

the feast of renewal: the first day of the first month and the return of the 4th day

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introduction: the first feast is not a celebration; it is a reset

most scripture readers assume the first feast of the year is pesach (passover). this is incorrect.

the first feast of the sacred year is the **1st day of the 1st month** (rosh chodashim). it is not a feast of eating or gathering, but a feast of **observation and calibration**. on this day, the creator resets the cosmic clock, and the visible heavens declare the ordinal anchor from which every weekly sabbath and every annual *moed* (appointed time) is fixed.

crucially, in the days of enoch, mosheh, and the qumran community, there were **no named weekdays** (no sunday, monday, or saturn-day). days were counted purely by ordinal number:

- 1st (*rishon*)
- 2nd (*sheni*)

- 3rd (*shlishi*)
- **4th (*revi'i*)**
- 5th (*chamishi*)
- 6th (*shishi*)
- 7th (*shabbat*)

i. the divine command: the head of months

the foundational commandment is given in **exodus 12:1-2**:

*"and yhvh spoke to mosheh and aaron in the land of egypt, saying: **this month shall be for you the head of months; the first for you among the months of the year.** "*

this establishes the first month of the year as the **ecclesiastical new year**. the first day of this month is therefore the **head of all appointed times (*moedim*)**.

ii. the 4th day foundation: when time was appointed

to understand what the 1st day of the 1st month is, we must return to **genesis 1:14-19**:

*"and elohiym 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 appointed times (*moedim*)**, and for days and years...' and elohiym made the two great lights... and elohiym placed them in the expanse of the heavens to give light on the earth... and there was evening and there was morning, **a fourth day (*yom rev'i*)**."*

the **4th day** is not just a date on a calendar. it is the day the sun was given its function: to rule, to separate, and to declare the *moedim*. the measurement of time itself was inaugurated on this specific ordinal day.

iii. the *tequvah* (equinox): the straight shadow is the 4th day

the hebrew word **תְּקִיפָה (*tequvah*)** means a "turning" or "circuit." in the context of the solar year, it refers to the **equinox**; the two days of the year when day and night are exactly equal.

the visible sign of the *tequvah* is a **straight-line shadow**:

- at noon on the equinox, a vertical staff casts a shadow that falls in a perfectly straight north-south line.
- before and after the equinox, the shadow curves.
- this straight line is entirely unique and observable anywhere on earth.

here is the critical correction:

the *tequvah* does not merely announce the 4th day. **the straight-line shadow is the physical, observable return of the 4th day of creation.**

on the 4th day, the sun was placed in its precise orbital path to divide the year. when the equinox arrives and the shadow straightens, the sun is literally returning to its creational "default setting" the exact alignment it was given on *yom rev'i'i*. therefore, the **1st day of the 1st month (aviv 1) always falls on yom rev'i'i (the 4th ordinal day)** .

iv. the wisdom witness: ecclesiastes on the straight shadow

now we turn to the wisdom literature, where qoheleth (solomon) unveils the same truth in poetic, prophetic language:

*"wisdom is good with an inheritance, and an advantage to those who see the sun. for wisdom shadows as silver shadows, but the advantage of knowledge is that wisdom gives life to those who have it. **see the work of elohiym: for who is able to make straight what he has made crooked?**"* (ecclesiastes 7:11-13, corrected translation: *tzel* = shadow, not "protect")

unpacking this witness:

1. **"those who see the sun"** this is not metaphorical. it points to the faithful who observe the celestial sign. on the 1st day of the 1st month, they lift their eyes and see the sun marking the equinox. they are not calculators; they are witnesses.
2. **"wisdom shadows as silver shadows"** the hebrew word *tzel* (צל) means "shadow." wisdom does not "protect" like a wall; it shadows like the noon-day marker. just as the shadow on the equinox defines the straight line, wisdom defines the straight path of righteousness. it covers and shelters; but it does so by defining, not by brute force.
3. **"who is able to make straight what he has made crooked?"** this is the theological dagger of the passage.
 - elohiym has made the sun's path.
 - only elohiym can make the shadow straight at the equinox.
 - no human; no rabbinic court, no astronomer, no pope; can alter the sun's course to produce a straight shadow at any other time.
 - therefore, the calendar is not subject to human postponements, calculated conjunctions, or political decrees. the straight shadow belongs to elohiym alone.

