

# Yom Qodesh

יום קדש

HEBRAIC CALENDAR

לוח השנה

*LOCH HA'SHANAH*

WITH THE FEASTS, FASTS, AND TORAH PORTIONS

Millennium Edition

## Preface

Before using the Yom Qodesh, the code of the calendar must be deciphered! If you are of the Gregorian world, you may look at these dates and scratch your head. So, to best understand the days we are discussing, we must first review the calendar that is used in the development of this book.

When the calendar is proposed, we find many competing ideas concerning its calculation. There are concerns about when the day begins, when the week begins, when the month begins, when the year begins, when the Shemithah (sabbatical) year begins, and when the Jubilee year begins.

In this revision, we will be taking stock of these calendars to give a demonstration as to why we hold to the calendar we set forth here.

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

*And you shall number seven Shabbaths of years unto you, seven times seven years; and the space of the seven Shabbaths 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 Kipurim shall ye make the shofar sound throughout all your land. 10 And ye shall hallow ~~the~~ 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*

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*shall diminish the price of it: for according to the number of the years of the fruits he sells unto you. 17 Ye shall not therefore oppress one another; but you shall fear your **Elohiym**: for I am **Yahuah Elohaykem**.*

### Vayiqra (Leviticus) 25:8-17

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 *shannah*, a month is called *chodesh*, and a day is called *yom*. We will look at these definitions later in this preface.

So, you start your count in year one, which is the first year. At the end of that year, you enter 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 50<sup>th</sup> year, which is the Jubilee year.

The argument begins here. There are two camps concerning the counting. One camp believes that you count fifty years, and then count fifty years again. Another camp counts seven 7s, and the 50<sup>th</sup> year becomes year one of the next seven count:

1234567

1234567

1234567

1234567

1234567

1234567

1234567

1234567

Etc.

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This sequence is evidenced by the counting within the Cephher Yovheliym (the Book of Jubilees). Interestingly, this pattern retains a continuous pattern of sevens (7s) through time immemorial.

The second pattern counts a 50-year sequence and then begins a new sequence with year one. This of course adds a year every 50 years, and two years every century, giving us two Jubilees per century and making for a very easy count and reckoning of the Jubilee year. Then, you start your count again, beginning with year one.

Now we know that the Jubilee year is a year of rest in the 50<sup>th</sup> year, and we know that every seventh year is a Sabbatical year, so years 49 and 50 are both Shabbath years. Whether you calculate the 49-year sequence, with year 50 also being the 1<sup>st</sup> year of the next sequence, or you count a continuous fifty-year cycle, the land rests for two years in a row.

### *Shemitah* (Sabbatical Year)

When one reckons the sabbatical year, how you count the Jubilee will then make a considerable difference, because from the second Jubilee sequence forward, a 50-year count will set the sabbatical year back one year from the 49-year count. This means the two camps will calculate two difference sabbatical years from that point forward.

### *Shanah*

To make matters worse, we will also lose each other depending on how we reckon the year itself. Ignoring the Gregorian and Julian calendars for a minute, we find four competing ideas as to the calendar.

**The Prophetic Calendar.** There is strong scriptural evidence to support the idea of a 360-day calendar, or a calendar that consists of 30-day months. Twelve months at 30 days each yields a 360-day year, and this year is established initially in Bere'shiyth:

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*In the six hundredth year of Noach's life, **in the second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. **12** And the rain was upon the earth forty days and forty nights. **13** In the selfsame day entered Noach, and Shem, and Cham, and Yapheth, the sons of Noach, and Noach's woman, and the three women of his sons with them, into the ark;*

**Bere'shiyth (Genesis) 7:11-13**

*And the waters returned from off the earth continually: and after the end of the **hundred and fifty days** the waters were abated. **4** And the ark rested **in the seventh month, on the seventeenth day of the month**, upon the mountains of Ararat.*

**Bere'shiyth (Genesis) 8:3-4**

It can then be reckoned that there are five months between the second month and the seventh month (a distance of five months), and that the five months were exactly 150 days, rendering five 30-day months.

This calendar is iterated in the Ceper Daniy'el (Daniel), comparing 1,260 days to time, times, and half a time. This calculation renders the equation  $1,260/3.5=360$ -day year.

This formula is then reiterated in the Ceper Chazon (Revelation) comparing the 1,260 days with time, times, and half a time, and also 42 months.  $1,260/42=30$ -day month.

The reconciliation of this calendar with the 365.25 days per year actually experienced is done by allowing a non-calculated leap of days at the end of the year. The reconciliation is done by establishing the first day of the year based upon the sighting of the moon when the barley is in Aviv (in Israel). In other words, you simply stop counting the days until you have arrived at a new first day of the year. This calendar will require some form of writing or ledger to maintain its accuracy.

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**The Solar Calendar.** This is a calendar proposed by Chanoch (Enoch) and is dependent upon calculating the Vernal Equinox to establish the first month of the year, and thereafter.

*It becomes precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east.*

**Chanoch (Enoch) 78:15**

This calculation describes the last month of the year when the sun descends to the west of due north, yet the moon ascends (shines in its fullness) to the east of due north. Following the Vernal Equinox, the sun sets to the east of due north and the moon ascends to the east of due north. When the moon ascends (shines in its fullness) to the west of due north, and the sun also descends to the west of due north, the autumnal equinox is reached. It is this verse which establishes the method by which the first month of the year is calculated in this Enochian calendar system: it is that month when the moon in its fullness arises to the east of due north, which is only after the Vernal Equinox.

However, the book of Chanoch (Enoch), like Yovheliym (Jubilees) sets forth a priestly calendar unique to its own sequence and ending in a 364-day calculation for the entire year. The sequence is given in a twelve-month order (no intercalary month), and the days are numbered 30, 30, 31, 30, 30, 31, 30, 30, 31, and 30, 30, 31; four groups of 91 days, yielding a 364-day year.

This calculation is notorious for shorting the years at least 1.25 days per year in the natural sequence of 365.25 days per orbital year, and as a consequence, purveyors of this calendar in modernity reconvene the year every year, some starting their count on the first Wednesday following the day of the Vernal Equinox, since the sun and the earth did not exist until the fourth day of creation.

This calculation assumes therefore that there is a continuous seven-day weekly pattern which would allow the priest to determine the fourth day,

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which they would call the first day of the year. This ignores the moon as having any relevance to the calculation of the month and sets forth the following sequence: (RH = *Rosh Ha'Shanah* or New Year's Day)

First month:

Rosh Ha'shanah

New Moon

1 (NM)

2	3	4	5	6	7	8 – Shabbath
9	10	11	12	13	14	15 – Matstsah (first day)
16	17	18	19	20	21	22 – Matstsah (last day)
23 (FF)	24	25	26	27	28	29 – Shabbath 30 (8-day week)

As can be seen, this first month creates a perfect Shabbath sequence to accommodate the feast of Matstsah. We note, however, that a Wednesday start will always place the Shabbath on a Wednesday . . . at least in the first month. The second month pushes the Shabbath to Friday, because a 30-day month will create an 8-day week in the previous month, and a 9-day count (counting the first day of the month) prior to the first week of the second month.

Assuming that the Wednesday problem could be corrected by starting the count on Sunday – the first day of the week in a continuous 7-day pattern – the second month would continue to move off by two days, the third month as well, and so on.

This calendar reconciles annually with a non-described leap day (or two) as it recalculates the first day each year. This leap day has no explicit scriptural support, but it is used to justify the calendar under this calculation. However, it is worth noting the three-day feast practice of

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David, which appears to be the watch for the New Moon in the seventh month heralding Yom Teruah (the Feast of Trumpets).

*And David said unto El-Yahunathan: Behold, tomorrow is the New Moon, and I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field unto the third day at evening.*

**Shemu'el Ri'shon (1 Samuel) 20:5**

When this is called a priestly calendar, it begs the question: which priests? Scripture gives us two choices: the priesthood by blood as descended from Aharon, and the priesthood by oath of Malkiy-Tsedeq. Yet a third priesthood maintained the record of Chanoch and Yovheliym as inclusive of this calendar reckoning, which would be the Essenes. This priesthood preceded the modern epoch (beginning with the birth of Mashiach) and continued thereafter. Scripture, however, does not recognize the Essene priesthood.

