YHWH Shall Be Set-Apart &
The Appointed Times of YHWH

Leviticus 21:24-23:44

Reading Questions

1. Do offerings for fulfilling vows and voluntary offerings have different standards for what is accepted?
2. What is a Shabbatown?
3. What is a Shabbat?
4. What is a Shabbat Shabbatown?
5. Which days are we to have a "Shabbatown"? Which days are we to have **not only** a "Shabbatown", but also "Shabbat Shabbatown"?
6. In the Torah given through Mosheh from Genesis (Be'reishiyt) to Deuteronomy (De'variym), which days in which we are commanded to not work are **not** specifically called either Shabbat, Shabbat Shabbatown, or in which we are told to have a Shabbatown?
7. Can we cook on the 1st and 7th days of the Feast of Unleavened Bread?
8. Can we cook on the Feast of Weeks also known as Shavu'ot or Pentecost?
9. Can we cook on the 1st day of the 7th Biblical Month known as Yom Teruah, the Day of Shouting/Blowing of Trumpets, Remembrance of Blowing of Trumpets?
10. Can we cook on the 1st Day of Sukkot (the Feast of Sukkahs/Tabernacles/Booths) and the 8th Last Great Day at the end of that feast?
11. How should we observe Passover?
12. How should we observe the Feast of Unleavened Bread?
13. How do we "Count The Omer"?
14. How should we observe the Feast of Weeks / Shavu'ot / Pentecost?
15. How should we observe Yom Teruah / Day of Shouting/Blowing of Trumpets?
16. How should we observe Day of the Atonements / Yom HaKippuriym / Yom Kippur?
17. How should we observe the Feast of Sukkahs/Tabernacles/Booths / Sukkot and the 8th Last Great Day?
18. What verses in this reading point to the day when **יהושע** was resurrected?

Reading Answers

1. Yes. We see there is a distinction made between offerings to fulfill a vow and offerings to give a voluntary offering in Leviticus 22:23. Vows are taken at a more serious level since someone has spoken that they will give such and such to **יהוה**. However, in the case of a voluntary offering, they have not said for certain they would give such and such and therefore it is voluntary, not required because of a vow that they made. Since it is not required, and is voluntary, a less degree of scrutiny on the animal being offered is permitted. Specifically, in verse 23, we learn

a deformed or dwarfed limb is permissible on a bull or lamb for a voluntary offering, but not for a vow. However, this doesn't mean all blemishes are permitted for a voluntary offering. It appears all other kinds of blemishes (e.g. blind verse 22, crushed/bruised verse 24) are still prohibited for both vows and voluntary offerings. Only in voluntary offerings do deformed or dwarfed limbs on bulls or lambs appear permitted.

2. Shabbatown is pronounced "Shab-bah-toh-n" for those who are curious. Sometimes people just write it as "Shabbaton" without the "w". Shabbatown is a Hebrew word slightly different from the word Shabbat. Shabbatown is usually translated as "rest", but sometimes "Sabbath". Shabbatown is linked to Strong's # H7677 and means "rest".

3. "Shabbat" is linked to Strong's # H7676 and means "ceasing" referring to ceasing from work, but usually Shabbat is just translated as "Sabbath".

4. The phrase "Shabbat Shabbatown" is usually translated as "Sabbath of rest" but could also be translated as "a ceasing, a rest day" according to the Ancient Hebrew Research Center Revised Mechanical Translation. However, since this phrase is used in reference to the 7th year land rest, it is debatable if "rest day" is a correct translation of the word "Shabbatown". Perhaps just "rest" is sufficient? I am no Hebrew expert. So perhaps "a ceasing, a rest" without the word "day" is a more accurate English translation? I am not certain.

5. The phrase "Shabbat Shabbatown" ("Sabbath rest" or "Sabbath of rest") occurs in the following Scriptures:
    - Exodus 31:15 – In reference to the weekly 7th Day Sabbath
    - Exodus 35:2 – In reference to the weekly 7th Day Sabbath
    - Leviticus 16:31 – In reference to the annual Day of Atonements (Yom HaKippuriym)
    - Leviticus 23:3 – In reference to the weekly 7th Day Sabbath
    - Leviticus 23:32 – In reference to the annual Day of Atonements (Yom HaKippuriym)
    - Leviticus 25:4 – In reference to the 7th year land rest once every 7 years

    The word "Shabbatown" ("rest") by itself occurs in the following Scriptures:
    - Leviticus 23:24 – In reference to the annual Day of Blowing of Trumpets / Remembrance of Blowing of Trumpets (Yom Teruah)
    - Leviticus 23:39 – In reference to the 1st Day of the Feast of Tabernacles/Booths (Sukkot) and the 8th Last Great Day
    - Leviticus 25:5 – In reference to the 7th year land rest once every 7 years

    The phrase "Shabbatown Shabbat-Qodesh" (which means, "a rest day, a ceasing-Set-Apart" or "a rest, a Sabbath Set-Apart" occurs in the following Scriptures:
    - Exodus 16:23 – In reference to the weekly 7th Day Sabbath

In summary, the days and times when we are told to have a "Shabbatown" (a rest) in the Hebrew, **but are not** called "Shabbat Shabbatown" are:

- Yom Teruah (1st day of 7th Biblical Month) – Leviticus 23:24
- 1st Day of Sukkot (15th Day of 7th Biblical Month) – Leviticus 23:39
- 8th Last Great Day (22nd Day of 7th Biblical Month) – Leviticus 23:39

In summary, the days and times specifically referred to as times for having a "Shabbat Shabbatown" (Sabbath of rest) in the Hebrew are:

- Weekly 7th Day Sabbath – Exodus 31:15, Exodus 35:2, Leviticus 23:3
- Annual Day of Atonements - Leviticus 16:31, Leviticus 23:32
- 7th Year Land Rest – Leviticus 25:4-5

6. In Exodus 12:16, Leviticus 23:7-8, Numbers 28:18, Numbers 28:25, and Deuteronomy 16:8 we're commanded to not work on the 1st and 7th Days of the Feast of Unleavened Bread. In Leviticus 23:21 and Numbers 28:26 we're commanded to not work on the day of the Feast of Weeks (known also as Shavu'ot or Pentecost). However, in the Torah given through Mosheh (Moses), the 1st and 7th Days of the Feast of Unleavened Bread and the Feast of Weeks (known also as Shavu'ot or Pentecost) are **not** specifically called Shabbat, Shabbat Shabbatown, nor are we told to have a Shabbatown (in the Hebrew) on these days. None of these three words are used in the Hebrew of the Torah given through Mosheh to describe the 1st or 7th Days of the Feast of Unleavened bread or Feast of Weeks.

   However, as one side note, in Luke 23:54 and John 19:31 in the Greek, the 1st day of the Feast of Unleavened Bread is called Sabbath.

7. Yes, within certain limitations and only as long as it is not a normal weekly Sabbath. We are specifically told in Exodus 12:16 that we can do what is necessary for each person to eat on the 1st and 7th Day of the Feast of Unleavened Bread. That means that we are permitted to cook **just enough** to provide the food needed for everyone to eat. However, if it were a normal weekly Sabbath, we could not cook on a normal weekly Sabbath because the weekly Sabbath commandments would take precedence. But if it is not a normal weekly Sabbath on the 1st or 7th Days of the Feast of Unleavened bread, then, Yes, cooking **just enough** to provide food needed for everyone would be permitted as it specifically states in Exodus 12:16.

   Why would this be permitted on a day of rest when we're commanded to not work?

