



MATTHEW 6

The Lilies of The Valley

THE BEGINNING OF YEARS

The Bible, from Genesis to Revelation, is one cohesive message from YHVH to mankind. While Messianic and Jews all over the world engaged in a season of reflection and repentance it lead us up to Rosh Hashanah, which means “head of the year” in Hebrew.

YHVH placed within each of these holy times a prophetic picture of what He would do in the future as His redemptive plan unfolded through the Messiah Yeshua.

Genesis 1:14

“And YHVH 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.’”

Ecclesiastes 3:1

“For everything there is a season, and a time for every matter under heaven...”

The month of Elul preceding Rosh Hashanah is spent examining one's life, making amends and seeking YHVH's forgiveness and favor for a new beginning and year ahead.

Let's observe how a Year and a month were established in the Scriptures. In modern days we have a Gregorian Calendar that establish the beginning of a new year by the month January.

YHVH commanded Israel to observe His holy appointed times as a vital practice of their faith in Him.

We already know that right in the beginning of the Scriptures, YHVH separated the day and night by the moon and sun, which determined a day. The seventh day were always the day of rest, known as a Sabbath.

In the ancient times months were connected to a moon cycle and also to the agricultural of that land. The Hebrew months do not fall on the same dates as the Gregorian calendar.

With an acknowledgement of the existence of the two new years, it has caused many to question the reason. Should we call it a new year or new beginnings? You may wonder, which "new years" are in fact Biblical?

We look in Scripture to find answers between the month of Nisan and Tishrei. With this we need to conclude the meaning from this doubling of "New Year" and bring us on the path of understanding the Awe plan of YHVH.

Is there a mystery hidden all along that needs to be revealed.

At the time of the Exodus, YHVH mandated that the Israelites mark the new moon of Nisan, thereby establishing a monthly and yearly cycle. Nisan new year was left as a marker of the months and festivals in the calendar year. In the Torah, the beginning of the year was set at the first of Nisan, in the context of a description of the first Passover.

Exodus 12:1-2

“YHVH said to Moses and Aaron in the land of Egypt: This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you”

While YHVH lead the people through Moses to the promised land, the commandments given were disobeyed and it was clear that YHVH warned the Israelites of exile and curses should they not keep to all what is set before them.

This new year celebrated the creation of the Jewish nation through the redemption of the Israelites from Egypt. Nisan, as the first of the months, coincided with the beginning of Jewish national history. In the month of Nisan begins also the cycle of the seven major feasts in the Bible. Three of the seven festivals fall in Nisan.

Passover (one of the three festivals) begins on the 14th day of Nisan. The festival of Unleavened Bread follows on the very next day , the 15th. Finally, First fruits is usually just a few days after Unleavened Bread.

Leviticus 23:5

“In the first month, on the fourteenth day of the month at twilight, is YHVH's Passover.”

2,000 years ago, after the trees had bloomed, and a Passover eve was setting in, YHVH's Redemption plan to bless His creation with His goodness culminated in Yeshua exchanging His life on a cross for the remission of sins.

When YHVH created all the earth and separated the waters, earth was born. When sins covered the earth in the time of Noah, YHVH covered the earth with water and new life brought forward the day that they stepped out of the Ark.

Genesis 8:4

and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.

When we are going through a baptism, it personicate to a rebirth. Leaving the old behind and step into a new.

Ezekiel 45:25

In the seventh month, on the fifteenth day of the month and for the seven days of the feast, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.

YHVH created the months to indicate very specific times within a year. Every month received a name, while years been counted in the Scriptures.

The ancient Hebrews probably had no concept of when the year started. At first months merely enumerating as - "the first month", "the seventh month. Years were numbered.

After exile and with no Temple in Jerusalem, the Jewish people looked forward to the final fulfillment of prophecy.

Isaiah 43:18-19

"Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.

YHVH planned to make all things new . As the former things will be removed, it will make way for the new. But we also read in Scripture more about the appointed times

Exodus 13:10

You shall therefore keep this statute at its appointed time from year to year.

When we search the Scriptures for the words beginning or new year, you will find the beginning of months. But you find an answer in the following verse.

Exodus 23:16

*You shall keep the Feast of Harvest, of the firstfruits of your labor, of what you sow in the field. **You shall keep the Feast of Ingathering at the end of the year**, when you gather in from the field the fruit of your labor.*

Exodus 34:22

*You shall observe the Feast of Weeks, the firstfruits of wheat harvest, and **the Feast of Ingathering at the year's end.***

The Scriptures refers to ḥag ha-asif ("Feast of the Ingathering," Exodus 23:16)

Leviticus 23:34

when grains and fruits were gathered at the harvest's end, and to ḥag ha-sukkot "Feast of Booths," This recalling the days when the Israelites lived in huts (sukkot) during their years of wandering in the wilderness.

Sukkot is "the Season of Rejoicing."

The month of Tishrei serves as the New Year for several purposes, the best known for the marking of the sacred Sabbatical Year. Therefore it is know on the calendar as marking "the new year for sabbatical seasons." The renewal of faith and return to YHVH.

