



Calculating Atonement Correctly

Yom Kippur

(Day of
Atonement)



The most solemn Sabbath of the year!

When it comes to “day-start” the Question is Always the Same

- Since when does the day not begin with “sunset” or “evening” anymore?

**It’s a Good Question!
There is an Answer!**

- This study we will attempt to sharpen our Bible study skills through finding the answer to this popular question for those that do not know!



**But ... for those that do
know when the day begins –
they too may have this challenge:**

You just invested a lot of time and effort to understand the day-start beginning with the first day of creation. You can even explain it really well. Then ... along comes your Sabbath pastor & he's not interested in your new understanding.

- Next you hear these words: **“... from even unto even, shall ye celebrate your Sabbath”!**
- Most know about “even” from their Gen 1 study.
- But ... most don't know how to answer this challenge with satisfaction. Let's find answers!



Questions for Atonement

1. When does the actual Sabbath Day of Atonement begin and when does it end??

3. What are we commanded to begin on the evening of Tishri 9?

2. What two characteristics that begin the Atonement Sabbath by the evening of Tishri 9 cause it to take part on two days? Would a “false mixture” and tradition have an effect?

- Malachi 3:6 declares **Yahuah** does not change.
- Creation week declares all days begin at Dawn.
- Many feast calendars, **AND FEAST KEEPERS** declare Day of Atonement Sabbath begins at the dusk of sunset on the 9th day.

Another Question

4. Where is **Yahuah's** Scriptural exemption to commence His Day of Atonement at "another time" **other than what He has declared no less than a total of 7 times in Lev 23:27 – 32 alone?**

Final Questions

5. Is it possible that you have heard it said that the weekly Sabbath begins at sunset and then Lev 23:32 is referenced for support?
6. Have you ever questioned why **Yahuah** never informed us why **He** waited from creation until Mosheh received the instructions from the top of Mt Sinai (approx. 2500 years later) to explain the perimeters of the 7th Day Sabbath?
7. Have you ever seen a text where **Yahuah** stated one fact, then changed His mind and delivered an opposing command – **both within one text?**

These are some questions that we will be looking at very closely in this study.

Some Feast Teachers Claim there are 4 main Scriptures that assure everyone the weekly & annual Sabbaths always begin at sunset/evening! They claim these 4 witnesses:



- Gen 1:5
- Neh 13:19
- John 20:1
- Favorite Lev 23:32
(and only 9 words of the verse at that)!

Many theologians differ & also claim:

1. every day begins with sunset;
2. Or they claim every day of the week begins in the morning, but only the **worship statutes** begin at sunset.
3. Some also claim that every day begins in the morning with the **“break of day”** ... but ... **Day of Atonement** is the one exception that begins at sunset the day before.



Lev 23:32[b] is the main Bible text that is used to support the “day” beginning at sunset:

With a total of only 9 words ...

“From evening to evening, you shall celebrate your Sabbath.”

[NKJV]

Remember:

Lev 23:26-32 has a total of 230+ words.

The last 9 words of the Atonement content are used to determine the day-start for ALL yearly Sabbaths.

That's only 3% of the words used to establish a doctrine!



The foundation of Sunset Theory claims each new day begins at sunset/evening!

#1a

**Example with
Dawn Day Timing**

*To illustrate this concept for Day of Atonement, **Sunset Theory** claims the 10th day begins at evening of the 9th day!
Exactly, where is the “evening” of the 9th day?*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Therefore:			1	2	3	4
			5	6	7	8
9	10	11	12	13	14	15

Question:

*Is there any day that has more than **ONE** “evening”?*



Sunset on the 8th day ...

Ushers in the “evening/ereb” of the 9th day according to Sunset Theory!

Time to consider the next step:

Dawn Timing

#1b

Now that we have located the evening of the 9th day, find the full 24 hour span of the cycle to the next sunset.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Is this correct?			1	2	3	4
			5	6	7	8
9	10	11	12	13	14	15



Sunset 8th day
“even/ereb” 9th day

Sunset on the 9th day ...
Ushers in the “evening/ereb”
of <10th ???> day?

OR: is this really a 2nd “evening” of the 9th day?



To be fair to **Sunset Theory** let's consider the only other option that could work!

#2a

**Example with
Sunset Timing**

We are looking for the commencement and placement of the 10th day according to **Sunset Theory**! Next, we must find:
Exactly, where is the "evening" of the 9th day?

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Therefore:			1	2	3	4
			5	6	7	8
9	10	11	12	13	14	15

Review Question:
Are we sure every
day has only
ONE "evening"
- not two?



Sunrise: 8th day

Sunset: 8th day

Ushers in evening: 9th day

Next ...

Where is the “evening” of the 9th day
so we can observe Yom Kippur
(the 10th day) on time?

#2b

Example with
Sunset Timing
Expanded View

Sunset: 8th day

Ushers in evening: 9th day

This is the **ONLY**
placement for the
“evening” of the 9th day.

Why?

Because sunset on the
9th day ushers in the
evening of the
10th day as **Sunset
Theory** demands!

Lev 23:32(c) says:
... in the ninth
day of the month
at even, from
even unto even,
shall ye celebrate
your sabbath.

Question:

Where is “even to
even” on this
calendar, and is
that where Yom
Kippur is
celebrated?

Sunset: 9th day

This is the
ONLY section
that is “even
to even” for
celebration??

Ushers in evening: 10th day!

Therefore, we have a huge problem
as this section is **NOT** the 10th day!



Has this been one confusing exercise?



Have you noticed that no matter what we tried, it didn't seem that the 10th day had any recognition from "even to even"?

Either we're missing a lot of important information, or Yahuah's day cannot begin with sunset/evening!

It's time to find out!



Leviticus 23:27-32 delivers to us: **#1** – A **Premier Statement** of timing –

The 10th day of the 7th month.

Then we see **6 additional reference points** indicating that Tishri's **10th** cycle of the 7th month, is the one and only cycle of the year determined by **Yahuah** to be

THE DAY of Atonement Shabbat.

Ultimately, Who gave this definitive statement of timing for the Day of Atonement?

Lev 23:26 And יהוה [**Yahuah**] spoke to Mosheh, saying,

Lev 23:27(a) “On the **TENTH DAY**  of this seventh month is **The Day of Atonement.** 

There can be no mistake that **Yahuah** wants us to understand that the **10th** of Tishri is the **APPOINTED TIME.**

The First Book of Moses
GENESIS

*The commencement and termination
of this solemn festival is
FIRMLY ANCHORED
in the Creation account.*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7	8	9	10	11

What qualifies the CALIBER of this cycle?



Lev 23:27

“On the TENTH DAY
The Day of Atonement. of this seventh month is

It shall be a SET-APART GATHERING for you.

Can we safely assume from this text, that the 9th of Tishri is ALSO a set-apart convocation?

Where in the Scriptures do we find a similar or otherwise statement declaring the 9th of Tishri as a Qodesh Convocation?