   I believe the answer is found in the surrounding verses – Exodus 12:15 and Exodus 12:17. Exodus 12:15 ends by saying that someone who eats leavened bread during the Feast of Unleavened Bread *"will be cut off from Yisra'el"*. The beginning of Exodus 12:17 says, *"and you will guard the unleavened bread"*. If we combine verses 15, 16, and the beginning of verse 17 together we have the following:

   "You will eat unleavened bread for seven days. In the first day you will surely make leaven cease from your houses, given that anyone eating leavened bread

*from the first day until the seventh day, **that being will be cut off from Yisra'el**. and in the first day a Set-Apart Gathering, and in the seventh day a Set-Apart Gathering will exist for you. No work will be done in them, only what everyone will be eating, that alone will be done for you, and you will **safeguard the unleavened bread** given that in the bone of this day I will make your armies go out from the land of Mitsrayim"*

I see multiple reasons why cooking was specifically permitted for the Feast of Unleavened Bread on the 1st and 7th Days:

1. Someone who eats leavened bread would be cut off from Yisra'el
2. יהוה doesn't want anyone to be cut off – He desires all to have life
3. If uncooked dough sits around, it can leaven – and in verse 17 they are told to "safeguard the unleavened bread".
4. The first Feast of Unleavened Bread was being done while the children of Yisra'el were fleeing and if they were not permitted to cook then perhaps guarding the unleavened bread would have been extremely difficult for them, and on the 1st Day, impossible.
5. To prevent two days of not cooking in situations such as if the 1st day or the 7th Day of the Feast of Unleavened Bread fell immediately following a weekly Sabbath at some point in time in the future.

יהוה gave a very serious penalty for eating leaven – that one would be cut off from Yisra'el. To be cut off could be meaning to be banished from the land, but it's also quite possible this meant the death penalty. Either way, it's a very serious penalty for eating leaven during the Feast of Unleavened Bread. For this reason, because יהוה is compassionate and not desiring that any should perish, He permitted for this feast, and this feast alone to my understanding, that they could cook on the days when work is not permitted. But notice – He doesn't give a blanket approval for slaving away in the kitchen to prepare large amounts of unnecessary food; He only permits it to be for what is actually needed for each person to eat. So if you had 5-6 people cooking and preparing 5-6 hours in a kitchen with modern appliances for a group of 100-150 and then you end up with a TON of left-over food…. Did you really do what He said?

Having a little bit of leftover food is expected when a family is cooking for themselves, because it's hard to predict exactly how much all will eat. However, a scenario with 5 or 6 people in a hot kitchen cooking and preparing 5-6 hours with modern cooking appliances for a feast for 100-150 with a lot of leftover food does seem to me like a situation where it's doing more work than what is permitted.

The idea behind the permission to cook is Exodus 12:16 was that each household would be cooking just enough for what their family needed to eat. If we take that permission to cook **only** what is needed and turn it into a free-for-all in cooking and have no realistic sense of how much food is really needed and end up with a ton of

unnecessary leftovers, we have taken liberties that Scripture does not give us and are violating the command to not work. Furthermore, we can't take this permission to cook only what is needed as approval to do other kinds of work like kindling unnecessary fires or building stages for a gathering that day, etc.. Those types of things, if they are actually needed, should be done **before** the Set-Apart day arrives in preparation for it.

We are not given blanket approval to slave away in the kitchen for the 1st and 7th Days of the Feast of Unleavened Bread. Each family is being given permission to prepare only what is needed for everyone to eat. It is still a Set-Apart Day because there is a Set-Apart Gathering happening on it. We can't just do whatever we want and treat it like we can cook as much as we want – we can't. There is a limit. If we go above that limit, then we would be considered working.

What's the limit? Well – just make what's needed for your family and you should do just fine. Don't go overboard. Most families have a good idea about how much they will eat in a day – make that amount. Also, I have considered the possibility that perhaps יהוה is only permitting the cooking of unleavened bread for what each person needs – not any and all types of food. After all, it is the unleavened bread which is commanded to be eaten. So I do think it's quite possible that the permission to cook *might* actually be limited to unleavened bread only and that all other types of foods desired should be cooked before the Set-Apart days.

Also, again, recall that if dough sits around too long uncooked it can leaven. Verse 17, which is **immediately** following verse 16, clearly says, "*and you will **safeguard the unleavened bread***". Sadly, some translations have inserted the word "Feast" here into the beginning of verse 17 which makes the meaning and purpose of this verse somewhat hidden, but the Hebrew does not say "Feast". It simply says to safeguard "the unleavened bread".

How do you "safeguard the unleavened bread"? Well one way is to make sure you cook dough as soon as possible to keep it from leavening. The longer dough sits around, the more likely it has become leavened. This is another key reason why I believe this permission to cook given in Exodus 12:16 for the Feast of Unleavened Bread was given – so that we can better and more easily safeguard the unleavened bread as directed in verse 17.

Also, again, recall that the first Feast of Unleavened Bread was being done while the children of Yisra'el were fleeing and if they were not permitted to cook then perhaps guarding the unleavened bread and ensuring everyone ate unleavened bread as commanded would have been extremely difficult for them, and on the 1st day, impossible. In fact, in Exodus 12:39 we learn that this is, in fact, what happened. In verse 39 we see that they didn't have time to prepare any food so after they left, on their journey, they had to cook what they brought out with them. If they weren't permitted to cook on the 1st Day of the Feast of Unleavened Bread, it seems they wouldn't have eaten anything after they left for the remainder of that

day either. But יהוה knew they would need to be able to cook and He is compassionate, so in this case He made an exception.

What would happen if the 1st Day or the 7th Day of the Feast of Unleavened Bread fell immediately following a weekly Sabbath at some point in time in the future? What if He had not specifically given them and us permission to cook on these days? That would have made it much harder to "guard the unleavened bread" and to ensure everyone eats unleavened bread for all 7 days of the Feast of Unleavened Bread.

In summary, Exodus 12:16 is specific permission specifically given, in context, to help ensure the guarding of the unleavened bread so that the commandment to eat unleavened bread all 7 days can be fulfilled and guard against someone eating leavened bread and being cut off (because יהוה is compassionate) and because, in their specific situation, יהוה knew they would be fleeing and not have time to prepare beforehand. All of these reasons are based on Scriptures from what I can see and, from what I can see, are specifically related to the Feast of Unleavened Bread. I see these as Scripturally-backed reasons for the permission to cook **only** what each person is expected to eat as **unique** to the 1st and 7th Days of the Feast of Unleavened Bread. Therefore, I do not believe you can apply Exodus 12:16 to other feast days outside of the Feast of Unleavened Bread. Exodus 12:16 is only applicable to the 1st and 7th Days of the Feast of Unleavened Bread. Nowhere does יהוה say that we can apply that to some other days.

I have heard it said, *"It's a feast day, so of course you can cook."* This is not based upon the Scriptures. Yes – the 1st and 7th Days of the Feast of Unleavened Bread ***are*** feast days, but there is no Scripture that says יהוה permitted cooking in Exodus 12:16 simply *because* it is a feast day. The reasons I've given here are the reasons why, based upon the Scriptures, I believe He gave permission specifically for cooking on the 1st and 7th Days of the Feast of Unleavened Bread.

Some have pointed out verses such as Leviticus 23:7-8 and other verses which say "no ***servile*** work" and state that cooking is not *servile* work – so anytime Scriptures say "no servile work" that means cooking is permitted, but not other kinds of work. However, if that were the case, then why would an exception be given at all in Exodus 12:16? It makes more sense that the reason an exception is needed is because without that exception specifically given in Exodus 12:16 the people would have known they couldn't cook on that day because it is a Set-Apart Day.

The phrase "servile work" in Leviticus 23:7 is from the Hebrew מְלֶאכֶת עֲבֹדָה (me'lekhet avodah). The word me'lekhet is from the same word me'lakhto is from in Genesis 2:3 when discussing not working on the weekly Sabbath. The word avodah is from the same word avodat is from in Psalms 104:14 which is translated as "service". Also, we see in Exodus 35:24 the phrase מְלֶאכֶת הָעֲבֹדָה (me'lekhet

ha'avodah) which is almost identical to the phrase in Leviticus 23:7 except for the prefix "Ha" on the word avodah which means "the". The phrase in Leviticus 35:24 is translated sometimes as "work of the service". If the only difference is the word "the" then if we remove the word "the" then the translation for Leviticus 23:7 would read "work of service" instead of "work of the service" as in Exodus 35:24.

