

Fall Feasts of יָוֵם יוֹם (Yahuah)

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

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 raising the alarm. It is not the beginning of the New Year; it is the first day of the (7th) seventh month.

Yum (Yom) = Day, Today

יָ = Yad (Y), (Worship, Throw, Work)

וּ = Uau (U), (Vav/Waw), Add, Secure, Hook

מַ = Mem (M), Water, Chaos, Mighty, Blood

Yum (Yom/Day) = Worship, Throw your hands up, work. Add, Secure and Hook. Mighty, Blood.

Teruah (Truah) = A Shout or Blast of War, Alarm, or Joy.

טָ = Tau (T), (Mark, Sign, Signal, Monument)

רִ = Resh (R), (First, top, Beginning)

וּ = Uau (U), Add, Secure, Hook)

עַ = Ayin (A), (Watch, Know)

הַ = Hey (H), (Look, Reveal, Breath)

Teruah (a Shout or Blast of war, Alarm, or Joy) = First (1st), the Top and Beginning. Adding, Securing, and Hooking. Watch and Know. Breath, Look, Reveal, A Mark, Sign, Signal, a Monument.

Teruah (8643) a shout or blast of war, alarm, or joy alarm, blowing of the trumpets, joy, jubilee, loud noise, rejoicing, shouting, From rua'; to raise a shout, give a blast, clamor, i.e. Acclamation of joy or a battle-cry; especially clangor of trumpets, as an alarum -- alarm, blow(-ing) (of, the) (trumpets), joy, jubilee, loud noise, rejoicing, shout(-ing), (high, joyful) sound(-ing). Teruah also happens to be one of the calls composed of a series of staccato blasts followed by a long high note and blown on the Shofar as prescribed in Hebrew ritual at certain ceremonies and festivals such as on Yom Teruah.

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

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

Leviticus 23:23-25 אַיָּהוָה (Yahuah) said to Moses, "Say to the Yasharalites (Yasharalites (Yasharal (Israel)tes)): 'On the first (1st) day of the seventh (7th) 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 אַיָּהוָה (Yahuah) by fire.'"

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

Leviticus 23:23-25 אַיָּהוָה (Yahuah) said to Moshah (Moses), "Say to the Yasharalites (Yasharal (Israel)tes): 'On the (1st) first day of the (7th) 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 אַיָּהוָה (Yahuah) by fire.

Numbers 29:1 "'On the first (1st) day of the seventh (7th) 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 (1st) first day of the (7th) seventh month. The (1st) first day begins a period of penitence lasting for ten (10) days, ending with Yom Ha Kippurim (Day of the Atonements). Yom Teruah is the only festival that has an uncertain beginning, since the first (1st) day of the month, depended on sighting the new moon.

Notice that even Ezra observed (2) two days:

Nehemiah 8:2-3 So on the (1st) first day of the (7th) seventh month Ezra the priest brought the Turah (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 Turah (Law).

Nehemiah 8:13 On the (2nd) 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 Turah (Law).

The Turah readings of Yom Teruah are Bereshit chapter 21 on the (1st) first day and Bereshit chapter 22.

How Yom Teruah Became Rosh Hashanah

On the (1st) first day of the (7th) Seventh Month (Tishrei), the Torah commands us to observe the Qadosh 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 Qadosh day is. The Torah gives at least (1) one reason for all the other Qadosh days and (2) two reasons for some. I believe it is to declare the beginning of the fall feasts and the beginning of the 10 days of awe up to Yom Kippur (The Day of Atonement).

The Feast of Matzot (Unleavened Bread) commemorates the Exodus from Mitsrym (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 Yasharalites (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 commanded to rest on this day and sound the alarm, raise a shout, blow shofars, etc...

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**.

