serpent in the act of hissing; this was the figure which formed the letter zeuta. The element of FIRE they denoted by an asp standing on his tail, and bearing upon his head a globe: This is

the letter thita; and the emblem described by Eusebius as the "character mundi. The extent to which the veneration of the symbolical serpent prevailed in Egypt, is illustrated by a very curious plate of gold discovered at Malta, in the year , in the old wall of the city, where it is supposed to have been concealed by its former possessor in the days of religious fervour, when every thing idolatrous was consumed as abominable. This interesting relic is engraved in Montfaucon, vol. The first figure has upon its back a long shell, with a serpent upon it: Among the figures of the second row there is seen an Isis, of tolerably good form. This same plate, no doubt, contains the most profound mysteries of the Egyptian superstition. The basilisk or royal serpent, so called as being the most venomous of the species, and, as p. This, as we observed before, was the name of the oracular god of Canaan, identical with the Python of Delphi. The Egyptians represented this serpent upon their coins, darting rays from his head, as if adorned with a crown. The Egyptian gnostics of the school of Basilides were much addicted to magic; and among their amulets had certain gems called Abraxas. The leonine serpent, with a circle of rays about his head, was commonly engraved upon them. These Abraxas, in which Egyptian idolatry and Christian revelation were so inextricably interwoven, are existing proofs of the prevalence of ophiolatrea in the first ages of the church. Bryant thinks that they were the same as the Thermuthis, or deadly p. The serpent is sometimes found sculptured, and attached to the breasts of mummies; but whether with a view to talismanic security, or as indicative of the priesthood of ISIS, is doubtful. A female mummy, opened by M. Passalacqua at Paris a few years ago, was adorned with a necklace of serpents carved in stone. The small figure of the bull-headed serpent, mentioned above, may have been intended for a similar purpose. Bracelets, in the form of serpents, were worn by the Grecian women in the time of Clemens Alexandrinus, who thus reproveth the fashion: Between Egypt and Greece there was always a great intercourse; and many of the customs, and most of the mythology of the latter, were derived from the former. It is not improbable, therefore, that these serpentine trinkets were worn also in Egypt; but whether as merely ornamental, or as talismanic, or as indicative of the priesthood of Cneph or Isis, I will not venture to decide. Cybele is the same as OPS, in whose history the serpent makes a prominent feature. We find it again, p. The CADUCEUS was represented under various forms, according to the fancy of the sculptor, but almost always preserved the original design of a winged wand entwined by two serpents. Sometimes it was described without the wings, but never, properly, without the serpents: This talismanic character was probably inherent in the serpents, rather than in any other part of the Caduceus; for though frequently exhibited without the wings, it is rarely, if ever, seen without the serpents. From him we learn that the Caduceus was originally expressed by the simple figure of a cross, by which its inventor, Thoth, is said to have symbolized the four elements proceeding from a common centre. This symbol, after undergoing some alterations, was used as a letter of the Egyptian alphabet, and called, from its inventor, Taut. It was the corresponding letter to the Hebrew Tau, though different in shape. It corresponded with it also in its mystic signification. The next form assumed by this remarkable symbol was: By this figure was symbolized the deity of fecundity and generation; and hence it became, subsequently, a symbol of the planet VENUS. Jablonski thinks that it was nothing more nor less than the infamous Phallus; but the authority of Kircher must be allowed respect. The moon being also united with the sun, in the opinion of the Egyptians, as a parent of life and heat and vegetation, the lunar emblem was added to the solar. The sun and moon, as the father and mother of the universe, contributed, therefore, their conjoint character to the Tautic symbol, which in its new form was described thus. This was the complete figure which represented the supreme deity. Hence it was employed as a symbol of the planet MERCURY; for in early mythology every deified hero was changed into a planet or constellation. The SUN, being the great object of primeval idolatry, was worshipped with the highest honours; and THOTH, being the great prophet and reformer of the p. Thoth first taught the Egyptians to symbolize divinity by serpents; hence the two chief objects of Egyptian idolatry, the SUN and the MOON, were represented by two serpents, male and female. Later philosophers, therefore, not deeming the Tautic emblem sufficiently explicit of its own meaning, substituted for the lunar crescent and the solar circle, TWO SERPENTS, the representatives of these deities, each of which was most ingeniously described by the intersecting of the two serpents, so as to form a circle