My points in mentioning the verses above are as follows:

1) The word me'lekhet is simply related to work like the word for work that is prohibited on the weekly Sabbath which includes prohibiting cooking.
2) The word avodah is a very general word that simply means "service". We see in Psalms 104:14 and Exodus 35:24 that "avodah" means service in general. It could be any kind of service, generally speaking. Were the plants in Psalms 104:14 for "all work of mankind except cooking" meaning that you could not cook any plants? That does not make any sense. Was the "work of the service" spoken of in Exodus 35:24 meaning "any work except cooking"? I don't see that either. So I do not see any evidence that avodah is somehow a word that means "all work except for cooking". It's simply another generalized word that means "service" and can be used broadly in many applications, including service that involves cooking.
3) The correct translation might be "work of service" instead of "servile work" and has no relationship necessarily to cooking or not cooking.
4) I think it's possible "work of service" might be further restricting what burdens can be placed on Lewites or sons of Aharon or what kind of work the people might do since they may be busy on feast days with special offerings that are required and therefore not able to handle additional work beyond what is commanded since it is a day of rest.

It also should be noted that Exodus 12:16 doesn't use the word translated "servile" at all – it just says "no work". The fact that there is an exception given in Exodus 12:16 to permit cooking on the 1st and 7th Days of the Feast of Unleavened Bread may actually be evidence that servile work **can** include cooking also. I do not see strong evidence showing that "servile work" automatically, by definition, does not include cooking. Also, Exodus 12:16 just says "no work" period, without the word "servile" being used at all. In addition, the fact that days with a Set-Apart Gathering would be considered Set-Apart Days should be taken into consideration. It may very well have been common understanding that you do not cook on Set-Apart Days which is why permission to cook had to be specifically given.

Also, looking back on the question and answer about the word "Shabbatown" and the phrase "Shabbat Shabbatown", it is interesting that in the Torah given through Mosheh the 1st and 7th Days of the Feast of Unleavened Bread are never called "Shabbat", "Shabbatown", or "Shabbat Shabbatown". I wonder if this could be related to the fact that you can cook on these days? This is only a pondering thought in my mind at this time, not something I know for certain is related.

8. In Leviticus 23:21 and Numbers 28:26 we're commanded to not work on the day of the Feast of Weeks (known also as Shavu'ot or Pentecost). Because of this, and because this is a Set-Apart Day, my current answer is "No" – we cannot cook on this day. Yes – it does say "servile work", however, I am not convinced that "servile work" automatically does not include cooking. In fact, because an exception to permit cooking seems to have been *needed* for the 1st and 7th Days of the Feast of Unleavened Bread even though those days also do not permit "servile work" seems to indicate that under normal circumstances "servile work" ***can*** include cooking – otherwise an exception would have not been needed.

   However, I do consider this debatable and consider the possibility I'm wrong on this for *this* one day for one reason: In the Torah given through Mosheh (Moses), the Feast of Weeks (known also as Shavu'ot or Pentecost) is **not** specifically called Shabbat, Shabbat Shabbatown, nor are we told to have a Shabbatown in the Hebrew. I question to myself, *"Why?"*. I wonder if perhaps I am wrong and I wonder if this is one indication that you *can* cook on this day since it is not called a Shabbat or Shabbatown or Shabbat Shabbatown. However, I ***still*** am not ***fully*** convinced to a degree of certainty where I am confident enough to cook on this day. I would have to feel ***confident*** that I am not violating one of יהוה's laws. This day is still a "Set-Apart Day" in my mind because we're required to have a Set-Apart Gathering and Reading. The fact that it's a Set-Apart Day could quite possibly be enough to mandate that cooking does not happen on this day.

   The phrase "Yom Qodesh" (Day Set-Apart) is in Nehemiah 10:31 (verse 32 in some Hebrew manuscripts) and means "Set-Apart Day". This shows that other days besides the weekly Sabbath were held to be a "Set-Apart Day" with certain levels of conduct expected and certain restrictions in place. Since the weekly Sabbath is a Set-Apart day, then it is quite possible that only conduct permitted on the weekly Sabbath would inherently be permitted on any other Set-Apart Day. The weekly Sabbath, in a way, may be the day that "sets the bar" or "sets the standard" for what it means to observe a Set-Apart Day in a way that pleases יהוה because that was the first day Set-Apart by יהוה. Because of this, we would need to be very, very confident that we're correct to say that we could cook on some other Set-Apart Day. I have not seen or heard anything that would make me feel such confidence on days other than the 1st and 7th of Unleavened Bread (see the answer to the question for the 1st and 7th Days of Unleavened Bread for more details on that).

   Also, as discussed in my answer for the 1st and 7th Days of the Feast of Unleavened Bread, I do not view Exodus 12:16 as transferrable or applicable to any other feast days outside of the Feast of Unleavened Bread. See the answer to the question for the 1st and 7th Days of Unleavened Bread for the longer explanation on this.

9. No. In Leviticus 23:24, we are told to have a Shabbatown (rest) on the 1st Day of the 7th Biblical Month (Yom Teruah / Day of Shouting/Blowing). Also, since we're commanded to have a Set-Apart Gathering and Reading on this day, this day would

be considered a Set-Apart Day which inherently means all the laws and regulations of the weekly Sabbath would apply. See the answer to the similar question for Feast of Weeks which elaborates more on a "Set-Apart Day".

Also, as discussed in my answer for the 1st and 7th Days of the Feast of Unleavened Bread, I do not view Exodus 12:16 as transferrable or applicable to any other feast days outside of the Feast of Unleavened Bread. See the answer to the question for the 1st and 7th Days of Unleavened Bread for the longer explanation on this.

In addition, I'd like to point out the events in Nehemiah 8. In Nehemiah 8:1-2 we learn they were reading from the Torah on the 1st Day of the 7th Biblical Month which is Yom Teruah. In Nehemiah 8:9, they say, "Hay'Yowm Qadosh-Huw La'יהוה" (phonetically, Hay'Yom Qadosh-Hu La'Yahuweh) which means:

"The Day Set-Apart-He To'Yahuweh" or *"The Day is Set-Apart to Yahuweh"*

You see, this day ***is*** "Set-Apart" to יהוה. The question for us is – is this day Set-Apart ***to us***? Will we treat it like a Set-Apart Day? What does it mean for us if a day is "Set-Apart to יהוה"?

We can see a few things from Nehemiah 8 showing what this means.

We can see that the ideal behavior on ***any*** Set-Apart Day is to not mourn or weep. We learn this from Nehemiah 8:9.

We can also see that preparing our food in advance is also part of observing a Set-Apart Day and guarding it properly. We learn this from Nehemiah 8:10 which states that they were to send portions to those who had not prepared. Why wouldn't people "be prepared"? Because the people at that time did not know until that day when they were actually in the process of reading the law that the Day was Set-Apart and therefore they could not cook on it. This is part of the reason why I think the people were so emotionally impacted at the reading because they realized that they had not prepared for that day as they should have. It's quite possible, some of them had ***already*** violated the Set-Apartness of that day by cooking on it since the evening the night before and were weeping when they realized the sin they had committed that day because they had not prepared in advance and had cooked on it before hearing the Torah. There they were, learning something they did not know before, that the very day in which they were hearing the words was a Set-Apart Day. It seems they were cut to their heart over their sin and sorry over their sin because they realized how they had not guarded what is Set-Apart to יהוה. And so they were told in Nehemiah 8:9 to not mourn or weep. And they were told in Nehemiah 8:10 to send portions to those for whom none is prepared!

