
Celestial Events

By Hilel ben Avraham (Greg Killian)

Nisan 21, 5756 (April 10, 1996) - Updated Elul 16, 5757 (September 18, 1997)

This paper details some of the extraordinary astronomical events that will befall us in the next few years. Throughout this paper I will use the Hebrew name of the planets, with the Greek or familiar name in parenthesis. For example: Lavanah (Moon). I will also refer to the **Biblical** festivals by their Hebrew names with the English translation in parenthesis. Please remember that these are God's **Biblical** festivals.

The first events, to be detailed, are three total lunar eclipses, two partial (5% and 90%) lunar eclipses, and one penumbral lunar eclipse.

On the evening of Nisan 16, 5755 (April 15, 1995), which is the second night of [Pesach](#) (Passover), there will be a 5% partial lunar eclipse.

On the evening of Tishrei 15, 5756 (October 8, 1995), which is the beginning of the [Succoth](#), the Feast of Tabernacles, there will be a penumbral lunar eclipse.

The first total lunar eclipse will be one on the evening of Nisan 15, 5756 AM (begins the evening of April 3, 1996), which is Pesach (the Feast of [Passover](#)).

The second total lunar eclipse will take place on Tishrei 14, 5757 AM (begins the evening of September 26, 1996), which is Erev Hag Ha[Succoth](#) (the Eve of the Feast of Tabernacles).

The third total lunar eclipse will occur on Shushan Purim, II Adar 15, 5757 (March 24, 1996), and the fourth occurs during the middle of the period known as the "Days of Teshuvah" (repentance).

There will be a second penumbral lunar eclipse on Shushan [Purim](#) 5758 (March 13, 1998). Only the very beginning of this eclipse will be visible from Jerusalem.

There will be a third penumbral eclipse on [Tu B'Shevat](#), Shevat 15, 5759 (begins the evening of January 31, 1999). This is the new year for trees.

The next total lunar eclipse will begin the evening of Shevat 15, 5760, which is [Tu B'Shevat](#). Only the very beginning of this eclipse will be visible from Jerusalem.

The two total lunar eclipses, and the 92% partial lunar eclipse will occur on the ONLY Biblical festivals which occur during full Lavanah (Moon). Because of the earth's atmosphere, all of these eclipses will probably present a red Lavanah (Moon) to be viewed by the inhabitants of earth. All will be visible from Jerusalem! If you count the months starting with Nisan, as G-d commanded Israel to do in

Exodus 12:2, and go forward a year's worth of Biblical months, then the third eclipse falls on the last month of the year. Therefore, there will be three festivals during one Biblical year which contain lunar eclipses!

All six of these lunar eclipses fall on Biblical festivals. The first two are partial and will appear as a slightly darkened moon. These seem to be the warm up for the real show.

The following chart and encyclopedia article are presented so that you can appreciate the specifics of time and to understand why Lavanah (Moon) will be red:

Date	Start	Type	Feast
April 15, 1995	10:07 UT	Partial 5%	Passover
October 8, 1995	18:10 UT	Penumbral lunar	Hag Ha Succoth
April 3/4, 1996	22:21 UT	Total lunar	Passover
September 26/27, 1996	1:12 UT	Total lunar	Erev Hag Ha Succoth
March 24, 1997	1:40 UT	Partial 92%	Shushan Purim
September 16, 1997	18:46 UT	Total lunar	Days of Repentance
March 13, 1998	2:14 UT	Penumbral lunar	Shushan Purim
January 31, 1999	14:04 UT	Penumbral lunar	Tu B'Shevat
January 21, 2000	2:02 UT	Total lunar	Tu B'Shevat
March 3, 2007	20:16 UT	Total lunar	Purim



What is a lunar eclipse, and why will Lavanah (Moon) be red?

The earth, lit by the sun, casts a long, conical shadow in space. At any point within that cone the light of the sun is

wholly obscured. Surrounding the shadow cone, also called the umbra, is an area of partial shadow called the penumbra. The approximate mean length of the umbra is 1,379,200 km (857,000 mi); at a distance of 384,600 km (239,000 mi), the mean distance of Lavanah (Moon) from the earth, it has a diameter of about 9170 km (about 5700 mi).

A total lunar eclipse occurs when Lavanah (Moon) passes completely into the umbra. If it moves directly through the center, it is obscured for about 2 hours. If it does not pass through the center, the period of totality is less and may last for only an instant if Lavanah (Moon) travels through the very edge of the umbra.

A partial lunar eclipse occurs when only a part of Lavanah (Moon) enters the umbra and is obscured. The extent of a partial eclipse can range from near totality, when most of Lavanah (Moon) is obscured, to a slight or minor eclipse, when only a small portion of the earth's shadow is seen on the passing moon. Historically, the view of the earth's circular shadow advancing across the face of Lavanah (Moon) was the first indication of the shape of the earth.

Before Lavanah (Moon) enters the umbra in either total or partial eclipse, it is within the penumbra and the surface becomes visibly darker. The portion that enters the umbra seems almost black, but during a total eclipse, **the lunar disk is not completely dark; it is faintly illuminated with a red light refracted by the earth's atmosphere, which filters out the blue rays.** Occasionally a lunar eclipse occurs when the earth is covered with a heavy layer of clouds that prevent light refraction; the surface of Lavanah (Moon) is invisible during totality.

What does the Bible have to say about red moons?

Revelation 6:12-17 I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, And the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, "Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?"

Joel 2:28-32 'And afterward, I will pour out my Spirit on all people. Your sons and daughters will

prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and Lavanah (Moon) to blood before the coming of the great and dreadful day of the L-RD. And everyone who calls on the name of the L-RD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the L-RD has said, among the survivors whom the L-RD calls.

The Joel passage is also quoted in Acts 2:17-21

What does the [Talmud](#) say about red moons:

It was taught: R. Meir said, Whenever the luminaries are in eclipse, it is a bad omen for Israel since they are inured to blows. This may be compared to a school teacher who comes to school with a strap in his hand. Who becomes apprehensive? He who is accustomed to be daily punished. Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when Lavanah (Moon) is in eclipse, it is a bad omen for Israel, since Israel reckons by Lavanah (Moon) and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who dwell in the east; if in the west, it is a bad omen for those who dwell in the west; if in the midst of heaven it is bad omen for the whole world. If its face is red as blood, [it is a sign that] the sword is coming to the world; if it is like sack-cloth, the arrows of famine are coming to the world; if it resembles both, the sword and the arrows of famine are coming to the world. If the eclipse is at sunset calamity will tarry in its coming; if at dawn, it hastens on its way: but some say the order is to be reversed. And there is no nation which is smitten that its G-ds are not smitten together with it, as it is said, And against all the G-ds of Egypt I will execute judgments. But when Israel fulfill the will of the Omnipresent, they need have no fear of all these [omens] as it is said, Thus saith the L-RD, 'Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them, the idolaters will be dismayed, but Israel will not be dismayed. [Talmud - Mas. Sukkah 29a](#)

The second eclipse, on Erev Hag HaSuccoth, may be the second witness to warn us of G-d's impending action. While Lavanah (Moon) is eclipsed, Shabbtai (Saturn) will be in close conjunction with Lavanah (Moon), in the [mazzaroth](#) (constellation) of Dagim (Pisces). Not since the "Spica eclipse" of April 12-13, 1968, has the eclipsed Lavanah (Moon) been in such close conjunction with a bright object.