WHERE????????????????



The *Premier* Point of Assertion:

(#1 of 7 solid references
to Day of Atonement)



Lev 23:27(**a**) “On the TENTH DAY of this seventh month is The Day of Atonement.

Please note very carefully the **SINGULAR form** of text used to describe – The Day of Atonement as opposed to a plural effect – The Day(**S**) (of Atonement). This makes it very difficult to rationalize the Day of Atonement starting on the **9th** cycle of the month and ending on the **10th** cycle of the month. That would involve **TWO** cycles of the month!

Let's look at the last 6 reference points indicating the **10th cycle** of Tishri.

Again - The *Premier Statement* - LEV 23:27 (b)

LEV 23:27 “On the TENTH DAY
The Day of Atonement. of this seventh month is



shall be a SET-APART GATHERING for you.

2nd Reference
Point!



9th ?

Reference #3 – Lev 23:28 (**a**)

And you do no work on THAT SAME DAY,

LEV 23:27 “On the TENTH DAY of this seventh month...

Reference #4 – Lev 23:28 (**b**) for IT is the Day of Atonement,
to make atonement for you before יהוה your Elohim.

Reference #5 – Lev 23:29

“For any being who is not afflicted on THAT SAME DAY, he shall be cut off from his people.

Reference #6 – Lev 23:30

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

LEV 23:27 “On the TENTH DAY...



Reference Point #7– Lev 23:32 (a)

“IT is a Sabbath of rest to you, and you shall afflict your beings.”

Yes, this “it” word is once again referencing the 10th cycle of Tishri.

A Summary

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7	8	9	10	11

Thus far **Yahuah** has declared by a **Premier Statement** (Lev 23:27a) and then referenced directly to the same - **6 additional times** - that the **SINGLE** cycle of Atonement is on Tishri 10.

There has been zero mention of Tishri **9** up to this point.

We now come to what has previously been a very controversial part of the text –
Lev 23:32 (**Part b**).

We have already been **THOROUGHLY** informed of the “**what**” – (Tishri 10)!

Now we are about to learn of the “**how**” and most interestingly –
the “**WHEN**” – of the “**how**”!

Lev 23:32 (**a**) “**It** is a Sabbath of rest to you,
and you shall afflict your beings. (**WHEN** should one begin?)
(**b**) **On the ninth day of the month at evening ...**”

The – **“How”** –

Lev 23:32 (a) “It [Tishri 10] is a Sabbath of rest to you,
and **you shall afflict your beings.**

What we are **“to DO”** is to **afflict** our souls!

This study has no intention of delving into the meaning of the word
“afflict” in this session.

Our focus for this study is about – **the timing of the affliction.**

The pertinent question then is –

What time of the cycle and date of the month should this **AFFLICTION**
COMMENCE?

Question: When **Yahuah** indicates the 9th cycle of the month
- “**at evening,**” - exactly what part of the 24 hour cycle is this?

Before we can determine what the **celebration theme** for the Festival of Atonement is, we need to establish exactly when this “**evening**” time is. The Hebrew word for evening is <ereb> - ערב.

Let’s look at some definitions for this word.

A Hebrew English Lexicon

by John Parkhurst (1762)

Evening - ערב

“The evening air from the western or darkened part of the heavens **begins to mix** with the day, **which mixture continues till night**, when the day is overpowered the darkness prevails **and the mixture of daylight ceases.** Gen i.5, xxiv.11.”

A Hebrew Lexicon

by W. H. Barker (1776) (page 148)

Evening - ערב

to mix, mingle: the evening, when darkness mixes with the light, to be darkened, obscured, the woof: to be intermixed with the warp, a mixed multitude, swarm, the willow - it being of a mixed colour, pale on one side and green on the other, the weft, evening.

Etymological Dictionary of the Hebrew Language: <ereb> - ערב,

(some definitions apply to Light), to set (said especially of the sun), to enter, to go in, to go down, it became evening, it grew dark, sunset, evening, mixed, to mix, was mixed, was mingled, mixture, woof.

➤ **Question:** What is “woof”? Let’s check the *Webster’s Dictionary* first and then the *Strong’s Concordance*.

Answer: **Woof** = to weave, the threads that cross the warp, the weft.

Strong's H6154 – *Woof, Mixed multitude, Mingled people* - ערב: <ereb>; or ereb; (ay'-reb); (1 Kings 10:15), from **H6148**; the web (or transverse threads of cloth); also a mixture, (or mongrel race): KJV - Arabia, mingled people, mixed (multitude), woof.

- **H6148** `arab; (aw-rab'); a **primitive root**; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange): KJV - engage, (inter-) meddle (with), mingle ...

Note: The variety of meanings for **H6154** strongly suggests ...

“a mixing/mingling.” That’s because, in Hebrew, **H6154** is a family word with **H6153** [even/evening] - meaning there will be strong similarities.

Understanding More About Mixings

- **H6153 ereb*** - a length of time (*specific to after the sunset in which a mixing of light and darkness occurs)
- **H6150 arab*** - **mixing of light and darkness – dusk** (2nd prime root)
(very specific of the twilights)
*H6150 definitely links to ereb/dusk twilight.
- **H6148 arab*** - **mixing** (generalized mixings) (1st prime root)
animals, insects, cake mix, cement, fruit & vegetable, braiding,
and even mixture of light and darkness, etc.
*H6148 definitely includes & links to boqer/morning twilight.

What two specific time frames are identified when this verb with a mixing effect is applied to a 24 hour cycle? *Are the two twilights the only options?*

When does the light and darkness form a mixing action?

Is it somewhere after the direct sunlight has been removed following the heat of the Light Season?

Note: the qualifier for pointing to the pre-sunrise mixture of light and darkness is not seen in these verses of *Leviticus 23:27-32!*

Therefore we will not be looking to Dawn (break of day/boqer)!

The - ערב: <ereb> (evening **MIXTURE**) is after the sunset has occurred, thus allowing the mixing of soft sunlight with the ensuing darkness.

The absence of direct sunlight allows the **MIXTURE** effect needed to fulfill the Hebrew definitions.

Here is our pertinent text again to refresh our memories.

Lev 23:32 (a) “It is a Sabbath of rest to you,
and you shall afflict your beings.

(b) On the **ninth day** of the month **at evening ...**”



We will now examine charts for the portion of the 24 hour cycle where
light mixes with darkness.

The full purpose of this chart is to expose the exact location of the **mixing of light with darkness** (evening/ereb) factor for the 9th cycle of the month.

The erroneous **Sunset Theory** teaching that Atonement Sabbath starts directly **before (or after)** the sunset **will be exposed soon.**

Does the Sabbath of Atonement begin on the 9th EVENING of the month, or can it possibly be something else that starts there?

It's time to investigate!



On the next slide is a statement showing the results of starting the Atonement Sabbath at sunset of Tishri 9.

in other words...