Why were they told to send portions to those for whom none is prepared? Was it because those who didn't have any prepared were poor? No. It is because they

could not cook on this day and so ***many*** of them were probably not prepared with food cooked in advance because they didn't know they had to prepare until the day had already arrived. In fact, it tells you right in Nehemiah 8:10 the reason why:

"send portions to those for whom none is prepared, for this day is set-apart…"

The reason why portions had to be sent to those for whom none is prepared is not because "there are lots of poor people without". Of course, on ***any*** feast day, everyone is expected to share with the poor among them, as they are able, so that the poor also rejoice with them as well. However, directly in verse 10 it clearly says the reason why is "for this day is Set-Apart". It is because the Day is Set-Apart to יהוה that they had to send portions for whom none is prepared – because on a day Set-Apart to יהוה we should have prepared and done our cooking in advance as we learn from the first day Set-Apart – the weekly 7th Day Sabbath.

Also, if you research the word "prepared" in Nehemiah 8:10, we find it is from the Hebrew word linked to the Strong's # H3559 – "kun". This is the same Strong's # for the word "prepare" in Exodus 16:5 which is saying that they will prepare their food on the 6th day of the week in preparation for the weekly Sabbath! This looks very obvious to me that the word in Exodus 16:5 is about cooking food in advance of a Set-Apart Day as part of keeping the day Set-Apart in a way that יהוה desires. I don't think it's a huge stretch to say that this is also very clearly required on other Set-Apart Days. Nehemiah 8:10 is confirmation of this to me. The reason why they had to send portions to those for whom none is prepared is because we are not permitted to cook on Set-Apart days. We need to be prepared in advance.

And, ***maybe***, there is an additional reason behind this. Perhaps one day some catastrophic events will occur on days of rest and if we are not prepared in advance we may not have the food and drinks we desire to rejoice on those days instead of mourn or weep because of the destruction or sadness around us from the world. There is a lesson in Nehemiah 8:10 for us to learn – some of them were not prepared. We do not want to be in that same situation. We want to be prepared.

10. No. In Leviticus 23:39 we are told to have a "Shabbatown" (rest) on the 1st Day of Sukkot (Feast of Sukkahs/Tabernacles/Booths) and on the 8th Last Great Day. In Leviticus 23:35-36, we are told also to have a Set-Apart Gathering and Reading on these days – so these days are also, like Yom Teruah (the 1st Day of the 7th Biblical Month), Set-Apart. The 1st and 8th Days at the beginning and end of the Feast of Tabernacles (Sukkot) are Set-Apart Days on which we should have a Shabbatown, and therefore the same answer as given for the 1st Day of the 7th Biblical Month (Yom Teruah) applies for these days as well. Please see the answer for the question about the 1st Day of the 7th Biblical Month (Yom Teruah) for more details.

11. First of all, for any observance we must remember that יהוה does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this

means is that we cannot be hypocritical. We can't be pretending to follow יהוה when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of יהוה. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that יהוה will be pleased with us.

We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with יהוה's laws. If we're just pretending on feast days and other observances and not really following יהוה in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

The Passover is mentioned in this reading in Leviticus 23:5. The 14th Day of the 1st Biblical Month is the day of Passover when יהושע was impaled on a stake/tree and died for our sins so that we could have eternal life. This is a day that very clearly points to יהושע and what יהוה has done for us by passing over us and sparing us from the penalty of being thrown in the lake of fire if we do not have the blood of יהושע covering over us. Similarly, we see in Exodus 12 that they had the blood of the Passover on the sides and top of their doors and that יהוה passed over them, sparing them from the punishment that came.

This is a time to remember what the Yisra'elites went through in being spared and also brought out of slavery and bondage in Mitsrayim. Similarly, this is a time to remember what יהושע has done for us when He gave up His life and suffered so much and bore our sins so that we might live and be freed from bondage to sin. Through the blood and power of יהושע we have been brought out of slavery to sin and are no longer in bondage to יהוה's enemy Satan. Just as they were freed from Paroh (Pharaoh), we are freed from Satan. Just as they went through the wilderness before entering the promised-land, we are going through a wilderness (this life) before we enter the promised-land in which we will have eternal life.

"Passover" is a word that can refer to the 14th Day of the 1st Biblical Month when the Passover is sacrificed as well as the night following that day in which the Passover meal is eaten and the 1st Born of all in Egypt/Mitsrayim were killed and יהוה passed over, sparing the 1st Born of the Yisra'elites. Related reading notes for the Passover, which occurs right before and also during the beginning of the Feast of Unleavened Bread, includes these reading notes for the Annual Reading Schedule:

- Week 16 reading notes
- Week 33 reading notes
- Week 39 reading notes
- Week 40 reading notes
- Week 45 reading notes

Those reading notes provide many details to help answer many questions on Passover observance. In general, these are the different types of "Passover" or other "similar" or "related" services or gatherings I observe and how (in a very summary capacity):

- A service to make sure people are prepared for the upcoming Exodus 12 Passover and Feast of Unleavened Bread (I do not do this gathering on Sabbath).
- Preparation Service To Prepare For Partaking of the Body and Blood of Yahushua (the first Passover Service) (I do not do this gathering / service on Sabbath.)
- Service For Remembrance of The Day The Lamb Is Selected, The Anointing of Yahushua By Miryam Before His Death, & His Coming In To Yerushalayim On A Donkey & A Brief Review of The Omer Count To Be Prepared For The Upcoming Omer Count (I do not do this gathering / service on Sabbath.)
- I have Suggested Personal Daily Readings From The 4th of HaAviv To The 13th of HaAviv To Help Stay Focused On Yahushua In The Days Leading Up To Partaking of the Body and Blood of Yahushua
- Passover Service Including Foot Washing & Partaking of The Body & Blood of Yahushua In Remembrance of Yahushua (observed in the evening ending the 13th going into the beginning of the 14th of HaAviyv, the night before the Exodus 12 Passover – foot washing is only done when others are present in person and not just a virtual online gathering).
  - A regular meal is eaten in advance of this service separately and alone by all who are attending.
  - No group meal happens during this service.
  - No mixing of bitter herbs in this service – that belongs in the Exodus 12 Passover service the next night.
  - This is a somber observance, examine yourself, ***proceed cautiously*** and reverently.
- Exodus 12 Passover Service – this happens the evening ending the 14th of HaAviyv going into the 15th of HaAviyv. This is the service where you should have bitter herbs and unleavened bread.
  - This is a rejoicing observance. **Eat in haste**. We can celebrate winning and being released from slavery.
  - You can't mix the eating of the body and blood of Yahushua with this observance. See the Passover Summary video for details on this statement.

Please view the Passover Summary video on the website. Also, you may find more details on these services mentioned or service outlines on the website as they become available. Please check the website for the most current information on these services and how to observe all Biblical observances.

Also, I'd like to add that I do think that it is entirely appropriate to avoid marital relations and do everything you can to be clean in every way in preparation for the taking of the body and blood of the Anointed. I believe that we should do our best

to have our selves cleansed in every way can at the time we partake of the body and blood of the Anointed, and therefore refraining from marital relations after sunset, and maybe even on Passover day also beforehand, may be entirely appropriate considering the seriousness of the matter. Before partaking of the body and blood we should do some serious self-examination and make sure we are partaking of it in a worthy manner, with all due respect and seriousness, in remembrance of what יהושע has done for us. This is not to be taken lightly!

During the Exodus 12 Passover, while eating the bitter herbs and unleavened bread, we make our best attempt to do so with a staff in our hand, loins girded, sandals on our feet, to eat in haste, and we stay up at least a little bit past Scriptural midnight. Scriptural midnight would be determined by taking the night time from sunset to sunrise, dividing it by 2, and adding that length of time to the time of sunset. Sometimes that means we stay up until 1 or 2 AM depending on a location's sunrise and sunset times.