Seven (7) priests shall bear seven (7) trumpets of rams' horns before the ark. On the seventh (7) day you shall march around the city seven (7) times, and the priests shall blow the Shofars. 5 And when they make a long blast with Ram's horn, when you hear the sound of the Rams Horn, then all the people shall Rua (Shout) with a great Teruah (Shout).” **Joshua 6:4-5**

In this verse, the word “shout” appears twice, once as the verb form of Rua 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 Yasharalites (Israelites), 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 Shouting and 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 אֲיָהוָה (Yahuah), with a singing voice!” (**Psalms 47:2**) “Shout to אֲיָהוָה (Yahuah), all the earth!” (**Psalms 66:1**)

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

“Shout to **יְהוָה** (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 “Mention”, often in reference to speaking the name of **יְהוָה** (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 **יְהוָה** (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 Year”. The transformation of Yom Teruah (Day of Shouting) into Rosh Hashanah (New Year) is the result of pagan Babylonian influence upon the Hebrew nation. The (1st) first stage in the transformation was the adoption of the Babylonian month names. In the Torah, the months are numbered as (1st) First Month, (2nd) Second Month, (3rd) 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.” Yarusalym (Jerusalem) Talmud, Rosh Hashanah 1:2 56d

The pagan nature of the Babylonian month names is epitomized by the (4th) 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 Yarusalym (Jerusalem) in which he saw the Hebrew 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 (4th) 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 (1st) Month, which is the month of Abib (Nissan), in the twelfth year of King Achashverosh.”

This verse starts off by giving the Torah name for the month “First (1st) 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 Yahudah (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.

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 (7th) Seventh Month. When Hebrews started calling the "Seventh (7th) 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 (1st) first day of the (7th) 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 (1st) of Tishrei and again (6) six months later on the first (1st) of Abib (Nissan).

The (1st) first Babylonian Akitu celebration coincided with Yom Teruah and the (2nd) second Akitu coincided with the actual New Year in the Torah on the (1st) first day of the (1st) First Month. While the Rabbis proclaimed Yom Teruah to be New Year, they still recognized that the 1st day of the “First (1st) Month” in the Torah was, as its name implied, also a New Year. They could hardly deny this based on **Exodus 12:2** which says:

“This month shall be for you the beginning of months; it is (1st) 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 (1st) first day of the (1st) First Month was a scriptural New Year. 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 (2nd) second New Year even though it was in the (7th) Seventh Month.

In contrast to Babylonian paganism, the Torah does not say or imply that Yom Teruah has anything to do with New Year. On the contrary, the Feast of Sukkot (Booths), which takes place 15 days later, 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 **אֲדָמָה** (Yahuah) spoke unto Moshah (Moses) saying, Speak to the Children of Yasharal (Israel) saying, In the Seventh (7th) month on the first (1st) of the month will be a day of rest (Shabbaton) for you, a Remembrance Shouting, a Qadosh gathering. You shall do no work and you will bring a fire sacrifice to **אֲדָמָה** (Yahuah)." **Leviticus 23:23-25**

"And in the (7th) Seventh month on the (1st) first of the month will be a Qadosh gathering 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 (1st) First day of the (1st) First Month.

The last three (3) 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 **אֲדָמָה** (Yahuah), are prophecy ... It points to the present regathering of Yasharal (Israel). 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 Yasharal (Israel) along with other signs of the times are strong evidence that Maahich's coming is close at hand. At His coming in the air for His redeemed chosen believers, the "trumpet of **אֲדָמָה** (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!" Yom Teruah (Day of Trumpets) is celebrated today with several blasts of the "Shofar. It is a very solemn time, just proceeding the most Qadosh (holiest) day of all – Yom Kipper (the Day of Atonement).