It exposes the situation which occurs when starting the Atonement Sabbath on the evening of the ninth of Tishri.

We will then examine why this unique situation would, (or would not) exist and see if there is Scriptural support for either scenario.

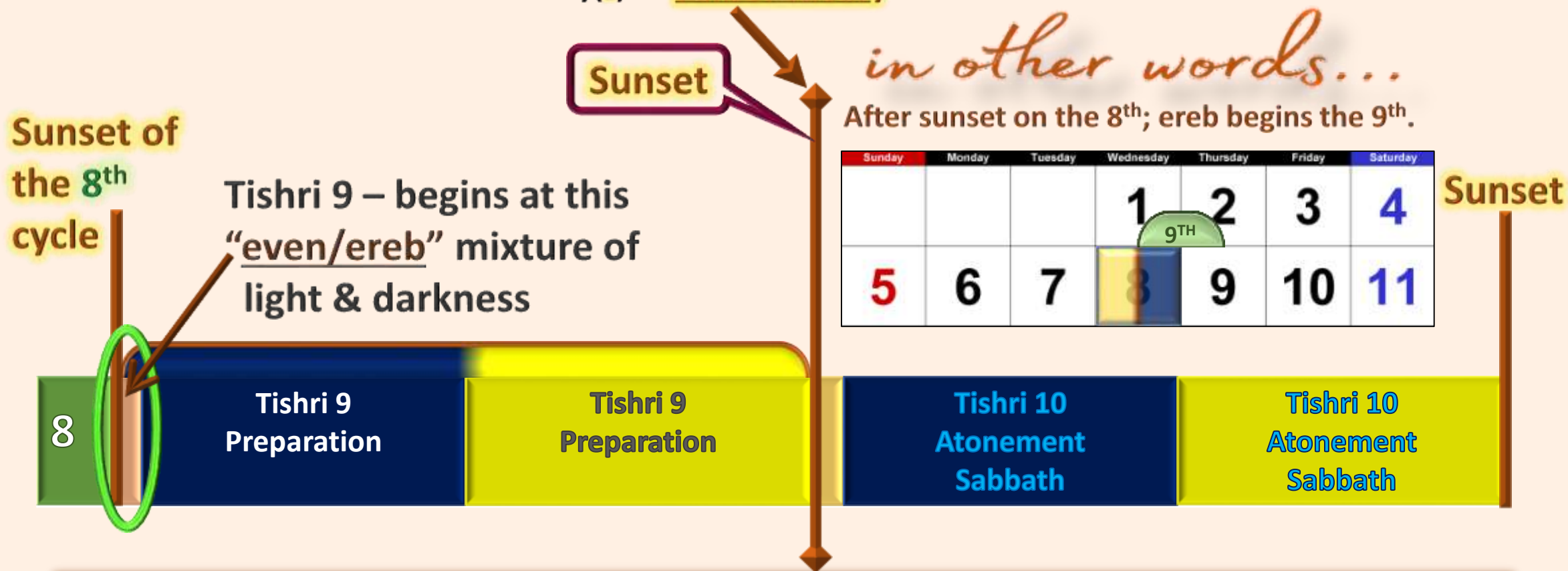
Note where the green oval sits.

This is an area where a **HUGE** problem exists!

Summary of Atonement Days according to **Sunset Theory**.

Question: How can Tishri 9 be a Preparation Day for the Sabbath of Atonement on Tishri 10, and a **Sabbath** day as well??

Atonement Day(s) of **Sunset Theory**?



Remember: In Sunset Theory, the 9th day will begin with the ereb right after sunset on the 8th day! That is the **ONLY** placement for the ereb of the 9th!

Summary of Atonement Days according to **Sunset Theory**.

Question: How can Tishri **9** be a Preparation Day for the Sabbath of Atonement on Tishri **10**, and a **Sabbath** day as well??

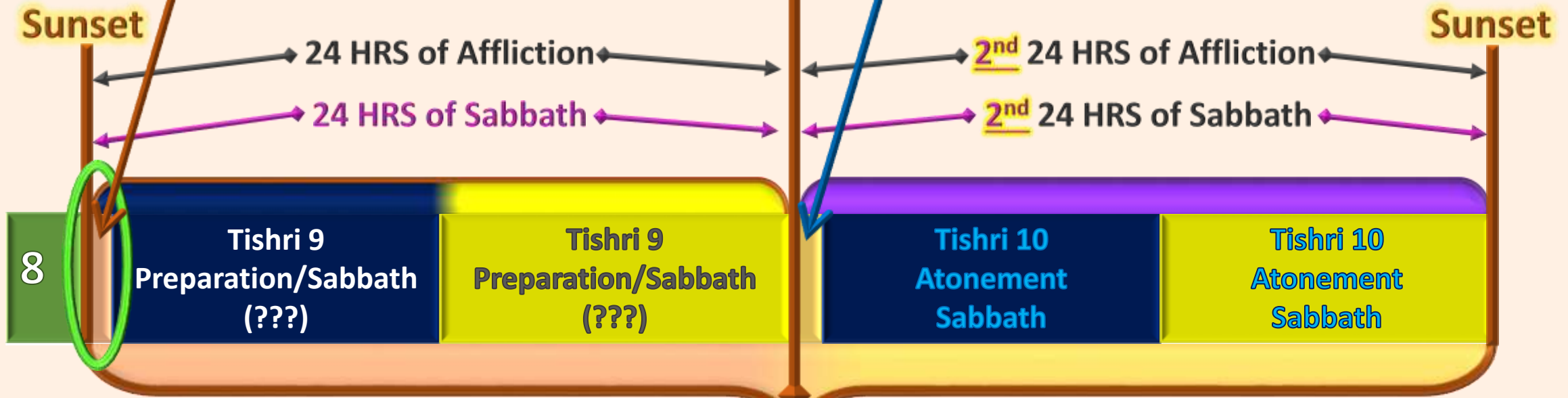


Atonement Day(s) of **Sunset Theory**?

Sunset

Tishri 9 - "Even" mixture of light & darkness

"Even" of Tishri 10 - Atonement Day



(??) Atonement Day(s) (?) – 48 hours – Tishri 9 & 10 – Scriptures?

Atonement Affliction – 48 hours – Scriptures?

Sunset Theory Review!

Please note the location of the 9th cycle evening (**after sunset** - coloured brown on the left side of the chart).

Sunset changes the “day” here! (???)

The sunset of the 8th day occurs; the mixture of light and darkness commences, initiating the evening mixture of the 9th of Tishri – all 24 hours of the 9th begin right here!

Sunset



There can be only be **ONE** evening mixture per 24 hour period!!
It is at this point that some declare the
start of Atonement Sabbath Day! (~?~?~!)

Sunset Theory – Tishri 9th!

Sunset changes the
“day” here! (???)

Sunset

8th

9th of Tishri

9th of Tishri

Sunset

The Sunset,
of the 8th, ushering in
the evening of Tishri 9,
is declared by many as
being the start of the
Atonement Sabbath!