Some people stay up all night that night; and I use to stay up all night as well. However, one year someone asked me why we are doing this and I had to re-study the issue for myself. Exodus 12:42 says it is a "night to be observed" which was the reason we were staying up all night. Now, however, I'm not 100% certain that staying up all of the night is absolutely required by everyone. At a minimum, I do think staying up at least until past Scriptural midnight might be sufficient to fulfill Exodus 12:42 which says it is a "night to be observed". That's my perspective at this time, but I'm open to correction.

Of course, if the man of the house is not sure and wants to be 100% certain, he could, on behalf of the whole household, stay up until sunrise even if by himself. Perhaps the man doing this on behalf of the whole household would be sufficient? Some family members, I don't think you can force to stay awake. For example, you can't make a 2-month-old baby stay awake. When they're ready to snooze, I think we should let them snooze even on this night. If the man stays awake, even if only the man, in a way that's like the whole household staying awake since at least one person in a place of authority is doing it.

I chose Scriptural midnight as a minimum because of Exodus 11:4, 12:29, and Matthew 25:6. However, I suppose someone could look at Mark 13:35 and make an analogy that we should stay up all night; but I don't view staying up all night as an absolute requirement anymore because it's just not specifically commanded in that way. I think if we stay up at least a little bit past Scriptural midnight then we might have observed the night in a sufficient amount to fulfill Exodus 12:42. However, I'm just not 100% certain on all of this.

12. First of all, for any observance we must remember that יהוה does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this means is that we cannot be hypocritical. We can't be pretending to follow יהוה

when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of יהוה. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that יהוה will be pleased with us.

We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with יהוה's laws. If we're just pretending on feast days and other observances and not really following יהוה in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

The Feast of Unleavened Bread is mentioned in this reading in Leviticus 23:6-8. Leaven is representative of sin. One of our many goals in life is to get the sin out, and keep it out. Sin has no place in our lives because we are children of the Most High. We are a new creature in the Anointed (Messiah/Mashiach) יהושע. We are born again, given יהוה's Set-Apart Spirit, a Royal Priesthood, a Set-Apart Nation. We are Yisra'elites. So sin has no place in our hearts, our thoughts, feelings, desires, motives, or any single aspect of our life inward or outward. Be gone sin!

But if a little sin gets in somewhere, some nook or cranny, some evil thought, some evil desire, some thorn trying to choke out the Word in some way, and if it works its way through us and we don't get rid of it, there is potential for us to become corrupted and to carry out sinful desires. יהוה help us all! This is just like leaven – and leaven is what is kneaded and mixed into a ball of dough to make that dough rise and become puffed up. The end result, if cooked, is leavened bread.

Thanks be to יהוה that we are not on our own in this fight, and He can help us to overcome all through the blood of the lamb. Thanks be to יהוה that our righteousness comes from Him, and not from our own works!

So – to observe this Feast – First of all, before the Feast of Unleavened Bread, to prepare, you need to make sure you get all the leaven out of any areas you have authority over. If you rent or have been given a room which you can do what you want with, that means the room you sleep in. If you rent or own a house or any land, that means the whole house and any land. If you rent an apartment, that means the apartment you rent. You are responsible for your areas where you have authority. However, for example, if you are a wife and your husband is not observant of the laws and he owns the house and he forcefully stops you from getting out the leaven, then he will be held responsible for that, not you.

We should get the leaven out of our areas of authority (completely 100% off our property) and we should also examine our hearts and our life to get spiritual leaven out as well. We don't want any false doctrines in our life.

What is the literal leaven that we must remove from our homes? For the answer to that, please read the "What Is Leaven?" study. That study will answer a lot of the questions regarding removing and keeping literal leaven out of our homes.

During the Feast of Unleavened Bread, not only should we keep leaven out and not eat any leavened bread, but we are also commanded in Leviticus 23:6 and other places to eat unleavened bread for all 7 days of the feast. In addition, we learn that in Leviticus 23:7-8 on the 1st and 7th Days of the feast we are commanded to have a Set-Apart Gathering and Reading of the Scriptures. We should gather on the 1st and 7th Days of the Feast of Unleavened Bread with other believers and hear the Word of יהוה just as on the weekly 7th day Sabbath. In general, we should be treating the 1st and 7th Days of the Feast of Unleavened Bread just like we treat the weekly Sabbath except that we're permitted to cook just enough food for each person to eat according to Exodus 12:16. Please see the other question related to cooking on the 1st and 7th Days of this feast for more detailed information.

The Feast of Unleavened Bread is also specifically a time to remember how יהוה brought the Yisra'elites and us as well out of slavery and to remember that we were a slave. Generally speaking, feasts are a great time for having wonderful meals, gathering with other believers, fellowshipping, praising יהוה, praying, digging into יהוה's Word, and other joyful things! Feasts are a time to rejoice and be thankful! Specifically, we can be thankful that we are no longer slaves to sin!

Ideal times to gather on the 1st and 7th Days for prayer and offering of praises and giving of thanks to יהוה are the times of the morning and evening offerings at the 3rd and 9th hours of the day, and perhaps also the 6th hour of the day. At some point, probably morning, afternoon, or both if you want, you should have a Set-Apart Gathering for Reading of the Scriptures. Don't forget that a Set-Apart Gathering for Reading the Scriptures is required on the 1st and 7th Days.

We also want to remember how when they were brought into the wilderness they went through hard things and were tested. So we need to have our guards up and if we go through hard things we need to do our best to respond in a way that is pleasing to יהוה and seeking to pass any tests, if we are tested.

13. This phrase "Count The Omer" is referring to Leviticus 23:15-16 and Deuteronomy 16:9. I believe this count always starts on the 1st day of the week because in Leviticus 23:16 it states: "Even unto the morrow after the seventh Sabbath shall ye number fifty days". This shows that the 50th day of the count always falls the day after the 7th Sabbath. The 7th Sabbath can only fall on the 7th day of the week, so this forces the count to start on the 1st day of the week and end at 50 on the 1st day of the week. This 50 day count time period is an especially important time to have our guards up and be prepared for anything, especially tests or trials if they should

occur. We also need to remember during this count to count the days each day and to count the 7 Sabbaths each Sabbath leading up to the 50th day. It is also during this time period of Counting The Omer when **יהושע** appeared to many witnesses after his resurrection and eventually ascended into the skies (Heavens/Shamayim) to be seated at the right hand of **יהוה**.

I also believe that the first day of the counting of the Omer will always start during the Feast of Unleavened Bread. So if the Feast of Unleavened Bread started on the first day of the week, and Passover was on a weekly Sabbath, I would start the count on the first day of the Feast of Unleavened Bread. I base this understanding off of a combination of Leviticus 23:14-15 and Joshua 5:10-11. In Joshua 5:10-11, it appears that they ate of the roasted grain the morrow after the Passover which is the 1st day of the Feast of Unleavened Bread, but in Leviticus 23:14-15 it says they were not to eat bread or roasted grain until they brought an offering. So it appears the wave sheaf offering of Leviticus 23:11 must have been brought the day after Passover, on the first day of the Feast of Unleavened Bread that year.

Also, it makes sense that the people be able to start to eat the produce of the land each year during the feast and not have to wait until after the feast which is another reason I view it this way.

14. First of all, for any observance we must remember that **יהוה** does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this means is that we cannot be hypocritical. We can't be pretending to follow **יהוה** when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of **יהוה**. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that **יהוה** will be pleased with us.