Yom Ha Kipperim

YOM (YUM) = Day, Today מׁי יד

יד = Yad (Y), (Worship, Throw, Work)

י = Uau (U), (Vav/Waw), Add, Secure, Hook)

מׁ = Mem (M), Water, Chaos, Mighty, Blood)

The הׁ = He (Ah)

הׁ = Ah (Ha) = , Look, Reveal, Breath, Sigh

KPRYM (Kipperim) = Atonements מׁי יד רשׁ כפׁ

כפׁ = Kaph (K) Bend, Open, Allow, Tame

רשׁ = Pey (P) Blow, Scatter

יׁ = Resh (R) First, Top, Beginning

יד = Yod (Y) Work, Throw, Worship, Work, Deed

מׁ = Mem (M) Chaos, Mighty, Blood

Yom (Yum/Day) = Worship, Throw your hands up and work. Add, Secure and Hook. Mighty, Blood.

Kipperim (Atonements) = Bend (Bow), Open, Allow (Surrender), Tame (Shalum). Blow (Shofar), Scatter (remove). First (1st), Top, Beginning. Worship, Mighty, Blood.

The Torah says the following:

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

On Yom Kippur אׁיחׁ (Yahuah)'s atonement (forgiveness) is sought and His judgment is feared. The 10 days between Yom Teruah and Yom Kippur are called the "10 days of awe, 10 Days of Repentance"... when one considers his/her sins before אׁיחׁ (Yahuah) and enters into a period of Repentance; of asking for Forgiveness from אׁיחׁ (Yahuah) and those you may have harmed, and of restitution.

Yom Kippur (day of Atonement) commemorates the day when אׁיחׁ (Yahuah) forgave the

Hebrew people for the Sin of the Golden Calf. (40) Forty days after hearing אַיָּהוָה (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. Moshah (Moses) spent nearly (3) three months on top of the mountain pleading with אַיָּהוָה (Yahuah) for Forgiveness, and on the (10th) tenth 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 אַיָּהוָה (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 אַיָּהוָה (Yahuah).

The Turah 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 atonement for our sins.

The plural term "Kippurim" alludes to the function served by this Qadosh day to atone for our Sins. The Turah, therefore, describes Yom Kippur as the "Day of Atonements."

The plural form "Kippurim" alludes to the two categories of Sins committed solely against אַיָּהוָה (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 (2) areas of life – his obligations to אַיָּהוָה (Yahuah), and his obligations towards other people.

In the ritual vocabulary of the Priestly source in the Turah, to which **Leviticus 16** 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 decontaminate."

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 אַיָּהוָה (Yahuah) **Leviticus 16: 30** And this is exactly what our High Priest does, and shall do when he returns for his Chosen believers.

Put the Yasharalites (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 (7th) seventh month, on the (10th) tenth day of the month, you shall humble yourself; 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 (Yahusha) shall perform Kippur for you to cleanse you of all your Sins; you will become clean before אַיָּהוָה (Yahuah) **Leviticus 16:29–30**

Yom Kippur is the most solemn and important day in the scriptural calendar. Only once each year was any Yasharal (Israelite) permitted to enter the Qadosh of Qadoshym (Holy of Holies) in the Tabernacle or Temple and to approach אַיָּהוָה (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 Qadosh of Qadoshym (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 Barakah (Blessing) on the people – the only time in the year anyone would invoke the tetragrammaton אֲיָהוָה (Y-H-U-H"), the Name of אֲיָהוָה (Yahuah).

The blood of bulls and goats could not provide true and permanent forgiveness of Sins, and so אֲיָהוָה (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 Qadosh of Qadoshym (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 Yasharal (Israel), nothing moves on Yom Kippur.

This day or any day is a good time to approach אֲיָהוָה (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": Now 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.

Jewish tradition, which stems from certain verses in the Turah, or the Jewish bible, stipulates that fasting on Yom Kippur is a necessary component of the day; The verse in the Turah, which can be found in **Leviticus 23:27**, states that the Day of Atonement should be one of "Self-Denial."

