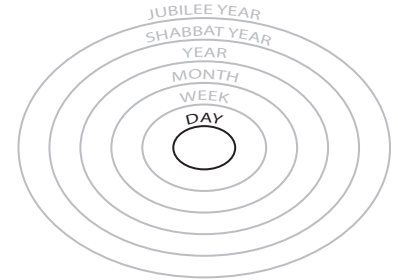




## Signs & Seasons—Introduction

### I. Introduction

- a. Genesis 1:14-19
- b. This series: A Messianic Jewish Disciple's View of the Feasts, Fasts and Appointed Times of ADONAI. For what purpose?
  - i. Preparing the Way—challenge and motivate the Messianic Jewish movement
  - ii. As Jewish Messianics, we need to know how to relate to Torah
  - iii. Need to combat legalistic and unscriptural approaches to Torah-keeping
    1. Those who do not keep Torah are in sin (based on a misuse of 1John 3, “sin is lawlessness”
    2. Pursuit of Torah eventually leads orthodoxy and to renunciation of Yeshua
    3. Replacement theology which says there is “One Law” for Jew and Gentile because we are all “Israel.” Dismisses Jews as ADONAI’s unique possession.
  - iv. Despite these approaches, Messianic Jews are nevertheless obligated to keep and guard the instructions of Torah for all generations—hence, this series. The life of the adherent to Torah is inextricably woven into the fabric of the calendar that ADONAI established for Israel.
  - v. Torah Versus Tradition
    1. Approaching the mo’adiym with the primary goal of finding Yeshua in them is greatly lacking—both in Scriptural support, and in practical application.
    2. Even more lacking is support for many of the insights or practices that come from Judaism.
    3. I am not dismissing the value of Jewish tradition, but questioning its helpfulness, accuracy and validity so far as keeping Torah *according* to Torah is concerned. Torah keeping, rabbinics, and Jewish culture are three distinct issues. Ultimately, the Judaisms do not rest on the same foundation as my faith, nor are we oriented to the same Cornerstone.
    4. As Messianic Jews—the Israel of God—we have the covenantal responsibility to go to Scripture first.
  - vi. The goal of this series is to interact directly with the Scriptures that pertain to the mo’adiym. During such an examination, we will
    1. Uncover the inconsistencies between rabbinics and Scripture, thereby delineating what is actually commanded and what has been added over the years
    2. Debunk the rule of thumb in Jewish roots teachings that forces Yeshua into the mo’adiym—clearing out preconceived ideas that keep us from the simple and perfect Word of the Scriptures



3. Equip you with a solid Scriptural understanding of ADONAI's appointed times so that you can enter into their fullness and receive their inherent training to build you up as a devoted, dedicated disciple of Messiah. As Messianic Jews—and the Gentiles who sojourn with us—the understanding and keeping of the mo'adiym is central to our covenantal faithfulness to ADONAI.

## II. Israel's Scriptural Calendar

- a. Device: concentric circles (circles within circles)
  - i. each circle represents a unit of time
  - ii. smaller to larger: shorter to longer span of time
- b. Smallest unit: day
  - i. Two main parts: daytime and nighttime; a day is determined by the rising and setting of the sun
  - ii. Scriptures occasionally refer to "hours," but these are ultimately only references to the position of the sun in the sky
  - iii. Sun governs the day; the moon governs the night
- c. Next smallest circle: the week
  - i. Seven risings and settings of the sun
  - ii. Culminates in the seventh-day Shabbat
- d. Next circle: the month
  - i. Months are not based on the sun, but the phases of the moon
  - ii. A month is approximately 4 weeks, but really 29 ½ days—1.5 days longer than four weeks
    1. Every month on Israel's calendar is always only either 29 or 30 days
    2. Since 4 weeks is exactly 28 days, and months last either 29 or 30 days, from this it should be easy to see that the cycle of weeks and months are completely independent—they do not line up evenly with each other.
- d. Third largest circle: the year
  - i. Western calendar: 12 months, 365 days (Gregorian calendar)—a solar year
  - ii. Israel's calendar: 12 months = ~350 days—two weeks less than a solar year
  - iii. Western calendar begins in winter (January 1); Israel's calendar begins in Spring
  - iv. Because of the two-week shortage, the beginning of Israel's year begins to drift backward toward winter—the calendar therefore requires correction
  - v. Occasionally a 13th month needs to be added between the 12th and 1st months to resync the beginning of the year with Springtime. This is the same principle used on the Gregorian calendar by adding a 29th day to February every four years (leap year).
- e. Fifth and sixth circles: Shabbat year and Jubilee (Yovel) year, respectively