    We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with **יהוה**'s laws. If we're just pretending on feast days and other observances and not really following **יהוה** in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

    The Feast of Weeks is mentioned in this reading from the end of Leviticus 23:16 (where it says to bring a new grain offering) until Leviticus 23:21. We can see there were two loaves of bread baked with leaven that were to be brought in Leviticus 23:17. I learned from another brother that the loaves baked with leaven were accepted even as we, although we have sinned, are made acceptable to **יהוה** through the blood of **יהושע**. Although we have had leaven in us, we are accepted by **יהוה**.

I do not think we can literally fulfill the bringing of loaves with leaven because they were brought to the priest and waved by him as recorded in Leviticus 23:20. Since we have no physical temple with physical Sons of Aharon to serve, we cannot fulfill this part of the Feast of Weeks. However, if we had our own land and grew wheat, we could take some of the first fruits of the wheat harvest and give them to the poor. That could be a gesture to show יהוה our desire to give Him the first fruits, because it is written:

> Proverbs 19:17 – *"He who shows favor to the poor lends to* **יהוה***, And He repays his deed."*

So, in a way, giving to the poor is like showing יהוה you wanted to give it to Him. However, since this is a Set-Apart day I would probably not do this on the actual day of the Feast of Weeks. If I were going to give, I might give after the Feast day is over because on the Feast Day we're supposed to focus on having a Set-Apart Gathering, rejoicing, and giving thanks for the first fruits of the wheat harvest.

To prepare for this day, I would cook 2 days' worth of food 2 days prior to the Feast of Weeks. That would give you enough food for the 7th Shabbat and the Feast of Weeks so that you don't have to cook on the Feast of Weeks. The Feast of Weeks is known in Greek as Pentecost (pente – referring to the 50 day count) and in Hebrew as Shavu'ot (Shavua means Week in Hebrew and Shavu'ot is plural).

Ideal times to gather on this day for prayer and offering of praises and giving of thanks to יהוה are the times of the morning and evening offerings at the 3rd and 9th hours of the day, and perhaps also the 6th hour of the day. At some point, probably morning, afternoon, or both if you want, you should have a Set-Apart Gathering for Reading of the Scriptures. Don't forget that a Set-Apart Gathering for Reading the Scriptures is required on this day. Also, don't forget that we're commanded to not work on this day – so it should be treated the same as a weekly Sabbath.

This is a good day to remember the Giving of the Torah on Mount Sinai in Exodus 20 as it is believed this was the day in which it was given; and the events in Acts 2 when they were gathered on this day and the Set-Apart Spirit was given also and poured out on many; and the Good News of יהושע the Anointed was spoken and 3,000 were immersed in His name! Side Note: It is interesting that 3,000 were immersed in Acts 2 because in Exodus 32:28 about 3,000 fell.

You can view some Shavu'ot videos covering more aspects of Shavu'ot and more details here: https://WYLH.org/shavuot

15. First of all, for any observance we must remember that יהוה does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this means is that we cannot be hypocritical. We can't be pretending to follow יהוה

when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of יהוה. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that יהוה will be pleased with us.

We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with יהוה's laws. If we're just pretending on feast days and other observances and not really following יהוה in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

Yom Teruah is mentioned in this reading in Leviticus 23:24-25. In the previous question earlier in these notes, I already explained why it is I believe we should not cook on this day of Yom Teruah. Yom means "day" and Teruah means "shouting". In English, we think of "shouting" as something humans do with their voice, but in Hebrew the blast of a trumpet or shofar is also a "shout". A shofar is a ram's horn, for those not familiar with that word. Sometimes shofar is spelled shophar with a ph instead of an f. Yom Teruah is commonly called in English "Day of Blowing of Trumpets" but I think a better more literal translation is "Day of Shouting".

In Leviticus 23:24 it literally says in the Hebrew to have a "Zikhrown Teruwah" or "Zikhron Teruah" depending on how you want to spell it. Zikhron is translated as "remembrance". So it is a day for a "remembrance of shouting", or as some translations say, "remembrance of blowing of trumpets".

It's interesting how in Revelation there are multiple trumpets mentioned (e.g. Revelation 8:6). Also it says in 1 Corinthians 15:52 that at the "last trumpet" that the dead shall be raised. And in 1 Thessalonians 4:16 it says that יהושע will come with a "shout". So all of Yom Teruah seems to be a reminder about the time יהושע returns and the dead who are His will be raised in our spiritual bodies. It is going to be AN AWESOME TIME!

So Yom Teruah is a good time for being reminded of the need to BE READY and WATCHFUL because we do not know when our life will be up and we do not know when יהושע will return either. It is a time to remember what will happen in the future. It is a time to blow the shofar in joy and jubilation. It is a time to feast and rejoice. We are commanded also to rest, not work, and have a set-apart gathering for reading of the Scriptures – so this is a set-apart day and should be treated just like the weekly Sabbath. We should prepare our meals in advance. It is a good day to offer up praises also, together, and pray as well.

Between the Day of Shouting (Yom Teruah) and the Day of the Atonements (Yom HaKippuriym) we should also have an increased focus on repentance and thinking of things that need to change in our life. In a way, Yom Teruah might be part of

preparing us for Day of the Atonements in that it is a day to sound the alarm, in a sense (at least that's kind of how I think of it).

16. First of all, for any observance we must remember that יהוה does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this means is that we cannot be hypocritical. We can't be pretending to follow יהוה when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of יהוה. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that יהוה will be pleased with us.

    We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with יהוה's laws. If we're just pretending on feast days and other observances and not really following יהוה in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

    The Day of The Atonements (Yom HaKippuriym commonly called Yom Kippur) is mentioned in this reading in Leviticus 23:26-32. The Day of The Atonements is a day to remember how יהושע made atonement for us with His own blood. In Hebrew the word Atonement is related to "covering over" – specifically covering over our sins. As so many of the set-apart days do, Yom HaKippuriym also points towards יהושע and reminds us of what יהוה has done for us through Him.

    We are to rest, not work, have a Set-Apart Gathering with a Reading of the Scriptures, focus on prayer, confession of sin, and repentance, and afflict our being. Afflicting our being means to refrain from pleasurable things such as marital relations, food, and water. So it is a commanded day of fasting and afflicting ourselves. Also, please see the answer to the question, "What are we to observe on the 10th day of the 7th Biblical month and how do we observe it?" in the Reading notes for Week 27 of the Annual Reading Schedule. Those reading notes also help answer this question as well.

17. First of all, for any observance we must remember that יהוה does ***not*** like iniquity or unrighteousness and assembly to be mixed together (Isaiah 1:13). What this means is that we cannot be hypocritical. We can't be pretending to follow יהוה when it comes time for an observance, and then on all other days living wickedly without any regard for the laws of יהוה. We can't oppress the poor, the fatherless, and the widow a day before a feast, keep the feast and rest, and then go back to oppression the day after the feast and expect that יהוה will be pleased with us.

We need to make sure that we are not pretending and that we are looking at the way we live and our hearts to see if they are in line with יהוה's laws. If we're just pretending on feast days and other observances and not really following יהוה in the rest of our life, then He will not be pleased with our fake attempts to keep His Set-Apart Days. Now, to the specifics of this question:

Chag HaSukkot – The Feast of The Tree Huts (known by some as Feast of Tabernacles / Booths) and the 8th Last Great Day are mentioned in this reading in Leviticus 23:33-43. The 1st and 8th days are to be treated like the weekly Sabbath with no work permitted, food prepared in advance, and set-apart gatherings to read the Scriptures. However, in addition to all that, we should be rejoicing even MORE all 8 days. There is a special emphasis placed on rejoicing during this feast so feasting and being glad, giving thanks for the harvest, offering up praises, and making a joyful noise should be a core focus of all 8 days.