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below, and a crescent above, with their bodies. The arms of the cross they changed in like manner into WINGS, which were emblematical of the hovering of the divine spirit over the mundane elements. The mundane elements were consequently reduced to be represented by the shaft of the cross. The serpents were made to entwine about the shaft, and the wings were placed above the serpents. The intersections of the serpents, also, became more frequent, sometimes amounting to three or four; and gave rise to the fable of Jupiter and Rhea, to which the supposed conjugal union of the sun and moon represented by these serpents gave some colour. The symbol was p. For this talismanic character two causes may be assigned: So much may be said in favour of the latter opinion, and so great is the probability in favour of the former, that we cannot err in combining the two causes to complete the talisman. Kircher supposes that Thoth received the emblem upon which he founded the crux ansata from the patriarchs before the flood, I presume, by tradition. Of this there can be no proof. Certain it is, however, that by the descendents of the patriarchs after the flood, the figure of a CROSS was ever esteemed a most sacred sign, whatever may have been its origin or mystery. It occurs, according to Maurice, among the hieroglyphics of the Brahmins, and is stamped upon the most magnificent shrines of their deities. On the Egyptian obelisks the Taautic p. It is the same figure which has been called "the Key of the Nile. It is supposed that an allusion is made to this mysterious sign in Ezekiel ix. It has been finally determined by the learned, that in p. Count De Gebelin, cited by Maurice, Hist. There seems to be an allusion to this ancient custom of setting the THAU upon the foreheads of the servants of God, in that saying of our p. I grant that this might have been figuratively spoken, in reference to the perils which the disciple would undergo: I cannot but think that it does; for the subsequent verses represent a picture not much dissimilar to that in the 9th chapter of Ezekiel, where the expression "thau" first occurs. Our Lord goes on to say, "For whosoever will save his life, shall lose it: For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Whoever among the inhabitants of the polluted city should be found by the destroying angel with the THAU the cross upon his forehead, would be spared; whoever among the millions of the departed souls shall be found at the second coming of the p. The phylacteries of the Hebrews are also well known.

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### 9: What is the Sabbath day?

*These extra days divide into seven-intercalary-months to reinforce the sacred seven-day week and they usually alternate between days and days each in the Jewish calendar. One extra Veadar month inserts seven different times during years.*