This calendar begins the year on the day following the Vernal Equinox, irrespective of the number of days which were observed following the expiration of the 364-day year (sometimes just 1, sometimes 2). Again, however, we see the need for a writing or ledger to track the days, tallying 30, then 30, then 31 days in a roster of some sort.

**The Shabbath Calendar.** Another alternative is the Shabbath Calendar. This calendar reflects the continuous seven-day cycle, allowing a New Year based upon a New Moon, and setting forth a 22-day month of Aviv (three 7-day weeks following the New Moon of the New Year), followed by seven 49-day months, where the first of the next month is in a Shavu'oth cycle for seven continuous months.

This yields an 8-month year. While this is unsupported, it is worth a look to see how well the Shabbath sequence is accommodated by such a count. However, similarly, the year does not make room for the leap year.

Let's take a look at this sequence:



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First month:

RH	1	2	3	4	5	6	Shabbath
	1	2	3	4	5	6	7 8

1	2	3	4	5	6	Shabbath
9	10	11	12	13	14	15 – Matstsah (first day)

1	2	3	4	5	6	Shabbath
16	17	18	19	20	21	22 – Matstsah (last day)

Second month:

Q'tsr*	2	3	4	5	6	7 – Shabbath
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<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13</b>	<b>14</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20</b>	<b>21</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>29</b>	<b>30</b>	<b>31</b>	<b>32</b>	<b>33</b>	<b>34</b>	<b>35</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>36</b>	<b>37</b>	<b>38</b>	<b>39</b>	<b>40</b>	<b>41</b>	<b>42</b>
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1	2	3	4	5	6	7 – Shabbath
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<b>43</b>	<b>44</b>	<b>45</b>	<b>46</b>	<b>47</b>	<b>48</b>	<b>49</b>
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1<sup>st</sup> Month: 22 days

2-8 Months: 343 days

22 + 343 = 365 days

\* Qatsiy (First Fruits)

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**The Astral Calendar.** The first instruction given concerning the reckoning of a calendar is found in Bere'shiyth (Genesis), giving us a command.

*And Elohiym said: Let there be lights in the expanse of the heavens to divide the day from the night; and let them be for signs, and for appointed feasts, and for days, and years: 15 And let them be for lights in the expanse of the heavens to give light upon the earth: and it was so. 16 And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.*

**Bere'shiyth (Genesis) 1:14-16**

In this sequence, we see that the “lights in the expanse of the heavens” are to be used to “divide the day from the night” and to be used “for signs, and for appointed feasts, and for days, and years.” The lights in the expanse of the heavens are “the greater light to rule the day” (the sun), “the lesser light to rule the night” (the moon), and “he made the stars also.”

This calendar year is dependent upon the sun, the moon, and the stars also and is not established on an algorithm. The Solar Calendar, the Prophetic Calendar, the Shabbath Calendar, the Gregorian Calendar, and the Julian Calendar are all based upon a calculated algorithm. Yet a true calendar exists in the heavens, and it is our task within this volume to observe it and to set forth our observations in a cognizable pattern which can be understood and implemented as a realistic scheduling sequence.

Because this calendar actually exists in nature, the sequence of nature's cycles – the cycle of the sun, the moon, and the stars also – is identified and numbered to render it knowable.

An understanding of this calendar then begins with an understanding of those things governing the cycles we witness.

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### The cycle of the sun

The cycle of the sun is established by the orbit of the earth around it, which requires 365.25 days to complete. (A day will be addressed later). This cycle is called *tequphah* and constitutes an annual cycle.

*And you shall observe the Feast of Qatsiyr, of the first fruits of wheat harvest, and the Feast of Aciyph at the year's end.*

**Shemoth (Exodus) 34:22**

This verse is worthy of more review to better obtain an understanding of that which is written:

וְחַג שְׁבִעַת תְּעֲשֶׂה לָּךְ בְּכוֹרֵי קִצִּיר חֲטִימִם וְחַג הָאָסִיף  
תְּקִיפַת הַשָּׁנָה:

*V'chag shavu'oth ta'aseh lecha bikoori qetsiyr chitiym v'chag ha'asiyph tequphath ha'shanah.*

And the feast of Shavu'oth you shall make your first fruits harvest of wheat and the feast of the ingathering at the cycle of the year.

*Teqûphâh* (Strong's H8622) is an interesting word. It is derived from the primitive root *nâqaph*, which means to strike with more or less violence; by implication to knock together, i.e., to surround or circulate: to compass about, to cut down, destroy, go round, to enclose, or go round. As a consequence, *teqûphâh* means *a revolution*, that is, of the sun's course, a lapse of time: a circuit, come about, or to end. *Teqûphâh* implies that the annual cycle of the sun encloses the earth in a heliocentric path.

A circuit in a cycle then begins where it ends. Because this discusses the cycle of the year (*ha'shanah*), this necessarily discusses the cycle of the sun. The question is then which point of the cycle is the end? There are several choices. Four points are conspicuous: the vernal and autumnal equinoxes, and the winter and summer solstice. Other markers would be

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dependent upon the cycle of the wheat harvest, the grape harvest, the barley harvest, or potentially a date fixed from a previous calculation, such as the first day of the year established by the barley being in *aviv*.

### **The cycle of the moon**

The cycle of the moon is dependent upon its orbit around the earth. The moon orbits earth in the prograde direction and completes one revolution relative to the Vernal Equinox and the stars in about 27.32 days (a tropical month), and one revolution relative to the Sun in about 29.53 days (a synodic month).

The cycle of the moon relevant to the calendar is its elongation, which describes its conjunction as a “dark moon” or “new moon” to its opposition as a “full moon” and its return to its conjunction. The ninety-degree and two-hundred seventy-degree positions in the elongation are “half-moons.”



### **The cycle of the seasons**

The obliquity of the earth was accurately measured as early as 1100 BC in both India and China, and reaffirmed in the Islamic world in the mid-ninth century AD. The obliquity of the earth is its axial tilt and is the angle between the earth’s rotational axis and its orbital axis. It was determined to be  $23^{\circ}30'17''$  in AD 1437. The obliquity of the earth is determinative of its seasons (תּוֹעֵדוֹת moed’oth).

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### **The cycle of the day**

The cycle of the day is that observable time when the sun returns to the place where it was observed the day before. This is caused by the rotation of the Earth. The cycle of the day is determined by the amount of time that it takes the Earth to rotate once on its axis. This is accomplished once a day approximately every 24 hours.

These aspects of the expanse are explicitly to be used to determine signs, seasons, days, and years. The seasons themselves are to be determined by the months of the year.

### **The Chodesh cycle**

The first day of the month is determined by the covered moon (the moon in conjunction), which is called the new moon.

*Blow the shofar on the dark New Moon today on our solemn feast.*

**Tehilliym (Psalm) 81:3**

*At that time, it (the moon) appears and becomes to you the beginning of the month.*

**Chanoch (Enoch) 73:5a**

And the first month of the year is proclaimed:

*And **Yahuah** spoke unto El-Mosheh and El-Aharon in the land of Mitsrayim, saying: **2** This month shall be unto you the beginning of months: it shall be the first month of the year to you.*

**Shemoth (Exodus) 12:1-2**

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

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*And the flax and the barley were smitten: for the barley was in the ear (aviyv), and the flax was bolled.*

**Shemoth (Exodus) 9:31**

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

*The Feast of Matstsah shall you guard. Seven days you shall eat matstsah, as I commanded you, in the time of the month Aviyv: for in the month Aviyv you came out from Mitsrayim.*

**Shemoth (Exodus) 34:18**

While barley can ripen at different times depending upon when it is planted, there is another symbology to which the verse may refer, particularly given the scriptural edict requiring the sun, the moon, and the stars also to be used for calculating signs, seasons (months), days, and years.

