

## Fall Feast of Yahuah

Yom Teruah is a day of shouting and alarm to remind men that **Yom Kippurim** is near. "There are only (10) ten days left" for the wicked to repent of their wickedness.

But getting a correct understanding of Yom Teruah, the Day of Shouting, is essential to our survival in these coming last days. This day is about the raising of the alarm. It is not the beginning of the New Year; it is the first day of the (7<sup>th</sup>) seventh month.

Teruah in Hebrew means not only a certain unique sound. The Yom Teruah is a "moed", an appointment, with אָזָז (Yahuah), it involves meeting at a particular place for a specific purpose.

**Vayikra (Leviticus) 23:1-2** אָזָז (Yahuah) said to Moses, "Speak to the Israelites and say to them: 'These are my appointed feasts (moed), the appointed feasts (moed) of אָזָז (Yahuah), which you are to proclaim as set apart assemblies (mikra)..."

**Vayikra (Leviticus) 23:23-25** אָזָז (Yahuah) said to Moses, "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly (mikra) commemorated with shofar blasts. Do no regular work, but present an offering made to אָזָז (Yahuah) by fire.'"

The Torah's teaching on this feast is very brief, consisting of only (2) two passages:

**Vayikra (Leviticus) 23:23-25** אָזָז (Yahuah) said to Moses, "Say to the Israelites: 'On the (1<sup>st</sup>) first day of the (7<sup>th</sup>) seventh month you are to have a day of rest, a sacred assembly commemorated with shofar blasts. Do no regular work, but present an offering made to אָזָז (Yahuah) by fire.

**Bamidbar (Numbers) 29:1** "On the first day of the seventh month hold a sacred assembly and do no regular work. It is a day for you to sound the shofar.

Yom Teruah falls on the (1<sup>st</sup>) first day of the (7<sup>th</sup>) seventh month. By arrangement of the calendar it cannot fall on Sunday, Wednesday, or Friday. This is to prevent Yom HaKippurim from falling on the (1<sup>st</sup>) first or the (6<sup>th</sup>) sixth day.

The (1<sup>st</sup>) first day begins a period of penitence lasting for ten days, ending with Yom HaKippurim (Day of the Atonements). Yom Teruah is the only festival which has an uncertain beginning, since the (1<sup>st</sup>) first day of the month, depends on sighting the new moon by (2) two witnesses. For this reason, even in Israel this festival is celebrated for (2) two days.

Notice that even Ezra observed (2) two days:

**Nehemiah 8:2-3** So on the (1<sup>st</sup>) first day of the (7<sup>th</sup>) seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law.

**Nehemiah 8:13** On the (2<sup>nd</sup>) second day of the month, the heads of all the families, along with the priests and the Levites, gathered around Ezra the scribe to give attention to the words of

the Law.

Both days of Yom Teruah are considered as (1) one long day possessing equal sanctity.

The Torah readings of Yom Teruah are **Bereshit chapter 21** on the (1<sup>st</sup>) first day and **Bereshit chapter 22** on the (2<sup>nd</sup>) second day.

ON FRIDAY SEPTEMBER 30, A RARE BLACK MOON IS SET TO OCCUR RIGHT BEFORE THE FEAST OF TRUMPETS, WHICH MANY ARE LINKING TO THE APOCALYPSE.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” **Luke 21:25,26**

The spectacular Black Moon occurs when the illuminated side of the moon is caught in the shadow of the Earth, making it virtually impossible to see. The phenomenon happens roughly every 32 months, but this one holds special significance due to the timing of its occurrence.

### **How Yom Teruah Became Rosh Hashanah**

On the (1<sup>st</sup>) first day of the (7<sup>th</sup>) Seventh Month (Tishrei) the Torah commands us to observe the Kadosh day of Yom Teruah which means “Day of Shouting” (**Leviticus 23:23-25; Numbers 29:1-6**). Yom Teruah is a day of rest on which work is forbidden.