Yom Kippur begins here? ... on the “even” of the 9th?

That is 24 hours of Atonement - **BEFORE** - Tishri 10 even begins!
Would that be the FIRST OF TWO DAYS for Atonement celebration?

Sunset Theory!

Tishri 10th!

Location of the

9th cycle SUNSET.

Notice what happens next!

Sunset changes the "day" here! (???)

Sunset

Sunset

9th

10th of Tishri

10th of Tishri

Here the sunset has triggered the start of the 10th of Tishri.
At this point, there has **ALREADY BEEN** 24 hours of Atonement day –



IF -

THE EVENING OF THE 9TH STARTS ATONEMENT DAY!

Does Yahuah require 2 week days/ 48 hours of Atonement affliction?

The Common Mistake

In Sunset Theory it is common to reckon the evening twilight **BEFORE** the sunset, allowing the usage of Tishri 9 for the start of the Day of Atonement.

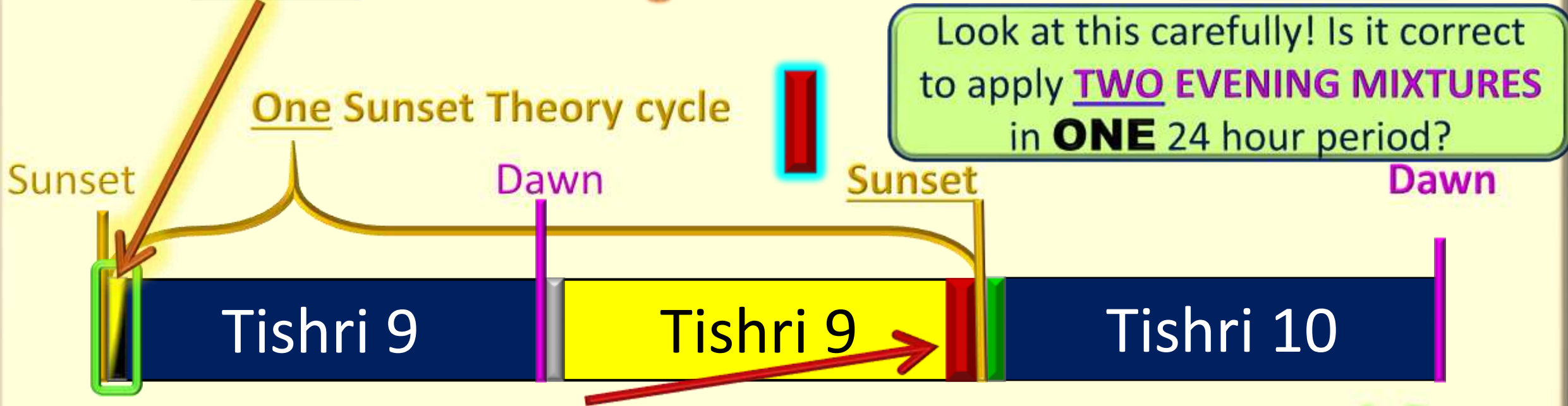
HOWEVER ... - Yahuah's Twilight Mixing of Light/Darkness is here!



DIRECT SUNLIGHT PREVENTS A LIGHT/DARKNESS MIXTURE HERE! The Hebrew definitions cannot be fulfilled here! Declaring an evening here, **VOIDS** YAHUAH'S **WORD**! The ereb (evening twilight MIXTURE) - **NORMALLY** - cannot occur before the sunset!

Does Tishri 9 exclusively have TWO EVENINGS?

Yahuah's Tishri 9th Twilight **Mixing** of Light/Darkness is here after a sunset!



But man, in order to **prevent a 48 hour** Atonement Sabbath, **defies** the Hebrew definitions of the word – **EREB** – (A **MIXING** EFFECT.) Man desires to place the **2ND** ereb (mixture) of Tishri 9, **PRIOR TO** SUNSET WHERE THE DIRECT RAYS OF SUNLIGHT PREVENT ANY DARKNESS FROM **MIXING** WITH THE LIGHT OF DAY!

When man defies the Hebrew word definitions, is he at the same time **DEFYING** **YAHUAH'S COVENANT OF THE DAY** AND THE COVENANT OF THE NIGHT?

Jer 33:20

*When man declares darkness occurs **before sunset**, is this a **confusion** of Yahuah's Covenant of the day?*

A Complicated Problem Needing a Solution!

If sunset theory wants to have Tishri 10 as the Day of Atonement then “this theory” has no choice but to claim that Tishri 9 has two evenings like this:

1. An “evening” after the sunset of Tishri 8 that **BEGINS** the 9th day ...
2. and an “evening mixture of light and darkness” PRIOR TO AND DURING the sunset on Tishri 9 to **END** the 9th day.
3. **Sunset Theory** would then be demanding **TWO EVENINGS, BACK TO BACK** split by a sunset!

**Who ever heard of
any day having
2 evenings?**

A SOLUTION TO THE PROBLEM!

Yahuah's Covenant Calendar
requires Tishri 9 to need only
1 evening (not 2) to honor the
celebration guidelines
for Tishri 10!



Next, we will be examining every segment of verse 32 for a complete understanding of the true context of this verse.



There are **2** times when, by **Divine** intervention, it became dark during the time when the sun was high in the sky!

1. When the plague of darkness blackened Egypt and Pharaoh's heart!
2. When at Golgotha with **Yahusha** nailed to the stake, it became dark from the 6th hour from Dawn, until the 9th hour from Dawn.

*How often have you seen darkness
take over the sky when the sun is still
directly shining on the land?*



It makes no sense whatsoever to have the Day of Atonement start at sunset. By default of **Sunset Theory** characteristics, ***total misalignment*** with *Genesis 1* and **Yahuah's Statutes** becomes inevitable.

The questions then are –

- A) **When does Tishri 10 begin?**
- B) **What commences in the evening of Tishri 9?**

We are told to come to **Yahusha** as little children (ready to learn from an uncluttered platform).

Matt 18:3 And said, Verily I say unto you, Except ye be converted, and **become as little children**, ye shall not enter into the kingdom of heaven.

- Let's put on our "*little children hats*" 😊 and look at what the Scriptures declare for the start of Tishri 10 – The Day of Atonement!