the crooked shadow belongs to every other day of the year. the straight shadow is the annual sign that the creator's order is intact and his feast-days are fixed. anyone who tries to "make straight" what elohiym has made crooked; by inventing their own calendar, their own "new months", or their own weekly cycles; is attempting to usurp the work of elohiym.

v. the witness of 1 enoch: the 4th gate

the book of 1 enoch (astronomical book, chapter 72) describes the sun's yearly path through twelve gates. it records that the year begins when the sun rises through the **4th gate**, where the day and night are equal in length.

notice: enoch does not call this by any pagan name. he records the **ordinal gate; the fourth**; because the creation week is the template for the entire cosmos. the sun's return to the 4th gate is the annual reenactment of *yom rev'i'i*.

anatolius of laodicea (3rd century ce), relying on this enochic tradition, testified:

"the first month among the hebrews is about the equinox."

vi. the witness of the dead sea scrolls and jubilees: fixed ordinals

the dead sea scrolls (4q321, 4q326, and the 364-day calendar texts) reveal a community that anchored their entire liturgical year to the solar cycle without ever drifting.

in their reckoning:

- aviv 1 always falls on **yom rev'i'i** (the 4th ordinal day).
- this is not because they "calculated" a weekday, but because they observed the *tequvah* as the creational anchor.
- every subsequent feast locks into a fixed ordinal sequence from this point.

the book of jubilees (chapter 6) describes the heavenly tablets on which the calendar is written. it establishes the first month as the head of the year, and noah's covenant renewal occurs on the renewed month of the first month of the year; the day the cosmic order is reaffirmed.

vii. the calendar unlocked: all feasts flow from one anchor

because **aviv 1 is always yom rev'i'i (4th)**, the entire calendar locks into a perfect, unchangeable ordinal pattern; without human invention or drifting calculations.

feast	counting from aviv 1	ordinal day	significance
aviv 1 (new year)	0 days	yom rev'i'i (4th)	the anchor—the return of the 4th day.
aviv 14 (pesach sacrifice)	13 days	yom shlishi (3rd)	the death-shadow falls upon the lamb.
aviv 15 (first day of unleavened bread)	14 days	yom rev'i'i (4th)	resurrection and new creation emerge from the same creational day.
aviv 22 (wave sheaf / firstfruits)	21 days	yom rev'i'i (4th)	the sun was appointed to rule; resurrection and new creation are sealed.

feast	counting from aviv 1	ordinal day	significance
sivan 11 (shavuot)	50 days (or 49 from firstfruits)	yom rev'i'i (4th)	the giving of the word is stamped with the ordinal signature of the 4th day.

notice the pattern: **the major feast days; pesach preparation, firstfruits, and Shavuot; all land on yom rev'i'i or yom shlishi, revealing that the entire liturgical year is woven from the 4th day creation anchor.** the straight shadow of the equinox sets the stage for the entire redemptive narrative.

viii. the weekly sabbath: anchored and unshakeable

because aviv 1 is *yom rev'i'i* (4th), the weekly sabbath is not a floating, disconnected observance. it is the 4th day counted from that anchor:

date	ordinal day
aviv 1	4th (<i>revi'i</i>)
aviv 2	5th (<i>chamishi</i>)
aviv 3	6th (<i>shishi</i>)
aviv 4	7th (<i>shabbat</i>)
aviv 5	1st (<i>rishon</i>)
aviv 6	2nd (<i>sheni</i>)
aviv 7	3rd (<i>shlishi</i>)
aviv 8	4th (<i>revi'i</i>) – the pattern resets

the weekly sabbath is therefore fixed; not by human rabbinic decrees or roman calendar shifts, but by the *tequvah* itself. if the equinox establishes the 4th day, the 7th day falls three days later, and that rhythm continues unbroken until the next year's reset.