One of the unique things about Yom Teruah is that the Torah does not say what the purpose of this Kadosh day is. The Torah gives at least (1) one reason for all the other Kadosh days and (2) two reasons for some. The Feast of Matzot (Unleavened Bread) commemorates the Exodus from Egypt, but it is also a celebration of the beginning of the barley harvest (**Exodus 23:15; Leviticus 23:4–14**). The Feast of Shavuot (Weeks) is a celebration of the wheat harvest (**Exodus 23:16; 34:22**). Yom Ha-Kippurim is a national day of atonement as described in great detail in **Leviticus 16**. Finally, the Feast of Sukkot (Booths) commemorates the wandering of the Israelites in the desert and is also a celebration of the ingathering of agricultural produce (**Exodus 23:16**). In contrast to all these Torah festivals, Yom Teruah has no clear purpose other than that we are commended to rest on this day.

Nevertheless, the name of Yom Teruah provides a clue as to its purpose. Teruah literally means to make a loud noise. This word can describe the noise made by a Shofar (trumpet) but it also describes the noise made by a large gathering of people shouting in unison **Numbers 10:5–6**.

“And it shall come to pass when the ram’s horn makes a long blast, when you hear the sound of the shofar, the entire nation will **shout** a great **shout**, and the wall of the city shall fall in its place, and the people shall go up as one man against it.” **Joshua 6:5**

In this verse the word “shout” appears twice, once as the verb form of Teruah and a second time as the noun form of Teruah. Although this verse mentions the sound of the shofar (ram’s horn), the (2) two instances of Teruah do not refer to the shofar. In fact, in this verse, Teruah refers to the shouting of the Yisraelites which was followed by the fall of the walls of Yericho.

While the Torah does not explicitly tell us the purpose of Yom Teruah, its name may indicate

that it is intended as a day of public prayer. The verb form of Teruah often refers to the noise made by a gathering of the faithful calling out to the Almighty in unison. For example:

“Clap hands, all nations, *shout* to אַיָּהוָה (Yahuah), with a singing voice!” (**Psalms 47:2**)

“*Shout* to אַיָּהוָה (Yahuah), all the earth!” (**Psalms 66:1**)

“Sing to אַיָּהוָה (Yahuah), our strength, *shout* to the אַיָּהוָה (Yahuah) of Yaaqob!” (**Psalms 81:2**)

“*Shout* to אַיָּהוָה (Yahuah), all the earth!” (**Psalms 100:1**)

In **Leviticus 23:24**, Yom Teruah is also referred to as Zichron Teruah. The word Zichron is sometimes translated as “memorial”, but this Hebrew word also means to “mention”, often in reference to speaking the name of אַיָּהוָה (Yahuah). For example, **Exodus 3:15; Isaiah 12:4; Isaiah 26:13; Psalms 45:18**. The day of Zichron Teruah, the “Mentioning Shout”, may refer to a day of gathering in public prayer in which the crowd of the faithful shouts the name of אַיָּהוָה (Yahuah) in unison.

Today, few people remember the scriptural name of Yom Teruah and instead it is widely known as "Rosh Hashanah" which literally means “head of the year” and hence also “New Years”. The transformation of Yom Teruah (Day of Shouting) into Rosh Hashanah (New Years) is the result of pagan Babylonian influence upon the Hebrew nation. The (1<sup>st</sup>) first stage in the transformation was the adoption of the Babylonian month names. In the Torah, the months are numbered as (1<sup>st</sup>) First Month, (2<sup>nd</sup>) Second Month, (3<sup>rd</sup>) Third Month, etc (**Leviticus 23; Numbers 28**). During their sojourn in Babylonia our ancestors began to use the pagan Babylonian month names, a fact readily admitted in the Talmud:

“The names of the months came up with them from Babylonia.” (Jerusalem Talmud, Rosh Hashanah 1:2 56d)

