

YAHUAH/YAHWEH'S MOADIM (Appointed Times)

Moadim Appointed times (Sabbaths, Feast Days, and Holy Days).

Mo'ed A set time or appointed time. Season or Festival. (al. mow'ed) - an appointment, i.e. a fixed time or season; spec. a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

First Three Feasts or Festivals (Moadim)

Pesach
Passover

Hag HaMatzah
"Feast of Unleavened Bread"

Bikkurim
First Fruits

Fourth Feast or Festival (Mo'ed)

Shavuot
Feast of Weeks (Known in English as Pentecost)

Last Three Feasts or Festivals (Moadim)

Yom Teruah
(Feast of Trumpets)

Yom Kippur
Day of Atonement

Sukkot (Succot)
Feast of Booths or Tabernacles

Jewish Calendars

Religious Calendar

- 1) Aviv (Nisan)
- 2) Iyar
- 3) Sivan
- 4) Tammuz
- 5) Av
- 6) Elul
- 7) Tishrei
- 8) Cheshvan
- 9) Kislev
- 10) Tevet
- 11) Shevat
- 12) Adar

Civil Calendar

- 1) Tishrei
- 2) Cheshvan
- 3) Kislev
- 4) Tevet
- 5) Shevat
- 6) Adar
- 7) Aviv (Nisan)
- 8) Iyar
- 9) Sivan
- 10) Tammuz
- 11) Av
- 12) Ilul

Sabbaths

Shabbat	The Sabbath (Sephardic pronunciation). The seventh day of the week.
Shabbos	The Sabbath (Ashkenazic pronunciation). The seventh day of the week.
Shabbaton	pl. Shabbatonim - Seven High Sabbaths....Sabbath program of study and celebration.

Leviticus 23:2-3

"Speak to the children of Yisra'el, and tell them, 'The set feasts of the LORD, which you shall proclaim to be holy convocations, even these are my set feasts.

"Six days shall work be done: but on the seventh day is a Shabbat of solemn rest, a holy convocation; you shall do no manner of work. It is a Shabbat to the LORD in all your dwellings.

Feasts or Festivals

Pesach (Passover)

Exo 12:1-23

And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

“This month is the beginning of months for you, it is the first month of the year for you.

“Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

‘And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

‘Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

‘And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings.

‘And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

‘And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

‘Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

‘And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

‘And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יְהוָה.

‘And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am יְהוָה.

‘And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim.

‘And this day shall become to you a remembrance. And you shall observe it as a festival to יְהוָה throughout your generations – observe it as a festival, an everlasting law.

‘Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’el.

‘And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

‘And you shall guard the *Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

‘In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

‘For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’el, whether sojourner or native of the land.

‘Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ”

And Mosheh called for all the elders of Yisra’el and said to them, “Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.

“And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.

“And יְהוָה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יְהוָה shall pass over the door and not allow the destroyer to come into your houses to smite you.

Lev 23:4-5

‘These are the appointed times of יְהוָה, set-apart gatherings which you are to proclaim at their appointed times.

‘In the first month, on the fourteenth day of the month, between the evenings, is the Passover to יְהוָה.

Deu 16:1-7

“Guard the month of Abib, and perform the Passover to יהוה your Elohim, for in the month of Abib יהוה your Elohim brought you out of Mitsrayim by night.

“And you shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.

“Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.

“And no leaven should be seen with you in all your border for seven days, neither should *any* of the meat which you slaughter in the evening on the first day stay all night until morning.

“You are not allowed to slaughter the Passover within any of your gates which יהוה your Elohim gives you,

but at the place where יהוה your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.

“And you shall roast and eat it in the place which יהוה your Elohim chooses, and in the morning you shall turn and go to your tents.

Questions & Answers

A. When does Pesach (Passover) begin?

Pesach (Passover) occurs at twilight or evening, which is between the sun setting and dark, on the fourteenth day of Aviv.

B. How do we determine the day on which Pesach (Passover) begins?

1. The first thing that has to be established is when the Day of Equal or Spring Equinox takes place.

This occurs when the day and night are exactly the same period of time (from sunrise to sunset and from sunset to sunrise).

2. Then you establish when the New Moon occurs and this denotes when the first day of the month is; this is the first day of Aviv.

3. You then count fourteen days and this will be the day on which Pesach (Passover) shall commence, at twilight.

4. This day can start or occur on any day of the week.

C. Is Pesach (Passover) the same as Easter?

NO!

