

QUESTION: What is the basis for the calendar used in the Yom Qodesh?

ANSWER:

Before using the Yom Qodesh (the guide to the Torah Portion through to the end of the Feast of Tabernacles in 2017), the code of the Scriptural calendar must be deciphered! If you herald from the Gregorian world, you will look at these dates and scratch your head. So, to best understand the days we are discussing, we first review the calendar that is used in the development of this book.

We begin with the Jubilee. What a great year a Jubilee year is. It is the 50th year in a 50 year cycle called a Jubilee (in Hebrew, a *Yovheliym*), which is a year of freedom and reliance.

Vayiqra (Leviticus) 25:8-17

And you shall number seven Sabbaths of years unto you, seven times seven years; and the space of the seven Sabbaths of years shall be unto you forty and nine years. 9 Then shall you cause the shofar of the jubilee to sound on the tenth day of the seventh month, in Yom Kippur shall ye make the shofar sound throughout all your land. 10 And ye shall hallow אה the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which grows of itself in it, nor gather the grapes in it of your vine undressed. 12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. 13 In the year of this jubilee ye shall return every man unto his possession. 14 And if you sell ought unto your neighbor, or buy ought of your neighbor's hand, ye shall not oppress one another: 15 According to the number of years after the jubilee you shall buy of your neighbor, and according unto the number of years of the fruits he shall sell unto you: 16 According to the multitude of years you shall increase the price thereof, and according to the fewness of years you shall diminish the price of it: for according to the number of the years of the fruits does he sell unto you. 17 Ye shall not therefore oppress one another; but you shall fear your ELOHIYM: for I am YAHUAH your ELOHIYM.

As we can see, the Jubilee year is announced on an important day on the calendar that is established first in Scripture. We will call that calendar the Holy Calendar. In that calendar, a year is called a *shaneh* הַשָּׁנָה, a month is called a *chodesh* חֹדֶשׁ, and a day is called a *yom* יוֹם.

So, you start your count at year one, which is the first year. At the end of that year, you enter into year two, and so on. Every seventh year is called a Sabbath year or a Sabbatical year. So, when you have gone through seven of these Sabbatical years (year 7, 14, 21, 28, 35, 42 and 49) you arrive at the 50th year, which is the Jubilee year. Then, you start your count again, beginning with year one.

Our Yom Qodesh assumes that the Gregorian year ending with 17 and 67 are Jubilee years, and that the Gregorian calendar year 2017 is the 120th Jubilee, or six thousand years from the breathing of the soul into Adam, the first man.

Jubilee Years			
120: 2017	90: 517	60: -983	30: -2483
119: 1967	89: 467	59: -1033	29: -2533
118: 1917	88: 417	58: -1083	28: -2583
117: 1867	87: 367	57: -1133	27: -2633
116: 1817	86: 317	56: -1183	26: -2683
115: 1767	85: 267	55: -1233	25: -2733
114: 1717	84: 217	54: -1283	24: -2783
113: 1667	83: 167	53: -1333	23: -2833
112: 1617	82: 117	52: -1383	22: -2883
111: 1567	81: 67	51: -1433	21: -2933
110: 1517	80: 17	50: -1483	20: -2983
109: 1467	79: -33	49: -1533	19: -3033
108: 1417	78: -83	48: -1583	18: -3083
107: 1367	77: -133	47: -1633	17: -3133
106: 1317	76: -183	46: -1683	16: -3183
105: 1267	75: -233	45: -1733	15: -3233
104: 1217	74: -283	44: -1783	14: -3283
103: 1167	73: -333	43: -1833	13: -3333
102: 1117	72: -383	42: -1883	12: -3383
101: 1067	71: -433	41: -1933	11: -3433

100: 1017	70: -483	40: -1983	10: -3483
99: 967	69: -533	39: -2033	9: -3533
98: 917	68: -583	38: -2083	8: -3583
97: 867	67: -633	37: -2133	7: -3633
96: 817	66: -683	36: -2183	6: -3683
95: 767	65: -733	35: -2233	5: -3733
94: 717	64: -783	34: -2283	4: -3783
93: 667	63: -833	33: -2333	3: -3833
92: 617	62: -883	32: -2383	2: -3883
91: 567	61: -933	31: -2433	1: -3933

Now we know that the Jubilee year is a year of rest in the 50th year, and we know that every seventh year is a Sabbatical year, so years 49 and 50 are both Sabbath years. That means two years in a row. Now, for purposes of the last seventy years, let's map the Sabbatical years:

2016/5999
2009/5992
2002/5985
1995/5978
1988/5971
1981/5964
1974/5957
1967/5950
1960/5943
1953/5936
1946/5929

Now, let's map the Sabbatical years surrounding the birth of Yahusha HaNetzeri:

66/4048
58/4041
51/4034
44/4027
37/4020
30/4013
23/4006
16/3999
9/3992
2/3985
-5/3978

This answers all of the questions concerning the Jubilee year (except for that one question that remains unanswered).