And אֲיָהוָה (Yahuah) spoke to Moshah (Moses), saying, 27 "Now on the tenth (10th) day of this seventh (7th) month is Yom Ha Kippurim (Day of Atonements/3725 Kipper from 3724 kopher; the price of a life, ransom). It shall be for you a time of Qadosh (Holy) Mikra (Gathering/ Convocation), and you shall bow down (6031 anah: to be bowed down or afflicted, afflict) your

Soul (living being) to come near (approach) with an offering of fire to אַיָּאֵל (Yahuah).²⁸ And you shall not do any work on that very day, for it is a Day of Kipperim (Atonements), to Cover 3722 kaphar: to cover over, pacify, make propitiation over (upon) Panah (faces) אַיָּאֵל (Yahuah) your Alhym. 29 For the whole soul (living being) who bow down (anah 6031 to be bowed down, humble or afflicted; to make low or humble, from anav (anu) 6035: afflicted, humble, meek, poor, afflict) this life (bone, life, selfsame, strength) this day shall be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a Sabbath of solemn rest, and you shall bow down (anah) 6031 to be bowed down, humble or afflicted; to make low to be humble, from anav (anu) 6035: afflicted, afflict, meek, humble) yourselves. On the ninth (9th) day of the month beginning at evening, from evening to evening shall you keep your Sabbath.” **Leviticus 23:27-32** Afflicting your Soul Scripture speaks of two (2) general types of affliction—judgment and purification.

That is suffering that represents אַיָּאֵל (Yahuah)'s Judgment on Sin and Suffering that brings about our purifying as we identify with Mashiach. אַיָּאֵל (Yahuah)'s Judgment on Sinners will be a Final Judgment. While the second (2nd) type of affliction is designed to Perfect us and Prepare us for greater service in אַיָּאֵל (Yahuah)'s kingdom.

It has been taught in Judaism that “Afflicting your Soul” is equivalent to “fasting from food”. This is simply not true! The word used for “afflict your soul” in **Leviticus 23:27** by אַיָּאֵל (Yahuah) is not the same Hebrew word used for “fasting from food”.

If אַיָּאֵל (Yahuah) wanted us to fast from food, he would have used the Hebrew word that means “fasting from food”! אַיָּאֵל (Yahuah) did not use that word nor instruct us to fast from food; because fasting in that way would break the physical to the spiritual parallel of the Wedding that Yom Kippur represents!

The Hebrew word for “fast” is Tsum (tsoom) Strong's H6684, and it means “refrain from eating for a period of time” to abstain from food, fast. But this is not the word אַיָּאֵל (Yahuah) used when instructing how to rehearse on Yom Kippurim (Day of AtOne-Ments). He used the Hebrew word Anah (Strong's H6031) which means “humbling one’s soul”. This word appears 79 times in the Tanakh (OT). It is used to mean “afflicted as a servant or slave” in **Genesis 15:13**, it is used in the same way in **Genesis 16:6** when Sarah is told by Abraham to Anah or Afflict her servant Hagar (to humble her, not starve her). In **Exodus 10:3** anah is used and interpreted as “humble yourself”. Humble means: not proud or haughty: not arrogant or assertive: reflecting, expressing, or offered in a spirit of deference or submission: ranking low in a hierarchy or scale: insignificant, unpretentious.

The True Meaning of Afflict Your Soul on Yom Kippur

However, there is one more very important usage of the word Anah and that is within the

context of marriage and oaths. We see the word Anah used in **Numbers 30:13** in the context of Marriage Vows, and again used in the sense of “humbling yourself” ... in this case as submitting herself to her husband:

Numbers 30:13 Every vow and every binding oath to humble (anah) herself, her husband may confirm it or her husband may annul it.

Again, in **Deuteronomy 8:16** the word Anah is used meaning to humble yourself. In some cases, it is translated as “Afflicted” but always in the sense of “humbling” and never in the sense of “not eating food”. Of all the occurrences in the Tanakh of the word Anah there is not one (1) reference to “fasting or refraining from eating”.

יָהוָה (Yahuah)’s instructions to us on Yom Kippur is that we humble ourselves and make ourselves low before Him in obedience as a bride being wed to the bridegroom.

