

Preface

Before using the Yom Qodesh, the code of the calendar must be deciphered! If you herald from 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.

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.

And you shall number seven Shabbathoth of years unto you, seven times seven years; and the space of the seven Shabbathoth 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 Kipurium shall ye make the shofar sound throughout all your land. 10 And ye shall hallow תא eth 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 תא eth-which grows of itself in it, nor gather the grapes in it of תא eth-your vine undressed. 12 For it is the jubilee; it shall be holy unto you: ye shall eat תא eth-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 neighbour, or buy ought of your neighbour's hand, ye shall not oppress תא eth-one another: 15 According to the number of years after the jubilee you shall buy of your neighbour, 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 he sells unto you. 17 Ye shall not therefore oppress תא eth-one another; but you shall fear your Elohiym: for I am Yahuah Elohaykem.

Vayiqra (Leviticus) 25:8-17

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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* שנה, a month is called a *chodesh* חודש, and a day is called a *yom* יום.

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 A'dam, 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

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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 HaNetseriy:

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

67 - Jubilee Year

Let's continue and see if we can discover how the year, the *Shaneh*, is calculated. The Hebrew year is a year which resets each year in an adjustment to the vernal equinox and cannot and should not be factored on a 360-day cycle to shorten the number of years.

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

Chanok (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: it is that month when the moon in its fullness arises to the east of due north, which is only after the vernal equinox.

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

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

Tehilliyim (Psalm) 81:3

The first month also has specific designation.

And **Yahuah** יהוה spoke אָמַר unto El-Mosheh מֹשֶׁה and El-Aharon אַהֲרֹן in the land אֶרֶץ of Mitsrayim מִצְרַיִם, saying אָמַר, 2 This month חֹדֶשׁ shall be to you the beginning ראשׁ of months חֹדֶשׁ: it shall be the first ראשׁון month חֹדֶשׁ of the year שָׁנָה 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.

And the flax פִּשְׁתִּיתָהּ and the barley שְׂעֵרָה was smitten נָכְהָ: for the barley שְׂעֵרָה was in the ear (*aviyv*) אָבִיב, and the flax פִּשְׁתִּיתָהּ was bolled גִּבְעֵל.

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 *eth-feast* חַג of Matstsah מַצֵּה shall you guard שָׁמַר. Seven שִׁבְעֵה days יוֹם you shall eat אָכַל matstsah מַצֵּה, as I commanded צִוִּיתִי you, in the time מוֹעֵד of the month חֹדֶשׁ *Aviyv* אָבִיב: for in the month חֹדֶשׁ *Aviyv* אָבִיב you came out יָצָאתָ from Mitsrayim מִצְרַיִם.

Shemoth (Exodus) 34:18

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The months on the Holy Calendar have names that are not commonly known, even though they are the true calendar.

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

In the fourteenth עֶשֶׂר אָרְבַּע day of the first ראשון month חֹדֶשׁ at evening עָרַב is Yahuah's יְהוָה Pecach פֶּסַח.

Vayiqra (Leviticus) 23:5

GUARD שְׁמֹר את eth-the month חֹדֶשׁ of Aviyv אָבִיב, and keep עֲשֵׂה the Pecach פֶּסַח unto Yahuah יְהוָה Elohayka אֱלֹהֶיךָ: for in the month חֹדֶשׁ of Aviyv אָבִיב Yahuah יְהוָה Elohayka אֱלֹהֶיךָ brought you forth יֹצֵא out of Mitsrayim מִצְרַיִם by night לַיְלָה.

Devariym (Deuteronomy) 16:1

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

And it came to pass in the four אָרְבַּע hundred מֵאוֹת and eightieth שְׁמֹנִים year שָׁנָה after the people בְּנֵי of Yashar'el יִשְׂרָאֵל came out יֹצֵא of the land אֶרֶץ of Mitsrayim, מִצְרַיִם in the fourth רְבִיעִי year שָׁנָה of Shalomah's שְׁלֹמֹה reign מְלֶכֶת over Yashar'el, יִשְׂרָאֵל in the month חֹדֶשׁ Ziv, זֵו which is the second שְׁנִי month, חֹדֶשׁ that he began to build בָּנָה the house בַּיִת of Yahuah יְהוָה.