Table of Contents mistreatment of children of Israel; plagues upon Egypt The children of Israel Hebrews were bitterly mistreated by the Egyptians during their captivity in Egypt, because the Pharaoh king was afraid that they were becoming too numerous Exo. God was fully aware of this unjust abuse, and He had a plan to get the Hebrews out of Egypt and into the land He previously had promised them 3: God selected Moses to ask the Egyptian Pharaoh to let all the children of Israel go out of Egypt for three days so that they could worship and sacrifice to God 3: The plagues came only upon the Egyptians; none of the children of Israel in Egypt were affected Exo. Finally, God told Moses that He would bring a tenth and final plague upon Egypt. After that, Pharaoh would let the people and their animals go. It began with the month Tishri or Ethanim. Tishri starts during our late September or early October and extends through most or all of October. It was in the seventh month, Aviv or Nisan , that God announced there would be a tenth plague. God told Moses that Aviv was, thereafter, to be the first month Exo. Aviv starts during our middle to late March and extends through most of April. Pesach or Passover God told Moses that on Aviv 10, each household was to take in a lamb without defect. At least a few drops of the blood would have dripped from the top of the doorway to the floor. Note that the blood on the four sides of the doorframe demarcated a cross. Later, each family was to roast its lamb over a fire and eat it; it had to be fully cooked, even the inner parts Traditionally, to cook it evenly inside as well as outside, a wooden stake was driven vertically through the lamb, while another stake was inserted horizontally. Note, again, that the configuration of the stakes formed a cross. C-8, P-I, S-2 to strike dead the firstborn of every household in the land which did not have blood applied to the doorway. However, no one in any Hebrew family, nor any of their livestock, was harmed When Pharaoh discovered that even his own firstborn son 4: Sacrificing the Passover or Pesach lamb on Aviv 14 was a ceremony to be observed as a lasting ordinance for all subsequent generations Exo. Just prior to His descent from the Mount of Olives into the city, the annual procession of the national Passover lamb was taking place. The lamb, which would be taken to the temple in Jerusalem to be the public sacrifice on Aviv 14 for all of Israel , was led into the city from the east. Oh Lord, send us prosperity, Oh Lord, send us prosperity. Following the procession of the Passover lamb, Jesus came down from the Mount of Olives, riding a donkey indicating that He was coming humbly, in peace. He followed exactly the same path to the temple that the Passover lamb had just taken. During the same four days, the chief priests, elders, Pharisees, and Sadducees interrogated Jesus; but He always left them speechless, because they could find no fault with His impeccable logic and character Matt. Moreover, after Jesus was arrested, Pilate governor of Jerusalem and Herod governor of Galilee could find no evidence against Him nor fault with Him Matt. This is because Jesus was perfect and without defect, just as the Passover lamb was expected to be. So the Passover lamb was killed at about 3: The Passover lamb in the temple was bound to the altar at about 9: Darkness came over the land not explainable by a solar eclipse, because there was a full moon rather than a new moon from about the sixth to the ninth hour noon to 3: Jesus was sacrificed on a wooden cross, as was the lamb impaled on a wooden cross to be cooked. After the crucifixion, the legs of the two criminals crucified along with Jesus were broken to ensure that they would die by suffocation quickly, as the Feast of Unleavened Bread, Aviv 15, was soon to begin. But Jesus was already dead, so they did not break His legs John It might be added that it often took two or three days for a person to die on the cross. But it took Jesusâ€™ a strong, healthy manâ€™ only six hours. Besides the fact that he had been severely flogged and beaten beyond recognition, He had more appointments to keep. He knew He had to keep the appointment of dying at the same time as the Passover lamb at the temple, as well as to leave time to be buried before the Feast of Unleavened Bread began at sunset. The three days in question are Wednesday

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sunset on Tuesday to sunset on Wednesday , Thursday sunset Wednesday to sunset Thursday , and Friday sunset Thursday to sunset Friday. Furthermore, had Jesus died on Wednesday, he would have been in the grave portions of 4 days the rest of Wednesday, all day Thursday, all day Friday, and all day Saturday and 4 nights the beginning of Thursday, the beginning of Friday, the beginning of Saturday, and the beginning of Sunday , invalidating his own prophecy. Also, other passages state that it was the Preparation Day, the day before the Sabbath which was about to begin Mark Because the usual weekly Sabbath began at sunset after Friday was over, it easily could be assumed that Jesus died on Friday. Had Jesus died on Friday, though, He would have been in the grave portions of only 2 days the rest of Friday and all day Saturday and 2 nights the beginning of Saturday and the beginning of Sunday , and His prophecy would not have been fulfilled. The direct translation is this: The therefore Jews, since preparation it was, that might not remain on the cross the bodies on the sabbath, for was great the day of that sabbath, they asked Pilate that might be broken of them the legs and they might be taken John The first day of the Feast of Unleavened Bread Aviv 15 , the special Sabbath under consideration, began at sunset after the day of Passover or Preparation Aviv 14 had ended. Thus, in that particular year, there were two Sabbaths in a row: Aviv 15 a special Sabbath and Aviv 16 the regular weekly Sabbath.

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