

# Torah Studies – Statutes #209-214

## Statute Summary:

*Statute #209: Yahweh ordained the heavenly lights (defined as sun, moon and stars) to divide day from night. Thus, the heavenly lights define and determine the length of a 24-hour day.*

*Statute #210: Yahweh ordained the heavenly lights (defined as sun, moon and stars) to serve as prophetic signs. Thus, we can expect the Heavenly Father to announce prophetic fulfillments with sky-events.*

*Statute #211: Yahweh ordained the heavenly lights (defined as sun, moon and stars) to serve for determining the timing of the seasons - or Feast Days. So, we are to determine the timing of the annual holy Days by using the heavenly lights – especially the moon (Psalm 104:19).*

*Statute #212: Yahweh ordained the heavenly lights (defined as sun, moon and stars) to serve for determining the length of a day. So, the varying length of daylight hours are determined by the heavenly lights.*

*Statute #214: Yahweh ordained the heavenly lights (defined as sun, moon and stars) to serve for determining the length of a year. This means that Yahweh uses the heavenly lights to indicate the start and end of a year.*

**Genesis 1:14** “And God said, Let there be **lights** in the **firmament** of the heaven to divide the day from the night; and let them be for **signs**, and for **seasons**, and for days, and years.”

## Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
LIGHTS	H3974	meorah	properly a <i>luminous</i> body or <i>luminary</i> ...
FIRMAMENT	H7549	raqiya	properly an <i>expanse</i> , that is, the <i>firmament</i> or (apparently) visible arch of the sky
SIGNS	H226	oth	a <i>signal</i> (literally or figuratively), as a <i>flag</i> , <i>beacon</i> , <i>monument</i> , <i>omen</i> , <i>prodigy</i> , <i>evidence</i>

## Torah Studies – Statutes #209-214 continued

Key Word	Strong's Number	Hebrew Word	Meaning
SEASONS	H4150	<i>mo'ed</i>	an <i>appointment</i> ... a fixed <i>time</i> or season; specifically a <i>festival</i> ; conventionally a <i>year</i> ; by implication, an <i>assembly</i> (as convened for a definite purpose); technically the <i>congregation</i> ; by extension, the <i>place of meeting</i> ...

### **Synthesis:**

The word which is translated as "Feasts" in Leviticus 23 also appears in Genesis 1:14. Only in Genesis it is translated as "seasons". The original Hebrew word for both of these instances is "mo'ed", which is the Feasts of Yahweh. Clearly then, the appointed times of Yahweh were put in place at Creation, before sin. And the means of calculating them (creating a biblical calendar) was given as the "heavenly lights" - specifically, the moon (Psalm 104:19).

When Yah created the world, He made TIME. He also made a way to tell TIME. That way to determine what time it is by the heavenly lights. The heavenly lights determine the length of a day, the timing of the Feasts, fulfillments of Biblical prophecies, and they define the start and end of the year.

# Torah Studies – Statutes #215-216

## Statute Summary:

*Statute #215: The month (new moon cycle) in which Passover falls, is the first month of the Biblical Year.*

*Statute #216: The first day of the Biblical year is the New Moon day in this first month.*

**Exodus 12:2** “This **month** shall be unto you the beginning of months: it shall be the first month of the year to you.”

## Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
MONTH	H2320	<i>chodesh</i>	From H2318; the <i>new moon</i> ; by implication a <i>month</i> :  H2318 = “renew, rebuild” (so the new moon is the renewed or rebuilt moon, which is the first visible sliver, following the conjunction – dark phase)

## The First month of the year is the month Abib:

Exodus 13:3-4 “And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage... This day came ye out in the month Abib. (See also Exodus 23:15; Exodus 34:18; Deuteronomy 16:1)

## The Biblical Year Ends – according to Scripture – at the Spring Tekufah (Northern Hemisphere)

Determining the start of the Biblical year could not have been originally done with abib barley. Barley can only be a second witness, it can never be the primary determiner. This is because abib barley is dead grass- and there was none at Creation... Also, long before Jerusalem was captured by David and made into the holy City, Yahweh’s people were keeping the Feasts. They were able to determine the timing of keeping the feasts entirely without Jerusalem barley at all.

During the flood, Noah was able to determine the first day of the year without consulting a barley harvest.

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## Torah Studies – Statutes #215-216 continued

- Genesis 8:13 “And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.”

Lot kept the feast of Unleavened Bread, feeding unleavened cakes to the angel visitors in Sodom (Genesis 19:3)... no Jerusalem barley was needed to know it was Unleavened Bread.

Joseph proclaimed the Feast of Trumpets in Egypt (Psalm 81:3-5)... No Jerusalem Barley

The Children of Israel kept the Passover when they were delivered from Egypt (Exodus 12:11-12). And during the 40 years of wandering in the wilderness (a desert), Israel kept a careful record of the months and years without consulting the barley harvest in Canaan.