The Mazzaroth also gives an indication of the beginning of the year, namely the constellation Virgo, and the star Spica found in her left hand which is represented by a barley sheaf. When Spica is seen above the event horizon in the Northern Hemisphere, the first month of the year arrives:



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Spica arrives above the event horizon in the month surrounding the Vernal Equinox. The first month of the year is marked specifically by the Vernal Equinox (the sun), beginning on the New Moon (the moon), and when Spica clears the event horizon (the stars also).

The Astral Calendar sets forth its calculations beginning the year with the moon in conjunction with the earth (the dark moon), which precedes the Vernal Equinox, when the full moon follows the Vernal Equinox. This is the first month of the year called *Aviyv*.

The months on the Scriptural Calendar have names that are not commonly known, even though they are set forth in Scripture and are the true calendar.

1. **Aviyv** (green grain) (Known in the modern Jewish calendar as *Niycan* (Nisan), which means redemption.)

*In the fourteenth day of the first month at even is **Yahuah's** Pecach.*

**Vayiqra (Leviticus) 23:5**

*Guard the month of Aviyv and keep the Pecach unto **Yahuah Elohayka**: for in the month of Aviyv **Yahuah Elohayka** brought you forth out of Mitsrayim by night.*

**Devariym (Deuteronomy) 16:1**

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

*And it came to pass in the four hundred and eightieth year after the people of Yashar'el were come out of the land of Mitsrayim, in the fourth year of Shalomah's reign over Yashar'el, in the month Ziv, which is the second month, that he began to build the house of **Yahuah**.*

**Melekiym Ri'shon (1 Kings) 6:1**

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3. **Sheliyshiy** (third) (Known in the modern Jewish calendar as **Ciyvan** (Sivan), which means the giving of the Torah.)

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

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:5**

*Then were the king's scribes called at that time in the third month, that is, the month Ciyvan, on the three and twentieth day thereof; and it was written according to all that Mordekai commanded unto the Yahudiyim, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Kush, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Yahudiyim according to their writing, and according to their language.*

**Ecter (Esther) 8:9**

4. **Reviy'iy** (fourth) (Known in the modern Jewish calendar as **Tammuz**, which means the sin of worshipping false elohiym.)

*The fourth captain for the fourth month was Asah'el the brother of Yo'av, and Zevadyahu his son after him: and in his course were twenty and four thousand.*

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:7**

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

*And in the fifth month, on the seventh day of the month, which is the nineteenth year of King Nevukadne'tstsar king of Babel, came Nevuzar'adan, captain of the guard, a servant of the king of Babel, unto Yerushalayim:*

**Melekiym Sheniy (2 Kings) 24:8**



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6. **Shiyshiy** (sixth) (Known in the modern Jewish calendar as **Elul**, which means repentance.)

*The sixth captain for the sixth month was Iyra the son of Iqqesh the Teqo'iy: and in his course were twenty and four thousand.*

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:9**

*So, the wall was finished in the twenty and fifth day of the month of Elul, in fifty and two days.*

**Ezra v'Nechemyahu (Nehemiah) 6:15**

7. **Eythaniym** (ever-flowing streams) (Known in the modern Jewish calendar as **Tishrei**.)

*And all the men of Yashar'el assembled themselves unto King Shalomah at the feast in the month Eythaniym, which is the seventh month.*

**Melekiym Ri'shon (1 Kings) 8:2**

8. **Bul** (produce/rain) (Known in the modern Jewish calendar as **Cheshvan**, which means the flood of Noach – in error.)

*And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.*

**Melekiym Ri'shon (1 Kings) 6:38**

9. **Teshiy'iy** (ninth) (Known in the modern Jewish calendar as **Kiclev**, which means restful sleep.)

*And it came to pass in the fourth year of King Dareyavesh, that the Word of **Yahuah** came unto Zakaryahu in the fourth day of the ninth month, even in Kiclev;*

**Zakaryahu (Zechariah) 7:1**

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- 10. Asiriy** (tenth) (Known in the modern Jewish calendar as ***Tevet***, which means divine grace.)

*The tenth captain for the tenth month was Maharai the Netophathiy, of the Zarchiym: and in his course were twenty and four thousand.*

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:13**

- 11. Asar Ashtay** (eleventh) (Known in the modern Jewish calendar as ***Shevat***, which means tree of life.)

*The eleventh captain for the eleventh month was Benayahu the Pir'athoniy, of the children of Ephrayim: and in his course were twenty and four thousand.*

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:14**

- 12. Asar Shenayim** (twelfth) (Known in the modern Jewish calendar as ***Adar***, which means strength.)

*The twelfth captain for the twelfth month was Cheldai the Netophathiy, of Othniy'el: and in his course were twenty and four thousand.*

**Divrei Hayamiym Ri'shon (1 Chronicles) 27:15**

*And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Dareyavesh the king.*

**Ezra v'Nechemyahu (Ezra) 6:15**

- 13. Asar Shalosh** (thirteenth) (Known in the modern Jewish calendar as ***Adar Sheniy***, 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

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the first day in Hebrew is called *Rosh Ha'Chodesh*, which also means the New Moon.

There is but one verse that reveals to us when the *Rosh Ha'Chodesh* is calculated:

**Takah b'chodesh shofar b'kehseh l'yom ha'chagnu.**

*Blow the shofar on the dark new moon today on our solemn feast.*  
**Tehilliym (Psalms) 81:3**

Some say that *chodesh* does not mean moon, because *yireach* means moon. However, *yirach*, its root, means month (H3391). *Chodesh* is of the same root as *chadash* (as in *brit chadasha*) which means *renewed*. Although the moon is implied in the word *chodesh* (the renewal), in the Hebrew language, it has always been considered to mean the renewal of the moon cycle.

Consider (for the purist): Blow the shofar on the covered renewal today on our feast. Which covered renewal? Is this referring to a lunar eclipse? A solar eclipse? There are no feasts appointed on lunar or solar eclipses. So maybe this means at sundown? That would require the shofar to be blown daily. No, the implication is clearly the renewal of the moon cycle, when the moon is darkened.

There is but one feast (of the seven feasts) which is denoted on the first day of the month, which is Yom Teru'ah (the feast of the trumpet fanfare). This appears to be the feast when the shofar referenced in this passage would be blown. Therefore, Teru'ah is the feast marked in this passage, and proclaims the first day of the month, which begins with the renewal of the moon cycle; the dark moon.

*Speak unto the children of Yashar'el, saying: In the seventh month, in the first day of the month, shall ye have a Shabbath, a memorial of blowing of shofars, a holy assembly.*

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### **Vayiqra (Leviticus) 23:24**

This day is known as the day of shofar (trumpet) blowing, or Yom Teru'ah. 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 Teru'ah is not a solemn feast day; rather it is a miqra, which means a public assembly: a convocation. The feasts are specifically denoted as the Feast of Matstsah (Unleavened Bread), the Feast of Shavu'oth (Weeks) and the Feast of Cukkoth (Tabernacles).

*Even after a certain rate every day, offering according to the commandment of Mosheh, on the Shabbaths, and on the New Moons, and on the solemn feasts, three times in the year, even in the Feast of Matstsah, and in the Feast of Shavu'oth, and in the Feast of Cukkoth.*

### **Divrei Hayamiym Sheniy (2 Chronicles) 8:13**

Here the Scripture distinguishes between the New Moons and the solemn feasts, each of which are called a *mo'ed*, which means in one view an appointed, solemn feast. There are three feasts which are each called a *chag*: Matstsah, Shavu'oth and Cukkoth. Yom Teru'ah, on the other hand, is a *miqra*.

It seems, though, that Yom Teru'ah 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 Ha'Shanah. In the astral calendar, this would effectively work as the new year for the southern hemisphere. However, Yom Teru'ah begins the seventh month for us in the northern hemisphere, not the first month. The first month is Aviyv.

Yet, this Psalm reveals something more. When the word *kece* is given the meaning to cover, clothe, hide or conceal, then the shofar is blown at the dark New Moon, harkening the solemn feast day which would then be Yom Teru'ah.