D. What is the reason we are to continue doing Pesach (Passover)?

1. To remember being passed over from destruction and being brought out of bondage.

2. Because He commanded it.

E. How long will Pesach (Passover) continue?

Forever!

Hag HaMatzah (Unleavened Bread)

Exo 12:15-20

‘Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’el.

‘And on the first day is a **set-apart gathering**, and on the seventh day you have a **set-apart gathering**. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.

‘And you shall guard the *Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

‘In the first *month*, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

‘For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’el, whether sojourner or native of the land.

‘Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ”

Exo 23:14-15

“Three times in the year you are to observe a festival to Me:

“Guard the Festival of Unleavened Bread. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib – for in it you came out of Mitsrayim – and do not appear before Me empty-handed;

Lev 23:4-8

‘These are the appointed times of יְהוָה, set-apart gatherings which you are to proclaim at their appointed times.

‘In the first month, on the fourteenth day of the month, between the evenings, is the Passover to יְהוָה.

‘And on the fifteenth day of this month is the Festival of Unleavened Bread to יְהוָה – seven days you eat unleavened bread.

‘On the first day you have a **set-apart gathering, you do no servile work.**

‘And you shall bring an offering made by fire to יְהוָה for seven days. On the seventh day is a **set-apart gathering, you do no servile work.’ ”**

Deu 16:3-5, 8

“Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.

“And no leaven should be seen with you in all your border for seven days, neither should *any* of the meat which you slaughter in the evening on the first day stay all night until morning.

“Six days you eat unleavened bread, and on **the seventh day there is a closing festival to יְהוָה your Elohim – you do no work.**

Questions and Answers

A. When does Hag HaMatzah (Unleavened Bread) begin?

It begins at the end of the fourteenth of Aviv at dark which is the beginning of the fifteenth of Aviv.

B. What are the first and last day of Hag Matzah (Unleavened Bread) called and how are they to be observed?

- 1. They are called **set-apart gathering** (Shabbatonim) which are High Sabbaths.**
- 2. If they fall on a Shabbat/Shabbos they are consider a High Holy Sabbaths.**
- 3. They are to be observed in the same manner as Shabbat/Shabbos. No work is to be performed on these days.**

C. What conditions must be met during this feast time?

- 1. You are to remove all leaven (yeast) from your house and property.**

2. You are not allowed for a period of seven days to eat or consume any food that contains leaven (yeast).

D. How long will the feast of Hag HaMatzah (Unleavened Bread) continue?

Forever!

Bikkurim (First Fruits)

Lev 23:10-14

“Speak to the children of Yisra’el, and you shall say to them, ‘When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest.

‘And he shall wave the sheaf before יהוה, for your acceptance. On the morrow after the Sabbath the priest waves it.

‘And on that day when you wave the sheaf, you shall prepare a male lamb a year old, a perfect one, as a burnt offering to יהוה,

and its grain offering: two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה, a sweet fragrance, and its drink offering: one-fourth of a hin of wine.

‘And you do not eat bread or roasted grain or fresh grain until the same day that you have brought an offering to your Elohim – a law forever throughout your generations in all your dwellings.

Questions and Answers

A. When did the children of Yisra’el start observing Bikkurim (First Fruits)?

When they came into the Land of Promise. Before that they had no harvest to reap.

B. When is Bikkurim (First Fruits) to be observed?

Bikkurim (First Fruits) is the day after the first Shabbat/Shabbos during Pesach. It always occurs on the first day of the week.

C. How long is Bikkurim (First Fruits) to be observed?

Forever!

Shavuot (Pentecost/Feast of Weeks)

Lev 23:15-21

- ‘And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.
- ‘Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה.
- ‘Bring from your dwellings for a wave offering two *loaves of bread*, of two-tenths of an *ěphah* of fine flour they are, baked with leaven, first-fruits to יהוה.
- ‘And besides the bread, you shall bring seven lambs a year old, perfect ones, and one young bull and two rams. They are a burnt offering to יהוה, with their grain offering and their drink offerings, an offering made by fire for a sweet fragrance to יהוה.
- ‘And you shall offer one male goat as a sin offering, and two male lambs a year old, as a peace offering.
- ‘And the priest shall wave them, besides the bread of the first-fruits, as a wave offering before יהוה, besides the two lambs. They are set-apart to יהוה for the priest.
- ‘And on this same day you shall proclaim a **set-apart gathering** for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.