The pagan nature of the Babylonian month names is epitomized by the (4<sup>th</sup>) fourth month known as Tammuz. In the Babylonian religion, Tammuz was the god of grain whose annual death and resurrection brought fertility to the world. In the book of Ezekiel, the prophet described a journey to Jerusalem in which he saw the Jewish women sitting in the Temple “weeping over Tammuz” (**Ezekiel 8:14**). The reason they were weeping over Tammuz is that, according to Babylonian mythology, Tammuz had been slain but had not yet been resurrected. In ancient Babylonia, the time for weeping over Tammuz was the early summer, when the rains cease throughout the Middle East and green vegetation is burnt by the unrelenting sun. To this day the (4<sup>th</sup>) Fourth Month in the rabbinical calendar is known as the month of Tammuz and it is still a time for weeping and mourning.

Some of the Babylonian month names found their way into the later books of the Tanakh, but they always appear alongside the Torah month names. For example, **Esther 3:7** says:

“In the First Month, which is the month of Nissan, in the twelfth year of King Achashverosh.”

This verse starts off by giving the Torah name for the month (“First Month”) and then translates this month into its pagan equivalent (“which is the month of Nissan”). By the time of Esther, all the Hebrews lived within the boundaries of the Persian Empire and the Persians had adopted the Babylonian calendar for the civil administration of their realm. At first, the Hebrews used

these Babylonian month names alongside the Torah month names, but over time the Torah month names fell into disuse.

As the Hebrew People became more comfortable with the Babylonian month names, they became more susceptible to other Babylonian influences and were influenced by the pagan Babylonian religion. Although many Hebrews returned to Judea when the Exile officially ended in 516 BCE, the forebears of the Rabbis remained behind in Babylonia where rabbinical Judaism gradually took shape. Many of the earliest known Rabbis such as Hillel I were born and educated in Babylonia. Indeed, Babylonia remained the heartland of Rabbinical Judaism until the fall of the Gaonate in the 11th Century CE. The Babylonian Talmud abounds with the influences of Babylonian paganism. Indeed, pagan deities even appear in the Talmud recycled as "Jewish" angels and demons.<sup>1</sup>

One field of Babylonian religious influence was in the observance of Yom Teruah as a New Years celebration. From very early times the Babylonians had a lunar-solar calendar very similar to the scriptural calendar. The result was that Yom Teruah often fell out on the same day as the Babylonian New Years festival of "Akitu". The Babylonian Akitu fell out on the 1st day of Tishrei which coincided with Yom Teruah on the 1st day of the (7<sup>th</sup>) Seventh Month. When Hebrews started calling the "Seventh Month" by the Babylonian name "Tishrei", it paved the way for turning Yom Teruah into a Jewish Akitu. At the same time, the Rabbis did not want to adopt Akitu outright so they Judaized it by changing the name of Yom Teruah (Day of Shouting) to Rosh Hashanah (New Years). The fact that the Torah did not give a reason for Yom Teruah no doubt made it easier for the Rabbis to proclaim it the Jewish New Years.

It is outright bizarre to celebrate Yom Teruah as New Years. This scriptural festival falls out on the (1<sup>st</sup>) first day of the (7<sup>th</sup>) Seventh Month. However, in the context of Babylonian culture this was perfectly natural. The Babylonians actually celebrated Akitu, New Years, twice every year, once on the first of Tishrei and again (6) six months later on the first of Nissan. The (1<sup>st</sup>) first Babylonian Akitu celebration coincided with Yom Teruah and the (2<sup>nd</sup>) second Akitu coincided with the actual New Years in the Torah on the (1<sup>st</sup>) first day of the (1<sup>st</sup>) First Month. While the Rabbis proclaimed Yom Teruah to be New Years, they still recognized that the 1st day of the "First Month" in the Torah was, as its name implied, also a New Years. They could hardly deny this based on **Exodus 12:2** which says:

"This month shall be for you the beginning of months; it is (1<sup>st</sup>) first of the months of the year."