Let's continue and see if we can discover how the year- the *Shaneh* - is calculated.

Shemot (Exodus) 12:1-2

And YAHUAH יהוה spoke אמר to Moses משה and Aaron אהרן in the land ארץ of Egypt מצרים, saying אמר, 2 This month חדש shall be to you the beginning ראש of months חדש: it shall be the first ראשון month חדש of the year שנה to you.

As it turns out, this month is called *aviv*, which also describes a condition of the winter barley when it is ready for harvest.

Shemot (Exodus) 9:31

And the flax פשתה and the barley שעורה was smitten נכה: for the barley שעורה was aviv (in the ear) אביב, and the flax פשתה was balled גבעל.

The months in scripture are named by their number, but there are exceptions. For instance, it is possible to call the first month *rishon* (first), but there are numerous references to the month being called *aviv* – the month of the barley ripening and its harvest.

Shemot (Exodus) 34:18

The feast תג of unleavened bread מצה shall you keep שמר. Seven שבע days יום you shall eat אכל unleavened bread מצה, as I commanded צונו you, in the time מועד of the month חדש Aviv אביב: for in the month חדש Aviv אביב you came out יצא from Egypt מצרים.

The months on the Holy Calendar have names that are otherwise unknown, even though they are the true calendar.

1. **Aviv** אָבִיב (Green grain) (known in the modern Jewish calendar as *Nisan*, which means redemption.)

Vayiqra (Leviticus) 23:5

In the fourteenth day of the first month at even is YAHUAH'S passover.

Devariym (Deuteronomy) 16:1

Observe the month of Aviv, and keep the passover unto YAHUAH your Elohiym: for in the month of Aviv YAHUAH your Elohiym brought you forth out of Egypt by night.

2. **Ziv** זָו (bright flowers) (known in the modern Jewish calendar is *Iyyar*, which means introspection or self-healing.)

Melekiym Rishon (1 Kings) 6:1

And it came to pass in the four hundred and eightieth year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of the Lord.

3. **Sheliyshi** שְׁלִישִׁי (third) (known in the modern Jewish calendar as *Sivan* סִינן, which means the giving of the Torah.)

Divrei Hayamiym Rishon (1 Chronicles) 27:5

The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.

Hadassah (Esther) 8:9

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred and twenty and seven provinces, to every province according to the writing thereof, and to every people after their

language לְשׁוֹן, and to the Jews יְהוּדִי according to their writing כְּתָב, and according to their language לְשׁוֹן.

4. **Revi'iy** רְבִיעִי (fourth) (known in the modern Jewish calendar as **Tamuz** תַּמּוּז, which means the sin of worshipping false gods.)

Divrei Hayamiym Rishon (1 Chronicles) 27:7

The fourth רְבִיעִי captain for the fourth רְבִיעִי month חֹדֶשׁ was Asahel אֲסָחֵל the brother אָח of Joab יוֹאָב, and Zebadiah זְבַדְיָה his son בֶּן after אַחֵר him: and in his course מַחְלָקָת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

5. **Chamiyshiy** חַמִּישִׁי (fifth) (known in the modern Jewish calendar as **Av** אָב, which means father.)

Melekiym Sheny (2 Kings) 25:8

And in the fifth חַמִּישִׁי month חֹדֶשׁ, on the seventh שִׁבְעָה day of the month חֹדֶשׁ, which is the nineteenth תִּשְׁעָה עָשָׂר year שָׁנָה of king מְלֶכְךָ Nebuchadnezzar נְבוּכַדְנֶאצַּר king מְלֶכְךָ of Babylon בָּבֶל, came בּוֹא Nebuzaradan נְבוּזַרְאֲדָן, captain רֹב of the guard טַבָּח, a servant עֶבֶד of the king מְלֶכְךָ of Babylon בָּבֶל, unto Jerusalem יְרוּשָׁלַם:

6. **Shishshiy** שִׁשִּׁי (Sixth) (known in the modern Jewish calendar as **Elul** אֱלוּל, which means repentance.)