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

So how can we know the first day of the year? In this calendar, the first month of the year is calculated in part backward from the full moon, which occurs on the 15<sup>th</sup> day of the month, which begins the seven-day feast of Matstsah, and Qatsiy (Feast of Firstfruits).

*And Yahuah spoke unto Mosheh, saying: **10** Speak unto the children of Yashar'el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: **11** And he shall wave the sheaf before **Yahuah**, to be accepted for you: on the morrow after the Shabbath the priest shall wave it. **12** And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for an ascending smoke offering unto **Yahuah**. **13** And the oblation thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto **Yahuah** for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of a hin.*

**Vayiqra (Leviticus) 23:9-13**

First fruits is fixed on the first day of the week which follows the first Shabbath, which follows the first full moon, which follows the Vernal Equinox.

*Three times you shall keep a feast unto me in the year. **15** You shall guard the Feast of Matstsah: (you shall eat matstsah seven days, as I commanded you, in the time appointed of the month Aviyv; for in it you came out from Mitsrayim: and none shall appear before me empty:) **16** And the Feast of Qatsiy, the first fruits of your labors, which you have sown in the field: and the Feast of Acyph, which is in*

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*the end of the year, when you have gathered in your labors out of the field.*

**Shemoth (Exodus) 23:14-16**

The First Shabbath is identified only in the Cephher, because other editions and translations disguised the plain language of the text to give credence to the Roman establishment of a Sunday Shabbath.

*Upon the first Shabbath let every one of you lay by him in store, as **Elohiym** has prospered him, that there be no gatherings when I come.*

**Qorintiym Ri'shon (1 Corinthians) 16:2**

*And upon the first Shabbath, when the Talmidiym came together to break bread, Pa'al preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

**Ma'asiym (Acts) 20:7**

It is this Shabbath that begins the count to Shavu'oth. However, the provisions to begin to eat awaits the completion of Qatsiyr.

*And ye shall eat neither bread, nor parched grain, nor green ears, until the selfsame day that ye have brought an offering unto your **Elohiym**: it shall be a statute forever throughout your generations in all your dwellings.*

**Vayiqra (Leviticus) 23:14**

The first day of that month is the dark moon which occurs just prior to Vernal Equinox in the month when the full moon appears after the Vernal Equinox. Then the moon cycle is found to be in *aviyv!*

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) 23. In this text, we assume that the day begins at sundown. Hence, the Shabbath, which is the seventh day (Shabbath in the common understanding), begins

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at sundown on Friday evening. The time following sundown, but before bedtime, is called the *erev*, so the evening of the beginning of Shabbath is called *Erev Shabbath*. Here is a chart for easy reference:

<b>Common Name</b>	<b>Hebrew Name</b>	<b>Date on the Calendar</b>	<b>Feast or Appointed Assembly</b>
Passover	Pecach	14 <sup>th</sup> day of the first month	Appointed Assembly
Unleavened Bread	Matstsah (7 days)	15 <sup>th</sup> day of the first month	FEAST Barley Harvest
First Fruits	Qatsiyr	First Sunday following the 7 <sup>th</sup> day Shabbath in Matstsah	Appointed Assembly
Pentecost (Weeks)	Shavu'oth (7 weeks + 1)	49 days from the Feast of Qatsiyr (inclusive)	FEAST Wheat Harvest
Trumpets	(Yom) Teru'ah	1 <sup>st</sup> day of the seventh month	Appointed Assembly
Atonement	(Yom) Kippuriym	10 <sup>th</sup> day of the seventh month	Appointed Assembly
Tabernacles	(Cukkoth) (7 days)	15 <sup>th</sup> day of the seventh month	FEAST Grape Harvest

Pecach (Passover), the first of these mandated feasts (appointments), begins in our understanding at sundown on the even of the 14<sup>th</sup> day of the month. This evening would be called *Erev Pecach*, 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* or *chag* which begins the Feast of Matstsah.

Matstsah continues for seven days, and during the course of this *chag*, there is necessarily a regular weekly Shabbath (Shabbath). The day after the Shabbath during Matstsah is an appointed assembly called Qatsiyr (Firstfruits), 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

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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 Qatsiyir (Firstfruits), or 50 days following the Shabbath within the Feast of Matstsah, we arrive at the center of the feasts called Shavu'oth. You may know this as *Pentecost*.

*And when the day of Shavu'oth 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 Ha'Qodesh**, and began to speak with other tongues, as the **Ruach** gave them utterance.*

**Ma'asiym (Acts) 2:1-3**

This is the day that the prophecy of Yahuchanon (John) the Baptizer was fulfilled, when he said:

*And I knew him not: but 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 Ha'Qodesh**.*

**Yochanon (John) 1:33**

And of course, this brought to fruition the realization of the Brit Chadasha (the Renewed Covenant):

*For finding fault with them, he says: Behold, the days come, says **Yahuah**, when I will cut a Renewed Covenant with the house of Yashar'el and with the house of Yahudah: 9 Not according to the covenant that I cut with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim; because they continued not in my covenant, and I regarded them not, says **Yahuah**. 10 For this is the covenant that I will cut with the house of Yashar'el*



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*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 to me a people:*

### **Ivriym (Hebrews) 8:8-10**

From Shavu'oth we proceed to the seventh month, on the first day of the month, which is Yom (the day) Teru'ah (of the shofar blast). As explained above, this is the day that is celebrated as *Rosh Ha'Shanah* within Judaism. The sounding of the shofar in a particular way (a blast of nine short notes called the *teru'ah*) is a warning to the whole of the house of Yashar'el that there are ten days to prepare the heart for repentance before **Yahuah**.

Ten days later, on the 10<sup>th</sup> day of the seventh month, Yom (the day) Kippuriym (of Atonement) is observed. The description of this appointed day affirms that in the Hebraic tradition the day begins at 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."

*Also on the tenth day of this seventh month is Yom Kippuriym: it shall be a holy assembly 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 Yom Kippuriym, to make an atonement for you before **Yahuah Elohaykem**. **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 Shabbath of rest, and ye shall afflict your souls: in the ninth day of the month at evening, from evening unto evening, shall ye celebrate your Shabbath.*

### **Vayiqra (Leviticus) 23:27-32**

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

Here is the command:

*Speak unto the children of Yashar'el, saying: The fifteenth day of this seventh month shall be the Feast of Cukkoth for seven days unto **Yahuah**. 35 On the first day shall be a holy assembly: ye shall do no ser-vile work therein. 36 Seven days ye shall offer an offering made by fire unto **Yahuah**: on the eighth day shall be a holy assembly unto you; and ye shall offer an offering made by fire unto **Yahuah**: it is a solemn assembly; and ye shall do no servile work therein. 37 These are the feasts of **Yahuah**, which ye shall proclaim to be holy assemblies, to offer an offering made by fire unto **Yahuah**, an ascending smoke offering, and an oblation, a sacrifice, and drink offerings, everything upon his day: 38 Beside the Shabbaths of **Yahuah**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto **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 unto **Yahuah** seven days: on the first day shall be a Shabbath, and on the eighth day shall be a Shabbath. 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 Elohaykem** seven days. 41 And ye shall keep it a feast unto **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 cukkoth seven days; all that are Yashar'el born shall dwell in cukkoth:*

**Vayiqra (Leviticus) 23:34-42**

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

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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.

*Thus says **Yahuah Tseva'oth**: 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.*

### **Zakaryahu (Zechariah) 8:19**

**Ta'anit Bikkooriym:** This is a fast of the firstborn which is only observed by firstborn males. This fast commemorates the salvation from the tenth plague of the firstborn in Mitsrayim, 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 Pecach (14 Aviyv).

**Tsom Reviy'iy:** This is a fast day on the 17<sup>th</sup> of Reviy'iy (Tammuz), which commemorates the breaking down of the wall of Yerushalayim by Nevukadne'ttsar, and the taking away of the Temple sacrifice during the siege of Titus in 70 AD. This is the fast of the fourth month.