The context of this verse speaks about the celebration of the Feast of Unleavened Bread which falls out in the (1st) First Month. In light of this verse, the Rabbis could not deny that the (1<sup>st</sup>) first day of the (1<sup>st</sup>) First Month was a scriptural New Years. But in the cultural context of Babylonia, where Akitu was celebrated as New Years (2) twice a year, it made perfect sense that Yom Teruah could be a (2<sup>nd</sup>) second New Years even though it was in the (7<sup>th</sup>) Seventh Month.

In contrast to Babylonian paganism, the Torah does not say or imply that Yom Teruah has anything to do with New Years. On the contrary, the Feast of Sukkot (Booths), which takes place exactly two weeks after Yom Teruah, is referred to in one verse as "the going out of the year" (**Exodus 23:16**).

Yom Teruah is mentioned in the following scriptural passages:

"And **אָהַרְבֵּי** (Yahuah) spoke unto Moses saying, Speak to the Children of Yisrael saying, In the (7<sup>th</sup>) Seventh month on the (1<sup>st</sup>) first of the month will be a day of rest (Shabbaton) for you, a Remembrance Shouting, a Kadosh convocation. You shall do no work and you will bring a fire sacrifice to **אָהַרְבֵּי** (Yahuah)." **Leviticus 23:23-25**

"And in the (7<sup>th</sup>) Seventh month on the (1<sup>st</sup>) first of the month will be a Kadosh convocation for you; you shall do no work, it will be a Day of Shouting for you..." **Numbers 29:1-6**

What about **Leviticus 25:9**? Some people have argued that Yom Teruah should be considered New Years because it is the beginning of the Sabbatical year. However, the Torah does not say that Yom Teruah is the beginning of the Sabbatical year and all indications are that the Sabbatical year begins on the (1<sup>st</sup>) First day of the (1<sup>st</sup>) First Month. The Torah does say the following:

“And you shall pass a shofar of blasting in the (7<sup>th</sup>) Seventh Month on the (10<sup>th</sup>) tenth of the month; on the Day of Atonement, you shall pass a shofar throughout all your land.” (**Leviticus 25:9**)

### **Fall feasts 2016**

Yom Teruah / Feast of Trumpets: (sundown to sundown) **02nd - 03rd October 2016**

Yom Kippur / Day of Atonement: (sundown to sundown) **11th - 12th October, 2016**

Sukkot/ Feast of Tabernacles: (sundown to sundown) **16th - 23rd October, 2016**

The Great Day is the 8th Day of Tabernacles: (sundown) **23rd - 24th October, 2016**

The last three feasts; Trumpets, Atonement, and Tabernacles extend over a period of (21) twenty-one days in the fall of the year. They came to be known collectively as Tabernacles.

All the (7) seven Feasts of **אָהַרְבֵּי** (Yahuah), are prophecy ... It points to the present re-gathering of Yisrael. From **Numbers 10:1-10** we learn that the blowing of the Shofar (trumpet) was for the calling and gathering of people (**Isaiah 43:5-6; Ezekiel 36:24**).

The present gathering and the establishment of the State of Yisrael along with other signs of the times, are strong evidences that Messiah's coming is close at hand. At His coming in the air for His redeemed chosen believers, the "trumpet of **אָהַרְבֵּי** (Yahuah)" will sound (**1 Thessalonians 4:16; 1 Corinthians 15:51 - 52**).

We are not looking for signs; we are listening for the Shofar (trumpet) call and shout!" The Feast of Trumpets is celebrated today with several blasts of the "Shofar" (trumpet made of ram's horn). It is a very solemn time, just proceeding the most Kadosh (holiest) day of all – the Day of Atonement (Yom Kippur). On Yom Kippur **אָהַרְבֵּי** (Yahuah)'s atonement (forgiveness) is sought and His judgement is feared.