Divrei Hayamiym Rishon (1 Chronicles) 27:9

The sixth שִׁשִּׁי captain for the sixth שִׁשִּׁי month חֹדֶשׁ was Ira עִירָא the son בֶּן of Ikkesh עִקֵּשׁ the Tekoite עֵיתֶקוֹ: and in his course מַחְלָקָת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

Ezra v Nechemyah (Nehemiah) 6:15

So the wall חוֹמָה was finished שָׁלַם in the twenty עֶשְׂרִים and fifth חֲמִשָּׁה day of the month **Elul** אֱלוּל, in fifty חֲמִשִּׁים and two שְׁנַיִם days יוֹם.

7. **Ethanim** עֵתָנִים (ever-flowing streams) (known in the modern Jewish calendar as **Tishri**.)

Melekiym Rishon (1 Kings) 8:2

And all the men אִישׁ of Israel יִשְׂרָאֵל assembled קָהַל themselves unto king מְלֶכֶךְ Solomon שְׁלֹמֹה at the feast חַג in the month יָרֵחַ Ethanim עֵתָנִים, which is the seventh חֲדָשׁ month חֲדָשׁ.

8. **Bul** בּוּל (Produce/ rain) (known in the modern Jewish calendar as **Kheshvan**, which means the flood of Noah – in error.)

Melekiym Rishon (1 Kings) 6:38

And in the eleventh אָדָם year עֶשְׂרִים, in the month יָרֵחַ Bul בּוּל, which is the eighth חֲדָשׁ month שְׁמִינִי, was the house בֵּית finished כָּלָה throughout all the parts דְּבָר thereof, and according to all the fashion מִשְׁפָּט of it. So was he seven בַּעֲשָׂר years שָׁנָה in building בְּנָה it.

9. **Teshiy'iy** תְּשִׁי'י (ninth) (known in the modern Jewish calendar as **Chislev** כִּסְלוֹ, which means restful sleep.)

Zakaryah (Zechariah) 7:1

The ninth תְּשִׁי'י captain for the ninth תְּשִׁי'י month חֲדָשׁ was Abiezer אַבְיָעֶזֶר the Anetothite אֲנֶתוֹתִיתִי, of the Benjamites בְּנֵי בִּנְיָמִן: and in his course מַחְלָקָת were twenty עָשָׂרִים and four אַרְבַּע thousand אֶלֶף. And it came to pass in the fourth אַרְבַּע year שָׁנָה of king מְלֶכֶךְ Darius דָּרִיּוֹשׁ, that the word דְּבָר of YAHUAH יְהוָה came unto Zechariah זְכַרְיָה in the fourth אַרְבַּע day of the ninth תְּשִׁי'י month חֲדָשׁ, even in Chisleu כִּסְלוֹ;

10. **Asiyriy** אֲשִׁירִי (tenth) (known in the modern Jewish calendar as **Tevet** טֵבֵת, which means divine grace.)

Divrei Hayamiym Rishon (1 Chronicles) 27:13

The tenth אֲשִׁירִי captain for the tenth אֲשִׁירִי month חֲדָשׁ was Maharai מַהֲרָי the Netophathite נֶטֹפָתִיתִי, of the Zarhites זָרְחִיתִי: and in his course מַחְלָקָת were twenty עָשָׂרִים and four אַרְבַּע thousand אֶלֶף.

11. **Asar ashtay** אֲשָׁר עֲשָׁתִי (eleventh) (known in the modern Jewish calendar as **Shvat** שִׁבַּת, which means tree of life.)

Divrei Hayamiym Rishon (1 Chronicles) 27:14

The eleventh אֲשָׁר עֲשָׁתִי captain for the eleventh אֲשָׁר עֲשָׁתִי month חֲדָשׁ was Benaiah בְּנֵיָה the Pirathonite פִּרְאֲתוֹנִי, of the children בְּנֵי of Ephraim אֶפְרַיִם: and in his course מַחְלָקָת were twenty עָשָׂרִים and four אַרְבַּע thousand אֶלֶף.

12. **Asar Shenayim** עֶשֶׂר שְׁנַיִם (twelfth) (known in the modern Jewish calendar as **Adar** אָדָר, which means strength.)