Melekiym Ri'shon (1 Kings) 6:1

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

The third שְׁלִישִׁי captain שֶׁר of the host צָבָא for the third שְׁלִישִׁי month חֹדֶשׁ was Benayahu בְּנֵיהוּי the son בֵּן of Yahuyada יְהוּיָדָע, a chief ראש priest כֹּהֵן: and in his course מַחֲלָקֹת were twenty עֶשְׂרִים and four אַלְפֵי thousand אַרְבַּע.

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

Then were the king's מְלֹךְ scribes סֹפְרֵי called קָרָא at that time עֵת in the third שְׁלִישִׁי month חֹדֶשׁ, that is, the month חֹדֶשׁ Ciyvan סִינָן, on the three שְׁלוֹשׁ and twentieth עֶשְׂרִים day thereof; and it was written כָּתַב according to all that Mordekai מֶרְדֵּכַי commanded צִוָּה unto the Yahudiyim יְהוּדִים, and to the lieutenants אַחְשָׁדָרְפָּנִים, and the deputies פְּתָחָה and rulers שֶׁר of the provinces מְדִינָה which are from India הַדִּי unto Kush כּוּשׁ, a hundred מֵאוֹת twenty עֶשְׂרִים and seven שֶׁבַע provinces מְדִינָה, to every province מְדִינָה according to the writing כָּתַב thereof, and to every people עַם after their language לְשׁוֹן, and to the Yahudiyim יְהוּדִים according to their writing כָּתַב, and according to their language לְשׁוֹן.

Ester (Esther) 8:9

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

The fourth רְבִיעִי captain for the fourth רְבִיעִי month חֹדֶשׁ was Asah`el אֲסַחֲאֵל the brother אָח of Yo`av יוֹאָב, and Zevadyahu זְבַדְיָהוּ his son בֵּן

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after אַחַר him: and in his course מִחֲלֶקֶת were twenty עֶשְׂרִים and four אַלְף thousand אַרְבַּע.

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

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

And in the fifth חַמִּישִׁי month חֹדֶשׁ, on the seventh שִׁבְעָה day of the month מֶלֶךְ, which is the nineteenth תִּשְׁעָה עָשָׂר שָׁנָה year שָׁנָה of king מְלֶכֶךְ Nevukadne'tsars נְבוּכַדְנֶאצַּר king מֶלֶךְ of Babel בָּבֶל, came בּוֹא Nevuzar'adan נְבוּזַרְאֲדָן, captain רַב of the guard טַבָּח, a servant עֶבֶד of the king מֶלֶךְ of Babel בָּבֶל, unto Yerushalayim יְרוּשָׁלַיִם:

Melekiym Sheniy (2 Kings) 25:8

6. **Shiyshiyy שִׁשִּׁי** (Sixth) (Known in the modern Jewish calendar as **Elul** אֶלּוּל, which means repentance.)

The sixth שִׁשִּׁי captain for the sixth שִׁשִּׁי month חֹדֶשׁ was Iyra עִירָא the son בֶּן of Iqqesh עִקְשׁ the Teqo'iy תִּקְוֵי: and in his course מִחֲלֶקֶת were twenty עֶשְׂרִים and four אַרְבַּע thousand אַלְף.

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

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

Ezra v Nechemyahu (Nehemiah) 6:15

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

And all the men אִישׁ *of Yashar'el* יִשְׂרָאֵל *assembled* קָהָל *themselves* unto king מְלֶכֶךְ *Shalomah* שְׁלֹמֹה *at the feast* חַג *in the month* יָרַח *Eythaniym* אֵיתָנִים, *which is the seventh* שְׁבִיעִי *month* חֹדֶשׁ.