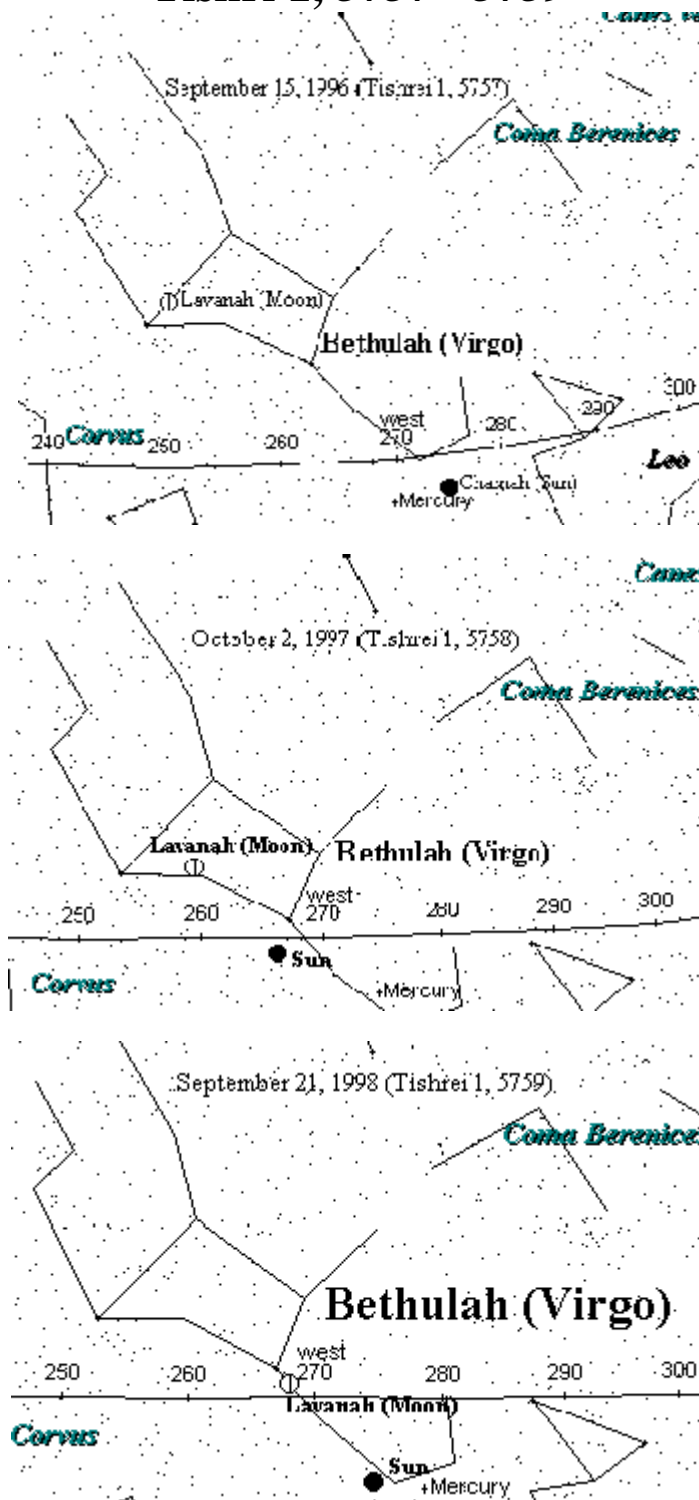
LUNAR ECLIPSE CONJUNCTIONS

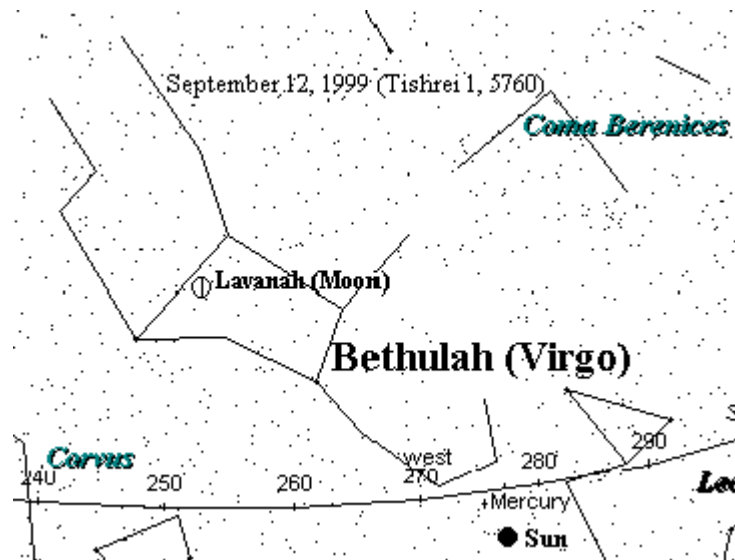
UT DATE	OBJECT	FESTIVAL	MAGNITUDE	TIME(UT)	SEPARATION
1808 May 10	Shabbtai		+0.1	7:38	3.6°
1848 Sept. 13	Shabbtai		+0.7	6:19	2.5°

1884 Apr. 10	Spica	Pesach	+1.0	12:04	1.8°
1949 Apr. 13	Spica	Pesach	+1.0	4:10	1.9°
1968 Apr. 13	Spica	Pesach	+1.0	4:28	1.2°
1996 Sept. 27	Shabbtai	Erev Hag HaSuccoth	+0.5	2:54	2.3°
2008 Feb. 21	Regulus	Shushan Purim	+1.4	3:25	2.8°
2008 Feb. 21	Shabbtai	Shushan Purim	+0.2	3:25	3.5°

The next event, to be detailed, is a unique picture:

Yom Teruah Tishri 1, 5757 - 5759





"A great and wondrous sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. She was pregnant and cried out in pain as she was about to give birth. Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on his heads. His tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born. She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne. The woman fled into the desert to a place prepared for her by God, where she might be taken care of for 1,260 days." Revelation 12:1-5

When I first saw the above picture for 5757, I immediately thought of the Revelation 12 sign. This sequence of four celestial snapshots were taken on [Yom Teruah](#) (The Feast of Trumpets) 5757 - 5760 (1996 - 1999). These snapshots show a progression of the new moon that may be seen as the birth pangs. In 5757 and in 5760, the sign occurs on [Shabbat](#) ([Sabbath](#)). My thought is that 5757 begins the birth pangs with the birth taking place in 5760. The above pictures do not show Draco, the Dragon, because it would make the picture curved and hard to relate to. Draco is poised above the woman, waiting to snatch the man-child.

REMEMBER:

Then G-d said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for [signs](#), and for seasons, and for days and years." Genesis 1:14

This [SIGN](#), as depicted above, is how it looks from Jerusalem! Remember that G-d's view is *always* from Jerusalem. Notice that the Chamah (Sun) is below the horizon so that this sign can be seen. This sign would not be visible if the sun was above the horizon.

CONSIDER:

This paper as interesting speculation. Not as gospel truth. I do not yet know if this is how G-d will display this sign. It does seem to suggest that it might be the sign spoken of in Revelation 12:1-5. The beginning sign occurs in 5757 (1996) which is year 19 of the 19 year lunar cycle. 5758 will begin a new lunar cycle of 19 years. Those who celebrate [Rosh Chodesh](#) (the new moon) have learned that Messiah is represented by Lavanah (Moon). Lavanah represents Messiah in this unique astronomical event. This particular positioning of the [mazzaroth](#) (constellation) Bethulah (virgin) about to give 'birth' to Lavanah, has never occurred before, and will never occur again, due to the precession of the equinoxes.

Chamah (Sun) is just below the horizon such that Bethulah is 'clothed' with Chamah. Chamah **must** be below the horizon in order to have any possibility of seeing this 'sign'. Lavanah is 'new' and after 'birth' Lavanah will move directly to the feet of Bethulah (Virgo, the virgin) within 24 hours. Over Bethulah's head is the mazzaroth (constellation) known as 'Bernice's hair'. This is the crown of twelve stars! Higher and above her legs, we will find Draco, the Dragon, poised to devour Bethulah's child.