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

**Tsom Gadolyahu:** This is the fast of the seventh month and occurs immediately following the two-day celebration of Yom Teru'ah, which occurs on the first day of the seventh month. This fast commemorates the assassination of Gadolyahu, the king who replaced Tsidqiyahu, the replacement of Yahuyakiym, the last rightful king of Yahudah in the line of Yishai (until Mashiach).

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**Yom Kippuriym:** The 10<sup>th</sup> day of Eythaniym (Tishrei), known as The Day of Atonement, is the most set-aside day of the year. This is a fast day and a Shabbath, so no work is permissible. Here is the command:

*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 sojourns 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 Shabbath of rest unto you, and ye shall afflict your souls, by a statute forever.*

**Vayiqra (Leviticus) 16:29-31**

*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.*

**Ezra v'Nechemyahu (Ezra) 8:21**

**Asarah B'Tevet:** The 10<sup>th</sup> day of Asiriy (Tevet) is a fast day commemorating the fall of Yerushalayim. The prayer, called the *Kaddish*, is recited on this day, and this is referred to as the fast of the tenth month.

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

The Torah Portions, including readings from the Haftarah (Prophets) and Besorah (Gospels), may be found in the back of the book. Parshat, a companion book to the Yom Qodesh, provides the entire text of each portion for easy reference week to week, and is a perpetual book that will last a lifetime.

Lastly, you will find a resource of scriptural citations for each of the Sacrifices and Feasts.

# Sacrifices and Feasts

*These are the feasts [moediyim] of **Yahuah**, which ye shall proclaim to be holy assemblies [miqra qodesh], to offer an offering made by fire unto **Yahuah**, an ascending smoke offering [alah], and an oblation [minchah], a sacrifice [zabach], and drink offerings [necek], everything upon his day: **38** Beside the Shabbaths of **Yahuah**, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto **Yahuah**.*

**Vayiqra (Leviticus) 23:37-38**

## **On “bulls” as the words of prayer:**

*Take with you words and turn to **El-Yahuah**: say unto him: Take away all iniquity and receive us graciously: so will we render the bulls of our lips.*

**Husha (Hosea) 14:2**

**Bulls of sacrifice are therefore the confession of the lips of the Aleph (Yahuah).**

**Lambs of sacrifice are therefore the confession of the Tav (Yahusha).**

*The next day Yahuchanon sees **Yahusha** coming unto him, and says, **Behold the Lamb of Elohiym**, which takes away the sin of the world.*

**Yochanon (John) 1:29**

**Birds of sacrifice are the recognition of the Ruach Ha'Qodesh.**

*And he said unto him: Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. **10** And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. **11** And when the fowls came down upon the*

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*carcasses, Avram drove them away. 12 And when the sun was going down, a deep sleep fell upon Avram; and, lo, a horror of great darkness fell upon him. 13 And he said unto Avram: Know of a surety that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15 And you shall go to your fathers in peace; you shall be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Emoriym is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18 In the same day Yahuah cut a covenant with Avram, saying: Unto your seed have I given this land, from the river of Mitsrayim unto the great river, the river Perath.*

**Bere'shiyth (Genesis) 15:9-18**

**Drink offerings are the confession of the blood (Yahusha).**

*Likewise, (he took) also the cup after supper, saying:*

**Zo haku hayah ha'brit chadashah b'dami ha'nashaphen  
badakiym.**

*This cup is the Renewed Covenant in my blood, which is shed for you.*

**Luqas (Luke) 22:20**

# The Sacrifices

## Zabach

The Zabach is represented in the grain offering (eating of bread) and a prayer recognizing the name: Baroch shemo Yahuah.

(ברך שמו יהוה)

*Then Ya'aqov offered **sacrifice** upon the mount and called his brethren to eat bread: and they did eat bread and tarried all night in the mount.*

**Bere'shiyth (Genesis) 31:54**

*And Yithro, Mosheh's father-in-law, took an **ascending smoke offering** and **sacrifices** for **Elohiym**: and Aharon came, and all the elders of Yashar'el, to eat bread with Mosheh's father-in-law before **Elohiym**.*

**Shemoth (Exodus) 18:12**

*I beseech you therefore, brethren, by the mercies of **Elohiym**, that ye **present your bodies a living sacrifice**, holy, acceptable unto **Elohiym**, which is your reasonable service.*

**Romayim (Romans) 12:1**

## Alah

The Alah is a rising (ascending) smoke offering of prayer, and the rising smoke is accomplished with the lighting of candles.

*And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should*

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*offer it with the prayers of all qodeshiym upon the golden altar which was before the throne. 4 And **the smoke of the incense**, which came with the prayers of the qodeshiym, **ascended** up before **Elohiym** out of the angel's hand.*

**Chizayon (Revelation) 8:3-4**

## Minchah

The Minchah is a bloodless and voluntary gift.

*Then you shall say: They be your servant Ya'aqov's; it is a **present** [minchah] sent unto my adoniy Esau: and behold, also he is behind us.*

**Bere'shiyth (Genesis) 32:18**

*And say ye moreover: Behold, your servant Ya'aqov is behind us. For he said, I will appease him with the **present** [minchah] that goes before me, and afterward I will see his face; perchance he will accept of me. 21 So went the **present** [minchah] over before him: and himself lodged that night in the company.*

**Bere'shiyth (Genesis) 32:20**

*Give unto **Yahuah** the glory due unto his name: bring an **offering** [minchah] and come into his courts.*

**Tehilliym (Psalm) 96:8**

*Then Herod, when he had privily called the Magi, inquired of them diligently what time the star appeared. 8 And he sent them to Beyt Lechem and said: Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.*

*When they had heard the king, they departed; and, lo, the star, which they saw rising in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into*



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*the house, they saw the young child with Miryam his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him **gifts** [minchah]; gold, and frankincense, and myrrh.*

**Mattithyahu (Matthew) 2:7-11**

## Necek

The Necek is a drink offering.

*And Ya'aqov set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a **drink offering** [necek] thereon, and he poured oil thereon. **15** And Ya'aqov called the name of the place where **Elohiym** spoke with him, Beyt-El.*

**Bere'shiyth (Genesis) 35:14-15**

*O my soul, you have said unto **Yahuah**: You are my **Adonai**: my goodness extends not to you; **3** But to the qodeshiym that are in the earth, and to the excellent, in whom is all my delight. **4** Their sorrows shall be multiplied that hasten after another elohiym: their **drink offerings** [necek] of blood will I not offer, nor take their names into my lips.*

**Tehelliym (Psalm) 16:2-4**

*And as they were eating, **Yahusha** took the bread, and blessed it, and broke it, and gave it to the Talmidiym, and said: Take, eat; this is my body. **27** And he took the cup, and gave thanks, and gave it to them, saying: **Drink ye all of it; 28** For this is my blood of the Renewed Covenant, which is shed for many for the remission of sins. **29** But I say unto you, I will not **drink** henceforth of this fruit of the vine, until that day when I **drink** it anew with you in my Father's kingdom.*

**Mattithyahu (Matthew) 26:26-29**

# The Feasts

*Three times in a year shall all your males appear before **Yahuah Elohayka** in the place which he shall choose; in the **Feast of Matstsah**, and in the **Feast of Shavu'oth**, and in the **Feast of Cukkoth**: and they shall not appear before **Yahuah** empty: **17** Every man shall give as he is able, according to the blessing of **Yahuah Elohayka** which he has given you.*

**Devariym (Deuteronomy) 16:16-17**

## Shabbath

The Shabbath is marked by the lighting of two candles [two lambs and an ascending smoke offering], and bread [two tenth deals of flour] dipped in olive oil, and a cup of wine [drink offering].