The 10 days between Yom Teruah and Yom Kippur are called the "days of awe"... when one considers his/her sins before **אָהַרְבֵּי** (Yahuah) and enters into a period of repentance; of asking

for forgiveness from **יְהוָה** (Yahuah) and those you may have harmed; and of restitution.

### **Yom Kippur (day of Atonement)**

Yom Kippur commemorates the day when **יְהוָה** (Yahuah) forgave the Hebrew people for the sin of the Golden Calf. (40) Forty days after hearing **יְהוָה** (Yahuah) say at Mount Sinai, “You shall not have the Alahym (gods) of others in My presence; you shall not make for yourself a graven image,” the Hebrew committed the sin of idolatry. Moses spent nearly (3) three months on top of the mountain pleading with **יְהוָה** (Yahuah) for forgiveness, and on the (10<sup>th</sup>) tenth of Tishrei it was finally granted: “I have pardoned, as you have requested.” From that moment on, this date, henceforth known as the Day of Atonement, is annually observed as a commemoration of our special relationship with **יְהוָה** (Yahuah), a relationship that is strong enough to survive any rocky bumps it might encounter. This is a day when we connect with the very essence of our being, which remains faithful to **יְהוָה** (Yahuah).

The Torah refers to the festival of Yom Kippur in the plural form, as "Yom Ha kippurim" – literally, "Day of Atonements." The implication of this term is that on this day we earn different kinds of atonements for our sins.

The plural term "Kippurim" alludes to the function served by this Kadosh day to atone for both the living and the dead. Not only are the living judged on Yom Kippur, but the deceased are judged, as well. The Torah therefore describes Yom Kippur as "Day of Atonements," referring to the atonements earned by both the living and the dead.

The plural form "Kippurim" alludes to the two categories of sins committed solely against **יְהוָה** (Yahuah) – and sins committed against one's fellow man. On Yom Kippur one must "settle his accounts," so-to-speak with both the Almighty and his fellow men, and work on these two areas of life – his obligations to **יְהוָה** (Yahuah), and his obligations towards other people.

In the ritual vocabulary of the Priestly source in the Torah, to which **Leviticus 16** (as almost all of the sacrificial law in the Torah) belongs, the verb *kipper* means “to cleanse,” “to decontaminate. If the reason you have to *kipper* something is that it is contaminated, it stands to reason that *kipper* must mean “to cleanse, to *de*-contaminate.

For on this day he (i.e. the High Priest) shall perform *kippur* for you to cleanse you of all your sins; you will become clean before **יְהוָה** (Yahuah) **Leviticus 16: 30** And this is exactly what our High Priest shall do when he returns for his Chosen believers.

Put the Israelites on guard against their uncleanness, lest they die through their uncleanness by defiling My dwelling which is in their midst. **Leviticus 15:31**

In the (7<sup>th</sup>) seventh month, on the (10<sup>th</sup>) tenth day of the month, you shall fast; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day he (i.e. the High Priest) shall perform *kippur* for you to cleanse you of all your sins; you will become clean before **יְהוָה** (Yahuah) **Leviticus 16:29–30**

Yom Kippur is the most solemn and important day in the scriptural calendar. Only once each year was any Israelite permitted to enter the Kadosh of Kadosh (Holy of Holies) in the Tabernacle or Temple and to approach **יְהוָה** (Yahuah) where His Ruach (Spirit) resided above

the mercy seat. The High Priest on the Day of Atonement went through a complex set of sacrifices to atone for his own sins and the sins of all the people, and a goat was then led out to die outside the walls of the city – symbolically taking the sins of the people with it. The High Priest was then able to enter the Kadosh of Kadosh (Holy of Holies), sprinkling blood on the Ark of the Covenant. It was by no means certain that he would leave alive! A rope was tied around his legs so he could be pulled out if he should die. If he lived, he would go outside, lift his hands up and pronounce the Aaronic blessing on the people – the only time in the year any one would invoke the tetragrammaton ("Y-H-U-H"), the Name of אֱלֹהִים (Yahuah).