Deu 16:9-10

- “Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain.
- “And you shall perform the Festival of Weeks to יהוה your Elohim, according to the voluntary offering from your hand, which you give as יהוה your Elohim blesses you.

Questions and Answers

A. How do you arrive at the day of Shavuot (Pentecost/Feast of Weeks)?

You count seven Shabbatot from Bikkurim (First Fruits) and the day after the seventh Shabbatot which is the first day of the week. The day of Bikkurim (First Fruits) is counted as day one and you count fifty days. This is referred to as counting the Omer and Shavuot (Pentecost/Feast of Weeks) should always occur on the first day of the week.

B. How should Shavuot (Pentecost/Feast of Weeks) be regarded?

As a Shabbaton (**set-apart gathering**) and you are to perform no work. It is to be regarded in the same manner as a Shabbat/Shabbos.

C. How long is Shavuot (Pentecost/Feast of Weeks) to be observed?

Forever!

Yom Teruah (Feast of Trumpets)

Lev 23:24-25

“Speak to the children of Yisra’el, saying, ‘In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a **set-apart gathering**.”

‘You do no servile work, and you shall bring an offering made by fire to יהוה.’ ”

Questions and Answers

A. When does Yom Teruah (Feast of Trumpets) begin?

Yom Teruah (Feasts of Trumpets) begins on the first day of the seventh month, which is the new moon at the start of the seventh month.

B. How should Yom Teruah (Feast of Trumpets) be regarded?

As a Shabbaton (**set-apart gathering**) and you are to perform no work. It is to be regarded in the same manner as a Shabbat/Shabbos.

C. How long is Yom Teruah (Feast of Trumpets) to be observed?

Forever!

Yom Kippur (Day of Atonement)

Lev 16:29-31

“And this shall be for you a law forever: In the seventh month, on the tenth day of the month, you afflict your beings, and do no work, the native or the stranger who sojourns among you.

“For on that day he makes atonement for you, to cleanse you, to be clean from all your sins before יהוה.

“It is a Sabbath of rest for you, and you shall afflict your beings – a law forever.

Lev 23:27-32

“On the tenth day of this seventh month is the Day of Atonement. It shall be a **set-apart gathering** for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה.

“And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before יהוה your Elohim.

“For any being who is not afflicted on that same day, he shall be cut off from his people.

“And any being who does any work on that same day, that being I shall destroy from the midst of his people.

“You do no work – a law forever throughout your generations in all your dwellings.

‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.’”

Lev 25:9

‘You shall then sound a ram’s horn to pass through on the tenth day of the seventh month, on the Day of Atonement cause a ram’s horn to pass through all your land.

Questions and Answers

A. When is Yom Kippur (Day of Atonement) to be observed?

On the tenth day of the seventh month and you start at the night of the ninth day and continue till the night of the tenth day.

B. What is the purpose if Yom Kippur (Day of Atonement)?

- 1. To make a sacrifice and offering for the sins and iniquities of the nation of Yisra’el.**
- 2. For the affliction of their souls and to deny their selves.**
- 3. For a day of fasting.**

C. How should Yom Kippur (Day of Atonement) be regarded?

As a Shabbaton (set-apart gathering**) and you are to perform no work. It is to be regarded in the same manner as a Shabbat/Shabbos.**

D. How long is Yom Kippur (Day of Atonement) to be observed?

Forever!

Sukkot/Succot (Feast of Booths/Tabernacles)

Lev 23:34-43

“Speak to the children of Yisra’el, saying, ‘On the fifteenth day of this seventh month is the Festival of Booths for seven days to יהוה.

‘On the first day is a **set-apart gathering**, you do no servile work.

‘For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a **set-apart gathering** for you, and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work.

‘These are the appointed times of יהוה which you proclaim as set-apart gatherings, to bring an offering made by fire to יהוה, a burnt offering and a grain offering, a slaughtering and drink offerings, as commanded for every day – besides the Sabbaths of יהוה, and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to יהוה.

‘On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of יהוה for seven days. On the first day is a **rest**, and on the eighth day a **rest**.

‘And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before יהוה your Elohim for seven days.