Divrei Hayamiym Rishon (1 Chronicles) 27:15

The twelfth עֶשֶׂר שְׁנַיִם captain for the twelfth עֶשֶׂר שְׁנַיִם month חֹדֶשׁ was Heldai הֶלְדַּי the Netophathite נֶטְפָּתִי, of Othniel עֹתְנִיֵאל: and in his course מַחְלָקָת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

Ezra v Nechemyah (Ezra) 6:15

And this הַבַּיִת house בְּיַמּוֹ was finished אֲצַף on עַד the third תְּלָתָא day יוֹם of the month יָרֵךְ Adar אָדָר, which was הָיָא in the sixth שֵׁשֶׁת year שָׁנָה of the reign מְלֶכּוֹ of Darius דַּרְיָוֶשׁ the king מֶלֶךְ.

13. **Asar shalosh** עֶשֶׂר שְׁלוֹשׁ (thirteenth) (known in the modern Jewish calendar as **Adar Sheni**, which means renewed strength.)

Now we know the names of the months, but we don't know how to calculate the days which begin the month, and we don't know how to calculate the day of the first month. This has been a question for some time, but we can get a hint about how we calculate the first day of the month, for the first day in Hebrew is called *Rosh HaKhodesh* שׂוֹמֵר שְׂוֵמָה, which also means the New Moon. Isn't that convenient?

There is but one verse that reveals to us when the Rosh HaKhodesh is calculated, and this is:

Tehilliym (Psalms) 81:3

Blow up תִּקְרַע the shofar שׁוֹפָר in the new moon חֹדֶשׁ, in the time appointed בְּכֶסֶף, on our solemn feast יוֹם day יוֹם.

There is a debate between the word found here, which is *kehseh* כֶּהֶסֶה, which means (apparently) a feast of the moon, versus the word *kahsah* כָּהַסָּה, its root, which means to cover, clothe, hide or conceal.

And what a debate this is! Because there is only one sacred day which takes place on the first day of the month, this day is then exalted by this very verse to a "solemn feast day."

Vayiqra (Leviticus) 23:24

Speak דַּבֵּר unto the children בְּנֵי of Israel יִשְׂרָאֵל, saying אָמַר, In the seventh שְׁבִיעִי month חֹדֶשׁ, in the first אֶתְקֵד day of the month חֹדֶשׁ, shall ye have a sabbath שַׁבְּתוֹן, a memorial זִכְרוֹן of blowing תְּרוּצָה of trumpets, an holy קֹדֶשׁ convocation מִקְרָא.

This day is known as the day of shofar (trumpet) blowing, or Yom Teruah תְּרוּעָה. Looking at the Psalm again, we find that a shofar is blown in the new moon, on our solemn feast day; so it seems to fit.

But Yom Teruah is not a solemn feast day; rather it is a *miqra* מִקְרָא, which means a public assembly; a convocation. The feasts are specifically denoted as the feast of Matza מַצָּה (unleavened bread), the feast of Shevua שָׁבוּעַ (weeks) and the feast of Sukkah סֻכָּה (tabernacles) or Sukkoth in the plural.

Divrei Hayamiym Sheniy (2 Chronicles) 8:13

Even after a certain rate דְּבַר every day יוֹם, offering עֹלָה according to the commandment מִצְוַת of Moses מֹשֶׁה, on the sabbaths שַׁבָּת, and on the new moons חֹדֶשׁ, and on the solemn feasts מוֹעֵד, three שְׁלוֹשׁ times פַּעַם in the year שָׁנָה, even in the feast תָּג of unleavened bread מַצָּה, and in the feast תָּג of weeks שָׁבוּעַ, and in the feast תָּג of tabernacles סֻכָּה.

Here, the scripture distinguishes between the new moons and the solemn feasts, each of which are called *moed* מוֹעֵד, which means an appointed, solemn feast. There are three solemn feasts: Matza, Shevua and Sukkoth. Yom Teruah, on the other hand, is a *miqra*.

It seems, though, Yom Teruah has evolved to become a solemn feast day, most likely as a result of this Psalm. In modern Judaism, the day is now declared to be the New Year, or Rosh Hashanah. Yom Teruah begins the seventh month, not the first month. The first month is Aviv.