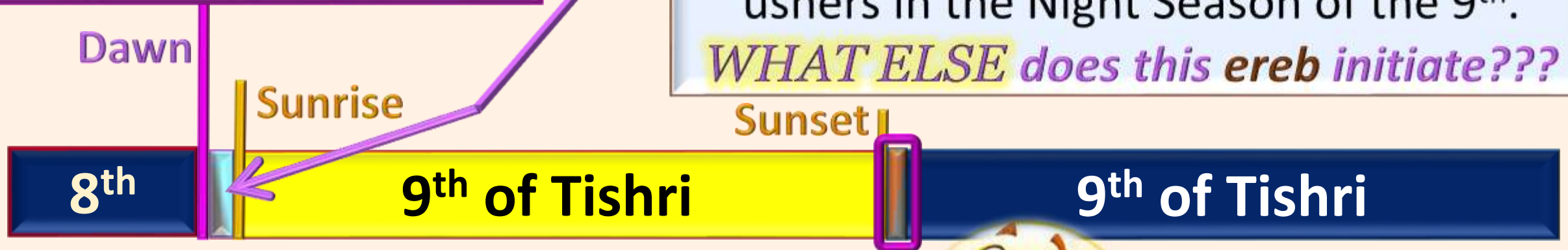
Covenant Calendar Count for – Tishri 9!

Please note the 9th of Tishri morning **arab** (twilight mixture) before the sunrise!

Tishri **9** starts at break of Dawn (per Gen 1 – Creation).

The **sunset of the 9th** of Tishri occurs and the **ereb** (evening twilight mixture period) ushers in the Night Season of the 9th.

WHAT ELSE does this ereb initiate???



There is an **extremely important aspect** specifically actuated by the **evening mixture** of Tishri 9. However, we will continue by looking at the timing of Tishri 10 according to **Yahuah's Covenant Calendar!**



Covenant Calendar Count for – Tishri 10!

Note: the 10th of Tishri morning **arab** (twilight mixture) BEFORE the sunrise!

Tishri **10** starts at break of Dawn (per Gen 1 – Creation).

Atonement Shabbat begins at the first light of Dawn and lasts until the following Dawn!
A FULL 24 hours for Tishri 10 Shabbat!



Covenant Calendar Count for – Tishri 10!

Note: the 10th of Tishri morning Shabbat (twilight mixture) BEFORE the sunrise!

Tishri **10** starts at break of Dawn (per Gen 1 – Creation).

Atonement Shabbat begins at the first light of Dawn and lasts until the following Dawn!
A FULL 24 hours for Tishri 10 Shabbat!

Dawn

Sunrise

Sunset

9th

Tishri 10th - Atonement

10th of Tishri

The actual physical **Shabbat** of Atonement day begins exactly as every other day since creation with the eyelashes of Dawn!

Job 3:9!

When does the Shabbat of Tishri 10 - END?

Lev 23:27 – On the **tenth day** of this seventh month is Yom Ha' Kippurim (Day of Atonement). It shall be a **qodesh gathering** for you. ...

Tishri **10** starts at
break of Dawn
(per Gen 1 – Creation).

*Day, “Yowm” not only means the Light Season
but it also defines the 24 hour cycle. ****

When **Yahuah** desires to be **PRECISE** about
INDIVIDUAL time related identities, ***HE INFORMS US!***

Thus saith [**Yahuah**]; If ye can break **MY COVENANT** of the day,
and **MY COVENANT** of the night, and that there should not be
day and night in their season ... (Jer 33:20).

Why then do we **NOT** see -

On the **TENTH** **LIGHT SEASON** {PRECISION and ACCURACY} of this seventh month as Yom Ha'Kippurim (Day of Atonement)... **It** shall be a **QODESH GATHERING** to you?



Dawn

9th

Sunrise

Tishri 10th - Atonement

Sunset

Why did Yahuah **NOT GRASP** this **GOLDEN OPPORTUNITY** to define with absolute precise accuracy, **LIGHT SEASON ONLY** perimeters of the Atonement Shabbat? (What about the other Shabbats?) Why did Yahuah not define with blinding accuracy that the Atonement Shabbat ended with the next **LIGHT SEASON**?

Why is it that in Genesis 1,

P E R F E C T	Day One	ended at Dawn	P A T T E R N
	Day Two	ended at Dawn	
	Day Three	ended at Dawn	
	Day Four	ended at Dawn	
	Day Five	ended at Dawn	
	Day Six	ended at Dawn	
	Day SEVEN	ended at Dawn	

Matt 28:1 – the **Shabbat ended at Dawn**

Exo 12:10,11; Luke 23 – The “Preparation Day” ended at Dawn

Remember: Atonement Shabbat (as every other Shabbat) has a
“**24 hour REST PERIOD**” from **ALL** THE WORLD’S ACTIVITIES!

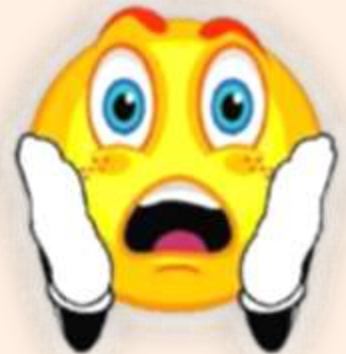
OK! Let’s move on to a *very interesting section* of Lev 23:32!

Why do we **NOT** find

Yahuah’s instruction to end the
Shabbat at the end of ereb **twilight**?

Why do we **not** find **this specific**
pattern anywhere in the Scriptures?

What gives us the right to claim **the Atonement**
Shabbat ends at ereb twilight just because the
Atonement observation theme (affliction) does?



Lev 23:32 (b)



On the NINTH day of the month
AT EVENING ... (<ereb>)

Yahuah commands
SOMETHING to happen!
What is it?



We have observed charts with **Sunset's Theory claim** for Atonement day to begin after sunset on the 8th day ushering in the 9th of Tishri with ereb.

On the charts, we have seen ... by default, the **Sunset Theory** Atonement day will stretch over a period of *48 hours!*

Is it becoming quite clear that many have not understood the Scriptures correctly?

What other meaning could there possibly be that will find alignment with the Scriptures beginning in the evening (of the 9th after sunset) prior to the start of Tishri 10 at dawn daybreak?

It must be something that is integrally connected with Atonement day!

Let's look at the Scriptures once again -

Lev 23:32 (a) **It** is a Shabbat of rest to you, and you shall afflict
your beings. 

The Shabbat of the **10th** day of Tishri (Lev 23:27) has been referenced for the 7th time. We are then told of the **type of theme** – named as an affliction - by which we are to conduct ourselves within this ultimately important cycle. Then comes the second part of the verse –

Lev 23:32 (b) On the NINTH DAY OF THE MONTH AT EVENING [EREB]...

We have just been informed of the starting point for

this commanded **AFFLICTION!**

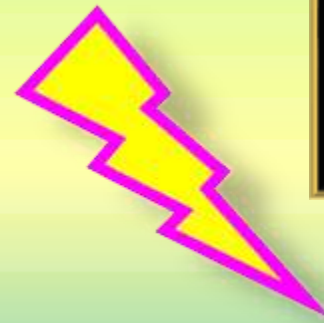
The time to begin our personal “**AFFLICTION**” (before **Shabbat**)
is with the – *ereb* – *of the 9th cycle*.

(the evening twilight — the light and darkness mixture by definition)



Remember, the 9th day has only ONE ereb/evening!

In terms of Shabbat timing - there is no place in this Torah passage or anywhere else in Scripture, that would indicate the Feast of Atonement has a different commencement time than other worship statutes.