## III. Series Overview

- a. Remainder of this session: the day as the fundamental building block of Israel's calendar

- b. Begin to work outward through the concentric circle model
  - i. A detailed look at Shabbat
  - ii. The monthly “chodesh” (New Moon)
  - iii. Annual mo’adiym beginning in the 1st month
    - 1. Spring
      - a. Passover
      - b. Feast of Matzah (7 days)
      - c. Counting from the Omer (49 days)
      - d. Shavuot (1 day)
    - 2. Fall
      - a. “Feast of Trumpets” (1 day)
      - b. Yom Kippur (1 day)
      - c. Sukot (7 days)
      - d. Eighth-Day Closing Assembly (1 day)
  - iv. Shabbat (every seven years) and Jubilee Years (every 50 years)
  - v. Concluding remarks, including extra-biblical Jewish national holidays

#### IV. Days

- a. Genesis 1:1-5
- b. Typical teaching: days on Israel’s calendar begin the evening before, i.e. Shabbat begins Friday evening. Is this accurate?
- c. Hebrew Lesson
  - i. Day = יוֹם, *yom*; means “daytime” when used in contrast with...
  - ii. Night = לַיִל, *layil*
  - iii. Evening, the time of day beginning with sunset = עֶרֶב, *erev*
  - iv. Morning = בֹּקֶר, *boker*; in contrast with evening, refers to daybreak, or dawn, i.e. the beginning of daytime
  - v. Reconsider verse 5: “And God called the Light ‘daytime,’ and the darkness he called ‘nighttime,’ and there was sunset, and there was daybreak—day one.”
- d. Most common usage of יוֹם, *yom* is not in reference to a 24 hour period beginning at nighttime (or any other time, for that matter). When a timeframe longer than a daytime is meant, we see the colloquial formula “day and night” or, less often, “night and day.” In the context of “days,” יוֹם, *yom* is the time between dawn and dusk (morning and evening)—it is daytime, or daylight. There is no explicit Scriptural evidence to support the idea that days begin in the evening (though it is true that they end in the evening).
- e. What about Yom Kippur? (We’ll look at Passover and Yom Kippur in depth in a later teaching)
  - i. Leviticus 23:27—the tenth day
  - ii. Leviticus 23:32—humble your soul, keep the Shabbat (of Yom Kippur) on the 9th at evening, from evening until evening
  - iii. If days always begin the night before, why is it clarified for Yom Kippur in verse 32 (saying it must be kept from the ninth of the month at evening)? If days automatically begin the previous evening, then this clarification is redundant. My point: it’s not redundant—it’s there because days do *not* begin at evening, but in the case of Yom Kippur, Adonai explicitly wanted observance to begin the evening before the tenth day.

- f. Answering another objection: Days are determined by the moon, and the moon can only be seen at night, therefore, days begin at night.
  - i. My answer: the sighting of the new moon announces to Israel that the following daytime is the first of the month.
  - ii. 1Samuel 20:5, “Behold, tomorrow is the new moon.”
  - iii. Numbers 10:10
- g. Most common definition of a “day”
  - i. Not a 24 hour period
  - ii. Not a 24 hour period beginning at evening and ending at evening
  - iii. The time between sunrise and sunset—daytime

**V. Conclusion**

- a. Even the simplest of topics, such as “What is a day?” can be shrouded in misunderstanding, and disconnected from the plain teachings of Scripture.
- b. This is why it is so important to prepare the way with regard to Israel’s calendar—if we cannot pay attention to signs so huge and obvious as the sun and the moon, what hope do we have to become a people who will pay attention to their invisible, yet ever-present God?