Yom Teruah in 5757 and 5760, falls on Shabbat ([Sabbath](#)). This means that if the Temple is standing, or the altar is built, then we will be offering the following sacrifices:

- The **Morning** sacrifice.
- The **Shabbat** ([Sabbath](#)) sacrifices.
- The **Rosh Chodesh** (New Moon) sacrifices.
- The **Yom Teruah** (Feast of Trumpets) festival sacrifices.
- The **Evening** sacrifice.

On this day, and this day alone is it possible to offer all of these sacrifices! According to my understanding, this is the day that no man knows the day or the hour. This is due to the fact that it begins on Rosh [Chodesh](#) (The New Moon). The new moon was sanctified when two witnesses see the new

Levanah (Moon) and attest to it before the Kohen gadol (High Priest) or the Sanhedrin in the Temple. This sanctification could happen during either of two days, depending on when the witnesses come.

So, what does this sign mean? I think that it is important to note that the emphasis is on the woman, not on the man child. The sign seems to be telling us what the woman is going to do. The obvious question, then, is: Who is the woman? Jeremiah 3:20 compares Israel to a faithless woman. Ezekiel 16 likens Jerusalem to a woman. The following passage from Isaiah seems to be the closest match to our passage in Revelation 12:

Isaiah 66:5-9 Hear the word of HaShem, you who tremble at his word: "Your brothers who hate you, and exclude you because of my name, have said, 'Let HaShem be glorified, that we may see your joy!' Yet they will be put to shame. Hear that uproar from the city, hear that noise from the temple! It is the sound of HaShem repaying his enemies all they deserve. "Before she goes into labor, she gives birth; before the pains come upon her, she delivers a son. Who has ever heard of such a thing? Who has ever seen such things? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children. Do I bring to the moment of birth and not give delivery?" says HaShem. "Do I close up the womb when I bring to delivery?" says your God.

So, I think this Isaiah passage is indicating that the woman represents the people who come forth from Zion, her true citizens. The child is obviously the Messiah. The child, though, is in heaven while the woman flees into the wilderness to be protected for 1260 days.

This sign, in Revelation 12, seems to be the signal that the children of Zion are to flee into the wilderness to begin a period of 1260 days of nourishment and protection by G-d. This is my current opinion.

On Yom [Teruah](#), 1996, This sign was NOT seen in Jerusalem due to cloud cover. Again, a sign has no value if it can not be seen!

September 12, 1999 corresponds to: Sunday, Tishri 2, 5760

Sabbath reading: Ha'azinu, Deut 32:1-52

Deuteronomy 32:1-52 Listen, O heavens, and I will speak; hear, O earth, the words of my mouth. Let my teaching fall like rain and my words descend like dew, like showers on new grass, like abundant rain on tender plants. I will proclaim the name of HaShem. Oh, praise the greatness of our God! He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he. They have acted corruptly toward him; to their shame they are no longer his children, but a warped and crooked generation. Is this the way you repay HaShem, O foolish and unwise people? Is he

not your Father, your Creator, who made you and formed you? Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you. When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel. For HaShem'S portion is his people, Jacob his allotted inheritance. In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye, Like an eagle that stirs up its nest and hovers over its young, that spreads its wings to catch them and carries them on its pinions. HaShem alone led him; no foreign god was with him. He made him ride on the heights of the land and fed him with the fruit of the fields. He nourished him with honey from the rock, and with oil from the flinty crag, With curds and milk from herd and flock and with fattened lambs and goats, with choice rams of Bashan and the finest kernels of wheat. You drank the foaming blood of the grape. Jeshurun grew fat and kicked; filled with food, he became heavy and sleek. He abandoned the God who made him and rejected the Rock his Savior. They made him jealous with their foreign gods and angered him with their detestable idols. They sacrificed to demons, which are not God--gods they had not known, gods that recently appeared, gods your fathers did not fear. You deserted the Rock, who fathered you; you forgot the God who gave you birth. HaShem saw this and rejected them because he was angered by his sons and daughters. "I will hide my face from them," he said, "and see what their end will be; for they are a perverse generation, children who are They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding. For a fire has been kindled by my wrath, one that burns to the realm of death below. It will devour the earth and its harvests and set afire the foundations of the mountains. "I will heap calamities upon them and spend my arrows against them. I will send wasting famine against them, consuming pestilence and deadly plague; I will send against them the fangs of wild beasts, the venom of vipers that glide in the dust. In the street the sword will make them childless; in their homes terror will reign. Young men and young women will perish, infants and gray-haired men. I said I would scatter them and blot out their memory from mankind, But I dreaded the taunt of the enemy, lest the adversary misunderstand and say, 'Our hand has triumphed; HaShem has not done all this.'" They are a nation without sense, there is no discernment in them. If only they were wise and would understand this and discern what their end will be! How could one man chase a thousand, or two put ten thousand to flight, unless their Rock had sold them, unless HaShem had given them up? For their rock is not like our Rock, as even our enemies concede. Their vine comes from the

vine of Sodom and from the fields of Gomorrah. Their grapes are filled with poison, and their clusters with bitterness. Their wine is the venom of serpents, the deadly poison of cobras. "Have I not kept this in reserve and sealed it in my vaults? It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them." HaShem will judge his people and have compassion on his servants when he sees their strength is gone and no one is left, slave or free. He will say: "Now where are their gods, the rock they took refuge in, The gods who ate the fat of their sacrifices and drank the wine of their drink offerings? Let them rise up to help you! Let them give you shelter! "See now that I myself am He! There is no god besides me. I put to death and I bring to life, I have wounded and I will heal, and no one can deliver out of my hand. I lift my hand to heaven and declare: As surely as I live forever, When I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me. I will make my arrows drunk with blood, while my sword devours flesh: the blood of the slain and the captives, the heads of the enemy leaders." Rejoice, O nations, with his people, for he will avenge the blood of his servants; he will take vengeance on his enemies and make atonement for his land and people. Moses came with Joshua son of Nun and spoke all the words of this song in the hearing of the people. When Moses finished reciting all these words to all Israel, He said to them, "Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you--they are your life. By them you will live long in the land you are crossing the Jordan to possess." On that same day HaShem told Moses, "Go up into the Abarim Range to Mount Nebo in Moab, across from Jericho, and view Canaan, the land I am giving the Israelites as their own possession. There on the mountain that you have climbed you will die and be gathered to your people, just as your brother Aaron died on [Mount Hor](#) and was gathered to his people. This is because both of you broke faith with me in the presence of the Israelites at the waters of Meribah [Kadesh](#) in the Desert of Zin and because you did not uphold my holiness among the Israelites. Therefore, you will see the land only from a distance; you will not enter the land I am giving to the people of Israel."

Prophets:

II Samuel 22:1-51

Replaced by: Hosea 14:2-10, Micah 7:18-20, Joel 2:15-17, Shuvah

Hosea 14:2-10 *Take words with you and return to HaShem. Say to him: "Forgive all our sins and receive us graciously, that we may offer the fruit of our lips. Assyria cannot save us; we will not mount*

war-horses. We will never again say 'Our gods' to what our own hands have made, for in you the fatherless find compassion." "I will heal their waywardness and love them freely, for my anger has turned away from them. I will be like the dew to Israel; he will blossom like a lily. Like a cedar of Lebanon he will send down his roots; His young shoots will grow. His splendor will be like an olive tree, his fragrance like a cedar of Lebanon. Men will dwell again in his shade. He will flourish like the grain. He will blossom like a vine, and his fame will be like the wine from Lebanon. O Ephraim, what more have I to do with idols? I will answer him and care for him. I am like a green pine tree; your fruitfulness comes from me." Who is wise? He will realize these things. Who is discerning? He will understand them. The ways of HaShem are right; the righteous walk in them, but the rebellious stumble in them.