The **Shabbat** for Feast of Atonement always begins at exactly the same as every other cycle — at ...



DAWN!

After the sun has set on the 9th cycle of Tishri — the 7th month,
the  **evening timing,**  (which is the proper beginning of the

Affliction OBSERVATION THEME), ushers in and signals
the soon arrival of the Shabbat of Atonement which begins
at the inception of **BOQER TWILIGHT.**

***Consider very carefully the Words as
they have been preserved by Yahuah.***

The Hebrew words within verse 32 (or any other verse) **never**
indicates the Shabbat of Atonement begins at sunset just because the word
“evening/ereb” is present and connected in context to only the 9th day.

To claim otherwise is a full misconstruing of the **Words of Yahuah!**

But there is more after checking some definitions!

Understanding More About <ereb/dusk/evening> & <arab/dawn/morning>

- H6153 ereb** - the main definition is **dusk**.
[When applied to “the affliction” of 24 hours, this would be understood as “even to even” or <ereb to ereb>. This will be seen in the study.]
- H6150 arab** - the main definition is – **dusk** (of the two twilights)
- H6148 arab** - the main definition is **mixing** (when applied to a twilight, it links to the **morning/boqer twilight**, not dusk)
[The 24 hours of “dawn to dawn” would be understood as <arab to arab>. This term is not used for Yom Kippur.]

These terms are not to be confused with <beyn ha arbayim>.

See the following studies
to understand

<ben ha arbayim>

or

<between the evenings/
between the mixings>



[https://studythecalendar.com/
series-2-stepping-stones/](https://studythecalendar.com/series-2-stepping-stones/)



[https://studythecalendar.com/4-14-
king-josiah-reinstates-the-passover/](https://studythecalendar.com/4-14-king-josiah-reinstates-the-passover/)

This term is not linked to Yom Kippur!

Lev 23:32 (c) ... from [ereb] evening to [ereb] evening ...

By Hebrew definition – that is:

From the **MIXING** of light and darkness, after the sun has set, until 24 hours later when, once again, the sun has been removed from our sight and the light and darkness **MIXTURE** commences.

In other words – **Yahuah's** **APPLIED CELEBRATION THEME** for the Set-Apart Feast of Atonement begins with an evening **MIXTURE** and ends at the next evening **MIXTURE**. These are the time parameters for the ***observation theme only*** – nothing added and nothing taken away.

Let the **HEBREW WORDS THAT ARE** **WRITTEN** PREVAIL.

Lev 23:32

(d)

... you OBSERVE YOUR SHABBAT.



The KJV uses – *celebrate* – here. There is no way this phrase can be construed to say – *your Sabbath of Atonement starts here*, not according to the written words. When the **Premier Statement** with the **6 additional references** to the 10th of Tishri for the Atonement Shabbat are considered, it becomes clear that this phrase points to the **theme implied by which TO REGARD** the Atonement Shabbat. This (approx.) 12 hours from Evening until Dawn, is a preparatory time to prepare our hearts & minds for the Actual Atonement Shabbat.

This is a “celebration” to **Yahuah**, and for **Yahuah!**

#1: A Closer Look at the Word "Celebrate"

The word "celebrate" is used only three times in the Old Testament. In Lev 23:32 "celebrate" is H7673. H7673 is used 71 times in the Old Testament - 1 time as "celebrate" - other usages are: rest, cease, be still, & keep. The first usage is in Gen 2:2 where Yahuah "rested" on the Sabbath day - by ceasing from His work.

#1: Lev 23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate [H7673] your sabbath. KJV

- **Celebrate H7673** shabath (shaw-bath'); a primitive root; to repose, i.e. desist from exertion; used in many implied relations (causative, figurative or specific): KJV - (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away.

The bundle of Hebrews words around H7673 have these definitions:

- **H7674** shebeth (sheh'-beth); from H7673; rest, interruption, cessation: KJV - cease, sit still, loss of time.
- **H7676** shabbath (shab-bawth'); intensive from H7673; intermission, i.e (specifically) the Sabbath: KJV - (+every) sabbath.
- **H7677** shabbathown (shab-baw-thone'); from H7676; a sabbatism or special holiday: KJV - rest, sabbath.

As you can see, the context of **H7673 "celebrate"** is **NOT** the **happy-clappy time** that is associated with today's popular definition of this word.

#2 & #3: A Closer Look at the Word “Celebrate”

#2 Lev 23:41 [Sukkot Feast] And ye shall keep it a feast unto Yahuah seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate [H2287] it in the seventh month. KJV

Celebrate H2287 chagag (khaw-gag'); a primitive root [compare H2283, H2328]; properly, to move in a circle, i.e. (specifically) to march in a sacred procession, to observe a festival; by implication, to be giddy: KJV - celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

#3 Isa 38:18 For the grave cannot praise thee, death can not celebrate [H1984] thee: they that go down into the pit cannot hope for thy truth. KJV

Celebrate H1984 halal (haw-lal'); a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify: KJV - (make) boast (self), celebrate, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feignself) mad (against), give in marriage, [sing, be worthy of] praise, rage, renowned, shine.

Now that we understand the word “celebrate” in the context of Day of Atonement means **to desist from work, be quiet and solemn** on this highest qodesh Shabbat of the year, we next need to know when this Shabbat begins and ends so we will be in full accord with Torah.

Let’s look at this concept in a chart format and see if it upholds the statutes.

Covenant Calendar Count – Tishri 9!

Note the 9th of Tishri morning **arab** (twilight mixture) before the sunrise!

Tishri 9 starts at break of Dawn (per Gen 1 – Creation).

Tishri 9 has a normal *Preparation* Light Season. Here we perform normal life's duties providing it does not fall on the weekly 7th day Sabbath.



Tishri 9 starts at Dawn and ends at Dawn.

Dawn [arab] to Dawn [arab] – a full 24 hours!

It always contains two twilight mixtures ...
one **before Sunrise** and one **after the Sunset**.

Covenant Calendar Count – Tishri 10!

Note the 10th of Tishri morning **arab** (twilight mixture) **Light before** the sunrise!

Tishri **10** starts at break of Dawn (per Gen 1 – Creation).

Atonement Shabbath begins at the first light of Dawn and lasts until the following Dawn!
A FULL 24 hours for Tishri 10 Shabbat!



The simplicity created by **Yahuah** is awesome!

But what about the “**EVEN TO EVEN**” starting on the **9th** of Tishri???

Covenant Calendar Count – Tishri 9!

From Even ...

Tishri 9 starts at
break of Dawn as per
Gen 1 - Creation.

Lev 23:32 (b) – On the ninth day of the month at
evening, from EVENING TO EVENING,
you OBSERVE your Shabbat.

Dawn

Sunrise

Sunset

to Even.