Remember, the oldest ways, found in Scripture, are the right ways. *Yahweh* appointed the Heavenly Lights for Seasons – Seasons is *moedim* – feasts. In other words, the timing of the annual Feasts is determined entirely by the heavenly lights. And barley, was given as a second witness, being part of First Fruits. But it was never the primary witness. As Isaiah told us in today's reading, God doesn't change. The heavens are still the primary timekeeper for determining the biblical calendar.

So, in order to use the heavens to determine the biblical calendar, we need to know what heavenly event ends the prior year. Watching for this ending point, helps to bring us to the correct starting point for the subsequent year.

What heavenly event ends the Biblical year? The Scriptures tell us to end the year at the *tekufah*. Tekufah is a Hebrew Word which refers to the actual Vernal Equinox, in the spring. It is a heavenly event, because on the *Tekufah* day and night are of equal length (both being 12 hours).

- "And it came to pass, after the year was expired (*tekufah*) , at the time when kings go forth to battle..." (2 Sam. 11:1 KJV).
- "In the spring of the year, the time when kings go forth to battle, ..." (Ibid., RSV)
- *The end of the year was the Spring Tekufah.*

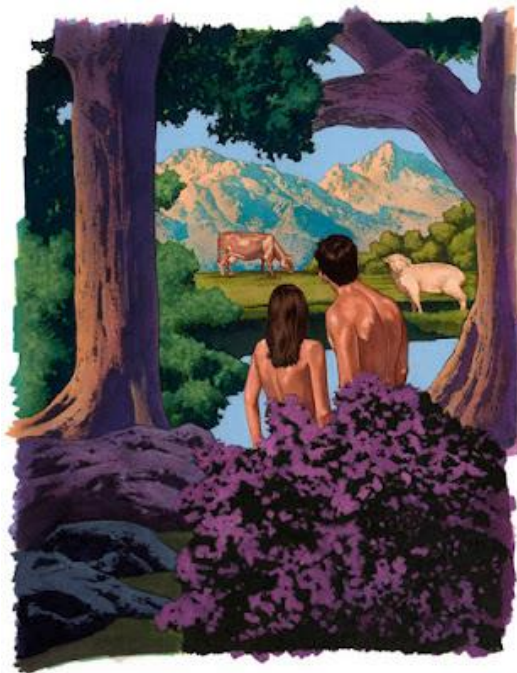
*Before we go any farther into explaining the tekufah, we need to address the subject of "spring", which presents a whole new complication...*

So if the year begins and ends in the Spring, we immediately have a problem in creating a Biblical calendar. The northern and southern hemisphere are opposite in their seasons. So, when it is spring in the Northern Hemisphere, it is fall in the southern. And when it is fall in the northern hemisphere, it is spring in the southern.

## Torah Studies – Statutes #215-216 continued

So, if you go by the Spring Tekufah in the Northern Hemisphere, Passover will be kept in April or May on a modern calendar. But, many of our dear brothers and sisters in Australia have wondered what they should do. April or May is fall in Australia and New Zealand. There spring is in September and October. So, if you live in the Southern Hemisphere, should you keep the Passover in September or October on a modern calendar?

That's a good question. To answer this, I need to remind that the Feasts were started in Eden... This is not only significant for showing that the feasts pre-dated sin, it also shows the epicenter of Yahweh's heavenly time-clock, helping us to align with Heaven's prophetic clock.



As the Bible says, Eden was the home of Adam and Eve. And it was in Eden that the Feasts were first given – and mankind was first shown Yahweh's heavenly time-clock. Now the Garden of Eden is no longer found on planet earth. But its former location can be found. And finding Eden's location is a big part of aligning with Yahweh's Heavenly Clock – from which we may determine the timing of the Feasts. So where was Eden located?

The site of the Garden of Eden was in the Middle East, situated somewhere near where the Tigris and Euphrates Rivers are today. This is based on the description of the rivers given in *Genesis 2:8–14*. Using the rivers, Tigris and Euphrates, which Genesis tells us used to flow out of Eden, we may determine that Eden was found in this region:



## Torah Studies – Statutes #215-216 continued

That puts the former Garden of Eden in the red circled region, which is located in the Northern Hemisphere. Is there any evidence to show that this region is still significant in the future?

Yes, In Zechariah 14:4, we find that when the New Jerusalem is brought down to Earth, Yahshua will stand upon the Mount of Olives, cleaving it, and it will become the site of the New Jerusalem on the earth made new, as the Bible tells us in Revelation 21-22.



**Zechariah 14:4** “And His Feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst...”

**Revelation 21:1-2** “And I saw a New Heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of Heaven...”

Not only will New Jerusalem stand upon the place - on the earth made new - that was the location of Eden on the former earth, but also, this will be the headquarters of Yahweh's Government. And to this place His people will gather to worship Him on His appointed times, into Eternity.

- Isaiah 66:22-23 “For as the new heavens and the new earth, which I will make, shall remain before me, saith Yahweh, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Yahweh.”