*Baruch atah **Yahuah**, asher natan lanu eth ha'shabbath.*

(ברוך אתה יהוה השר נתן לאנו את השבת)

*And on the Shabbath two lambs of the first year without spot, and two tenth deals of flour for an oblation, mingled with oil, and the drink offering thereof: **10** This is the ascending smoke offering of every Shabbath, beside the continual ascending smoke offering, and his drink offering.*

**Bemidbar (Numbers) 28:9-10**

## Rosh Ha'Shanah [New Year]

Rosh Ha'Shanah is fulfilled with six matstsah for the bulls, two matstsah for the ram, and the lighting of the menorah for the seven lambs. The drink offering is one cup of wine for the bulls, one third of a cup for the ram and one fourth cup for the lamb. The kid goat ascending smoke is the lighting of two candles.

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*Baruch atah Yahuah, asher natan lanu rosh ha'shanah.*

(ברוך אתה יהוה השר נתן לאנו רוש השנה)

*And in the beginnings of your months ye shall offer an ascending smoke offering unto **Yahuah**; two young bullocks, and one ram, seven lambs of the first year without spot; **12** And three tenth deals of flour for an oblation, mingled with oil, for one bullock; and two tenth deals of flour for an oblation, mingled with oil, for one ram; **13** And a several tenth deal of flour mingled with oil for an oblation unto one lamb; for an ascending smoke offering of a sweet savour, a sacrifice made by fire unto **Yahuah**. **14** And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and a fourth part of a hin unto a lamb: this is the ascending smoke offering of every month throughout the months of the year. **15** And one kid of the goats for a sin offering unto **Yahuah** shall be offered, beside the continual ascending smoke offering, and his drink offering.*

**Bemidbar (Numbers) 28:11-15**

## Rosh Chodesh [New Moons]

The New Moon is marked with the lighting of a single candle [ascending smoke offering].

*Baruch atah Yahuah, asher natan lanu rosh chodesh, b'reshiyth ha'moediyim.*

(ברוך אתה יהוה השר נתן לאנו רוש חודש בראשית המועדים)

*And on the **New Moon of the first month**, and on the **New Moon of the fourth month**, and on the **New Moon of the seventh month**, and on the **New Moon of the tenth month** are the **days of remembrance**, and **the days of the seasons** in the four divisions of the year. These are written and ordained as a testimony forever. **24** And Noach ordained them for himself as feasts for the generations*

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forever, **25** so that they have become thereby a memorial unto him. And on the **New Moon of the first month**, he was bidden to make for himself an ark, and on that day the earth became dry, and he opened the ark and saw the earth.

**26** And on the **New Moon of the fourth month** the mouths of the depths of the abyss beneath were closed. And on the **New Moon of the seventh month** all the mouths of the abysses of the earth were opened, and the waters began to descend into them. **27** And on the **New Moon of the tenth month** the tops of the mountains were seen, and Noah was glad. **28** And on this account, he ordained them for himself as feasts for a memorial forever, and thus are they ordained.

**Yovheliym (Jubilees) 6:23-28**

Then Shalomah offered ascending smoke offerings unto **Yahuah** on the altar of **Yahuah**, which he had built before the porch, **13** Even after a certain rate every day, offering according to the commandment of Mosheh, on the Shabbaths, and on the **New Moons**, and on the solemn feasts, three times in the year, even in the Feast of Matstsah, and in the Feast of Shavu'oth, and in the Feast of Cukkoth.

**Divrei Hayamiym Sheniy (2 Chronicles) 8:12-13**

Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or of the **New Moon**, or of the Shabbaths: **17** Which are ashadow of things to come for the body of **Mashiach**.

**Qolasiym (Colossians) 2:16-17**

## Pecach

Speak ye unto all the assembly of Yashar'el, saying: In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house: **4** And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. **5** Your lamb shall be

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*without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole multitude of the assembly of Yashar'el shall kill it in the evening.*

**Shemoth (Exodus) 12:3-6**

The lamb has already been killed, and this sacrifice has been fulfilled forever.

*The next day Yahuchanon sees **Yahusha** coming unto him, and says, **Behold the Lamb of Elohiym**, which takes away the sin of the world.*

**Yochanon (John) 1:29**

*Then delivered he him therefore unto them to be crucified. And they took **Yahusha** and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Ivriyt Gulgoleth: 18 Where they crucified him, and two others with him, on either side one, and **Yahusha** in the midst.*

**Yochanon (John) 19:16-18**

*And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and matstsah; and with bitter herbs they shall eat it. 9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remains of it until the morning ye shall burn with fire.*

**Shemoth (Exodus) 12:7-10**

*Then **Yahusha** said unto them: Amein, Amein, I say unto you: Except ye eat the flesh of the Son of A'dam, and drink his blood, ye have no life in you. 54 Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eats my flesh, and*

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*drinks my blood, dwells in me, and I in him. 57 As the living Father has sent me, and I live by the Father: so, he that eats me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eats of this bread shall live forever.*

**Yochanon (John) 6:53-58**

*And he took bread, and gave thanks, and broke it, and gave to them, saying,*

**Zo guphi ha'nuchen badakiym zat ashi l'zakari.**

*This is my body which is given for you: this do in remembrance of me.*

**Luqas (Luke) 22:19**

*Then **Yahusha** said to them: Amein, Amein, I say unto you, Mosheh gave you not that bread from heaven; but my Father gives you the true bread from heaven. 33 For the bread of **Elohiym** is he who comes down from heaven and gives life to the world.*

**Yochanon (John) 6:32-33**

Eating the bread of the Pecach (only) fulfills this command.

*And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is **Yahuah's** Pecach. 12 For I will pass through the land of Mitsrayim this night and will smite all the firstborn in the land of Mitsrayim, both man and beast; and against all the elohai of Mitsrayim I will execute judgment: I am **Yahuah**.*

**Shemoth (Exodus) 12:11-12**

*And the blood shall be to you for a mark upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitsrayim. 14 And this day shall be unto you for a memorial; and ye shall keep it*

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*a feast to **Yahuah** throughout your generations; ye shall keep it a feast by an ordinance forever.*

**Shemoth (Exodus) 12:13-14**

*And ye shall take a bunch of hyssop and dip it in the blood that is in the basin and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. **23** For **Yahuah** will pass through to smite the Mitsriym; and when he sees the blood upon the lintel, and on the two side posts, **Yahuah** will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. **24** And ye shall guard this thing for an ordinance to you and to your sons forever.*

**Shemoth (Exodus) 12:22-24**

*Likewise, he took also the cup after supper, saying,*

**Zo haku hayah ha'brit chadashah b'dami ha'nashaphen badakiym.**

*This cup is the Renewed Covenant in my blood, which is shed for you.*

**Luqas (Luke) 22:20**

There are three strikes of blood on the lintel. These are fulfilled with the taking of three cups of wine of the Pecach (and only on Pecach): the cup of Sanctification; the cup of Judgment; and the cup of Redemption.

## Pecach Sheny

*And **Yahuah** spoke unto Mosheh, saying: **10** Speak unto the children of Yashar'el, saying: If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Pecach unto **Yahuah**. **11** The fourteenth day of the second month at even they shall keep it and eat it with matstsah and bitter herbs.*

**Bemidbar (Numbers) 9:9-11**

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### Matstsah

*Seven days shall ye eat matstsah; even the first day ye shall put away leaven out of your houses: for whosoever eats chamets from the first day until the seventh day, that soul shall be cut off from Yashar'el. 16 And in the first day there shall be a holy assembly, and in the seventh day there shall be a holy assembly to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17 And ye shall guard the Feast of Matstsah; for in this selfsame day have I brought your armies out of the land of Mitsrayim: therefore, shall ye guard this day in your generations by an ordinance forever.*

*18 In the first month, on the fourteenth day of the month at even, ye shall eat matstsah, until the one and twentieth day of the month at even. 19 Seven days shall there be no chamets found in your houses: for whosoever eats that which is with chamets, even that soul shall be cut off from the assembly of Yashar'el, whether he be a stranger, or born in the land. 20 Ye shall eat nothing with chamets; in all your habitations shall ye eat matstsah.*