The blood of bulls and goats could not provide true and permanent forgiveness of sins, and so אֱלֹהִים (Yahuah)'s Son came to provide the ultimate sacrifice Himself. He was sentenced to death in the temple by the High Priest who said, prophetically, that it was good that one man should die for the nation. He was led outside the walls to bear the sins of the people – all the people of the world. When the temple was destroyed by the Babylonians, and again by the Romans, there was no longer a Kadosh of Kadosh (Holy of Holies), a High Priest or a sacrificial system. The Hebrew people had to find another means of atonement. Their solution was prayer and good deeds. Today, the Day of Atonement is spent in the Synagogue, in repentance, fasting and prayer asking to be written in the Book of Life for one more year. And, in modern Yisrael, nothing moves on Yom Kippur.

This day, or any day is a good time to approach אֱלֹהִים (Yahuah) with the Reverence (fear) and awe that He deserves, to repent of our sins and thank Him for His Son's sacrifice bringing us into continual "At-one-ment" with our Maker and our names to be recorded forever in the Lamb's Book of Life.

This is a time when we "afflict our souls": we are told to abstain from food and drink, do not wash or anoint our bodies, do not wear leather footwear, and abstain from spousal intimacy. We are likened to the Malakym (angels), who have no physical needs. Instead of focusing on the physical, we should spend much of our day engaged in self reflection (judging ourselves), repentance and prayer.

## **The Feast of Tabernacles**

The Feast of Tabernacles was the last of the (7) seven scripturally mandated celebrations and also the most joyful; in fact it was the only one in which the Yisraelites were commanded by אֱלֹהִים (Yahuah) to rejoice! (**Deuteronomy. 16: 14**) starting (5) five days after the Day of Atonement on the (15<sup>th</sup>) fifteenth of Tishri and extended for (7) seven days... the (1<sup>st</sup>) first and last days being those of "solemn rest". Tabernacles are also known as the "Feast of Ingathering" (**Exodus 23:16; 34:22**)... and the "Feast of Booths." On the (1<sup>st</sup>) first day of the feast, each participant had to collect branches of wild olive, myrtle, willow, and palm trees to construct their booths. (**Nehemiah 8:13-18**)

They then lived in them for (7) seven days. It celebrated the final harvest of the year, and אֱלֹהִים (Yahuah)'s great provision for His people. During this feast, the Yisraelites were required to leave the comfort of their homes and live in tabernacles or booths – (3) three-sided temporary structures with leafy roofs through which the stars could be seen. In this way they would remember how their ancestors had lived in booths or tents when they came out of

slavery in Egypt. The (2) two most important ceremonies of the Feast of Tabernacles was the pouring out of water drawn from the pool of Siloam, and the illumination of the Temple. They were both of post-Mosaic origin and referred back to the "water and the pillar of light" provided during the wilderness wandering, when people dwelt in temporary shelters.

Israel was to observe the holiday in the **presen** in order to remember something **אֲיָאֵל** (Yahuah) had done in the **past**, while looking forward to some **future** prophetic purpose hidden within each festival.

The Feast of Tabernacles looks forward to the Kingdom of the Messiah. **Revelation 7:9-17** describes a great multitude, which have come through the tribulation, as arrayed in white robes with palms in their hands. In New Testament times Sukkoth was a major celebration, often referred to simply as "the feast." It incorporated great ceremonies using water and light. **OWYֵאֵל** (Yahusha) made His proclamation in the temple during Sukkoth: "In the last day, of that great day of the feast, **OWYֵאֵל** (Yahusha) stood and cried, saying, 'If any man thirsts, let him come unto me and drink. He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water,'" **John 7: 37 – 38**.