ix. the unspoken question: "when is the sabbath?" and the hidden feast

now we arrive at the question the study has been waiting for:

"saying, 'when will the new month be over, that we may sell grain? and the sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great and deal deceitfully with false balances?'" (amos 8:5)

if the weekly sabbath is fixed and anchored, why does scripture ask, 'when is the sabbath?'

the answer is found in the mechanics of the annual reset; and it explains why the majority of yashar'el lost the true sabbath.

a. the 52nd sabbath and the waiting period

the 364-day calendar (witnessed in enoch, jubilees, and the dead sea scrolls) consists of exactly 52 weeks:

- 52 weeks × 7 days = 364 days.
- day 364 is the **52nd sabbath** of the year.

now consider: if a person simply keeps counting days without interruption, they would count day 365 as the 1st day of the next week. they would continue the weekly cycle endlessly, never pausing, never resetting.

but this is not the creator's design.

the 1st day of the 1st month is not arbitrarily day 365 of a continuous count. it is the day announced by the *tequvah* (equinox); the straight shadow. the equinox does not always fall exactly on the "day 365" of a human's continuous weekly count. **there is a period between the end of the old year (the 52nd sabbath) and the new *tequvah* where the count is suspended.**

b. the suspended days(days out of time): the time of waiting

the faithful witnesses were instructed to **wait for the straight shadow**. they did not presume to know when the new year began by counting. they **watched**. when the shadow straightened, the *tequvah* announced the return of the 4th day. only then; when the sun visibly declared *yom revi'*; could they begin counting the new year's week.

this is why the question "when is the sabbath?" could not be answered by a mere calendar. the people had to:

1. finish the 52nd sabbath.
2. cease their continuous weekly count.
3. watch for the *tequvah*.
4. wait for the straight shadow.
5. when it appeared, they knew: "this is the 4th day."
6. from that 4th day, they counted 4 days and found the sabbath.

if they missed the *tequvah*; if they did not watch; they would not know when the new 4th day occurred. they would not know when the new week began. they would not know the sabbath.

c. amos 8:5: the hidden witness

the merchants of amos 8:5 are the **living portrait** of those who have lost the true calendar. their question; "*when will the sabbath end?*"; is not a sincere inquiry. it is a rhetorical question of **impatience and greed**.

element	explanation
the question	" <i>when will the sabbath end?</i> " – a rhetorical question of impatience.
the assumption	the merchants assume the sabbath exists and is fixed. they know there is a sabbath.
the ignorance	they do not know when it ends because they do not watch for the tequvah .
the greed	they want to sell grain and cheat with false balances.
the false balance	not just physical scales— also a false calendar .
the true sabbath	anchored to the <i>tequvah</i> (equinox) and the straight shadow.
the judgment	the sun will be darkened because they refused to see its sign (amos 8:9).

the merchants' question is the **unspoken proof that the true sabbath is anchored to the 4th day of creation, the straight shadow, and the 1st day of the 1st month**. they do not know when the sabbath ends because they do not watch for the tequvah. they have lost the straight shadow. they count a continuous, self-perpetuating week that never resets.

x. the watchman: the guardian of the calendar

the faithful watcher is the **watchman on the wall**. this is not a metaphor. it is a concrete, physical role with life-or-death consequences.

the hebrew words: not abstract, but physical

hebrew word	meaning	concrete picture
צָפָה (tsaphah)	to lean forward, peer into the distance, scan the horizon	the watchman leans forward, straining his eyes, scanning for the straight shadow.
צֹפֶה (tsopheh)	the one who actively watches	the faithful observer of the <i>tequvah</i> .
שָׁמַר (shamar)	to keep, guard, observe	the watchman guards the appointed times.
נָצַר (natsar)	to watch, guard, preserve	the watchman preserves the covenant calendar.