‘And you shall observe it as a festival to יהוה for seven days in the year – a law forever in your generations. Observe it in the seventh month.

‘Dwell in booths for seven days; all who are native Yisra’elites dwell in booths, so that your generations know that I made the children of Yisra’el dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.’ ”

Zec 14:16-19

And it shall be that all who are left from all the gentiles which came up against Yerushalayim, shall go up from year to year to bow themselves to the Sovereign, יהוה of hosts, and to observe the Festival of Booths.

And it shall be, that if anyone of the clans of the earth does not come up to Yerushalayim to bow himself to the Sovereign, יהוה of hosts, on them there is to be no rain.

And if the clan of Mitsrayim does not come up and enter in, then there is no *rain*. On them is the plague with which יהוה plagues the gentiles who do not come up to observe the Festival of Booths.

This is the punishment of Mitsrayim and the punishment of all the gentiles that do not come up to observe the Festival of Booths.

Questions and Answers

A. When does Sukkot/Succot (Feast of Booths/Tabernacles) begin?

Sukkot/Succot (Feast of Booths/Tabernacles) begins on the fifteen day of the seventh month for seven days and on the eighth day shall be a day of rest.

B. What are the first and last days of Sukkot/Succot (Feast of Booths/Tabernacles) called and how are they to be observed?

- 1. They are called **set-apart gathering** (Shabbatonim) which are High Sabbaths.**
- 2. If they fall on a Shabbat/Shabbos they are considered High Holy Sabbaths.**
- 3. They are to be observed in the same manner as Shabbat/Shabbos. No work shall be performed on these days.**

C. Why is Sukkot/Succot (Feast of Booths/Tabernacles) to be observed?

So those that observe Sukkot/Succot (Feast of Booths/Tabernacles) will remember that YHWH drought them out of bondage from Mitsrayim and caused them to dwell in booths.

D. What punishment will happen to those who fail to observe Sukkot/Succot (Feast of Booths/Tabernacles)?

There will be no rain upon the land of the nations who fail to go up to Yerushalayim to worship the King, the LORD of Armies.

E. How long is Sukkot/Succot (Feast of Booths/Tabernacles) to be observed?

Forever!

New Moons

1Ch 23:31

and for all the burnt offerings to יהוה on the Sabbaths and on the New Moons and on the appointed times, by number according to the right-ruling upon them, continually before יהוה;

2Ch 2:4

see, I am building a House for the Name of יהוה my Elohim, to set it apart to Him, to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the New Moons, and on the appointed times of יהוה our Elohim. This is for Yisra'el forever.

Ezr 3:5

and afterward the continual burnt offering, and those for New Moons and for all the appointed times of יהוה that were set-apart, also for everyone who volunteered a voluntary offering to יהוה.

Eze 46:3

“And the people of the land shall also bow themselves at the entrance to this gate before יהוה, on the Sabbaths and on the New Moons.

Amo 8:5

saying, “When does the New Moon pass so that we sell grain, and the Sabbath so that we trade our wheat, to make the ěphah small and the sheqel large, and to falsify the scales by deceit,

Col 2:16-17

Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths – which are a shadow of what is to come – but the Body of the Messiah.

Questions and Answers

A. What is a New Moon or Moons?

It is the phase of the moon occurring when it passes between the earth and the sun and is invisible or visible only as a thin crescent at sunset.

B. How do we observe a New Moon or Moons?

- 1. They are to be observed in similar manner to a Shabbat/Shabbos and we are not to buy or sell on these days.**
- 2. The New Moon of the seventh month is Rosh Hashanah (Yom Teruah/Feasts of Trumpets) and is a special occasion because it is a Mo'ed (Feast Day).**

C. Why is the New Moon or Moons important?

Because all the aforementioned Feast Days are determined by when the New Moons of the first and seventh months begin and without these guides we would not be able to correctly perform the Mitzvot of YHWH.

D. How long is the New Moon or Moons to be observed?

Forever.

Other Feasts

Chanukah/Hanukkah (Feast of Dedication or Festival Lights)

John 10:23-24

It was the Feast of Chanukkah at Yerushalayim.

It was winter, and Yeshua was walking in the temple, in Shlomo's porch.