Micah 7:18-20 *Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea. You will be true to Jacob, and show mercy to Abraham, as you pledged on oath to our fathers in days long ago.*

Joel 2:15-17 *Blow the [trumpet](#) in Zion, declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber. Let the priests, who minister before HaShem, weep between the temple porch and the altar. Let them say, 'Spare your people, O HaShem. Do not make your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, 'Where is their God?'*

Sunset in New York is at: 6:10pm EST

The next event, to be detailed, is a solar eclipse:

In this section I will detail a solar eclipse and try to correlate it with the Biblical events that coincide with the day in which it occurs. Keep in mind that God's days always begin at sundown, and so there will occasionally appear to be a disconnect between a celestial event and the Biblical events of that day. For example: Comet Hale-Bopp will make it's closest approach to Earth on March 22, 1997, while the feast of Purim is normally displayed as March 23, 1997. Since Purim actually begins at sundown on March 22 and continues till March 23 at sundown, the comet's closest approach and the feast of Purim do actually coincide. This

can be very confusing.

Rosh [Chodesh](#) Adar II, 5757 is by definition a new moon. This Biblical date corresponds with March 9, 1997. On this day there will be a total solar eclipse which will affect parts of Asia, Russia, and Alaska. The following Biblical events occurred on this date in the past:

New Moon. Numbers 10:8-10

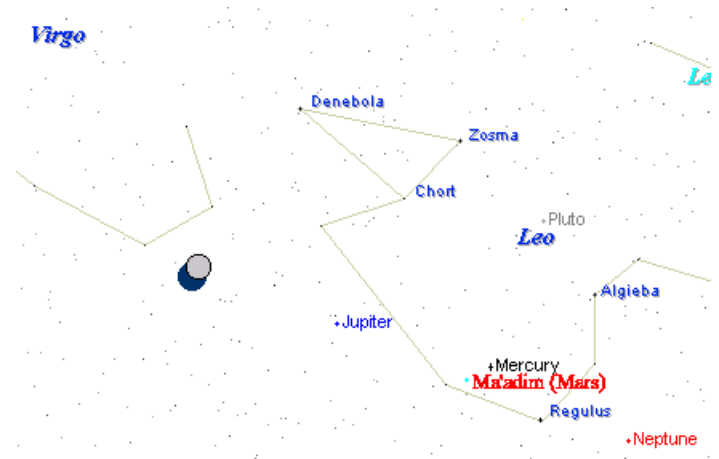
Plague of darkness begins. *Zikhron Yemot Olam*. Ezekiel receives the Lord's word regarding the destruction of Egypt.

Ezekiel 32:1 Proclamation regarding the shekalim and mixed seeds are made. [Megilah](#) 13b

Okay, now lets look at something mighty interesting:

On Tuesday evening, Tishrei 1, 5766 (October 3, 2005), there will be an annular solar eclipse that will be visible from India, Africa, much of Russia, Europe, and all of the Middle East. This eclipse occurs on the eve of Yom [Teruah](#)! Yom Teruah is the day that the scriptures indicates that Messiah will come in Great glory, to become King over all the Earth. The greatest eclipse will occur at 10:31 UT. **This solar eclipse is eight years, precisely, after Yom Teruah, 5758, and it is the seventh year following the sign in Bethulah, in 5760.** Yom Teruah, 5758, is two weeks after the seventh lunar eclipse, some of which were red moons. five of these lunar eclipses fell on Biblical festivals. The seventh lunar eclipse occurred at the midpoint of the Days of Repentance, two weeks before Yom [Teruah](#). Consider what the Scriptures say:

Joel 2:30 - 3:2 I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of HaShem. And everyone who calls on the name of HaShem will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as HaShem has said, among the survivors whom HaShem calls. 'In those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will enter into judgment against them concerning my inheritance, my people Israel, for they scattered my people among the nations and divided up my land.



The next event, to be detailed, is a comet:

The proper blessing, according to the [Talmud](#), upon seeing a comet or an eclipse is:

Blessed art Thou, O HaShem, our God, King of the Universe, Whose strength and might fill the world.

Talmud - Mas. Berachoth 54a

Comets have been feared throughout much of human history, and even in our own time their goings and comings receive great attention.

Comet Hale-Bopp will make it's closest approach to the Earth on Shushan Purim 5757 AM (II Adar 15, 5757 - begins the evening of Sunday March 23, 1997). This is an extremely large, bright comet, perhaps the largest, brightest comet ever discovered! This comet will be visible in a most spectacular way because it will be visible during an eclipse of Lavanah (Moon) that will be a spectacular, deep partial one that falls just short of totality (In North America. Lavanah (Moon) has a chance of being red or black as sackcloth. So, Lavanah (Moon) will be dark, or red, while the comet will be extremely bright and visible! Additionally, the red mazal (planet), Madim (Mars), will be under and very close to the red Lavanah (Moon). Hale-Bopp has been called "Wormwood" by several sites on the Internet. If this comet is to be like the Biblical Wormwood it will need to break up and have only a piece hit the Earth. If the whole comet hit the Earth it would be unlikely for any life to survive.

It is moving faster than any earth space probe (about a hundred thousand miles a day) and is twice as big as the Earth (15,500 miles across). Some say that this may be the biggest comet ever discovered. The last time it visited the inner solar system A comet discovered in July 1995 has now become bright enough to be easily seen with the naked eye, even from urban sites, and will remain easily visible to northern-hemisphere observers through April 1997. The Hale-Bopp Comet is still approaching, the sun, with its closest approach (perihelion) occurring April 1, 1997. Daniel W. E. Green of the Harvard-Smithsonian Center for Astrophysics stated that the latest orbital calculations

indicate that the Hale-Bopp comet last passed through the inner solar system about 4210 years ago. An Arutz-7 correspondent noted that according to the ancient Jewish text Seder Olam Rabah, the comet's previous appearance was approximately the same year that Noah began building the ark. {ARUTZ 7 3/31 C}

**The comet will make its closest approach to the Earth on Shushan [Purim](#),
II Adar 15, 5757 AM (March 24, 1997)**

The comet will make its closest approach to the Earth on [Purim](#), II Adar 15, 5757 AM (March 24, 1997). Will the comet "cross" the Earth's orbit? We don't know! Because a comet's orbit is affected by coming close to planets and by vaporizing of cometary material, similar to a thruster rocket, it is impossible for us to predict exactly where a comet will be at any given time. Comet-Hale Bopp has changed course more than forty times in the last year. Perihelion (the closest approach to the sun) will be April 16, 1997.

According to the November 1995 issue of *Sky & Telescope*, Comet Hale-Bopp will pass through the mazzaroth (constellations) of Perseus, Taurus, and Orion. The fact that it passes through Orion is a very ominous sign. The [Talmud](#) has the following information:

[Berachoth](#) 58b - OVER SHOOTING-STARs [ZIKIN]. What are ZIKIN? Samuel said: A comet. Samuel also said: I am as familiar with the paths of heaven as with the streets of Nehardea, with the exception of the comet, about which I am ignorant. There is a tradition that it never passes through the constellation of Orion, for if it did, the world would be destroyed. But we have seen it pass through? - Its brightness passed through, which made it appear as if it passed through itself. R. Huna the son of R. Joshua said: Wilon was torn asunder and rolled up, showing the brightness of Rakia. R. Ashi said: A star was removed from one side of Orion and a companion star appeared on the other side, and people were bewildered and thought the star had crossed over.

So, when Hale-Bopp passes through Orion, the Talmudic sages see this as indicating the destruction of the Earth. Hale-Bopp will pass through Orion starting May 20, 1997, and complete the transit of Orion on June 16, 1997.

This data was presented to the "Ask the Rabbi" forum on the Internet and the following reply was received:

According to the Maharal of Prague, in his book Netzach Yisrael Chapter 60, the Talmudic statement in Berachot 58b should be understood as a metaphor. The comet is a metaphor for the coming of the Messiah, who is compared to a star: Orion, the hunter is a metaphor for warfare. The destruction of the world refers to a statement in the [Talmud](#) in Avodah Zarah that after the coming of the Messiah the world will not exist physically, but will exist spiritually. The world = physical, will be destroyed = non-existent on the physical level. Putting the above

together, means that when it is close to the time of redemption, the Messianic era, and there are great wars taking place, they are to be understood as a prelude to "destruction" = transformation of the world that will take place after the Messianic era.