Yom Kippur (Day of At-One-Ment) is a call to examine ourselves and inwardly reflect on our Sin i.e. afflict our Souls as He instructed in Leviticus. We are to Anah ourselves or humble ourselves.

We are to anah ourselves or humble ourselves NOT to Tsum which means fast from food. Fasting from food is another example of how pagans harshly treat their bodies to please, be approved of, or connect with their alhym (gods/deities).

The pagan origin of fasting is exactly what is done "by tradition" in Judaism & Christianity. "In some Pagan traditions, fasting is seen as a way to get closer to the Divine, to cleanse the body, or to prepare for a more elaborate ritual later on. In many cases, the point of fasting is to deny the body physical pleasures and needs in order to attain a deeper connection to the gods through fasting.

"Harsh treatment of the body"

Pagan style; fasting from food was practiced during what is called “weeping for Tammuz” (The savior god that the Cross was made for originally, The Cross of Tammuz), a practice that found its way into the worship of יָהוָה (Yahuah) in ancient Yasharal, see **Ezekiel 8:14-15**. Then he brought me to the entrance of the north gate of the house of יָהוָה (Yahuah), and behold, there sat women weeping for Tammuz. 15 Then he said to me, “Have you seen this, O son of man? You will see still greater abominations than these.”

However, there are instances in scripture where servants of יָהוָה (Yahuah) also fasted from food and prayed during times of great distress. David fasted from food **Samuel 12:15-17** and **Psalms 35:13-14** and others. We see Anna fasted and prayed in the Temple and so forth. What is clear is that there is no instruction in The Turah/Tanakh (OT) given for us to fast from food on Yom Kippur. It is also clear that **וַיְהוָה** (Yahusha) did not instruct such a fast. But we do see

examples of people praying and Fasting during this time.

So if you are led by the Ruch to Fast for a particular reason or purpose then Fast as you feel lead, but just know those were not אַיָּהוָה (Yahuah) instructions as we have just seen.

Sokkkut (The Feast of Tabernacles/ in Gathering)

† ׀ ׀ ׀ ׀ (Sukut)

⌘ = Semech (S) Grab, Protect

׀ = Uau (U) Add, Secure

׀ = Kaph (K) Bend, Open , Allow, Tame

׀ = Uau (U) Add, Secure

† = Tau (T) Mark, Sign, Signal, Monument

Sukut (Sukkot) = Grab and Protect. Add and Secure. Bend, Open yourself, Allow your heart to be Tame. Add and Secure. As a Mark, a Sign, a Signal,

The Feast of Tabernacles was the last of the (7) seven scripturally mandated celebrations and is the most joyful; in fact, it was the only one in which the Yasharalites (Israelites) were commanded by אַיָּהוָה (Yahuah) to rejoice! (**Deuteronomy. 16: 14**) starting five (5) days after the Day of Atonement on the fifteenth (15th) of the seventh (7th) month and extended for seven (7) days... the first (1st) 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 first (1st) day of the feast, each participant had to collect branches of wild olive, myrtle, willow, and palm trees to construction their booths. (**Nehemiah 8:13-18**)

They then lived in them for seven (7) days. It celebrated the final harvest of the year, and אַיָּהוָה (Yahuah)'s great provision for His people. During this feast, the Yasharalites (Israelites) were required to leave the comfort of their homes and live in tabernacles or booths – three (3) sided 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 Mitsrym (Egypt). The two (2) most important ceremonies of the Feast of Tabernacles were 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.

Yasharal (Israel) was to observe the holiday in the present in order to remember something אַיָּהוָה (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 Mashiach. **Revelation 7:9- 17** describes a great multitude, which has 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. **OWYAZL** (Yahusha) made His proclamation in the temple during Sukkoth: "In the last day, of that great day of the feast, **OWYAZL** (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 Yarusalym (Jerusalem) not only to remember **AYAZL** (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 **AYAZL** (Yahuah).