Deuteronomy 16:15 shows that we are to be "ONLY rejoicing!" What a great commandment! We see in Leviticus 23:40 we are to take four things:

1) Fruit of a Tree of Magnificence (could be branches from citron trees, fig trees, olive trees like the Russian Olive, or other good quality fruit trees – the higher quality the better)
2) Hands of Erect Palms (Possibly meaning Palms or Palm fronds of Date Palms)
3) Branch of Tree of Intertwined, Dense, Thick Foliage (could be any thick leafy trees, including Oak, Cypress, Myrtles, or others)
4) Willows of Wadi (Stream/River) (this is probably a weeping willow branch)

These branches combined can be used to make a structure which in Hebrew is called a "Sukkah" and would be understood in English as a "Tree Hut". The plural of "Sukkah" is "Sukkot" which is where we get the name of the Feast of The Tree Huts. How could you have a Passover without a Passover Lamb? Similarly, how can we have a Sukkot without a Sukkah? The Sukkah made from branches is an inseparable part of the Feast of Sukkot. It is the Feast of The Tree Huts!

To prepare for the first day of the Feast, we build a Sukkah from branches. No rope is needed. If you get three large branches with forks in them, you can easily interlock three of them with each other to make a stable tripod that stands on its own for each corner of the Sukkah. The thicker the diameter the better for stability. Then, you can lay on a long cypress branch from corner to corner to create the outline for the roof of the Sukkah. From there, you can lay other branches across those main branches going across from corner to corner and before you know it you'll have a leafy covered structure that looks like a giant bush. You can also stand up leafy branches on the outside of it to make a few leafy walls as well. However, the most important part is the ceiling to keep out the rain and provide shade from the sun. Believe it or not, with enough branches you can keep out most if not all of the rain. Light but leafy branches like large date palm fronds are ideal to help with this because they add little weight but give a lot of rain coverage. But it's

important to have stable corners also and strong stable branches for the outline of the roof of the Sukkah.

Most people interpret that you can build a Sukkah by using lumber or tarps or even just set up a modern tent to be your Sukkah. Perhaps those structures are similar to a sukkah in the sense that they are temporary structures, however, we can see in Nehemiah 8 that when they kept Sukkot nobody set up a tent. Everyone went and got branches and made Sukkahs. (Yes, I know "Sukkahs" is grammatically incorrect – we're mixing a Hebrew word Sukkah with the English plural "s" at the end – but let's move on from that.)

Some have interpreted that the poor could make a Sukkah while the rich who could afford tents could use a tent. However, that would imply the Sukkah was a "poor man's solution" and the tent was the "rich man's solution". If that were the case, that would imply the tent is the higher quality solution, correct? Because יהוה would obviously want the more expensive solution if two options are available to us. However, we see in Nehemiah 8 they put a Sukkah made from branches in the House of Elohiym which shows me that יהוה wants a real Sukkah from branches. If he wanted a tent, then they could have pitched a tent in the courtyard of יהוה's house, but they didn't. So I am fairly convinced that יהוה wants just what he asked for: Sukkahs to be made out of branches. Even if a tent is "permissible", it appears the Sukkah would still be the preferred choice by יהוה as we see in Nehemiah 8. However, I am not convinced that using a tent is really obeying what is commanded. I will share more reasons why shortly.

As a side note: It makes sense that they used the olive branch in Nehemiah 8 to fulfill the requirement to get fruit of a tree of magnificence because the olive is used for keeping the menorah in the set-apart place lit, so the olive is very magnificent if you look at it from that perspective.

Also, it's good on the first day and during the feast to take the 4 species of branches with the fruit on one and actually wave them and rejoice (if you can get a smaller branch from each small enough to wave). At the least, we like to wave the palm branch, but I would like to actually get a lulav and Etrog and maybe an olive branch with olives on it in the future (instead of a citron that is disconnected from the branch)! I don't know the traditional dance but that's OK – we can make up our own new dances to rejoice before יהוה!

When they came out of Mitsrayim (Egypt), did they have tents? Exodus 12:13 shows that they lived in houses, not tents. Exodus 12:22 seems to confirm this by stating to put the blood on the doorposts and lintel. I would venture to say that they probably did not have tents immediately when leaving Mitsrayim (Egypt) and that they had to create these tents from scratch in the wilderness out of goats' hair, etc.. Perhaps it's possible some of the shepherds who tended sheep in the field may

have already been in tents, but it appears from Exodus 12 that the general population lived in houses and therefore it is quite possible they had no tents.

With no tents, and needing shade, a Sukkah is an easy alternative until they had time to create tents from the goats' skins/hair. In fact, notice that one of the first places they came to in Exodus 13:20 when they were leaving Mitsrayim was Sukkot! How about them tater tots? Looks like this may be where they first started building their Sukkahs during the first Feast of Unleavened Bread. Later in Exodus 15:27 we see where they came to 70 palm trees. Perhaps these first parts of their journey where they made Sukkahs for shade is what יהוה meant when He said in Leviticus 23:43 to know that He made the children of Yisra'el dwell in Sukkahs?

I would expect after some time that almost everyone had their own tent for their family. So at that point, what would they be doing different around Sukkot time in the wilderness? They were already dwelling in tents during most of their time in the wilderness, so dwelling in a Sukkah would remind them of that specific, shorter period of time immediately following their Exodus out of Mitsrayim (Egypt) and how they dwelt in Sukkahs (Sukkot). It would also point us back to remembering their very first Feast of Unleavened Bread which may have been partially spent in a Sukkah when resting. Also, the fruit tree branch would be a constant reminder to give thanks for the harvest, which we see is important in Zechariah 14. If the nations in the future do not come up to keep the feast, which is a feast where we should give thanks for the harvest also, then they end up not getting any rain which would result in not having a harvest the next year, right? So we should give thanks for the harvest. Also, by the time the world's "thanksgiving" rolls around we have already given thanks for 8 days and their thanksgiving day becomes unnecessary.

It is good to give thanks all of the time, but after keeping Sukkot and the 8th Last Great Day, the observance of an additional day that the world calls "thanksgiving" does seem more like something for people who haven't kept the feast of Sukkot. For me, I don't need it so I don't observe it. That's what Sukkot is for.

As another side note – I do recognize there are some who are in prison or disabled in a nursing home or in other situations beyond their control where they cannot build a Sukkah. There were years I wanted to do a real Sukkah and just had not gotten it done for whatever reason, whether it be lack of preparing or saving up to make it happen, etc.. However, if we are able to make one, we should because it is part of keeping Sukkot. If you can't do one by yourself, then maybe you can contact other believers who you will be keeping Sukkot with and as a group effort build a Sukkah that all can enjoy while at the feast together!

So to observe Sukkot we treat the 1st and 8th days like weekly Sabbaths, we build a Sukkah before the feast, and during the 7 days of Sukkot we try to dwell in the sukkah as it says in Leviticus 23:42. To "dwell" probably means to use the sukkah as you would a house – have some meals in it, gather to sing and rejoice in it, give thanks in it, spend time reading Scripture in it – DWELL. Don't just wake up out of

a small tent and hop out in the morning and spend the rest of the day outside – make a Sukkah and have meals in it, rejoice in it, sleep in it (if you can safely), DWELL in it! It is EXCITING!!!! The more stable you make it and the more leafy branches you use to protect from rain and sun, the more able it is to be a place where you and others can dwell and eat and rejoice!

Rejoice all 8 days, offer prayers, thanksgivings, and TONS OF SONGS OF PRAISE TO יהוה!!!!! Have set-apart gatherings with Torah readings on the 1st and 8th days, AND EAT ALL THE TASTY CLEAN FOOD YOU LIKE! Be careful though to not eat so much you get sick! It is best if you can travel to a feast site with lots of other believers otherwise you will really miss out on how Sukkot is supposed to be also.

According to Deuteronomy 31:10-11 the whole Torah should be read every 7th year. Some interpret that as just referring to the book of Deuteronomy but I think it's possible we should read the whole Torah given through Mosheh from Genesis to Deuteronomy over the 8 days so that everyone will hear the Torah and learn, including children.

