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 Yovel), 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 Kippurim shall ye make the shofar sound throughout all your land. 10 And ye shall hallow Ḥeth 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 Ḥeth-which grows of itself in it, nor gather the grapes in it of Ḥeth-your vine undressed. 12 For it is the jubilee; it shall be holy unto you: ye shall eat Ḥeth-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 Ḥeth-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 Ḥeth-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 a shaneh שָׁנָה, a month is called a chodesh שָׁמִיָּה, and a day is called a yom יָומָה.

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.

<table>
<thead>
<tr>
<th>Jubilee Years</th>
<th>120: 2017</th>
<th>90: 517</th>
<th>60: -983</th>
<th>30: -2483</th>
</tr>
</thead>
<tbody>
<tr>
<td>118: 1917</td>
<td>88: 417</td>
<td>58: -1083</td>
<td>28: -2583</td>
<td></td>
</tr>
<tr>
<td>114: 1717</td>
<td>84: 217</td>
<td>54: -1283</td>
<td>24: -2783</td>
<td></td>
</tr>
<tr>
<td>113: 1667</td>
<td>83: 167</td>
<td>53: -1333</td>
<td>23: -2833</td>
<td></td>
</tr>
<tr>
<td>112: 1617</td>
<td>82: 117</td>
<td>52: -1383</td>
<td>22: -2883</td>
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<tr>
<td>111: 1567</td>
<td>81: 67</td>
<td>51: -1433</td>
<td>21: -2933</td>
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<tr>
<td>110: 1517</td>
<td>80: 17</td>
<td>50: -1483</td>
<td>20: -2983</td>
<td></td>
</tr>
<tr>
<td>108: 1417</td>
<td>78: -83</td>
<td>48: -1583</td>
<td>18: -3083</td>
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<tr>
<td>107: 1367</td>
<td>77: -133</td>
<td>47: -1633</td>
<td>17: -3133</td>
<td></td>
</tr>
<tr>
<td>106: 1317</td>
<td>76: -183</td>
<td>46: -1683</td>
<td>16: -3183</td>
<td></td>
</tr>
<tr>
<td>105: 1267</td>
<td>75: -233</td>
<td>45: -1733</td>
<td>15: -3233</td>
<td></td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Year</th>
<th>Sabbath Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016</td>
<td>5999</td>
</tr>
<tr>
<td>2009</td>
<td>5992</td>
</tr>
<tr>
<td>2002</td>
<td>5985</td>
</tr>
<tr>
<td>1995</td>
<td>5978</td>
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<td>1988</td>
<td>5971</td>
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<tr>
<td>1981</td>
<td>5964</td>
</tr>
<tr>
<td>1974</td>
<td>5957</td>
</tr>
<tr>
<td>1967</td>
<td>5950</td>
</tr>
<tr>
<td>1960</td>
<td>5943</td>
</tr>
<tr>
<td>1953</td>
<td>5936</td>
</tr>
<tr>
<td>1946</td>
<td>5929</td>
</tr>
</tbody>
</table>

Now, let’s map the Sabbatical years surrounding the birth of Yahusha HaNetseriy:
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.
Blow the shofar on the dark New Moon today on our solemn feast.

Tehilliym (Psalm) 81:3

The first month also has specific designation.

And Yahuah spoke unto El-Mosheh and El-Aharon in the land of Mitsrayim, saying, 2 This month shall be to 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 Aviv (Aviv), which also describes a condition of the winter barley when it is ready for harvest.

And the flax and the barley was smitten: for the barley was in the ear (aviv), and the flax was bolted.

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 Aviv – the month of the barley ripening and its harvest.

The eth-feast of Matstsaḥ shall you guard. Seven days you shall eat matstsaḥ, as I commanded you, in the time of the month Aviv: for in the month Aviv you came out from Mitsrayim.

Shemoth (Exodus) 34:18
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** ניִכָן (Nisan), which means redemption.)

   In the fourteenth day of the first month at evening is Yahuah’s Pecah.

   *Vayiqra (Leviticus) 23:5*

   GUARD שָמַר the month אָבִיב, and keep the Pecah שָמַר unto Yahuah Elohayka אֱלֹהִי כָּך for in the month אָבִיב Yahuah Elohayka אֱלֹהִי כָּך brought you forth out of Mitsrayim by night לַיִל.

   *Devariym (Deuteronomy) 16:1*

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

   And it came to pass in the four hundred and eightieth year after the people אֵלָיו of Yashar’el אֵלָיו came out נֶאֶס from the land אֶרֶץ of Mitsrayim, in the fourth year of Shalomah’s reign מָלַ over Yashar’el אֵלָיו in the month Ziv, אֵלָיו which is the second month, that he began to build the house בַיִת of Yahuah יְהוָה.

   *Melekiym Ri’shon (1 Kings) 6:1*
3. **Sheliyshi** (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 Yahu, a chief priest: and in his course were twenty 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 Yahudiym, and to the lieutenants and the deputies of the provinces which are from India unto Kush, a hundred twenty and seven provinces, to every province according to the writing thereof, and to every people after their language, and to the Yahudiym 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 thousand.