Melekiym Ri'shon (1 Kings) 8:2

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

And in the eleventh אָחַד *year* עֶשֶׂר *שָׁנָה*, *in the month* יָרַח *Bul* בּוּל, *which is the eighth* שְׁמִינִי *month* חֹדֶשׁ, *was the house* בַּיִת *finished* כָּלָה *throughout all the parts* דְּבָר *thereof, and according to all the fashion* מִנְשַׁכְּט *of it. So was he seven* שִׁבְעָה *years* שָׁנָה *in building* בָּנָה *it.*

Melekiym Ri'shon (1 Kings) 6:38

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

AND it came to pass in the fourth אַרְבַּע *year* שָׁנָה *of king* מְלֶכֶךְ *Dareyavesh* דָּרְיוֹשׁ, *that the word* דְּבָר *of* יְהוָה *came unto* זַכְרְיָהוּ *Zakaryahu* in the fourth אַרְבַּע *day of the ninth* תְּשִׁיעִי *month* חֹדֶשׁ, *even in* כִּסְלֹו *Kiclev;*

Zakaryahu (Zechariah) 7:1

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

The tenth עֲשִׂירִי captain for the tenth עֲשִׂירִי month חֹדֶשׁ was Maharai מְהַרְרֵי the Netophathiy נְטֹפְתֵי, of the Zarchiym זָרְחִים: and in his course מַחְלָקֹת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

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

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

The eleventh עֶשֶׂר עֲשָׂתַי captain for the eleventh עֶשֶׂר עֲשָׂתַי month חֹדֶשׁ was Benayahu בְּנֵיהוּ the Pir'athoniy פִּרְעָתוֹנִי, of the children בְּנֵי of Ephrayim אֶפְרַיִם: and in his course מַחְלָקֹת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

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

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

The twelfth עֶשֶׂר שְׁנַיִם captain for the twelfth עֶשֶׂר שְׁנַיִם month חֹדֶשׁ was Cheldai חֶלְדַּי the Netophathiy נְטֹפְתֵי, of Othniel'el עֹתְנִיאֵל: and in his course מַחְלָקֹת were twenty עֶשְׂרִים and four אַרְבַּע thousand אֶלֶף.

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

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And this *בית ה' house* was finished *יצא* on *עד* the third *ה'לקח day* יום
of the month *ירח Adar*, *אדר*, which was *היא* in the sixth *שנת year* שנה of
the reign *מלכו of Dareyavesh* *ה'ירוש the king* מלך.

Ezra v' Nechemyahu (Ezra) 6:15

13. **Asar Shalosh** *עשר שלוש* (thirteenth) (Known in the modern Jewish calendar as *Adar Sheny* *שני ציפור*, 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 Ha'Qodesh* *ראש החודש*, which also means the New Moon.

There is but one verse that reveals to us when the Rosh Ha'Qodesh 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.

Tehilliyim (Psalms) 81:3

Now, 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.

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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 moediym) which is denoted on the first day of the month, which is Yom Teru`ah (the feast of the trumpet fanfare). Obviously, this is the feast when the shofar would be blown. Therefore, Teruah 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 דַּבַּר unto the children בֵּין of Yashar`el יִשְׂרָאֵל, saying אָמַר, In the seventh חֹדֶשׁ שְׁבִיעִי month, in the first יוֹם day of the month, shall ye have a Shabbath שַׁבְּתוֹן, a memorial זִכְרוֹן of blowing תְּרוּעָה of trumpets, a holy קֹדֶשׁ convocation מִקְרָא.

Vayiqra (Leviticus) 23:24

This day is known as the day of shofar (trumpet) blowing, or Yom Teru`ah 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 Teru`ah 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 Matstsah (Unleavened Bread), the Feast of Shavu`oth (Weeks) and the Feast of Cukkoth (Tabernacles).

Even after a certain rate דַּבַּר every day יוֹם, offering עֹלָה according to the commandment מִצְוָה of Mosheh מֹשֶׁה, on the Shabbathoth שַׁבְּתוֹת, and

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on the New Moons **הַיָּדֵשׁ**, and on the solemn feasts **מוֹעֵד**, three **שְׁלוֹשׁ** times **פַּעַם** in the year **שָׁנָה**, even in the Feast **הַג** of Matstsah **מִצְדָּה**, and in the Feast **הַג** of Shavu'oth **שָׁבוּעַ**, and in the Feast **הַג** of Cukkoth **סֻפָּה**.