During the Feast of Tabernacles, or Sukkot, the Hebrew people were to gather together in Yerusalem not only to remember **אֲיָאֵל** (Yahuah)'s provision in the Wilderness but also to look forward to that promised Messianic age when all nations will flow to this city to worship **אֲיָאֵל** (Yahuah).

### **A Feast for all People**

Tabernacles is unique in that the Gentile nations were invited to come up to Yerusalem along with the Hebrew people to worship **אֲיָאֵל** (Yahuah) at this "appointed time". **אֲיָאֵל** (Yahuah) told Moses to gather all men, women and children, along with the foreigners in their land, so they can learn to fear **אֲיָאֵל** (Yahuah) **Deuteronomy. 31:12**.

When Solomon later dedicated the Temple at Sukkot, he asked **אֲיָאֵל** (Yahuah) to hear the prayers of any foreigners that would come there to pray (**2 Chronicles 6:32-33**).

Zechariah foretold of a time when all nations will ascend to Yerusalem each year to "worship the King, **אֲיָאֵל** (Yahuah) of hosts, and to keep the Feast of Tabernacles" (14:16). Thus we also keep Sukkot now because of this future prophetic purpose. The Great Day is the 8th Day of Tabernacles and begins the time when we will forever dwell (Tabernacle) with **OWYֵאֵל** (Yahusha) and **אֲיָאֵל** (Yahuah) for eternity. Throughout the Messianic Age, the entire world will be required to observe The Feast of Tabernacles forever.

Then everyone who survives of all the nations that have come against Yerusalem shall go up year after year to worship the King, **אֲיָאֵל** (Yahuah) of hosts, and to keep the Feast of Tabernacles . **Zechariah 14:16**

And this **shall be a statute for ever** unto you: that in the (7<sup>th</sup>) seventh month, on the (10<sup>th</sup>) tenth day of the month, you 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:**Leviticus 16:29**

It shall be a sabbath of rest unto you, and you shall afflict your souls, by a statute for ever.  
**Leviticus 16:31**

**אֲיָאֵל** (Yahuah) said to Moshe, **10** “Tell the people of Yisra’el, ‘After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the *Priest*. **11** He is to wave the sheaf before **אֲיָאֵל** (Yahuah), so that you will be accepted; the *Priest* is to wave it on the day after the *Shabbat*. **12** On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for **אֲיָאֵל** (Yahuah). **13** Its grain offering is to be one gallon of fine flour mixed with olive oil, an offering made by fire to **אֲיָאֵל** (Yahuah) as a fragrant aroma; its drink offering is to be of wine, one quart. **14** You are not to eat bread, dried grain or fresh grain until the day you bring the offering for your Aslahym (God); this is a permanent regulation through all your generations, no matter where you live.

**15** “From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count (7) seven full weeks, **16** until the day after the (7<sup>th</sup>) seventh week; you are to count (40) fifty days; and then you are to present a new grain offering to **אֲיָאֵל** (Yahuah). **17** You must bring bread from your homes for waving — (2) two loaves made with one gallon of fine flour, baked with leaven — as firstfruits for **אֲיָאֵל** (Yahuah). **18** Along with the bread, present (7) seven lambs without defect (1) one year old, (1) one young bull and (2) two rams; these will be a burnt offering for **אֲיָאֵל** (Yahuah), with their grain and drink offerings, an offering made by fire as a fragrant aroma for **אֲיָאֵל** (Yahuah). **19** Offer (1) one male goat as a sin offering and (2) two male lambs (1) one year old as a sacrifice of peace offerings. **20** The *Priest* will wave them with the bread of the firstfruits as a wave offering before **אֲיָאֵל** (Yahuah), with the (2) two lambs; these will be Kadosh (holy) for **אֲיָאֵל** (Yahuah) for the *Priest*. **21** On the same day, you are to call a Kadosh (holy) convocation; do not do any kind of ordinary work; this is a permanent regulation through all your generations, no matter where you live.