Just so we are totally clear about it, Scripture also tells us that we will be keeping Yahweh's Sabbaths and New Moons according to the timing of His Clock – which will be fully aligned with the position of the New Jerusalem, in the Northern Hemisphere.

So, when God first gave His Feasts at Creation – the timing of His Feasts would have been aligned with Eden in the Northern Hemisphere. And when the earth is made new, once again, God's Clock for determining when to worship Him will be aligned with the position of New Jerusalem – which is again – the Northern Hemisphere.

## Torah Studies – Statutes #215-216 continued

So, putting all the Statute information on the Biblical Calendar together... How do we use the heavenly lights to determine the END of a Biblical Year?

- **The End of a Biblical Year is the Spring Tekufah – the Vernal Equinox** - which is the day in which day and night are equal in length, which is in the Spring, in the Northern Hemisphere. This day is determined by the heavenly lights.

How do we use the heavenly lights to determine the START of a Biblical Year?

- **After the Spring Tekufah, watch for the next New Moon. The first New Moon after the Spring Tekufah is the first day** of the first month, Abib, which is also the first day of the new Biblical year.

## Torah Studies – Statutes #217-231

### **Statute Summary:** *(Leviticus Chapter 23, Feasts of Yahweh)*

*Statute #217: The Feasts of Yahweh are listed in Leviticus 23. These are holy convocations (which are days for assembly, worship, and they serve as rehearsals).*

*Statute #218: The first Feast of Yahweh is the Seventh-day Sabbath, which is the Seventh-day of the week.*

*Statute #219: The first annual Feast of Yahweh is the Passover, which is the 14<sup>th</sup> day of Abib (the first month (See Statutes 215-216)).*

*Statute #220: The second annual Feast of Yahweh is the Feast of Unleavened Bread, which begins on the 15<sup>th</sup> day of Abib and continues for 7 days (Abib 15-21).*

*Statute #221: The first and seventh days of the Feast of Unleavened Bread are annual “Sabbaths”, in that they are days in which there is to be no servile work.*

*Statute #222: The day of the Feast of First Fruits is the Sunday (day after the Seventh-day Sabbath) which falls during the Feast of Passover/Unleavened Bread.*

*Statute #223: The Feast of Weeks (aka Pentecost) is on the Sunday (day after the weekly Sabbath) that is 7 Sabbaths and 50 days counting from the day of First Fruits.*

*Statute #224: The Feast of Weeks (aka Pentecost) is an annual Sabbath (no servile work).*

*Statute #225: The Feast of Trumpets is the 7<sup>th</sup> New Moon Day (counting from Abib 1). So it is the first day of the 7<sup>th</sup> month.*

*Statute #226: The Feast of Trumpets is an annual Sabbath.*

*Statute #227: The Day of Atonement is the 10<sup>th</sup> day of the 7<sup>th</sup> month, which is called Tishri, (counting from the Feast of Trumpets).*

*Statute #228: The Day of Atonement is an annual Sabbath (and the holiest Day of the year).*

*Statute #229: The Feast of Tabernacles begins on the 15<sup>th</sup> day of the 7<sup>th</sup> month (counting from the Feast of Trumpets) and is a seven-day long Feast (Tishri 15-21).*

*Statute #230: The 8<sup>th</sup> Day (aka The Last Great Day) is the 8<sup>th</sup> day, following the 7<sup>th</sup> day of Tabernacles (Tishri 21).*

*Statute #231: The first day of the Feast of Tabernacles and the 8<sup>th</sup> day are annual Sabbaths.*



## Torah Studies – Statutes #217-231 continued

**Leviticus 23:1-2** “And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, *Concerning the **feasts** of the LORD, which ye shall proclaim *to be* holy **convocations**, even these are My **feasts**.*”

### **Key Word Study:**

Key Word	Strong's Number	Hebrew Word	Meaning
FEASTS	H4150	<i>Mo'ed</i>	an <i>appointment</i> ... a fixed <i>time</i> or season; specifically a <i>festival</i> ; conventionally a <i>year</i> ; by implication, an <i>assembly</i> (as convened for a definite purpose); technically the <i>congregation</i> ; by extension, the <i>place of meeting</i> ...
CONVOICATIONS	H4744	<i>mikraw</i>	something <i>called out</i> , that is, a public <i>meeting</i> (the act, the persons, or the place); also a <i>rehearsal</i> : - assembly...

### **THE ANNUAL FEASTS OF YAHWEH:**

- **Passover (Pesach)** – Leviticus 23:4-5
- **Feast of Unleavened Bread** – Leviticus 23:6-8
- **First Fruits** – Leviticus 23:9-14
- **Feast of Weeks (Shavuot)** – Leviticus 23:15-22
- **Feast of Trumpets (Yom Teruah)** – Leviticus 23:23-25
- **Day of Atonement (Yom Kippur)** – Leviticus 23:26-32
- **Feast of Tabernacles & 8<sup>th</sup> Day (Sukkot)** – Leviticus 23:33-44