#### **Shemoth (Exodus) 12:15-20**

*And in the fifteenth day of this month is the feast: seven days shall matstsah be eaten. 18 In the first day shall be **a holy assembly**; ye shall do **no manner of servile work** therein: 19 But ye shall offer a sacrifice made by fire for **an ascending smoke offering** unto **Yahuah**; two young bullocks, [matstsah] and one ram, [matstsah] and seven lambs of the first year [lighting the menorah]: they shall be unto you without blemish: 20 And their oblation shall be of flour mingled with oil [bread with oil]: three tenth deals shall ye offer **for a bullock**, and two tenth deals **for a ram**; 21 A several tenth deal shall you offer for every lamb, throughout the seven lambs: 22 And one he-goat for **a sin offering**, to make an atonement for you. 23 Ye shall offer these beside the ascending smoke offering in the morning, which is for a continual ascending smoke offering. 24 After this manner ye*



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*shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savor unto **Yahuah**: it shall be offered beside the continual ascending smoke offering, and his drink offering. 25 And on the seventh day ye shall have a holy assembly; ye shall do no servile work.*

**Bemidbar (Numbers) 28:17-25**

The sacrifices of Matstsah are accomplished with three matstsah for the bull offering, two matstsah for the ram offering, and the lighting of the menorah for the seven lambs offering. The he-goat offering for atonement was accomplished in the crucifixion of Mashiach, a final atoning and propitiation for sin.

*But now the righteousness of **Elohiym** without the Law is manifested, being witnessed by the Torah and the prophets; 22 Even the righteousness of **Elohiym** which is by faith in **Yahusha Ha'Mashiach** unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of **Elohiym**; 24 Being justified freely by his grace through the redemption that is in **Mashiach Yahusha**: 25 Whom **Elohiym** has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of **Elohiym**; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which is in the faith of **Yahusha Ha'Mashiach**.*

**Romayim (Romans) 3:21-26**

## The First Shabbath

The First Shabbath is identified only in the Ceper, because other editions and translations disguise the plain language of the text to give credence to the Roman establishment of a Sunday Shabbath.

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*Upon the **first Shabbath** let every one of you lay by him in store, as **Elohiym** has prospered him, that there be no gatherings when I come.*

**Qorintiym Ri'shon (1 Corinthians) 16:2**

*And upon the **first Shabbath**, when the Talmidiym came together to break bread, Pa'al preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

**Ma'asiym (Acts) 20:7**

It is this Shabbath that begins the count to Shavu'oth. However, the provisions to begin to eat awaits the completion of Qatsiyr.

*And ye shall eat neither bread, nor parched grain, nor green ears, until the selfsame day that ye have brought an offering unto your Elohiym: it shall be a statute forever throughout your generations in all your dwellings.*

**Vayiqra (Leviticus) 23:14**

## Qatsiyr and Counting the Omer

There is a sheaf offering (the waving of the omer) to be had within or at the very end of Matstsah.

*And Yahuah spoke unto Mosheh, saying: **10** Speak unto the children of Yashar'el, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: **11** And he shall wave the sheaf before Yahuah, to be accepted for you: **on the morrow after the Shabbath the priest shall wave it. 12** And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for an ascending smoke offering unto Yahuah. **13** And the oblation thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto Yahuah for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of a hin. **14** And ye shall eat neither bread, nor parched grain, nor green ears, until the*

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*selfsame day that ye have brought an offering unto your Elohiym: it shall be a statute forever throughout your generations in all your dwellings.*

**Vayiqra (Leviticus) 23:9-14**

*And the Feast of Qatsiy, the first fruits of your labors, which you have sown in the field: and the Feast of Aciyph, which is in the end of the year, when you have gathered in your labors out of the field.*

**Shemoth (Exodus) 23:16**

*And ye shall count unto you from the morrow after the Shabbath, from the day that ye brought the sheaf of the wave offering; seven Shabbaths shall be complete:*

**Vayiqra (Leviticus) 23:15**

## Shevu'oth

*And ye shall count unto you from the morrow after the Shabbath, from the day that ye brought the sheaf of the wave offering; **seven Shabbaths shall be complete: 16** Even unto **the morrow after the seventh Shabbath shall ye number fifty days**; and ye shall **offer a renewed oblation unto Yahuah. 17** Ye shall bring out of your habitations **two wave loaves of two tenth deals**: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto **Yahuah. 18** And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for **an ascending smoke offering** unto **Yahuah**, with their oblation, and their **drink offerings**, even an offering made by fire, of sweet savor unto **Yahuah. 19** Then ye shall sacrifice one kid of the goats for **a sin offering**, and two lambs of the first year for a sacrifice of **peace offerings. 20** And the priest shall wave them with the bread of the first fruits for a wave offering before **Yahuah**, with the two lambs: they shall be holy to **Yahuah** for the priest. **21** And ye shall proclaim on the selfsame day, that it may be a **holy assembly** unto*

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*you: ye shall **do no servile work** therein: it shall be a statute forever in all your dwellings throughout your generations.*

**Vayiqra (Leviticus) 23:15-21**

## Yom Teru`ah

*And in **the seventh month, on the first day of the month**, ye shall have a holy assembly; ye shall do no servile work: it is **Yom Teru`ah** unto you. **2** And ye shall offer an ascending smoke offering for a sweet savor unto **Yahuah**; one young bullock, one ram, and seven lambs of the first year without blemish: **3** And their oblation shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, **4** And one tenth deal for one lamb, throughout the seven lambs: **5** And one kid of the goats for a sin offering, to make an atonement for you: **6** Beside the ascending smoke offering of the month, and his oblation, and the daily ascending smoke offering, and his oblation, and their drink offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto **Yahuah**.*

**Bemidbar (Numbers) 29:1-6**

*Sing aloud unto **Elohiym** our strength: make a joyful noise unto the **Elohiym** of Ya`aqov. **2** Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. **3** Blow the shofar on the dark New Moon today on our solemn feast. **4** For this was a statute for Yashar`el, and a law of the **Elohiym** of Ya`aqov.*

**Tehilliym (Psalm) 81:1-4**

*And David said unto El-Yahunathan: Behold, tomorrow is the New Moon, and I should not fail to sit with the king to eat: but let me go, that I may hide myself in the field unto the third day at evening. **6** If your father at all misses me, then say, David earnestly asked leave of me that he might run to Beyt Lechem his city: for there is a yearly sacrifice there for all the family.*

**Shemu`el Ri`shon (1 Samuel) 20:5-6**

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### Yom Kippuriym

*And ye shall have on the **tenth day of this seventh month a holy assembly**; and ye shall **afflict** ~~ye~~**-your souls**: ye shall not do any work therein: **8** But ye shall offer **an ascending smoke offering** unto **Yahuah** for a sweet savor; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: **9** And **their oblation** shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, **10** A several tenth deal for one lamb, throughout the seven lambs: **11** One kid of the goats for a **sin offering**; beside the sin offering of atonement, and the **continual ascending smoke offering**, and the oblation of it, and **their drink offerings**.*

**Bemidbar (Numbers) 29:7-11**

### Cukkoth

Cukkoth is marked with the dwelling in booths, setting wreaths upon the head, taking leafy boughs and willows from the brook, and a daily lighting of one of the candles of the menorah as an ascending smoke offering.

*For this reason, it is ordained on the heavenly tablets concerning Yashar'el, that they shall **celebrate the Feast of Cukkoth seven days with joy**, in the seventh month, acceptable before **Yahuah** a statute forever throughout their generations every year. **30** And to this there is no limit of days; for it is **ordained forever** regarding Yashar'el that they should **celebrate it and dwell in cukkoth**, and **set wreaths upon their heads**, and **take leafy boughs, and willows** from the brook. **31** And Avraham took **branches of palm trees, and the fruit of goodly trees**, and every day going round the altar with the branches seven times a day in the morning, he praised and gave thanks to his **Elohiym** for all things in joy.*

**Yovheliym (Jubilees) 16:29-31**

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And **Yahuah** spoke unto Mosheh, saying: **34** Speak unto the children of Yashar'el, saying: The **fifteenth day of this seventh month** shall be the **Feast of Cukkoth for seven days** unto **Yahuah**. **35** On the first day shall be a holy assembly: ye shall do no servile work therein. **36** **Seven days ye shall offer an offering made by fire unto Yahuah:** on the eighth day shall be a holy assembly unto you; and ye shall offer an offering made by fire unto **Yahuah**: it is a solemn assembly; and ye shall do no servile work therein.