Sincerely,
The Rabbi

The above answer was researched by the Rabbis at Ohr Somayach Institutions, Jerusalem,
22 Shimon Hatzadik Street,
POB 18103
Jerusalem 91180, Israel
Tel: 972-2-581-0315 Fax: 972-2-581-2890
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* * *

Talmudic teachings can be divided into two categories: Halacha and [Aggada](#).

While the halachic teachings are always meant to be taken literally, the aggadic teachings are not always meant to be taken literally.

According to the Maharal of Prague, one of the most authoritative commentators on the aggadic portions of the [Talmud](#), they are always, with only a few exceptions, meant as metaphors. He writes that the Talmudic statements in Tractate Berachot 58b regarding astronomical events should be understood as metaphors as well.

Some commentaries explain that this [Talmudic](#) passage is not referring to comets at all, but rather to meteors ('shooting stars'). If so, this passage is irrelevant to the Hale-Bopp comet.

This is not to say that comets have no 'gravity.' According to traditional sources, a new star appeared in the sky 4,100 years ago. That was the year the world was destroyed by a flood in the time of Noah. This star, apparently a comet, traveled through all the constellations in a month's time. It was an omen for the people in the world to reconsider their wicked lifestyles and practices. (Interestingly, NASA reports that Hale-Bopp last appeared about 4,200 years ago [Astronomy Magazine Feb. '97].)

Whether or not this comet is a sign of destruction, I think it's important to point out another Talmudic teaching: "When the People of Israel do the will of [HaShem](#), they need fear none of these astronomical omens, as indicated by the following verse: 'So says HaShem: Don't imitate the ways of the wicked, and don't be afraid of heavenly omens.'"

Sources:

- o Talmud Berachot 58b
- o Be'er Hagolah, Rabbi Yehuda Loewe of Prague
- o Netzach Yisrael, Chapter 60
- o Mishna Berurah 227:1

- o Seder Hadorot
- o Talmud Sukkah 29a
- o Research Credit: Rabbi Zev Rosen

* * *

Here is a view, from Jerusalem, looking at Chamah (Sun) which is just below the horizon. It is 20:00, Jerusalem time, on II Adar 15, 5757 (March 24, 1997):

You will notice that comet Hale-Bopp is a prominent object in the heavens because it is as close to the Earth as the Chamah (Sun) and that is as close as it's current orbit will bring it. Shabbtai (Saturn), Kokah (Mercury), and Chamah

Shabbtai (Saturn), which means "rest", is the last of the planets visible to the unaided eye, is almost twice as far from the sun as Jupiter, almost 900 million miles. It is second in size to Jupiter but its mass is much smaller.

Now lets look on the other side of the sky, at the Lavanah (Moon). It is still 20:00, Jerusalem time:

Lavanah (Moon) is in the [mazzaroth](#) (constellation) of Aryeh (Leo - the Lion). It is a full Lavanah (Moon) as this is II Adar 15, and the 15th of the Biblical month is always a full Lavanah (Moon). Just as Hale-Bopp is ready to set below the horizon, the Earth will move in front of the Chamah (Sun), eclipsing (92% partial) the Lavanah (Moon). The Lavanah (Moon) will either be red or as black as sackcloth depending upon how cloudy it is.

This 90% partial eclipse will appear as a red Lavanah (Moon) with a Rosh Chodesh crescent at the top of the moon looking like an upside down "U". Lavanah (Moon) will have a white crown, or kippah (yalmarke)!

Hale-Bopp will be very visible in Jerusalem, but it will not be visible in the southern hemisphere during Adar II and Nisan 5757 (March and April of 1997).

Hale-Bopp will reach perihelion (the closest approach to the sun) on II Adar 23, 5757 (April 1, 1997). This is the time when the altar, for the tent of meeting, began to be dedicated to HaShem. This dedication took place for seven days. On the eighth day the altar was used for its intended purpose. As we look forward to the altar being rebuilt, in our days, this is

(Sun) are in the mazzaroth (constellation) of Dagim (Pisces). Shabbtai (Saturn) and Kokah (Mercury) will set by 21:00. Hale-Bopp will dip below the horizon shortly after 21:00, Jerusalem time.

a most likely time. The only other time that I would expect for an altar to be set up, is on Tishrei 1. This is when Zerubbabel brought the first offering on the new altar in Jerusalem in 538 BCE, according to Nehemiah 8:2.

5757 is an intercalated year. This means that there is an extra month added to the year. This month, Adar II, is always added just before [Pesach](#) (Passover).

The holiday is called [Purim](#) after the selection process which Haman used to select the date of the Jews destruction: a lottery (or a "Pur"), using astronomical forecasting . This method was supposed to result in the date that the Jews were most vulnerable to attack. In fact, that was astronomically true - the Jews were most vulnerable on the 13th of Adar. One of the miracles of [Purim](#) was that [HaShem](#) totally reversed the astronomical implications of the day so that the Jews would instead be victorious. Because of this miracle which came about through the lottery - the "Pur," the holiday is called [Purim](#).

On the [Sabbath](#) following [Purim](#) we begin reading the four special Torah sections, for Shabbat (Sabbath), which are meant to prepare us for Pesach (Passover).

On [Pesach](#) 5757 (Nisan 15, 5757 - April 22, 1997), the "Lyrids" meteor shower will put on a show with a rate of 15 meteors per hour. The Lyrids meteor shower is the earliest of all major showers. They produce a fairly consistent display. The meteors are medium fast (28 miles/second) with the hourly rates rarely going above 20. There have been exceptions with 1803 and 1922 giving rates of 96/hour, and

a burst of 250/hour for a few minutes in 1982.

The fourth eclipse will occur during the middle of the month of Elul. This time is known as the "Days of Teshuvah (repentance)". The shofar (ram's horn) is sounded in the synagogue every morning during Elul to call our hearts to repentance.

The probability of having a second eclipse, after Pesach (Passover), is 54%. The probability of having a third eclipse is 11%. This chain of events always occurs at six month intervals, if it occurs.

Conclusion: We will have three red Lavanahs (Moons) this year (5757). One will fall on the festival Sabbath of Pesach (Passover), one on the eve of the festival Sabbath of Hag HaSuccoth, and the last will occur on Shushan Purim. All will be visible from Jerusalem. The eclipse which falls on Pesach (Passover) is more relevant to salvation and deliverance since this is the anniversary of the Exodus from Egypt and the anniversary of Messiah's death, which brought forth our redemption. In the words of one Jerusalemite who saw the red moon on Pesach ([Passover](#)), of 1996:

"Did you see that beautiful 3-D Red Moon? It was awesome; the most beautiful sight I've ever seen in the sky. I, and a whole bunch of us here in Jerusalem, will not be able to thank you enough for getting us to look up." (Jim Schutz)

The eclipse of Elul 14, 5757, was described by an eyewitness:

"From Tel Aviv it looked quite ominous! I was at an outdoor chassidic chuppah (wedding) the moment the moon went into eclipse. It was spooky, surreal even. The moon went a very dark rust brown colour... 'woe to you who seek the Day of the Lord...for the Day of the Lord is dark, not light...!'" (Ammon)

I think that there is significance in the fact that the only festivals that occur during the full Lavanah (Moon) will all have the Lavanah (Moon) eclipsed. Normally, Pesach ([Passover](#)) and [Hag HaSuccoth](#) (Feast of Tabernacles) are six months apart, while [Hag HaSuccoth](#) (Feast of Tabernacles) and Shushan [Purim](#) are normally separated by five months. In 5757, though, [Hag HaSuccoth](#) (Feast of Tabernacles) and Shushan [Purim](#) are separated by six months because 5757 is an intercalated year. Intercalated years occur seven out of nineteen years. 5757 is year nineteen of the nineteen year lunar cycle. [Purim](#) is not a [Sabbath](#), and for this festival Lavanah (Moon) is only partially (90%) eclipsed. The fourth eclipse occurring during the middle of the "Days of Teshuvah (repentance)" seems to be God's final eclipse warning before judgment day. We need to wake up and return to the ways of Torah, the ways of God. We need to REPENT!