8th

Tishri 9 *Preparation*

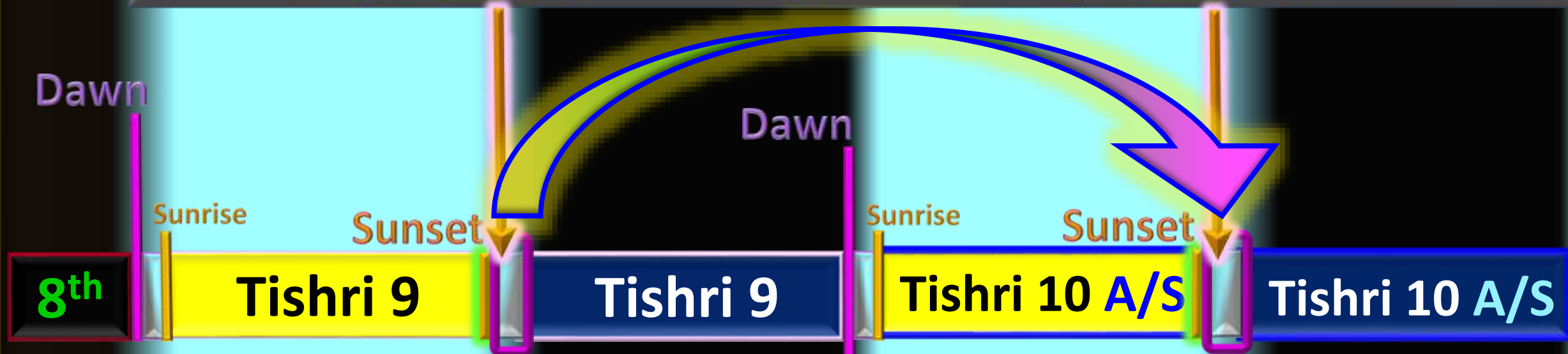
Tishri 9 - Night Season

Preparation day for Day of Atonement
is Tishri 9. We have been given a very
special and specific command of the
requirement in place when the sun sets.

The timing for this command
is always AFTER THE SUNSET;
not before sunset as rabbinical
teachers often demand and
expect others to believe.

Covenant Calendar Count Tishri 9 – Preparing for **Atonement Sabbath!**

From Even (Ereb 9th) to Even (Ereb 10th)



Atonement Sabbath begins at Dawn!

Lev 23:32 – On the ninth day of the month at evening,
from EVENING TO EVENING, you

OBSERVE [affliction] & **CELEBRATE** your Shabbat.

[RESPECT]

From Even (Ereb 9th) to Even (Ereb 10th)

Tishri 9 –
Prepare for
**Atonement
Sabbath!**

Sunset

Dawn

Sunset

Dawn

Sunrise

8th

Tishri 9

Tishri 9

Sunrise

Tishri 10 A/S

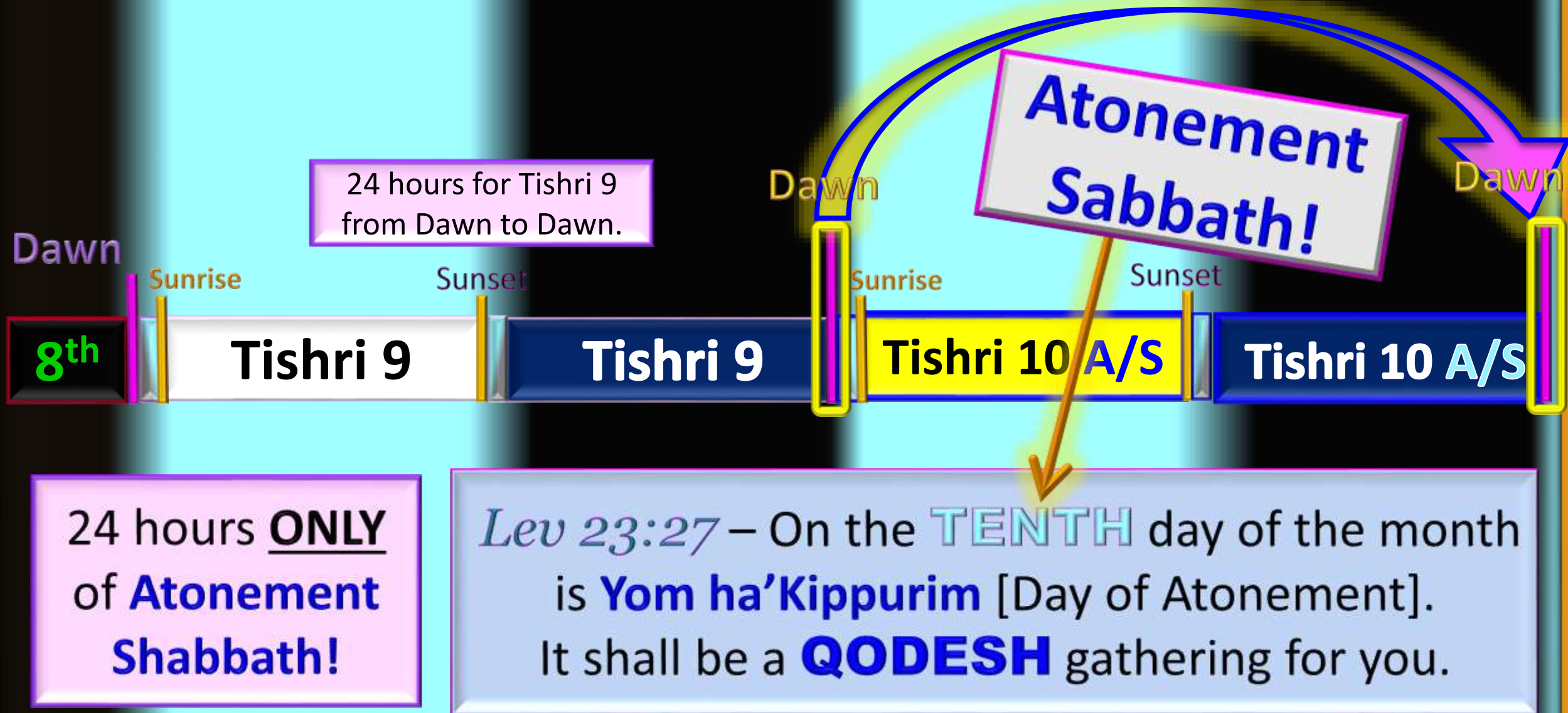
Tishri 10 A/S

Covenant Calendar Count

Lev 23:32 – EVENING TO EVENING,

24 hours (ONLY) of Affliction Observation!