A Feast for all People

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

When Solomon later dedicated the Temple at Sukkot, he asked **AYAZL** (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 Yarusalym (Jerusalem) each year to "Worship the King, **AYAZL** (Yahuah) of hosts, and to keep the Feast of Tabernacles" (Zechariah 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 **OWYAZL** (Yahusha) and **AYAZL** (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 Yarusalym (Jerusalem) shall go up year after year to worship the King, **AYAZL** (Yahuah) of hosts, and to keep the Feast of Tabernacles. **Zechariah 14:16**

And this shall be a statute forever unto you: that in the seventh (7th) month, on tenth the (10th) 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 forever.

Leviticus 16:31

יְהוָה (Yahuah) said to Moshah (Moses), 10 “Tell the people of Yasharal (Israel), ‘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 יְהוָה (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 יְהוָה (Yahuah). 13 Its grain offering is to be one gallon of fine flour mixed with olive oil, an offering made by fire to יְהוָה (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 Alahym (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 (7th) seventh week; you are to count (50) fifty days, and then you are to present a new grain offering to יְהוָה (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 first fruits for יְהוָה (Yahuah). 18 Along with the bread, present (7) seven lambs without defects (1) one-year-old, (1) one young bull, and (2) two rams; these will be a burnt offering for יְהוָה (Yahuah), with their grain and drink offerings, an offering made by fire as a fragrant aroma for יְהוָה (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 יְהוָה (Yahuah), with the (2) two lambs; these will be Qadosh (Holy) for יְהוָה (Yahuah) for the Priest. 21 On the same day, you are to call a Qadosh (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 יְהוָה (Yahuah) your Alahym (God).” 23 יְהוָה (Yahuah) said to Moshah (Moses), 24 “Tell the people of Yasharal (Israel), ‘In the seventh (7th) month, the (1st) first of the month is to be for you a day of complete rest for remembering, a Qadosh (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 יְהוָה (Yahuah).” 26 יְהוָה (Yahuah) said to Moshah (Moses), 27 “The tenth (10th) day of this seventh (7th) month is Yom Kippur; you are to have a Qadosh (holy) convocation, you are to deny yourselves, and you are to bring an offering made by fire to יְהוָה (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 יְהוָה (Yahuah) your Alahym (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 ninth (9th) day of the month until the following evening.” 33 **יְהוָה** (Yahuah) said to Moshah (Moses), 34 “Tell the people of Yasharal (Israel), ‘On the fifteenth (15th) day of this seventh (7th) month is the feast of Sukkot for (7) seven days to **יְהוָה** (Yahuah). 35 On the first (1st) day there is to be a Qadosh (holy) convocation; do not do any kind of ordinary work. 36 For seven (7) days you are to bring an offering made by fire to **יְהוָה** (Yahuah); on the eighth (8th) day you are to have a Qadosh (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 Qadosh (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 (15th) fifteenth day of the (7th) seventh month, when you have gathered the produce of the land, you are to observe the festival of **יְהוָה** (Yahuah) seven (7) days; the first (1st) day is to be a complete rest and the eighth (8th) day is to be a complete rest. 40 On the first (1st) day you are to take choice fruit, palm fronds, thick branches, and river willows, and celebrate in the presence of **יְהוָה** (Yahuah) your Alahym (God) for seven (7) days. 41 You are to observe it as a feast to **יְהוָה** (Yahuah) seven (7) days in the year; it is a permanent regulation, generation after generation; keep it in the seventh (7th) month. 42 You are to live in sukkot for seven(7) days; every citizen of Yasharal (Israel) is to live in a sukkah, 43 so that generation after generation of you will know that I made the people of Yasharal (Israel) live in sukkot when I brought them out of the land of Mitsrym (Egypt); I am **יְהוָה** (Yahuah) your Alahym (God).” **Leviticus 23:9-43**