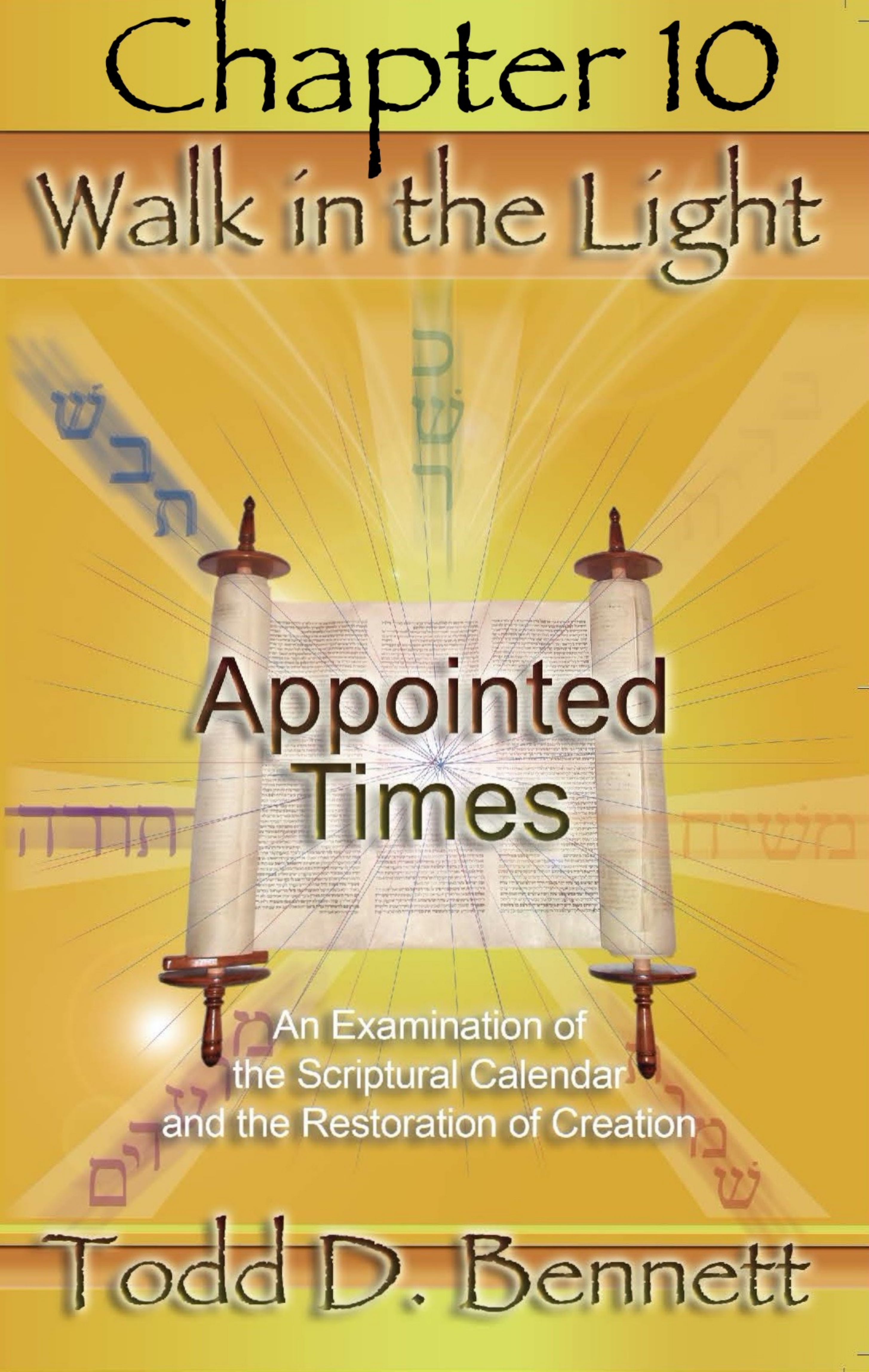


Chapter 10

Walk in the Light



Appointed Times

An Examination of
the Scriptural Calendar
and the Restoration of Creation

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Appointed Times

Chapter 10

The Seventh Month

The remaining focus of the Appointed Times is directed to the seventh month - the Sabbath month. Again, all of these cycles of seven are meant to attract our attention to the perfection and completion of the Covenant plan. We trace the Covenant journey through the Appointed Times from the first month, beginning with the shed blood of the Passover Lamb. It continues through the grain harvest by the counting of seven weeks, and then culminates through a series of Appointed Times found within the seventh month. We already read about one of those Appointed Times as a Pilgrimage Feast, referred to as the Feast of Ingathering.