So, what does all of this mean?

The most obvious meaning is that G-d is calling attention to

His [festivals](#)! Many of G-d's people have neglected His festivals. G-d has called our attention to four of His festivals. I suspect that we will learn that He will not neglect to call our attention to the others. We must not forget that ..."He is the living God and He endures forever; His kingdom will not be destroyed, His dominion will never end. He rescues and He saves; He performs [signs](#) and wonders in the heavens and on the earth." ... Daniel 6:26-27.

So, Let us not forget His festivals, and let us remember to keep His festivals

G-d indicated in Joel 2:31 that Lavanah (Moon) would be turned to blood before the great and terrible day of HaShem. While this part of the passage is certainly happening, the Chamah (Sun) is not being turned to darkness. I looked at solar eclipses for the next few years. There are several solar eclipses, but the path of totality does not pass through Jerusalem, nor will they be seen by most of the world, like the lunar eclipses are. There are two total solar eclipses which will be *partially* visible from Jerusalem, in the next ten years. The first is on Av 29, 5759 (August 11, 1999), and the second is on Adar 29, 5766 (March 29, 2006).

There will also be two annular solar eclipses which will be partially visible from Jerusalem. The first is on Iyar 29, 5763 (May 31, 2003) and the second will be on Elul 29, 5765 (October 3, 2005). Again, these will be only partially visible from Jerusalem.

I would strongly suggest that we be aware of this and keep watching. While a solar eclipse can only occur during [Rosh Chodesh](#) (New Moon), G-d can darken Chamah (Sun) in other ways. For example; G-d could cause an asteroid, meteor, or comet to darken Chamah (Sun). If this happens I would presume that the day of the L-RD will be coming quickly.

When G-d causes celestial signs to occur during His festivals He is obviously trying to get our attention. The word "festival" is the English translation of the Hebrew word "moed". Moed is the Hebrew word that means "an [appointed](#) time". This means that a [festival](#) is an appointment with the King of the Universe! This same King is also in charge of arranging the heavens. The Bible also commands us to have a "sacred assembly" at His festivals. "Mikra" is the Hebrew word translated as "sacred assembly". This word means more than just a sacred assembly. It means a "sacred assembly for the purpose of rehearsing". This rehearsal includes a script, costumes, and props. Because of "mikraw" Jews have modeled the synagogue service after the Temple service, and the Temple service was given by God to king David in 1 Chronicles 28:11-19. This means that we can understand what G-d has in mind for us to rehearse if we celebrate His festivals!

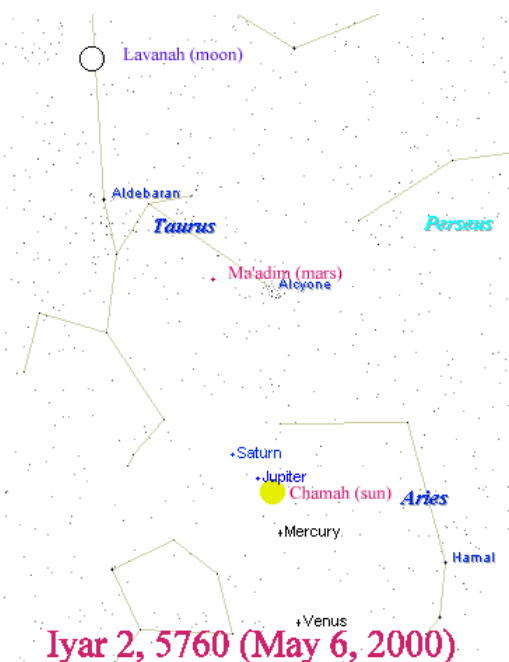
The sages in the [Talmud](#) understood that a red lunar eclipse means that G-d will be bringing judgment to His people, Israel. The Bible seems to indicate that Israel is a term which applied to a person: Jacob, a place: Israel, and also to all who are saved by grace through faith. The Apostle Paul

commanded G-d's people to celebrate G-d's festivals in:

1 Corinthians 5:7-8 Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Messiah, our [Passover](#) lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

It is only by celebrating His [festivals](#) that we can understand what we are rehearsing for, and what G-d intends to tell us about the festivals.

The word planet means "wandering star". The sages viewed the planets as wandering stars. That is why the Magi could say that Messiah's star "moved". Comets, asteroids, and meteors could also be considered "wandering stars". When we see "stars" falling from heaven and we know that judgment is coming because of the red Lavanah (Moon), we recall what G-d spoke to Isaiah:



Iyar 2, 5760 May 6, 2000: Nogah (Venus), Kokah (Mercury), Chamah (Sun), Zedek (Jupiter), Shabbtai (Saturn), Madim (Mars), and Lavanah (Moon) will all be in a straight line. Josephus, in his book, "Antiquities of the Jews", book 3, chapter V11:7, says that these seven represent the menorah (candlestick) in the Temple. This is the date when Solomon started to build the first Temple and Ezra started building the second Temple. This is a unique event that has never occurred before!

[Midrash Rabbah - Numbers XV:7](#) 7. Another exposition of the text, THE SEVEN LAMPS SHALL GIVE LIGHT IN FRONT OF THE CANDLESTICK (VIII, 2). This indicates that you must not look down

Yeshayahu (Isaiah) 34:2-5 HaShem is angry with all nations; his wrath is upon all their armies. He will totally destroy them, he will give them over to slaughter. Their slain will be thrown out, their dead bodies will send up a stench; the mountains will be soaked with their blood. All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree. My sword has drunk its fill in the [heavens](#); see, it descends in judgment on Edom, the people I have totally destroyed.

Lavanah (Moon) has always been associated with the Messianic hope. We conclude the blessing of [Rosh Chodesh](#) (the new moon) with the words: "David king of Israel, lives and endures!" Since we know that Messiah Yeshua was born on Hag Ha[Succoth](#) (the feast of Tabernacles), and was announced by John the Baptist on Pesach ([Passover](#)), it is expected that these two [appointments](#) (mo'edim) will be announced with signs in the heavens. [Pesach](#) is when we expect Elijah to begin turning hearts and preparing the way for the King.

* * *

upon the candlestick, and it explains the text, For who hath despised the day of small things? Even they shall see with joy the plummet in the hand of Zerubbabel, even these seven (Zech. IV, 10). 'These' alludes to the candlestick; 'seven' alludes to the seven lamps, and these symbolize the seven planets 'That run to and fro through the whole earth' (ib.). Even so are the lamps precious, and you must not regard them with contempt. The reason why it says, THE SEVEN LAMPS SHALL GIVE LIGHT IN FRONT OF THE CANDLESTICK is to warn you that your imagination^[1] must not mislead you into thinking that He requires light. For see what is written of the Temple windows: And there were narrow windows to the cells and to their posts within the gate... and likewise to the arches (Ezek. XL, 16)... Like those windows--kehahalonoth (ib. 25). It is not written in this verse, kahalonoth but 'kehahalonoth', implying that they must be broad on the outside and narrow within,^[2] so that they may send light outside. R. Berekiah the priest son of Rabbi expounded: The lightning owes its origin to the celestial fire, and it issues forth and lights up the whole world, as it says, As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches... and out of the fire went forth lightning (ib. I, 13) and lit up the whole world! Do I then need your light? Why then did I tell you to give it to Me? In order to elevate you. R. Hanina observed: The Holy One, blessed be He, said: 'In the eyes which you possess there is white and black, and you cannot see with the white

^[1] Or perhaps, 'your evil propensities,' which is the usual meaning of the word.