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

5. Chamiyshiy (חָמִישִי, 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’tsar, king of Babel, came Nevuzar’adan, captain of the guard, a servant of the king of Babel, unto Yerushalayim:

Melekiym Sheniy (2 Kings) 25:8

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

The sixth captain for the sixth month was lyra the son of Iqqesh the Teq’iy: and in his course were twenty thousand.

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

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

Ezra v Nechemyahu (Nehemiah) 6:15
7. **Eythaniym** אַּרְתָנִים (ever-flowing streams) (Known in the modern Jewish calendar as Tishrei וְשָרִי.)

And all the men אִיש of Yashar’el יִשְרָאֵל assembled unto king כְֶׁמֶל Shalomah שְלֹמֹה at the feast חָג in the month יֶׁרַח Eythaniym אייתנים, which is the seventh שְבִיעִי month.

(Melekiym Ri’shon (1 Kings) 8:2)

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

And in the eleventh אֶׁחָדעֶׁשֶר year, in the month Bul בוּל, which is the eighth שְמִינִי month חֹדֶׁש, was the house בַיִת finished כָּלָה throughout all the parts דָבָר thereof, and according to all the fashion מִשְפָט of it. So was he seven שָנָה years in building בָנָה it.

(Melekiym Ri’shon (1 Kings) 6:38)

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

AND it came to pass in the fourth אַרְבַע year שָנָה of king מֶל דארייאֶׁש Dareyavesh דְרֵיהוֹש, that the word דָבָר of Yahuah יְהוָה came unto Zakaryahu זְכַרְיָה in the fourth אַרְבַע day of the ninth תְשִיעִי month חֹדֶׁש, even in Kiclev כִסְלֵו.

(Zakaryahu (Zechariah) 7:1)
10. **Asiriy** עֲשִירִי (tenth) (Known in the modern Jewish calendar as **Tevet** טבּ, which means divine grace.)

The tenth captain for the tenth month was Maharai the Netophathiy of the Zarchiyim: and in his course were twenty thousand.

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

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

The eleventh captain for the eleventh month was Benayahu the Pir’athonyi of the children of Ephrayim: and in his course were twenty thousand.

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

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

The twelfth captain for the twelfth month was Cheldai the Netophathiy of Othni’el: and in his course were twenty 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 Sheni, which means renewed strength.)

Now we know the names of the months, but we don’t know how to calculate the days which begin the month, and we don’t know how to calculate the day of the first month. This has been a question for some time, but we can get a hint about how we calculate the first day of the month, for the first day in Hebrew is called Rosh Ha’Qodesh, 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.

Tehilliym (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.
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 moediyin) 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 שָׁבַע unto the children בֵּן of Yashar’el יִשְרָאֵל, saying אָמַר, In the seventh שְבִיעִי month חֹדֶׁש, in the first אֶׁחָד day of the month חֹדֶׁש, shall ye have a Shabbath שַבָת, a memorial זִכָרְן of blowing תְרוּעָה of trumpets, a holy קֹדֶש convocation מִקְרָא.

Vayiqra (Leviticus) 23:24

This day is known as the day of shofar (trumpet) blowing, or Yom Teru’ah תְרוּעָה. 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 שָׁבַע every day שָׁבַע, offering עָלָה according to the commandment מִצְוָה of Mosheh מֹשֶׁה, on the Shabbathoth שַבָת, and
on the New Moons חֹדֶשָׁה, and on the solemn feasts מועֵד, three שָלוֹשׁ times פַעַם in the year, even in the Feast חָג of Matsatsah מַצָה, and in the Feast חָג of Shavu’oth שָבוּעַ, and in the Feast חָג of Cukkoth סֻכָה.

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 מועֵד, which means an appointed, solemn feast. There are three solemn feasts: Matsatsah, Shavu’oth and Cukkoth. Yom Teru`ah, on the other hand, is a miqra מקדרא.

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 כֶּסֶא 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.
(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 שָׁבָת, so the evening of the beginning of Shabbath is called *Erev Shabbath.

Here is a chart for easy reference:

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

<table>
<thead>
<tr>
<th>Trumpets</th>
<th>(Yom) Teru‘ah</th>
<th>1st day of the covered moon of the seventh month</th>
<th>Appointed Assembly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atonement</td>
<td>(Yom) Kippuriym</td>
<td>10th day of the seventh month</td>
<td>Appointed Assembly</td>
</tr>
<tr>
<td>Tabernacles</td>
<td>Cukkah (Cukkoth) (7 days)</td>
<td>15th day of the seventh month</td>
<td>FEAST Grape Harvest</td>
</tr>
</tbody>
</table>

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 חָג 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,**
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 את 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 את eth-house of Yashar’el and with the את 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 את 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
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 את-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 את-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 את-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.
Here is the command:

Speak unto the children of Yahusha’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 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 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 Bikooriyym**: 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’ststsar, 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).
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 ṭheth-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 ṭheth-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 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’Shanah, 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
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.