Just as the Passover was to occur around the tequfah - the vernal equinox, the Feast of Ingathering was to occur around the tequfah - the autumnal equinox. (Shemot 23:16). The Feast of Ingathering, in month 7, will occur around the turn of the year. It was at the end of the harvest season which began in the month of the abib - Month 1. This turn is sometimes referred to as "the end of the year" or "the end of days." Only when we recognize the significance of the tequfah do these reckonings make sense. It also is another confirmation that The Rule of the Equinox is an accurate calculation for keeping the Appointed Times in their proper places.

So we see the Appointed Times of the seventh month occurring around the turn of the year, the end of days, which will involve a different harvest from the previous Appointed Times. Instead of grains, we will see the fruit harvests. This is an important distinction to understand when we view certain Scriptures, including prophecies.

Let us begin our examination of the Appointed Times of the seventh month by quoting the remaining text of Vayiqra 23: ²³ Then YHWH spoke to Mosheh, saying, ²⁴ Speak to the children of Yisrael, saying: In the seventh month (chodesh), in the first (echad) of the month (chodesh), you shall have a Sabbath rest (shabbaton) a memorial of blowing, a set apart rehearsal (miqra-qadosh). ²⁵ You shall do no customary work and you shall offer an offering made by fire to YHWH. ²⁶ And YHWH spoke to Mosheh, saying: ²⁷ Also the tenth of this seventh month let it be the Day of Atonement. It shall be a set apart rehearsal (miqra-qadosh) for you; you shall afflict your souls, and offer an offering made by fire to YHWH. ²⁸ And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before YHWH your Elohim. ²⁹ For any person who is not afflicted in soul on that same day shall be cut off from his people. ³⁰ And any person who does any work on that same day, that person I will destroy from among his people. ³¹ You shall do no manner of work; it shall be a statute throughout the ages (olam) throughout your generations in all your dwellings. ³² It shall be to you a Shabbat Shabbaton, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath. ³³ Then YHWH spoke to Mosheh saying, ³⁴ Speak

to the children of Yisrael, saying: The fifteenth day of this seventh month shall be the Feast of Succot for seven days to YHWH.³⁵ On the first day there shall be a set apart rehearsal (*miqra-qadosh*) You shall do no customary work on it.³⁶ For seven days you shall offer an offering made by fire to YHWH. On the eighth day you shall have a set apart rehearsal (*miqra-qadosh*), and you shall offer an offering made by fire to YHWH. It is a *atzeret*, and you shall do no customary work on it.³⁷ These are the Appointed Times of YHWH which you shall proclaim to be set apart rehearsals, to offer an offering made by fire to YHWH, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day -³⁸ besides the Sabbaths of YHWH, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to YHWH.³⁹ Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the Land, you shall keep a Feast unto YHWH for seven days; on the first day there shall be a Shabbaton, and on the eighth day a Shabbaton.⁴⁰ And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before YHWH your Elohim for seven days.⁴¹ You shall keep it as a Feast to YHWH for seven days in the year. It shall be a statute throughout the ages in your generations. You shall celebrate it in the seventh month.⁴² You shall dwell in succot for seven days. All who are native (*eizrach*) Yisraelites shall dwell in succoth,⁴³ that your generations may know that I made the children of Yisrael dwell in succot when I brought them out of the land of Egypt: I am YHWH your Elohim.⁴⁴ So Mosheh declared to the children of Yisrael the Feasts of YHWH.” Vayiqra 23:23-44.

From this passage we can see many interrelated events occurring in the seventh month, beginning with the first day, commonly referred to as the Feast of Trumpets. This is not accurate because the first day is not referred to as a Feast (*hag*). While it is an Appointed Time, it is not a Pilgrimage Feast when Yisraelite males were commanded to go to the House of YHWH.