^[2] Reading it as two words: kehahalonoth, 'dim windows, i.e. such as admit very little light ('E.J.). M.K. explains differently.

but only with the black. Now if in the case of your eyes that contain black and white parts you can only see through the black,^{3[3]} shall the Holy One, blessed be He, who is all light,^{4[4]} need your light?' Another comment on the text, IN FRONT OF THE CANDLESTICK. A mortal obtains light for a lamp from a burning lamp. Can he, however, obtain light for a lamp out of the darkness? Yet [of God] it says, And darkness was on the face of the deep (Gen. I, 2); and what is written after that? And God said: Let there be light (ib. 3). Out of the darkness I brought light; do I then need your light? I only told you to kindle lamps in order to elevate you (la'aloth). This is the signification of the expression: To cause a lamp to burn (leha'aloth) continually (Ex. XXVII, 20).

My thoughts: I do not expect Hale-Bopp to cause the wholesale damage that is described in Revelation because the timing seems to be about a year early. I was speculating that Hale-Bopp might have a greater effect on Mars and on near Earth asteroids. These asteroids combined with gravitational effects from a displaced Mars might very well cause the damage spoken in Revelation. Wormwood seems to be an asteroid. The great flaming mountain might also be an asteroid.

Hale-Bopp will be passing through the Earth's orbit on May 17, 1997. Since the comet passes through the orbit of the Earth, and since the comet has significant debris in its long tail, it is possible that we may have some spectacular meteor showers on or about December 24, 1997, when the Earth again passes the same spot, now vacated by Hale-Bopp. December 24, 1997 is also the date of [Chanukah](#). So, the Feast of Lights, [Chanukah](#), may have a spectacular light show!

The meaning of names is important in the understanding of God's plan. The name Hale-Bopp means:

hale (hâl) adjective^{5[5]} **Free from infirmity or illness; sound. See Synonyms at healthy.**

bop (bòp) Informal. verb, transitive^{6[6]} **To hit or strike.**

So, Hale-Bopp means a "sound hit". My paraphrase: "A healthy whack".

ASTEROID:

Now, I would like to speculate a little. After watching the movie "Asteroid", I became concerned that fact was being disguised as fiction.

The movie's plot revolves around the fact that a comet with a 4000 year orbit, dislodges a couple of asteroids, Helios and Eros, from their orbits; and these asteroids then impact

^{3[3]} Because God willed it so

^{4[4]} And has given sight to man.

^{5[5]} The American Heritage Dictionary of the English Language

^{6[6]} Ibid.

Earth. This is fiction.

Comet Hale-Bopp has an erratic orbit that may very well be 4000 years. Eros 433 is an asteroid in a near Earth orbit. The NEAR NASA program is designed to study asteroids in near Earth orbits. In the spring of 1995, NASA sent a space craft to Eros 433. The space craft is designed to orbit Eros 433 and study it. What makes this space craft unusual is that it had the shortest cycle from conception to launch. This speed seems unusual for such an innocuous mission. It also seems odd that this asteroid is going to be studied so intensely because we have already learned that most asteroids are just hunks of nickel. What is there to study? Comet Hale-Bopp passed extremely close, astronomically speaking, to Eros 433, on [Chanukah](#) (December 5, 1996). These are the facts.

My Speculations:

I am wondering whether comet Hale-Bopp perturbed the orbit of Eros 433 when it passed this asteroid. If this asteroid was perturbed by comet Hale-Bopp, there is a significant possibility that it might collide with the Earth on Passover (April 11, 1998). I am wondering if the US government is aware that Comet Hale-Bopp will affect the orbits of asteroids or planets. If the government were aware that the comet will cause an asteroid, like Eros 433, to strike the Earth, what should they do? If you tell everyone, you risk the chance of mass panic. If you don't tell them, you risk mass destruction.

The Bible speaks of an object that strikes the Earth:

***Revelation 8:8-11** The second angel sounded his trumpet, and something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, A third of the living creatures in the sea died, and a third of the ships were destroyed. The third angel sounded his trumpet, and a great star, blazing like a torch, fell from the sky on a third of the rivers and on the springs of water-- The name of the star is Wormwood. A third of the waters turned bitter, and many people died from the waters that had become bitter.*

There is also a certainty that the United States government is concerned about some asteroids. The following article appeared in the London Telegraph:

The [Mazzaroth](#):

There is much conjecture and speculation by some people as to the meanings of major conjunctions and alignments of the planets with the sun and the moon. I have steadfastly refused to engage in such speculation because I do not have enough prior history to form reasonable conclusions. My current position is that I would need to understand how conjunctions and alignments were involved in major historical events that have affected Israel in the past. I do not yet have enough data to come to any conclusions. My research on these events is already posted on this web site. I would enjoy reviewing any such historical data that might be used to

form valid conclusions.

My first "connection":

The first settlers arrived at Pitah Tikvah to prepare ground for a new colony, on November 3, 1878 (Heshvan 7, 5639). - *First quarter Lavanah (Moon) in Ghedi (Capricorn). Zedek (Jupiter) is also in Ghedi (Capricorn).*

Yom Kippur War: On October 6, 1973 (Tishri 10, 5734) - The Lord's feast called the Day of Atonement, Egypt and Syria, frustrated by Israel's refusal to give up Arab territory taken during the Six-Day War of 1967, joined to launch a surprise attack on Israeli occupation forces. A cease-fire arranged by the United Nations took effect on the Syrian front on October 22 and in Egypt two days later. - *First quarter Lavanah (Moon) in close conjunction with Zedek (Jupiter), in Ghedi (Capricorn).*

These two "past" events contain the same elements near Lavanah (moon) as this "future" event:

Yom HaKippurim The Lord's feast called the Day of Atonement: Tishrei 10, 5758 (October 11, 1997) - *Second quarter Lavanah (Moon) in Ghedi (Capricorn) in close conjunction with Zedek (Jupiter).*

So, I wonder if there is any connection? If I were to speculate, I might wonder whether the PLO will be displaced from "their" colonies by a war. **Pray for the peace of Jerusalem!**

* * *

Celestial events visible from Jerusalem:

Total solar eclipse: August 11, 1999
Aug 11, 1999 corresponds to: Wednesday, Av 29, 5759
[Sabbath](#) reading: Shoftim, Deut 16:18-21:9
Prophets: Isaiah 51:12-52:12
Sunset in New York is at: 7:00pm EST

Total lunar eclipse: January 21, 2000
January 21, 2000 corresponds to: Friday, Shevat 14, 5760
[Sabbath](#) reading: Be-Shallah, Exodus 13:17-17:16
Prophets: Judges 4:4-5:31
Sunset in New York is at: 5:00pm EST

Total lunar eclipse: July 16, 2000
Jul 16, 2000 corresponds to: Sunday, Tammuz 13, 5760
[Sabbath](#) reading: Pinhas, Numbers 25:10-30:1
Prophets: I Kings 18:46-19:21
Replaced by: Jer 1:1-2:3
Sunset in New York is at: 7:25pm EST

Total lunar eclipse: January 9, 2001
Jul 9, 2001 corresponds to: Mon, Tammuz 18, 5761
[Sabbath](#) reading: Pinhas, Num 25:10-30:1
Prophets: I Kings 18:46-19:21
Replaced by: Jeremiah 1:1-2:3

Sunset in New York is at: 7:29pm EST

Total lunar eclipse: May 16, 2003
May 16, 2003 corresponds to: Fri, Iyar 14, 5763
[Sabbath](#) reading: Be-Har, Lev 25:1-26:2
Prophets: Jer 32:6-27
Sunset in New York is at: 7:07pm EST