hebrew word	meaning	concrete picture
עֵיר (eer)	a wakeful, watchful one (angel)	the heavenly watchers who execute divine decrees.

the concrete role of the watchman

in ancient yashar'el, the watchman was a **physical, life-or-death role**:

- he stood on the **city walls** or in a **watchtower**.
- he scanned the horizon for **approaching enemies, messengers, or danger**.
- he **reported what he saw**; immediately and accurately.
- if he saw danger and **did not warn** the people, their blood was on his hands.
- if he warned and they ignored him, their blood was on their own heads.

this is not a metaphor. this is a physical job with physical consequences.

the watchman and the calendar

now the connection becomes clear. the watchman is the one who:

1. **stands in a high place** (like the one who lifts his eyes to see the sun).
2. **scans the horizon** (like the one who watches for the straight shadow).
3. **waits for a sign** (like the one who waits for the *tequvah* to appear).
4. **announces what he sees** (like the one who declares: "the straight shadow has come! this is the 4th day!").
5. **warns of danger** (like the one who warns: "you are counting a crooked shadow! you have lost the true sabbath!").

the watchman is the faithful observer of the celestial signs. he does not calculate. he does not guess. he **watches** and **reports**.

the watchman in the prophets

ezekiel 3:17

"son of man, i have made you a watchman for the house of yashar'el. whenever you hear a word from my mouth, you shall give them warning from me."

ezekiel's job was to **watch** for yhvh's word and **warn** the people. this is exactly what the calendar-watcher does: he watches for the creator's sign (the straight shadow) and warns the people when they are following a human counterfeit.

isaiah 62:6

"upon your walls, o jerusalem, i have set watchmen; all the day and all the night they shall never be silent."

the watchmen are **never silent** because they are constantly watching and constantly speaking. they are **intercessors**; they remind yhvh of his promises and they call the people to faithfulness.

concrete meaning: the watchman is not just a passive observer. he is an **active intercessor**. he stands in the gap between the creator and the people, watching for the signs, warning of danger, and calling for repentance.

the watchman's warning

the watchman's warning is this:

"you are counting a continuous, never-ending week. you have not paused. you have not waited for the straight shadow. you are keeping a sabbath of human invention, not a sabbath anchored to the 4th day of creation. your feasts are abominations because they are not his appointed times. they are man-made appointments dressed in biblical names."

xi. the silent witness: the heavens declare the appointed times

psalm 19:1-4

"the heavens declare the glory of elohiym; and the firmament sheweth his handywork. day unto day uttereth speech, and night unto night sheweth knowledge. there is no speech nor language, where their voice is not heard. their line is gone out through all the earth, and their words to the end of the world. in them hath he set a tabernacle for the sun."

the hebrew words: not abstract, but physical

hebrew word	meaning	concrete picture
מְסַפְּרִים (mesaprim)	"declare" / "recount" / "tell"	like a witness giving testimony in court. the heavens are testifying .
אָמַר (omer)	"speech" / "utterance"	a word that is spoken, a message that is delivered.
נָבַע (nava)	"pours forth" / "gushes out"	like a spring that cannot be stopped. the heavens are gushing speech.
קוֹ (qav)	"line" / "measuring line"	a straight line – a plumb line, a measuring cord.
אוֹהֶל (ohel)	"tabernacle" / "tent"	the sun has a fixed dwelling place in the heavens.

the concrete meaning

1. the heavens "speak" without words

"there is no speech nor language, where their voice is not heard."

this is not a contradiction. it means:

- the heavens do not use human language.