### Vayiqra (Leviticus) 23:33-36

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye **shall keep a feast unto Yahuah seven days: on the first day shall be a Shabbath, and on the eighth day shall be a Shabbath.** **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 Elohaykem** seven days. **41** And ye shall keep it a feast unto **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 cukkoth seven days; all that are Yashar'el born shall dwell in cukkoth: **43** That your generations may know that I made the children of Yashar'el to dwell in cukkoth, when I brought them out of the land of Mitsrayim: I am **Yahuah Elohaykem**.

### Vayiqra (Leviticus) 23:39-43

Also, at the same time Shalomah kept the feast seven days, and all Yashar'el with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim. **9** **And in the eighth day they made a solemn assembly:** for they kept the dedication of the altar seven days, and the feast seven days. **10** And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that **Yahuah** had showed unto Daviyd, and to Shalomah, and to Yashar'el his people.

### Divrei Hayamiym Sheniy (2 Chronicles) 7:8-10

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*And it shall come to pass, that everyone that is left of all the nations which came against Yerushalayim shall even go up from year to year to worship the King, **Yahuah Tseva'oth**, and to keep the Feast of Cukkoth. **17** And it shall be, that whoso will not come up of all the families of the earth unto Yerushalayim to worship the King, **Yahuah Tseva'oth**, even upon them shall be no rain. **18** And if the family of Mitsrayim go not up, and come not, that have no rain; there shall be the plague, wherewith **Yahuah** will smite the heathen that come not up to keep the Feast of Cukkoth. **19** This shall be the punishment of Mitsrayim, and the punishment of all nations that come not up to keep the Feast of Cukkoth.*

**Zakaryahu (Zechariah) 14:16-19**

## Simcha Torah/Shimini Atsereth

*And **Yahuah** spoke unto Mosheh, saying: **34** Speak unto the children of Yashar'el, saying: The fifteenth day of this seventh month shall be the Feast of Cukkoth for seven days unto **Yahuah**. **35** On the first day shall be a holy assembly: ye shall do no servile work therein. **36** Seven days ye shall offer an offering made by fire unto **Yahuah**: **on the eighth day shall be a holy assembly unto you**; and ye shall offer an offering made by fire unto **Yahuah**: it is a solemn assembly; and ye shall do no servile work therein.*

**Vayiqra (Leviticus) 23:33-36**

*On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein: **36** But ye shall offer an ascending smoke offering, a sacrifice made by fire, of a sweet savor unto **Yahuah**: one bullock, one ram, seven lambs of the first year without blemish: **37** Their oblation and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: **38** And one goat for a sin offering; beside the continual ascending smoke offering, and his oblation, and his drink offering. **39** These things ye shall do unto **Yahuah** in your set feasts, beside your vows, and your freewill offerings, for your ascending smoke offerings,*

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and for your oblations, and for your drink offerings, and for your peace offerings. **40** And Mosheh told the children of Yashar'el according to all that **Yahuah** commanded Mosheh.

**Bemidbar (Numbers) 29:35-40**

Also, at the same time Shalomah kept the feast seven days, and all Yashar'el with him, a very great assembly, from the entering in of Chamath unto the river of Mitsrayim. **9** **And in the eighth day they made a solemn assembly:** for they kept the dedication of the altar seven days, and the feast seven days. **10** And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that **Yahuah** had showed unto Daviyd, and to Shalomah, and to Yashar'el his people.

**Divrei Hayamiym Sheniy (2 Chronicles) 7:8-10**

**In the last day, that great day of the feast, Yahusha** stood and cried, saying: If any man thirst, let him come unto me, and drink. **38** He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water. **39** (But this spoke he of the **Ruach**, which they that believe on him should receive: for the **Ruach Ha'Qodesh** was not yet given; because that **Yahusha** was not yet glorified.)

**Yochanon (John) 7:37-39**

## Chanukkah

Therefore whereas we are now purposed **to keep the purification of the Temple upon the five and twentieth day of the month Kiclev**, we thought it necessary to certify you thereof, that ye also might keep it, as **the Feast of Chanukkah**, and **of the fire**, which was given us when Nechemyahu offered sacrifice, after that he had built the Temple and the altar. **19** For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men. **20** Now after many years, when it pleased **Elohiym**, Nechemyahu, being sent from the king of



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*Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; 21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Nechemyahu commanded the priests to sprinkle the wood and the things laid thereupon with the water.*

**Makkabiym Sheniy (2 Maccabees) 1:18-21**

*Now when the sacrifice was consumed, Nechemyahu commanded the water that was left to be poured on the great stones. 32 When this was done, **there was kindled a flame**: but it was consumed by the light that shined from the altar.*

**Makkabiym Sheniy (2 Maccabees) 1:31-32**

*So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Nechemyahu had purified the sacrifices therewith. 34 Then the king, inclosing the place, made it holy, after he had tried the matter. 35 **And the king took many gifts and bestowed thereof on those whom he would gratify.** 36 And Nechemyahu called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephu.*

**Makkabiym Sheniy (2 Maccabees) 1:33-36**

***So Shalomah kept those eight days.** 13 The same things also were reported in the writings and commentaries of Nechemyahu; and how he founding a library gathered together the acts of the kings, and the prophets, and of Daviyd, and the cepheryim of the kings concerning the holy gifts. 14 In like manner also Yahudah gathered together all those things that were lost by reason of the war we had, and they remain with us, 15 Wherefore if ye have need thereof, send some to fetch them unto you. 16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, **if ye keep the same days.** 17 We hope also, that the **Elohiym**, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary, 18 As he promised in the Torah, will*

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*shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he has delivered us out of great troubles, and has purified the place.*

### **Makkabiym Sheniy (2 Maccabees) 2:12-18**

*And it was at Yerushalayim the Feast of Chanukkah, and it was winter. **23** And **Yahusha** walked in the Temple in Shalomah's Porch. **24** Then came the Yahudiym round about him, and said unto him: How long do you make us to doubt? If you be **Ha'Mashiach**, tell us plainly. **25** **Yahusha** answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. **26** But ye believe not, because ye are not of my sheep, as I said unto you. **27** My sheep hear my voice, and I know them, and they follow me: **28** And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. **29** My Father, which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand. **30** I and my Father are yachad.*

### **Yochanon (John) 10:22-30**

## Puriym

*And Mordekai wrote these things, and sent cepheryim unto all the Yahudiym that were in all the provinces of the king Achashverosh, both nigh and far, **21** To establish this among them, that they should keep  $\aleph$  the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, **22** As the days wherein the Yahudiym rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. **23** And the Yahudiym  $\aleph$  undertook to do as they had begun, and as Mordekai had written unto them; **24** Because Haman the son of Hammedatha, the Agagiy, the enemy of all the Yahudiym, had devised against the Yahudiym to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; **25** But when Ecter came before the king, he commanded by*

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*cepheriym that his wicked device, which he devised against the Yahudiym, should return upon his own head, and that he and his sons should be hanged on the gallows. 26 Wherefore they called these days Puriym after the name of Pur. Therefore for all the words of this cepher, and of that which they had seen concerning this matter, and which had come unto them, 27 The Yahudiym ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep את these two days according to their writing, and according to their appointed time every year.*

**Hadaccah (Additions to Esther) 14:20-27**

יברכך יהוה וישמרך:  
יאר יהוה פניו אליך ויחנך:  
ישא יהוה פניו אליך וישם לך שלום:

**Yahuah** bless you, and guard you:  
**Yahuah** make his face shine upon you and be gracious unto you:  
**Yahuah** lift up his countenance upon you and give you peace.  
**Bemidbar (Numbers) 6:24-26**