Annular solar eclipse: May 31, 2003
May 31, 2003 corresponds to: Sat, Iyar 29, 5763
[Sabbath](#) reading: Be-Midbar, Num 1:1-4:20
Prophets: Hosea 2:1-22
Replaced by: Pre-Rosh Hodesh, I Samuel 20:18-42
Sunset in New York is at: 7:20pm EST

Total lunar eclipse: October 28, 2004
Oct 28, 2004 corresponds to: Thu, Heshvan 13, 5765
[Sabbath](#) reading: Va-Yera, Gen 18:1-22:24
Prophets: II Kings 4:1-37
Sunset in New York is at: 4:56pm EST

Annular solar eclipse: October 3, 2005
Oct 3, 2005 corresponds to: Mon, Elul 29, 5765
[Sabbath](#) reading: Va-Yelekh, Deut 31:1-30
Prophets: Hosea 14:2-10, Micah 7:18-20, Joel 2:15-17, Shuva
Sunset in New York is at: 5:35pm EST

Total solar eclipse: March 29, 2006
Mar 29, 2006 corresponds to: Wed, Adar 29, 5766
[Sabbath](#) reading: Va-Yikra, Lev 1:1-5:26
Prophets: Isaiah 43:21-44:23
Sunset in New York is at: 6:17pm EST

Total lunar eclipse: August 28, 2007
Aug 28, 2007 corresponds to: Tue, Elul 14, 5767
[Sabbath](#) reading: Ki Tavo, Deut 26:1-29:8
Prophets: Isaiah 60:1-22
Sunset in New York is at: 6:35pm EST

Biblical events that occurred on Tishrei 15

[Hag HaSuccoth](#) , Sabbath, First day. (15th to 22nd). *Leviticus 23:34*

[Hag HaAsif \(Feast of Ingathering\)](#) *Exodus 23:16*

Eliezer, Abraham's servant, left to find Isaac a wife. *ZYO*

Burial of Jacob. *Seder ha-Dorot 2255*

Esau is killed and buried. *Sotah 13a*

All males to appear before the L-RD in Jerusalem. *Deuteronomy 16:16*

Read the Law on Succoth in Sabbatical year. *Deuteronomy 31:9-13*

Construction of the Tabernacle is begun. The clouds of glory reappear.

Ritual of the libation is performed. day 1. *Sukkah 42b*

Joshua read the Law for the people. *Joshua 8:34-35*

The ark of the covenant is brought into the holy of holies. *II Chronicles 5:2-3*

Solomon dedicates temple *II Chronicles 5:3 - 7:9, I Kings 8:65*

Heavenly Temple is filled with the glory of G-d. See II Chr.5. *Revelation 15:8*

Jonah builds a shelter and G-d grows a plant to protect him. *Jonah 4:5-6*

Ezra Read the Law for the people. *Nehemiah 8:1-18*

Yeshua is born. *Luke 1:26*

Peter identifies Yeshua as "the Messiah of G-d". *Luke 9:18-28*

No rain, during millenium, for non-observance. *Ezekiel 14:16-17, Zechariah 14:16-19*

Torah section is *Leviticus 22:26 - 23:34; Numbers 29:12-16*. **Haftorah** is *Zechariah 14:1-21*.

Torah section, in the triennial cycle, is year 1: *Genesis 32:3 - 33:17*. **Haftorah** is *Obadiah 1:1, Psalm 27*

Torah section, in the triennial cycle, is year 2: *Leviticus 8:1-36*. **Haftorah** is *Ezekiel 43:27, Psalm 74*

Torah section, in the triennial cycle, is year 3: *Deuteronomy 8:1-20*. **Haftorah** is *Jeremiah 9:22-24, Psalm 126*

Biblical Years, Months, and Festivals

The Jewish year 5760 begins on Sat, Sep 11, 1999.

It is year 3 of the 19 year cycle, therefore it is a leap year.

The type of year is: "Full-Leap".

Month Length	First-of-Month	HOLIDAYS		
Tishri 30	Sat, Sep 11, 1999	Rosh Hashanah	Tishrei 1,	Sat, Sep 11, 1999
Heshvan 30	Mon, Oct 11, 1999	Yom Kippur	Tishrei 10,	Mon, Sep 20, 1999
Kislev 30	Wed, Nov 10, 1999	Succoth	Tishrei 15,	Sat, Sep 25, 1999
Tevet 29	Fri, Dec 10, 1999	Sh'mini Atz	Tishrei 22,	Sat, Oct 2, 1999
Shevat 30	Sat, Jan 8, 2000	Simchat Torah	Tishrei 23,	Sun, Oct 3, 1999
Adar 30	Mon, Feb 7, 2000	Hanukkah	Kislev 25,	Sat, Dec 4, 1999
AdarII 29	Wed, Mar 8, 2000	Tu B'Shevat	Shevat 15,	Sat, Jan 22, 2000
Nisan 30	Thu, Apr 6, 2000	Purim	Adar II 14,	Tue, Mar 21, 2000
Iyar 29	Sat, May 6, 2000	Passover	Nisan 15,	Thu, Apr 20, 2000
Sivan 30	Sun, Jun 4, 2000	Yom Hashoah	Nisan 27,	Tue, May 2, 2000
Tammuz 29	Tue, Jul 4, 2000	Yom Haatzmaut	Iyar 5,	Wed, May 10, 2000
Av 30	Wed, Aug 2, 2000	Lag B'Omer	Iyar 18,	Tue, May 23, 2000
Elul 29	Fri, Sep 1, 2000	Shavuot	Sivan 6,	Fri, Jun 9, 2000
		Tisha B'Av	Av 9,	Thu, Aug 10, 2000
		Erev Rosh Hashanah	Elul 29,	Fri, Sep 29, 2000

The Jewish year 5761 begins on Sat, Sep 30, 2000.
 It is year 4 of the 19 year cycle, therefore it is not a leap year.
 The type of year is: "Deficient".

Month Length	First-of-Month	HOLIDAYS		
Tishri 30	Sat, Sep 30, 2000	Rosh Hashanah	Tishrei 1,	Sat, Sep 30, 2000
Heshvan 29	Mon, Oct 30, 2000	Yom Kippur	Tishrei 10,	Mon, Oct 9, 2000
Kislev 29	Tue, Nov 28, 2000	Succoth	Tishrei 15,	Sat, Oct 14, 2000
Tevet 29	Wed, Dec 27, 2000	Sh'mini Atz	Tishrei 22,	Sat, Oct 21, 2000
Shevat 30	Thu, Jan 25, 2001	Simchat Torah	Tishrei 23,	Sun, Oct 22, 2000
Adar 29	Sat, Feb 24, 2001	Hanukkah	Kislev 25,	Fri, Dec 22, 2000
Nisan 30	Sun, Mar 25, 2001	Tu B'Shevat	Shevat 15,	Thu, Feb 8, 2001
Iyar 29	Tue, Apr 24, 2001	Purim	Adar 14,	Fri, Mar 9, 2001
Sivan 30	Wed, May 23, 2001	Passover	Nisan 15,	Sun, Apr 8, 2001
Tammuz 29	Fri, Jun 22, 2001	Yom Hashoah	Nisan 27,	Fri, Apr 20, 2001
Av 30	Sat, Jul 21, 2001	Yom Haatzmaut	Iyar 3,	Thu, Apr 26, 2001
Elul 29	Mon, Aug 20, 2001	Lag B'Omer	Iyar 18,	Fri, May 11, 2001
		Shavuot	Sivan 6,	Mon, May 28, 2001
		Tisha B'Av	Av 9,	Sun, Jul 29, 2001
		Erev Rosh Hashanah	Elul 29,	Mon, Sep 17, 2001

This study was written by Greg Killian.
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