Chanukah/Hanukkah, also known as the Feast of Dedication Festival of Lights, is an eight-day Jewish holiday commemorating the rededication of the Second Temple in Yerushalayim at the time of the Maccabean Revolt of the 2nd century BCE. Chanukah/Hanukkah is observed for eight nights, starting on the 25th day of Kislev according to the Hebrew calendar, and may occur from late November to late December on the Gregorian calendar.

The festival is observed by the kindling of the lights of a special candelabrum, the Hanukiah Menorah, one light on each night of the holiday, progressing to eight on the final night. An extra light called a Shamash, (Hebrew: "guard" or "servant") is also lit each night, and is given a distinct location, usually higher or lower than the others. (The Shamash is used to light the other lights.)

Chanukah/Hanukkah is mentioned in the apocrypha books of 1 Maccabees and 2 Maccabees. 1 Maccabees states: "For eight days they celebrated the rededication of the altar. Then Judah and his brothers and the entire congregation of Yisra'el decreed that the days of the rededication...should be observed...every year...for eight days. (1 Mac.4:56-59)" According to 2 Maccabees, "the Yehudim celebrated joyfully for eight days as on the feast of Booths."

Purim

Est 9:17-32

That was on the thirteenth day of the month of Aḏar, and on the fourteenth day of the month they rested and made it a day of feasting and gladness.

But the Yehuḏim who were at Shushan assembled on the thirteenth day, as well as on the fourteenth day. And on the fifteenth day of the month they rested, and made it a day of feasting and gladness.

Therefore the Yehuḏim of the villages who dwelt in the unwalled towns were making the fourteenth day of the month of Aḏar a good day of gladness and feasting, and for sending portions to one another.

And Mordeḳai wrote these matters and sent letters to all the Yehuḏim who were in all the provinces of Sovereign Aḥashwërosh, both near and far, to establish among them, to observe the fourteenth and fifteenth days of the month of Aḏar, yearly,

as the days on which the Yehuḏim had rest from their enemies, as the month which was turned from sorrow to joy for them, and from mourning to a good day, that they should make them days of feasting and joy, of sending portions to one another and gifts to the poor.

And the Yehuḏim undertook to do as they had begun, and as Mordeḳai had written to them,

because Haman, son of Hammedatha the Aḡāḡite, the adversary of all the Yehuḏim, had plotted against the Yehuḏim to destroy them, and had cast Pur – that is, the lot – to crush them and to destroy them.

But when she came before the sovereign, he commanded by letter that his evil plot which Haman had plotted against the Yehuḏim should return on his own head, and that he and his sons should be impaled on the stake.

Therefore they called these days Purim, after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had come upon them,

the Yehuḏim established and imposed it upon themselves and upon their seed and all who should join them, that without fail they should observe these two days every year, according to their writing and at their appointed time, and that these days should be remembered and observed throughout every generation, every clan, every province, and every city, and that these days of Purim should not

fail from among the Yehudim, and that the remembrance of them should not cease from their seed.

And Sovereigness Estër, the daughter of Aḃiḃayil, with Mordeḃai the Yehudite, wrote with all authority to confirm this second letter about Purim.

And Mordeḃai sent letters to all the Yehudim, to the hundred and twenty-seven provinces of the reign of Aḃashwěrosh, words of peace and truth,

to establish these days of Purim at their appointed times, as Mordeḃai the Yehudite and Sovereigness Estër had established for them, and as they had established for themselves and their seed concerning matters of their fastings and lamenting.

And the decree of Estër established these matters of Purim, and it was written in the book.

Purim is a Jewish holiday that commemorates the deliverance of the Yahudah people of the ancient Persian Empire from Haman's plot to annihilate them, as recorded in the Book of Esther. According to the story, Haman cast lots to determine the day upon which to exterminate the Jews.

Purim is celebrated annually according to the Hebrew calendar on the 14th day of the Hebrew month of Adar, the day following the victory of the Yahudim over their enemies; as with all Yahudim holidays, Purim begins at sundown on the previous secular day. Purim is celebrated on the 15th of the month, known as Shushan Purim. Purim is characterized by public recitation of the Book of Esther (keriat ha-megilla), giving mutual gifts of food and drink (mishloach manot), giving charity to the poor (mattanot la-eyyonim), and a celebratory meal (se'udat Purim); other customs include drinking wine and public celebration.

The Yahudim were delivered from being the victims of an evil decree against them and were instead allowed by the King to destroy their enemies, and the day after the battle was designated as a day of feasting and rejoicing.