Divrei Hayamiym Sheniy (2 Chronicles) 8:13

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

It seems, though, 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'Shannah. However, Yom Teru'ah begins the seventh month, not the first month. The first month is Aviyv.

Yet, this Psalm reveals something more. When the word *kece* **כָּסָה** 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 is Cukkoth.

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, 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? The first month of the year is calculated backward from the Feast of Firstfruits (Bikoor). Firstfruits is fixed on the first day of the week which follows the first full moon which follows the vernal equinox. 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. This will necessarily occur when the barley is also *aviyv*

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(ripe for harvest) as a second witness. 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. To understand these days, you must realize that the day begins at sundown. Hence, the Shabbath, which is the seventh day (Sabbath in the common understanding) begins at sundown on Friday evening. The time following sundown, but before bedtime, is called the *erev* עֶרֶב, so the evening of the beginning of Shabbath is called *Erev Shabbath*.

Here is a chart for easy reference:

Common Name	Hebrew Name	Date on the Calendar	Feast or Appointed Assembly
Passover	Pecach	The day before the Full Moon following the Vernal Equinox	Appointed Assembly
Unleavened Bread	Matstsah (7 days)	First Full moon following the Vernal Equinox	FEAST Barley harvest
First Fruits	Bikoor	First Sunday after the Full Moon following the Vernal Equinox	Appointed Assembly
Pentecost (Weeks)	Shevua (Shavu'oth) (7 weeks + 1)	50 days from the Feast of Bikoor (inclusive)	FEAST Wheat Harvest

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Trumpets	(Yom) Teru`ah	1 st day of the covered moon of the seventh month	Appointed Assembly
Atonement	(Yom) Kippuriym	10 th day of the seventh month	Appointed Assembly
Tabernacles	Cukkah (Cukkoth) (7 days)	15 th day of the seventh month	FEAST Grape Harvest

Pecach (Passover), the first of these mandated *mo'ediym* (appointments), begins in our understanding at sundown on the 13th 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* עֲצָרָה or *chag* חַג which begins the Feast of Matstsah.

Matstsah continues for seven days, and during the course of this *chag*, there is necessarily a regular Shabbath (Sabbath). The day after the Shabbath during Matstsah is an appointed assembly called *Firstfruits* 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 (Firstfruits), or 50 days following the Shabbath within the Feast of Matstsah, we arrive at the center of the feasts called *Shevua* or *Shavu'oth* (in the plural). 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,*

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*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 the Immerser (John the Baptist) was fulfilled, when he said:

*He that sent me to immerse with water, the same said unto me, Upon whom you \aleph eth shall see the **Ruach** descending, and remaining on him, the same is he which immerses 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 \aleph eth-house of Yashar'el and with the \aleph eth-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 \aleph eth-house of Yashar'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 to me a people.*

Ivriym (Hebrews) 8:8-10

From *Shevua*, 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'Shannah* within Judaism. The sounding of the shofar in a particular way (a blast of nine short notes called

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the *teru`ah*) is a warning to the whole of the house of Yashar'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) 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 נַחַשׁ eth-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 נַחַשׁ eth-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 נַחַשׁ eth-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

Finally, we arrive at *Cukkah*, or *Cukkoth* (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.

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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 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. 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 Shabbathoth 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 תר eth-the fruit of the land, ye shall keep תר eth-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 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.

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*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 Bikooryim: 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 Mistrayim, 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 17th 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 A.D. 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 Yahudiym. The fast is known as the fast of the fifth month, and it is the second most important fast in the Yahudiy 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 10th 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 נא eth-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 נא eth-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 fo rus, and for our Little ones, and for all our substance.

Ezra V'nechemyahu (Ezra) 8:21

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

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

This Yom Qodesh begins on Rosh Ha'Shannah, the 1st day of Aviyv, in the year 6002 (2019-2020) of the Holy Calendar and continues through the year 6007 (2024-2025).

The Torah Portions are listed on Friday evenings, and the scriptural citations for each portion, including readings from the Haftorah (Prophets) and Besorah (Gospels), may be found in the back of the book, beginning on page

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419. Parshat, a companion book to the Yom Qodesh, provides the entire text of each portion for easy reference week to week.

May this book be a blessing to you.