For many reasons, it is probably the most underrated and misunderstood Appointed Time. Its meaning is often lost within the Jewish celebration of Rosh Hashanah. Rosh Hashanah means “head of the year” and many treat it as simply a New Year celebration.¹⁴⁰

Remember the “paradigm shift” that occurred when Mosheh and Aharon helped deliver the Yisraelites out of Egypt. That event occurred in 1437 BCE and prior to that point, it is believed that mankind reckoned a year from Month 7 to Month 7.

To celebrate Day 1 of Month 7 as a New Year celebration is essentially a recognition of creation Day 1. This fact is not specifically mentioned in the Scriptures, although it is called “*ha-yom ha-rat olam*” or “The Birthday of the World” in Hebraic thought. As it commemorates the creation of the physical universe, we can discern that it is a very significant Appointed Time relative to the restoration of all things. That being the case we should focus on the spiritual significance and meaning of this day instead of simply treating it as a New Year celebration.

The actual name of the Appointed Time is Yom Teruah, which means: “day of blowing” or “day of blasting.” The blowing of trumpets and shofars (ram’s horns) on Day 1 of Month 7 has been associated with the day that YHWH will raise the righteous from the dead. So this time is about resurrection.

The first reference to Yom Teruah is found in Vayiqra 23:24: “In the seventh month, on the first day of the month, shall be a solemn rest (*Shabbaton*) unto you, a memorial blowing (*teruah*), a set apart gathering (*miqra-qadosh*).” Notice the word “*Shabbaton*” translated as solemn rest. Some translations provide for a “Sabbath-rest.” The connection with sabbath cannot be ignored, because it is a Sabbath. In this instance it is not necessarily a weekly sabbath, but rather a Sabbath based upon the lunar cycle.

The word shabbaton has also been used while referring to the weekly sabbath.¹⁴¹ The word “shabbaton” is used relative to all of the Appointed Times which are designated as Sabbaths in the seventh month - the Day of Atonement (Vayiqra 16:3) and the first day of Succot (Vayiqra 23:39) and the eighth day called Shemini Atzeret (Vayiqra 23:39). It is also used to refer to the Shemitah Year - the seventh year.

All of these Shabbat Shabbaton events are related by sevens. So while the first day of the seventh month is a Shabbat, it is usually not a weekly Shabbat. Likewise, Day 10, Day 15 and Day 22 are also described as Shabbat Shabbatons, and just as Day 1 of Month 7, they are determined by the lunar cycle rather than the seven day weekly cycle.

The Hebrew word *teruah*, often translated as trumpet, literally means: “blast or blowing.” It is not the instrument of blasting that is mentioned, but the sound. Indeed the sound is referenced as a “memorial blast.”

There is another reference to this Appointed Time found in Bemidbar 29:1. *“On the first day of the seventh month you shall have a set apart gathering. You shall do no laborious work. It is a day of blowing.”* The Hebrew phrase “yom teruah” literally means: “a day of blowing.” Now this is interesting because blowing trumpets or shofars is not a unique event. In fact, there are numerous instances when shofars and trumpets are used in the Scriptures. Probably the most common usage for Yisrael was to assemble or gather the people.

One thing that makes this day unique is the fact that it is the only Appointed Time that occurs on Rosh Chodesh – the head of the month. It is a unique day as it combines a High Sabbath with a New Moon Day. This is a time when shofars would traditionally be blown to announce the “resheet” or the beginning of the month. It is also a time when people would be looking up – eagerly searching out the sky to sight the first light of the new moon which would mark the beginning of the month. It is not just any Rosh Chodesh - it marks the beginning of the seventh month.

The blast of this day is a memorial – “zikrone” (זִכְרוֹנָה). As we already mentioned, it can be a remembrance of Creation. Again, the emphasis of this day is sound and we know that Elohim created with His voice - sound. The voice of YHWH is a mighty sound (Tehillim 29). It could actually be seen. When the Children of Yisrael heard and saw the sound they thought that they would die if YHWH continued to speak His words. (Shemot 20:19). As a result, the Children of Yisrael only heard the Ten words spoken by the voice of YHWH. The rest of the Torah was given to them through Mosheh.¹⁴²

So when we think of this day we think of a mighty blast that gets the attention of all of the people. It is the voice of the Trumpet that was heard at Sinai, and this fact actually takes us back to Sinai on Shabuot when that voice was heard. (Shemot 19). We remember Sinai, but we also remember that the Covenant was thereafter broken.