Yet, this Psalm reveals something more. When the word *kehseh* כֶּהֶסֶה, is given the meaning to cover, clothe, hide or conceal, then the shofar is blown at the covered new moon, harkening the solemn feast day which is Sukkoth.

What is all this hubbub about the covered moon? The reason this is so important is because this verse indicates that the first day of the month begins with the zero moon, not the sighting of the sliver moon. This makes the beginning of the month exactly the same distance *to* the full moon as it is *from* the full moon.

So how can we know the first day of the year? Easy! When the barley is *aviv* (ripe for harvest), you can declare that moon cycle to be *Aviv*! Historically, this is an impossible feat, because we were not there to give an eye witness account. Therefore, we generalize.

The best way to understand this finding is to place the *miqra* of Bikoor (first fruits) on a day that is after the vernal equinox in the Spring and before the zero moon which begins the new month following the vernal equinox. Simple as that.

Now, it is time to understand the cycle of the feasts and the appointed assemblies, so that you might make sense out of the timing in this book. These are described generally in the book of Vayiqra (Leviticus) chapter 23. To understand these days, you must realize that

the day begins at sundown. Hence, the Sabbath, which is the seventh day (Sabbath in the common understanding) begins at sundown on Friday day evening. The time following sundown, but before bedtime, is called the erev עֶרֶב, so the evening of the beginning of Sabbath is called Erev Sabbath.

Here is a chart for easy reference:

Common Name	Hebrew Name	Date on the Holy Calendar	Feast or Appointed Assembly
Passover	Pesach	14 th day of Aviv	Appointed Assembly
Unleavened Bread	Matza (7 days)	15 th day of Aviv	FEAST - Barley harvest
First Fruits	Bikoor	Day after the Sabbath in Matza	Appointed Assembly
Pentecost (Weeks)	Shevua (Shevuoth) (7 weeks + 1)	50 days from the Sabbath in Matza	FEAST - Wheat Harvest
Trumpets	(Yom) Teruah	1 st day of the seventh month	Appointed Assembly
Atonement	(Yom) Kippur	10 th day of the seventh month	Appointed Assembly
Tabernacles (7 days)	Sukkah (Sukkoth)	15 th day of the seventh month	FEAST - Grape Harvest

Pesach or Passover, the first of these mandated *moediym* (appointments), begins in our understanding at sundown on the 13th day of the month. This evening would be called Erev Pesach, or the evening of Passover. The following day during Passover, the lamb without blemish would be slaughtered in preparation for the solemn feast called an *atsarah* עֶצְרָה or *chag* חַג which begins the feast of Matza.

Matza continues for seven days, and during the course of this *chag*, there is necessarily a regular Sabbath (Sabbath). The day after the Sabbath during Matza is an appointed assembly called First Fruits or Bikoor, which celebrates the harvesting of the barley and the end of the season of eating stored food. This is partly why the leaven is removed from the house as part of the cleaning out of the pantry, if you will, in preparation for a new growing season.

Seven weeks following the feast of Bikoor (first fruits), or 50 days following the Sabbath within the Feast of Matza, we arrive at the center of the feasts called Shevua or Shevuoth (in the plural). You may know this as Pentecost.

Ma'aseh (Acts) 2:1-3

And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Ruach HaQodesh, and began to speak with other tongues, as the Ruach gave them utterance.

This is the day that the prophecy of Yochanan the Immerser was fulfilled, when he said the following:

Yochanan (John) 1:33

He that sent me to baptize with water, the same said unto me, Upon whom you shall see the Ruach descending, and remaining on him, the same is he which baptizes with the Ruach HaQodesh.

And of course, this brought to fruition the realization of the Brit Chadasha (the renewed covenant):

(Ivriyym) Hebrews 8:8-10

For finding fault with them, he says, Behold, the days come, says YAHUAH, when I will make a new covenant with the house of Yisra'el and with the house of Yahudah: 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, says YAHUAH 10 For this is the covenant that I will make with the house of Yisra'el after those days, says YAHUAH; I will put my Torah into their mind, and write it in their hearts: and I will be their Elohiym, and they shall be my people.

From Shevua, we proceed to the seventh month, on the first day of the month, which is Yom (the day) Teruah (of the Shofar blast). As explained above, this is the day that is celebrated as Rosh Hashanah within Judaism. The sounding of the shofar in a particular way (a blast of nine short notes called the *teruah*) is a warning to the whole of the house of Yisra'el that there are 10 days to prepare the heart for repentance before YAHUAH.