**22** “When you harvest the ripe crops produced in your land, don’t harvest all the way to the corners of your field, and don’t gather the ears of grain left by the harvesters; leave them for the poor and the foreigner; I am **אֲיָאֵל** (Yahuah) your Aloah (God).”

(v) **23 אֲיָאֵל** (Yahuah) said to Moshe, **24** “Tell the people of Yisra’el, ‘In the (7<sup>th</sup>) seventh month, the (1<sup>st</sup>) first of the month is to be for you a day of complete rest for remembering, a Kadosh (holy) convocation announced with blasts on the *shofar*. **25** Do not do any kind of ordinary work, and bring an offering made by fire to **אֲיָאֵל** (Yahuah).”

**26 אֲיָאֵל** (Yahuah) said to Moshe, **27** “The (10<sup>th</sup>) tenth day of this (7<sup>th</sup>) seventh month is *Yom-Kippur*; you are to have a Kadosh (holy) convocation, you are to deny yourselves, and you are to bring an offering made by fire to **אֲיָאֵל** (Yahuah). **28** You are not to do any kind of work on that day, because it is *Yom-Kippur*, to make atonement for you before **אֲיָאֵל** (Yahuah) your Aloah (God). **29** Anyone who does not deny himself on that day is to be cut off from his people; **30** and anyone who does any kind of work on that day, I will destroy from among his

people. **31** You are not to do any kind of work; it is a permanent regulation through all your generations, no matter where you live. **32** It will be for you a *Shabbat* of complete rest, and you are to deny yourselves; you are to rest on your *Shabbat* from evening the (9<sup>th</sup>) ninth day of the month until the following evening.”

(vi) **33** יְהוָה (Yahuah) said to Moshe, **34** “Tell the people of Yisra’el, ‘On the (15<sup>th</sup>) fifteenth day of this (7<sup>th</sup>) seventh month is the feast of *Sukkot* for (7) seven days to יְהוָה (Yahuah). **35** On the (1<sup>st</sup>) first day there is to be a Kadosh (holy) convocation; do not do any kind of ordinary work. **36** For (7) seven days you are to bring an offering made by fire to יְהוָה (Yahuah); on the (8<sup>th</sup>) eighth day you are to have a Kadosh (holy) convocation and bring an offering made by fire to יְהוָה (Yahuah) ; it is a day of public assembly; do not do any kind of ordinary work.

**37** ““These are the designated times of יְהוָה (Yahuah) that you are to proclaim as Kadosh (holy) convocations and bring an offering made by fire to יְהוָה (Yahuah) — a burnt offering, a grain offering, a sacrifice and drink offerings, each on its own day —**38** besides the *Shabbats* of יְהוָה (Yahuah), your gifts, all your vows and all your voluntary offerings that you give to יְהוָה (Yahuah).

**39** ““But on the (15<sup>th</sup>) fifteenth day of the (7<sup>th</sup>) seventh month, when you have gathered the produce of the land, you are to observe the festival of יְהוָה (Yahuah) (7) seven days; the (1<sup>st</sup>) first day is to be a complete rest and the (8<sup>th</sup>) eighth day is to be a complete rest. **40** On the (1<sup>st</sup>) first day you are to take choice fruit, palm fronds, thick branches and river-willows, and celebrate in the presence of יְהוָה (Yahuah) your Aloah (God) for (7) seven days. **41** You are to observe it as a feast to יְהוָה (Yahuah) (7) seven days in the year; it is a permanent regulation, generation after generation; keep it in the (7<sup>th</sup>) seventh month. **42** You are to live in *sukkot* for (7) seven days; every citizen of Yisra’el is to live in a *sukkah*, **43** so that generation after generation of you will know that I made the people of Yisra’el live in *sukkot* when I brought them out of the land of Egypt; I am יְהוָה (Yahuah) your Aloah (God).””

**Leviticus 23:9-43**