- but they are **constantly communicating**.
- their message is **universal**; it goes out to all the earth, to the ends of the world.

concrete meaning: the sun, moon, and stars are not silent. they are **perpetual witnesses**. they announce the appointed times (*moedim*) without using human words. this is exactly what the watchman is watching for; the *tequvah*, the straight shadow, the return of the 4th day.

2. the "line" is a straight measuring line

"their line is gone out through all the earth."

the hebrew word **קו (qav)** means a **measuring line** or **plumb line**; a **straight line**.

concrete meaning: the heavens do not just speak vaguely. they speak with **precision and measurement**. the "line" is a straight line; the straight shadow of the equinox. it goes out **through all the earth**, meaning anyone, anywhere, can observe it. the straight shadow is not a secret. it is visible to all who **watch**.

3. elohiym set a tabernacle for the sun

"in them hath he set a tabernacle for the sun."

the hebrew word for "tabernacle" is **אֹהֶל (ohel)**, meaning a **tent** or **dwelling place**.

concrete meaning: the sun has a **fixed dwelling place** in the heavens. it does not wander randomly. it has a **prescribed path**; a circuit that it follows. this is the path that returns to the 4th gate at the equinox. the sun's "tabernacle" is the **4th gate** that enoch describes. the sun **dwells** in that gate at the turn of the year.

4. day to day pours forth speech

"day unto day uttereth speech, and night unto night sheweth knowledge."

the hebrew verb for "uttereth" is **נָבַע (nava)**, meaning **to gush forth, to bubble up, to pour out**.

concrete meaning: the message of the heavens is not occasional. it is **constant and unceasing**. every single day, the sun rises and sets, declaring the creator's order. every single night, the stars and moon show knowledge of his appointed times. the watchman does not just watch once a year. he watches **every day**, because every day the heavens are speaking.

the watchman and the silent witness

the watchman is the one who **hears** what the heavens are saying. the heavens declare the *moedim* (appointed times). the watchman observes the straight shadow and announces it to the people.

- the heavens **testify** (psalm 19:1).
- the watchman **reports** (ezekiel 3:17).
- the people **respond** (repentance, obedience, alignment).

the straight shadow and the measuring line

the "line" that goes out through all the earth is the **straight shadow** of the equinox.

- it is a **measuring line**; it measures the year.

- it is a **plumb line**; it shows what is straight and what is crooked.
- it goes out **through all the earth**; it is not hidden. it is visible to anyone who watches.

concrete meaning: the straight shadow is not a secret. it is the most public, visible sign in creation. anyone who lifts their eyes can see it. those who miss it are not missing a secret; they are refusing to watch.

the sun's tabernacle and the 4th gate

elohiym set a **tabernacle** for the sun in the heavens. this is the sun's **fixed path**; the circuit that returns to the 4th gate at the equinox.

- the sun does not wander.
- it follows a **prescribed course**.
- that course is **measurable and predictable**; but only for those who watch.

concrete meaning: the 4th day is not a human invention. it is the sun's **home**; the place it returns to at the equinox. the watchman observes this return and announces: "the 4th day has returned! the new year has begun!"

the unheard voice that is heard everywhere

the heavens speak without words, yet their voice goes out to the **ends of the world**.

- the message is **universal**.
- it is **not dependent on human interpretation**.
- it is **accessible to anyone who watches**.

concrete meaning: the calendar is not a mystery. it is written in the sky. the rabbinic postponements, the calculated conjunctions, the roman calendar; these are human inventions that attempt to "make straight" what the creator has made crooked. but the straight shadow is there, every year, waiting for those who have eyes to see and ears to hear.

xii. the prophetic rebuke: hidden sabbaths and abominable feasts

now the fierce words of the prophets become crystal clear:

"i hate, i despise your feast days... your burnt offerings are not acceptable, nor are your peace offerings pleasing... take away from me the noise of your songs; i will not hear the melody of your stringed instruments." (amos 5:21-23)