Ten days later, on the 10th day of the seventh month, Yom (the day) Kippur (of Atonement) is honored. The description of this appointed day affirms that in the Hebraic tradition, the day begins as sundown and continues to the following sundown. The verse below begins with "on the tenth day of this seventh month, but finishes with the command that "in the ninth day of the month at even (evening – i.e., sundown), from even to even." With this passage you can readily see that a day is from sundown to sundown, even though it begins on the "ninth" and is counted as the "tenth."

Vayiqra (Leviticus) 23:27-32

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto YAHUAH. 28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before YAHUAH your Elohiym. 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. 32 It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.

Finally, we arrive at Sukkah, or Sukkoth (in the plural). This solemn feast begins on the 15th day of the seventh month, and continues for seven days, through to the 21st. However, it is part of the practice to celebrate on the eighth day (the 22nd of the month) the completion of the reading of the Torah.

Here is the command:

Vayiqra (Leviticus) 23:34-42

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto YAHUAH. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire to YAHUAH: on the eighth day shall be an holy convocation to you; and ye shall offer an offering made by fire to YAHUAH: it is a solemn assembly; and ye shall do no servile work therein. 37 These are the appointed times of YAHUAH, which ye shall proclaim to be holy convocations, to offer an offering made by fire to YAHUAH, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day: 38 Beside the Sabbaths of YAHUAH, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give to YAHUAH. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to YAHUAH seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before YAHUAH your Elohiym seven days. 41 And ye shall keep it a feast to YAHUAH seven days in the year. It shall be a statute forever in your generations: ye shall celebrate it in the seventh month. 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

In addition to the seven feasts, there are also seven fasts. Four fast days emerge from the scripture set forth in Zakaryahu (Zechariah) 8:19, which are declared to commemorate the destruction of both the first and the second temples, and the exile of the House of Yahudah into Babylon and beyond. There are a total of seven tzomot (fasts) including the fast that is declared for Yom Kippur.

Zakaryahu (Zechariah) 8:19

Thus says YAHUAH TSE'VAOTH; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Yahudah joy and gladness, and cheerful feasts; therefore love the truth and peace.

Ta'anit Bikooriym. This is a fast of the first born which is only observed by first born males. This fast commemorates the salvation from the tenth plague of the first born in Egypt, although following the destruction of the second temple, it also mourns the end of the Levitical priesthood. This fast is observed on the day of Pesach (14 Aviv).

Tzom Revi'iy. This is a fast day on the 17th of Revi'iy (Tammuz), which commemorates the breaking down of the wall of Yerushaliym by Nebu'chadnezzar, and the taking away of the Temple sacrifice during the siege of Titus in 70 A.D. This is the fast of the fourth month.

Tisha B'Av. The ninth of Av (Chamishiy) is a well-known fast day which commemorates the tragedies of the Yahudiym. The fast is known as the fast of the fifth month, and it is the second most important fast in the Yahudi world. On the eve of the fast, it is customary to eat a boiled egg sprinkled with ashes.

Tzom Gedaliah. This is the fast of the seventh month, and is a fast that occurs immediately following the two day celebration of Yom Teruah, which occurs on the first day of the seventh month. This fast commemorates the assassination of Gedaliah, the king who replaced Zedekiah, the replacement of Yahoikim, the last rightful king of Yahudah in the line of Jesse (until HaMashiach).

Yom Kippur. The Day of Atonement (the 10th day of Ethanim (Tishri)) is the most set-aside day of the year. This is a fast day and a Sabbath, so no work is permissible. Here is the command:

Vayiqra (Leviticus) 16:29-31

*And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: **30** For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before YAHUAH. **31** It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.*

Ezra 8:21

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our ELOHIYM, to seek of him a right way for us, and for our little ones, and for all our substance.

Asarah B'Tevet. The 10th day of Asiyriy (Tevet) is a fast day commemorating the fall of Yerushaliym. The prayer, the Kaddish, is recited on this day, and this is referred to as the fast of the 10th month.

Ta'anit Esther. The fast of Esther is observed on three days before Purim, on Asar Shenayim (Adar) 11, and is traditionally a three day fast.

The Yom Qodesh from which this excerpt is taken, begins its Torah portions on Rosh Hashanah, the 1st day of Aviv, in the year 5996 (2013) of the Holy Calendar, and continues through the year 6000. May that book be a blessing to you.