Mosheh had to specifically intercede, and he prayed that the Children of Yisrael not be blotted out from His book, or rather scroll. ³² *Yet now, if You will forgive their sin, and if not, blot me, I pray thee, out of Your Scroll which You have written.* ³³ *And YHWH said unto Mosheh, Whosoever hath sinned against Me, him will I blot out of My scroll.”* Shemot 32:32-33. The inference is that the appearance of your name in this Scroll is a good thing, while being blotted out is bad.

So when we think about this Scroll, could it be that this also relates with the notion of remembrance. It is possible that this might also be a day that YHWH remembers, and thus the reason that we make the blasting sounds. Could it be that we are trying to get His attention on this day so that He will remember us? When thinking about a text in the Hebrew Scriptures

it is important to think about a scroll rather than a codex. The scroll, known as a “sefer” (rps) in Hebrew, is rolled up and sometimes sealed, while a codex is bound by a spine. The scroll is what is referenced in the text and fits perfectly with the cyclical nature of Hebrew thought and language.

The Scriptures provide further information regarding the Scroll that YHWH has written. That Scroll is connected with judgment and the Covenant people. Let us review what the prophet Malachi has to say about this very important issue:

“ Behold, I will send My messenger, and he shall prepare the way before Me: and the Master, whom you seek, shall suddenly come to His Hekal, even the Messenger of the Covenant, whom you delight in. Behold, He shall come, says YHWH of hosts. ² But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner’s fire, and like fullers’ soap: ³ And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto YHWH an offering in righteousness. ⁴ Then shall the offering of Yahudah and Jerusalem be pleasant unto YHWH, as in the days of old, and as in former years. ⁵ And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith YHWH of hosts. ⁶ For I am YHWH, I change not; therefore you sons of Yaakob are not consumed. ⁷ Even from the days of your fathers you are gone away from My ordinances, and have not kept them. Return unto Me, and I will return unto you, saith YHWH of hosts. But you said, Wherein shall we return? ⁸ Will a man rob Elohim? Yet you have robbed Me. But you say, Wherein have we robbed you? In tithes and offerings. ⁹ You are cursed with a curse: for you have robbed Me, even this whole nation. ¹⁰ Bring you all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith YHWH of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. ¹¹ And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith YHWH of hosts. ¹² And all nations shall call you blessed: for you shall be a delightsome land, saith YHWH of hosts. ¹³ Your words have been stout against Me, saith YHWH. Yet you say, What have we spoken so much against thee? ¹⁴ You have said, It is vain to serve Elohim: and what profit is it that we have kept His ordinance, and that we have walked mournfully before YHWH of hosts? ¹⁵ And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt Elohim are even delivered. ¹⁶ Then they that feared YHWH spake often one to another: and YHWH hearkened, and heard it, and a Scroll of Remembrance (Sefer Zikrone) was written before Him for them that feared YHWH, and that thought upon His Name. ¹⁷ And they shall be Mine, saith YHWH of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. ¹⁸ Then shall you return, and discern between the righteous and the wicked, between him that serveth Elohim and him that serveth Him not.” Malachi 3:1-18.

This text speaks of a time of restoration when the people of YHWH return to Him. It describes a time when YHWH opens His Scroll of Remembrance (Sefer Zikrone), and remembers His People. This Scroll contains the Names of those in the Covenant - those who feared YHWH, and thought upon His Name. Those who fear YHWH obey Him. They bear the sign, and are covered by the blood of the Lamb of Elohim.

Again, we cannot ignore the fact that both of these events, the blowing and the opening of the scroll, deal with zikrone - remembrance. So when we approach the special new moon day, the seventh new moon of the year, we must place it in context. It was presented after the 3 Pilgrimage Feasts were originally revealed. In fact, it was revealed after the sin at Sinai, and

there is a powerful connection with Sinai. The blasting and the remembrance should make us recall Sinai when YHWH gathered His people.

We need to remember what His people did after hearing and seeing the sound from the Mountain. As we remember, our prayer should be that we be remembered by Him. Indeed, on this day of remembrance we prepare for another Appointed Time not originally mentioned with the 3 Pilgrimage Feasts.

The Day of Blowing begins what is commonly referred to as the 10 Days of Awe. These 10 days are traditionally a period of reflection, prayer and repentance leading up to the Day of Atonement - Yom Kippur.