"i will also cause all her mirth to cease, her feast days, her new months, her sabbaths; all her appointed feasts." (hosea 2:11)

"your new months and your appointed feasts my soul hates; they are a trouble to me, i am weary of bearing them." (isaiah 1:14)

these are not rebukes against the actual sabbaths and feasts of yhvh. they are rebukes against the **human counterfeit**; the sabbaths and feasts kept on a continuous, man-made weekly cycle that ignores the annual reset of the *tequvah*.

when yashar'el stopped watching for the straight shadow and instead relied on a never-ending, self-perpetuating weekly count (which is exactly what the roman gregorian calendar and the rabbinic fixed calendar do), they were keeping a **sabbath of human invention**, not a sabbath anchored to the 4th day of creation.

the "hidden" sabbaths are hidden because they require **observing the sun**; the sign given on the 4th day. to those who refuse to watch, who insist on counting without the celestial witness, the true sabbaths remain concealed. their feasts; kept on the wrong days; are abominations because they are not his appointed times; they are **man-made appointments dressed in biblical names**.

xiii. the wisdom summary: who can make straight what he has made crooked?

returning to qopheleth, we now see the full weight of his words:

"see the work of elohiym: for who is able to make straight what he has made crooked?" (ecclesiastes 7:13)

the **straight shadow** is the work of elohiym. it occurs only at his appointed turning of the year. no human can replicate it, manipulate it, or re-interpret it.

the **crooked shadows** are everything else; human traditions, calculated calendars, postponed sabbaths, continuous weekly cycles without a reset, and invented feasts. the entire religious world has attempted to "make straight" what elohiym has made crooked by imposing their own timekeeping systems. but the faithful remnant is called to **see the sun, observe the straight shadow, and know that wisdom herself is that shadow**; covering, guiding, and giving life to those who observe.

xiv. the connection to the prophets: darkness for those who refuse to watch

amos 8:5 is preceded by the rebuke against those who "trample on the needy" (amos 8:4). and it is followed by the judgment:

"i will make the sun go down at noon and darken the earth in broad daylight." (amos 8:9)

this is **cosmic language**; the very sun that was appointed on the 4th day to declare the *moedim* will be **turned against them** because they have ignored its witness.

- the sun that announces the *tequvah* will be darkened.
- the straight shadow will be hidden from their eyes.
- they will grope in darkness because they refused to see the light.

this is not just physical judgment. it is calendrical judgment. those who refuse to watch the *tequvah* will not know when the true sabbath falls. their feasts will become abominations because they are kept on the wrong days.

xv. final summary: the first feast as the key to all feasts

the 1st day of the 1st month is the most overlooked feast in scripture, yet it is the **master key to the entire divine calendar**:

1. it is commanded in exodus 12:2 as the "head" of months.
2. it is physically announced by the visible straight-line shadow of the tequvah (equinox).
3. that straight line is not merely a sign; it is the **annual return of the 4th day of creation**, when the sun was appointed to rule and declare *moedim*.
4. ecclesiastes 7:11-13 testifies that wisdom herself shadows like silver, and only elohiym can make the shadow straight; declaring the calendar unchangeable by human hands.
5. 1 enoch testifies to the sun rising through the 4th gate.
6. the dead sea scrolls and jubilees confirm the fixed ordinal calendar without drift.
7. the 52nd sabbath ends the year. the continuous weekly count is suspended until the *tequvah* appears. only then; when the straight shadow declares the 4th day; does the new year's week begin.
8. this is why the question "when is the sabbath?" cannot be answered by a calculator or a printed calendar. it requires watching.
9. the prophets rebuke the human counterfeit; sabbaths and feasts kept on a never-ending, self-calculated cycle that ignores the celestial reset. these are the "abominations" and "hidden" sabbaths that yhvh despises.
10. the watchman stands on the wall, scanning the horizon, waiting for the straight shadow, warning the people when they follow a crooked shadow.
11. the heavens declare the appointed times day by day and night by night, speaking without words, their line (the straight shadow) going out through all the earth.

the first feast of the year is not pesach. the first feast is the announcement; the day the creator resets the clock, calls his people to watch for the straight shadow, and declares: "this is the head. everything else flows from this."

the crooked shadows of human tradition; the endless, uninterrupted weekly cycles of man; will pass away, but the straight shadow of his appointed times stands forever.