It should be noted that on the 8th Last Great Day we do not have to dwell in Sukkahs, so sleeping indoors would be permissible on the 8th day. Also, if you are sleeping in a Sukkah and get rained out at night I could understand going inside, but then during the day we should make attempts to make use of the Sukkah by having meals and rejoicing and gatherings in it if possible, even if it is raining.

18. Leviticus 23:9-14

Reading Notes

- Leviticus 22:3 speaks of a penalty for coming near the Set-Apart offerings which the children of Yisra'el have Set-Apart to יהוה while one has uncleanness upon himself. Could it be that the principle is that when participating in things which are Set-Apart or offered to יהוה that we should be clean? And I do not mean just in body but also in our conscience and in our hearts as well. יהושע spoke of defilements from things from within the heart in Matthew 15 and Mark 7. Is it possible that if we are offering praises up to יהוה but have not dealt with our heart issues that we also may be in violation of this law in some respect? May יהוה help us all to honor and respect all the things Set-Apart to יהוה in the way that pleases Him! Let us not also forget that the 7th Day Sabbath day of rest is also one of these things which are Set-Apart!

- Leviticus 22:8 is pointing out, yet again, that we cannot eat animals that just happen to die whether it be from old age, disease, or an attack from some other animal. We can only eat clean animals which have been properly slaughtered. This is similar to Leviticus 17:15 and Deuteronomy 14:21.

- Notice in Leviticus 22:10-11 that the one who is merely a stranger or sojourner or one who has been hired does not eat of the Set-Apart offerings, but only the one who has been bought (meaning as a slave) or born in his house (a slave born in the house or one of his own sons) eats the offerings. Even the slave who is born in the house would, in the end, be to him as a son, would he not? This is according to Proverbs 29:21.

  And remember what יהושע spoke in John 8:34-36 that the Son stays forever, but not a servant. That is unless, of course, the servant would become like a son in the end or in cases where the servant at the end of 6 years had an awl put through his ear and became his servant forever (Exodus 21:5-6, Deuteronomy 15:16-17).

  What I am getting at in all of this is that we want to be as one who stays in the house forever – just as one of the sons. We do not want to merely be a stranger or foreigner who does not know the priest or a sojourner who visits the house for a while, but at some point moves on to somewhere else. We do not want to be merely one who is hired (a hireling?). We want to be as one who will remain in the house of the priest.

  Our priest according to the order of Malkitsedeq is יהושע (Psalms 110:4, Hebrews 5:6-10, 6:20-7:21). We do not want to fail to know who He is and truly follow Him (a stranger/foreigner). We do not want to merely follow Him for a short time (a sojourner) and then fall away. We do not want to merely follow Him for the sake of money or gain (a hireling). We want to abide in the House of יהוה forever (Psalms 23:6). And remember, there are many rooms (John 14:2) in His house! Only those who stay in the house will eat of the Set-Apart offerings! We have been bought with the precious blood of the Anointed (Acts 20:28); let's remain in that calling to which we were called and abide in His house forever!

- We can see in Leviticus 22:27-28 how compassionate יהוה's laws are even towards the animals. These laws exist, I believe, to ensure a certain level of compassion and dignity is given towards the animals even.

- Many calendar studies are done which reference a lot of verses in Leviticus 23 to make certain points as to why someone might view the Biblical calendar the way they do. A lot of my views on the Biblical calendar can be found in the Biblical Calendar Study. Please view that study for more information on the Biblical Calendar.

- Some people try to support what is known as "Lunar Sabbath" by the fact that in Leviticus 23:2-3 the weekly Sabbath is identified as one of the "Appointed Times" (from the word mo'ed – Strong's # H4150). They will then point back to Genesis 1:14 which says that the lights are for "Appointed Times" (from the same Hebrew word, mo'ed). Then, they will conclude, because of this, the 7 day cycle must be linked to the sighting of the New Moon each month and therefore the 7 day cycle

restarts when the month restarts. However, if you view the link to the Biblical Calendar Study and the Reading notes for Week 34 of the Annual Reading Schedule you will see that this issue of the lunar Sabbath is already addressed sufficiently. In the Week 34 Reading notes, the parts related to the topic of lunar Sabbath include the following questions:

- How long did they go on their journey in Numbers 10?
- What were they doing on their journey in Numbers 10?
- What days of the month were they doing this?
- What can we learn from bringing all these questions about their journey together in regards to the 7th Day Sabbath?

Those 4 questions in the Reading notes for Week 34 are really the most important point for this subject of explaining why the lunar Sabbath is not correct or possible.

In addition, I'd like to point out that the Sabbath being one of the "Appointed Times" (mo'ed) does not automatically mean it must be linked to the moon. Genesis 1:14 says the lights are for Appointed Times. This doesn't necessarily mean every light is for every Appointed Time. When we determine when a day starts or ends, that is done using, I believe, the sun and possibly also the stars, and in the case of the New Moon day, perhaps even the moon also. The Sabbath is the 7th Day of the week. For you to determine when that day starts and how many days have passed since the last 7th Day Sabbath, aren't you using lights in that process? So that appears to still be meeting the requirement that the Sabbath is an "Appointed Time" which would be determined by lights. It doesn't say in Genesis 1:14, "Every appointed time must link directly to the moon" – it seems to be more broad and just specifically say the lights are for Appointed Times. The lights being used in the case of the 7th Day Sabbath appear to me to be the sun and possibly the stars also which help determine when a day starts and ends and therefore also how many days have passed since the last Shabbat.

- See the "What Is Leaven?" study for help with understanding how to observe the Feast of Unleavened Bread.

Related Verses

Do Not Eat What Is Torn or Dies of Itself: Leviticus 17:15, Deuteronomy 14:21
I Set Them Apart / You Shall Be Set-Apart: Leviticus 11:44-45, 19:2, 20:7, 26, 21:8, Deuteronomy 7:6, 14:2, 21, 26:19, 28:9, 33:3, Isaiah 62:12, Ephesians 1:4, 5:27, Titus 2:3, 1 Thessalonians 4:3-8, 1 Peter 1:16, 2:9, 2 Peter 3:11
Feast of Unleavened Bread: Exodus 12:15-20, 13:4-7, 23:15, 34:18-20, Numbers 9, 19, Deuteronomy 16, Matthew 16:6-12, Mark 8:15, 14:1, Luke 12:1, 22:1, Acts 12:3, 1 Corinthians 5:6-8, Galatians 5:9
Three Times Do Not Appear Empty Handed: Exodus 23:15, 34:23-24, Deuteronomy 16:16, 2 Chronicles 8:13

Seventh Day You Rest: Genesis 2:3, Exodus 20:8-11, 34:21, Nehemiah 9:14, Matthew 24:20, Mark 2:27, Hebrews 4:8-9
Feast of Weeks / Shavu'ot / Pentecost: Numbers 28:26, Deuteronomy 16:10-16, Acts 2, 20:16, 1 Corinthians 16:8
Last Trump/Shout: 1 Corinthians 15:52, 1 Thessalonians 4:16
Day of The Atonements / Day of Atonement / Yom Kippur / Yom Kippur / Yom HaKippuriym: Leviticus 23:27-32, 25:9, Numbers 29:7-11, Acts 27:9-10
Tabernacles/Booths/Sukkot/Sukkah/Last Great Day: Genesis 33:17, Deuteronomy 16:13-15, 31:10-13, 2 Samuel 11:11, 22:12, Psalms 76:2, Ezra 3:4, Nehemiah 8:14-18, Matthew 17:4, Mark 9:5, Luke 9:33, John 7:2-53
Future Prophecy of Feast of Tabernacles/Booths/Sukkot: Amos 9:11, Zechariah 14:16-19, Acts 15:16, Revelation 21:3