The Jewish people used Rosh Hashanah to commemorate the creation of the world that marked the beginning of the Days of Awe.

Tishri 1 is commonly referred to by the Jews as Rosh Hashanah, which means "head of the year." In the Scriptures, it is called Yom Teruah, which means "day of trumpets". Yom Teruah (יּוֹם תְּרוּעָה), literally "day of shouting or blasting." This also brought forth the time of joy.

Yom Kippur is based on the Scriptures "...but on the 10th day of the seventh month it is the day of kippurim unto you..." (Leviticus 23:27). The literal translation of kippurim is cleansing.

Yom Kippur is considered the "Sabbath of all Sabbaths" because, not only is it a day of complete rest. Since the beginning of Scripture and the world a new cycle only started after the seventh day of rest.

Leviticus 23:24

Speak to the people of Israel, saying, "In the seventh month, on the first day of the month, you shall observe a day of solemn rest, a memorial proclaimed with blast of trumpets, a holy convocation."

"In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts. You shall not work at your occupations, and you shall bring an offering by fire to YHVH "

The new year for setting the Sabbatical year, during which land may not be cultivated, is in Tishrei. The command for observing a Sabbatical year appears in Leviticus 25:2-5,

Tishrei is the new year for setting the Jubilee year, the fiftieth year following seven cycles of Sabbatical years. Marking the head "Rosh" of the Sabbatical years.

As this is the most sacred cycle it became the head of year.

There is no dispute that YHVH brought the Israelites out of Egypt and told Moses "*This month shall mark for you the beginning of the months of the year for you*"

Since each new moon is a sacred time, it is logical that the seventh new moon counting from the month of Nisan, in the spring should acquire a special spirit of holiness and sacredness commemorated by the sounding of the shofar, the ram's horn.

There were two celebrations of a new annual cycle in ancient Israel, one in the spring month of Aviv (later called Nisan), "*the first of the months of the year*". The other celebration commemorate the seventh cycle of events which marked the timeline set out for sabbatical.

Daniel, Ezekiel to Revelation prophecies, marked very important events for the future. The seventh month cycle marked the sacred times to be fulfilled by a new moon.

Numbers 29:1-2

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations.... You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to YHVH

The first day of the seventh month celebrated in ancient Israel as a divine coronation day, the time of YHVH's promise to be fulfilled of a Kingship and the beginning of a new cycle.

On the first day of the seventh month, Ezra the priest brought the Teaching before the congregation, men and women and all who could listen with understanding. He read from it, facing the square before the Water Gate, from the first light until midday... (Nehemiah 8:1-3)

At this impressive gathering, the people of Israel renewed their covenant with YHVH and accepted the Torah as their basic law. The people wept when they realized how far they had strayed from the teachings that were in the Torah. But they were admonished not to mourn because “this day is Holy to YHVH your God” (Nehemiah 8:9)

The first day of the seventh month as the great “Trumpet Feast” and connects it with the sounding of the horn at Mount Sinai when revelation took place. The trumpet as an instrument of announcement also demonstrates a time of arrival and gathering.

By the time the Jews returned to Israel, and at the beginning of the Second Temple period (516 BCE), Jewish religious practices had profoundly changed the seventh month as a “New Beginning”

Very interesting fact is that when we look at the names of the month Tishrei for example, is a Babylonian month whose name derives from the Akkadian word tishritu - “beginning.”

The Jewish calendar is based on the lunar cycle. A new month began when the new moon rose.

The rise of each new moon was determined by a rabbinic council in Jerusalem, based on witness accounts.

Messengers would then be sent through the land, delivering the news to the populace that the new month had begun.

During the High Middle Ages, the consumption of honey evolved into eating challah and fruit, which today has become almost universally apples dipped in honey.

A new tradition of eating pomegranates on Rosh Hashanah arose at about the same time, based on the belief that the number of seeds in a pomegranate is 613, the same as the number of commandments.

The traditional wishes in Rosh Hashanah are "*Shana tova*," which simply means "*good year*" referring to the goodness and blessings of the Sabbatical new Kingdom.

The religious gathering and people would also add, "*Gemar chatima tova*" - a wish that YHVH find you virtuous and inscribe your name in the Book of Life.

First after YHVH marked the month of release to Moses, he led the people from Egypt through the desert to the promised land. By their sins they ended up in exile.

Yeshua HaMashiach came to and offered his life in the same month given to Moses as the Passover for the remission of the sins of the people. Yeshua made way to the everlasting life.

With the new beginning in the most sacred and holy time, Yeshua HaMashiach was born in the seventh month. The prophecies reveal that the return will be by the sound of Trumpets and a new Temple and Kingdom undivided will be established for the reigning of the King of Kings.

With the celebration of the sacred Sabbatical month, with new beginnings we pray to see the return of our Messiah and be witness to see him coming in the clouds to set us free, deliver us.

May our names be inscribed in the book of life and may we all receive the blessing of being in the Kingdom to come.

Be blessed and stay blessed 🌷🕯️