"watch. wait. see the sun. observe the shadow. and know the sabbath of your elohiym."

xvi. what this feast implies in your own life: the reset is personal

the 1st day of the 1st month is not just a cosmic event. it is a **personal call**. when the creator resets the calendar, he is also resetting **you**.

a. the annual reset: a time to stop and watch

most people live their lives on a continuous, never-ending treadmill. they wake up, work, sleep, repeat. there is no pause. no reset. no moment to stop and ask: **"am i walking in the straight path, or am i following a crooked shadow?"**

the feast of renewal is a **mandatory pause**. it is the day you stop counting your own days and let the creator announce the new year. it is the day you lift your eyes and see the sun; not as a pagan object of worship, but as a witness to the creator's order.

what this means for you:

- **you are not the master of your own time.** the creator sets the calendar. you do not. you are invited to surrender your schedule, your plans, and your calculations to his appointed times.
- **you are called to watch.** the faithful watcher does not rely on a printed calendar or a human decree. they observe the straight shadow. they pay attention to the creator's signs. they live with their eyes open, not just their minds calculating.

concrete implication: set aside the 1st day of aviv to stop, look up, and reset your spiritual calendar. do not treat it as just another day. treat it as the **head of your year**; the day everything else flows from.

b. the straight shadow: wisdom for your daily walk

ecclesiastes 7:13 says:

"see the work of elohiyim: for who is able to make straight what he has made crooked?"

the straight shadow is not just about the equinox. it is about **your life**.

- the crooked shadow is the path of human tradition, convenience, and self-reliance.
- the straight shadow is the path of inheritance, wisdom, obedience, and covenant faithfulness.

what this means for you:

- you cannot "make straight" what the creator has made crooked. you cannot invent your own calendar, your own sabbath, your own feast days, and expect them to be acceptable. the crooked shadow of human invention will always be crooked.
- but you **can** align yourself with the straight shadow. you can observe the appointed times as he set them. you can walk in his ways, not in the ways of the nations.

concrete implication: examine your life. where are you following a crooked shadow? where have you accepted human traditions in place of the creator's commands? the feast of renewal is the day to repent, turn back, and realign yourself with the straight path.

c. the suspended days (days out of time): the time between what was and what will be

the period between the 52nd sabbath and the new *tequvah* is a time of **waiting**. the faithful watchers do not know when the straight shadow will appear. they cannot calculate it. they must watch and wait.

what this means for you:

- your life will have periods of waiting. between the end of one season and the beginning of another. between a promise and its fulfillment. between the old and the new.
- in those suspended days (days out of time), **do not rely on your own calculations**. do not force the new year to begin before the creator announces it. wait. watch. trust.

concrete implication: when you are in a season of waiting, do not manufacture your own answers. do not rush ahead. do not invent your own sabbaths or feast days to fill the gap. wait for the creator's straight shadow to appear. it will come. it always does.

d. the greedy merchants: a warning about your heart

amos 8:5 exposes the heart of the merchants who cannot wait for the sabbath to end. they are not interested in the creator's rest. they are only interested in their profit.

what this means for you:

- the feast of renewal is a test of your heart. do you see the appointed times as a burden, or as a gift? do you wait for them to be over so you can get back to your own business, or do you embrace them as the creator's rhythm?
- the merchants are rebuked not just for their dishonest scales, but for their **impatience**. they cannot wait for the straight shadow. they cannot wait for the true sabbath. they want to buy and sell on their own schedule, even if it means ignoring the creator's appointed times.

concrete implication: examine your attitude toward the creator's calendar. do you see his appointed times as an interruption, or as an invitation? are you eager to get back to your own work, or are you eager to rest in his presence? the feast of renewal is the day to realign your heart with his rhythm.

e. the watchman: your calling to watch and warn

the watchman is not just a role for ancient yashar'el. it is a calling for every faithful soul.

what this means for you:

- you are called to **watch**. you are called to lift your eyes and observe the creator's signs. you are called to be aware of his appointed times and not be swept away by human traditions.
- you are called to **warn**. when you see others following crooked shadows, you are called to speak the truth in love. you are called to be a voice crying in the wilderness: "prepare the way of yvh! make straight in the desert a highway for our elohiyim!"

concrete implication: do not be silent. do not be passive. watch. observe. and when you see the straight shadow, announce it. when you see others following crooked shadows, warn them; with humility, with love, with the courage of a watchman who knows that the safety of the city depends on his faithfulness.

f. the 4th day: your identity as a light-bearer

the sun was placed in the heavens on the 4th day to "give light on the earth" (genesis 1:17). the straight shadow is the annual reminder that the creator's light is steadfast, unchanging, and reliable.

what this means for you:

- you are also a light-bearer. the feast of renewal reminds you that you are called to reflect the creator's light; not by your own power, but by aligning yourself with his order.
- when you walk in his ways, you become a straight shadow; a clear, unambiguous witness to his truth in a world of crooked shadows.

concrete implication: the feast of renewal is a day to renew your commitment to being a light to those around you. you are not just watching the sun; you are becoming a reflection of its maker. you are called to shine with justice, mercy, humility, and truth.

g. the return of the 4th day: the promise of new creation

the return of the 4th day is not just about the sun. it is about **restoration**.

- on the 4th day, the sun was appointed to rule.
- when the straight shadow appears, the sun returns to its creational alignment.
- this is a picture of **new creation**.

what this means for you:

- your life is not a continuous, unbroken cycle of sin and failure. there is a reset. there is a restoration. there is a return to the creator's original design.
- the feast of renewal is a reminder that the creator can make all things new; including you.

concrete implication: do not believe the lie that you are stuck in your old patterns. the creator has built a reset into the very fabric of creation. he brings the sun back to its original alignment every year. he can bring you back to your original design. repent. turn. return. the straight shadow is waiting for you.

h. the final call: watch, wait, and walk

the feast of renewal is not a celebration of the past. it is a **preparation for the future**. it is the day you stop, look up, and align yourself with the creator's order so that every following feast; every sabbath, every pesach, every firstfruits, every Shavuot; falls on the right day.

what this means for you:

- **watch:** keep your eyes open. do not rely on human calculations. observe the signs the creator has placed in the heavens.
- **wait:** do not rush ahead. wait for the straight shadow. trust the creator's timing.
- **walk:** once the reset is announced, walk in his ways. keep his appointed times. keep his commandments. let your life be a straight shadow in a crooked world.

xvii. final benediction

"the crooked shadows of human tradition will pass away, but the straight shadow of the creator's appointed times stands forever.

the heavens declare it. day to day pours forth speech. night to night reveals knowledge. there is no speech nor language; yet their voice goes out to the ends of the earth.

the watchman stands on the wall, leaning forward, scanning the horizon, waiting for the straight shadow. when it appears, he announces: 'the 4th day has returned! the new year has begun!'

this is the head of the year. this is the feast of renewal. this is the day the creator resets the cosmic clock and invites you to reset your heart.

watch. wait. see the sun. observe the shadow. and know the sabbath of your elohiym.

the first feast is not a celebration. it is a reset. and it is waiting for you; right here, right now, at the turn of the year.

will you watch? will you wait? will you walk in the straight shadow?

the heavens are speaking. the watchman is crying out. the feast is calling.

the choice is yours. the straight shadow is waiting."