From Dawn (Ereb 10th) to Dawn (Ereb 11th)

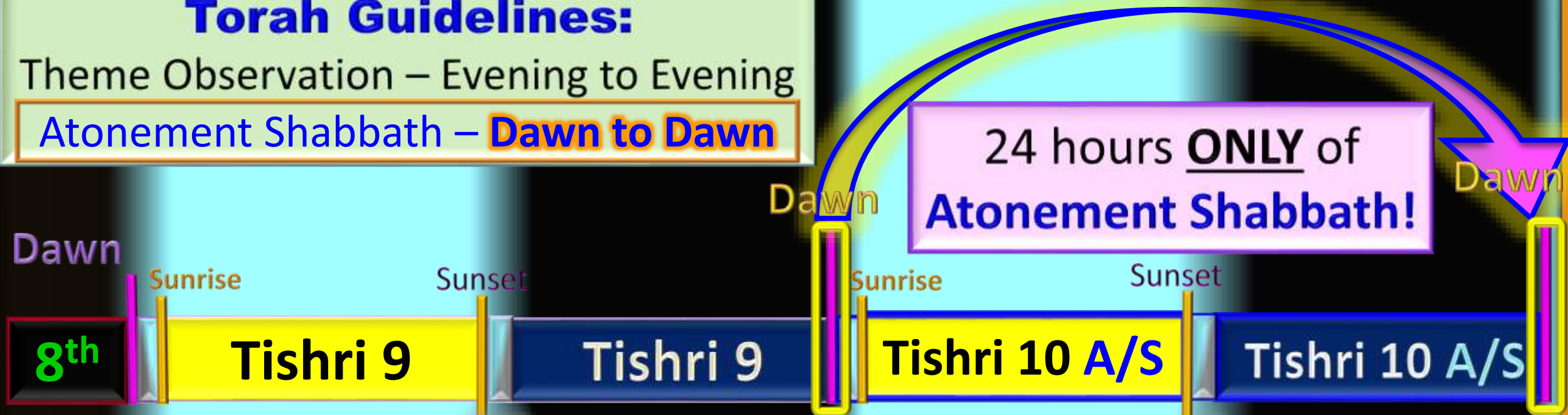


The Observation & The Shabbat!

Torah Guidelines:

Theme Observation – Evening to Evening

Atonement Shabbath – **Dawn to Dawn**



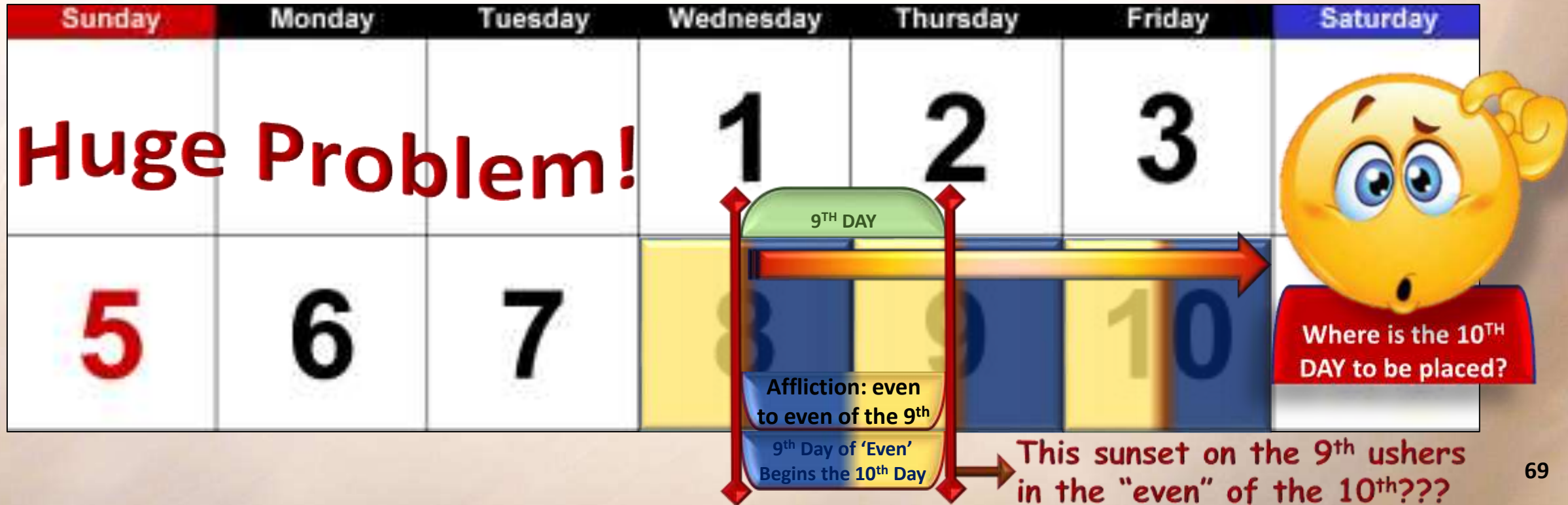
24 hours of
Reminder: This study
the Atonement celebration, but focuses specifically on **TIMING!** 😊

Atonement Thematic
is **NOT** about

Observation.
HOW to observe

What have we learned about **Sunset Theory** today?

1. Each new day begins after the sun has set.
2. After sunset of the 8th day, the “even” of the 9th day begins.
3. Tradition then teaches: at THAT “even” of the 9th is the commencement of the 10th day for Yom Kippur AND the affliction.
4. Next, a huge conflict arises as the 10th day cannot begin in 2 different places and also claim 24 hours over 3 different dates.
5. In fact, these Sunset Theory rules are impossible to chart according to the instructions given in Lev 23:32!



There's another item that **must be** addressed:

The passage of Lev 23:26-32 has been carefully considered and we now know for certain these 230+ words are fully addressing ONLY Yom Kippur based on the "Dawn day-start" of Gen 1 given 2550+ years in advance.



1. **QUESTION #1:** Why is it that leaders can't teach the truth of the commencement of **Yom Kippur** insisting the 10th day begins with sunset/evening on the 9th day?
2. **QUESTION #2:** Why is it that the majority of Sabbath keepers twist the context of Yom Kippur verses to determine **ALL** other **feast** and **weekly Shabbats** begin at sunset?
3. **QUESTION #3:** Why is it the majority of Sabbath keepers use an erroneous context of Yom Kippur to say **every day** begins with sunset.

*Friends, isn't that an awful lot to **hang**
on **ONE** verse?!*



Friends, have you thought about this?



Affliction is a command for every *Day of Atonement!*



There is no weekly or annual *Affliction* command for every other *set-apart statute!*



In fact, to insist on such an **Affliction** command would be **transgressing Torah!**



Let's consider one more illustration ~

Yahuah gave the best instructions in clear, simple terms per Gen 1. All days begin at dawn!

Review: The “affliction celebration” begins on the 9th at evening/ereb.

Then: one's soul is “afflicted” 12 hours before Atonement begins at dawn/boqer.

Next: the last 12 hours of affliction continues through the Light Season of the Sanctuary services on Atonement Sabbath – ending the affliction at evening on the 10th day.


“Affliction” is fulfilled in 24 hours from ‘even to even’ <9th ereb to 10th ereb> [TWO dates]!

Day of Atonement on the 10th is fulfilled on ONE date in 24 hours from ‘dawn to dawn.’

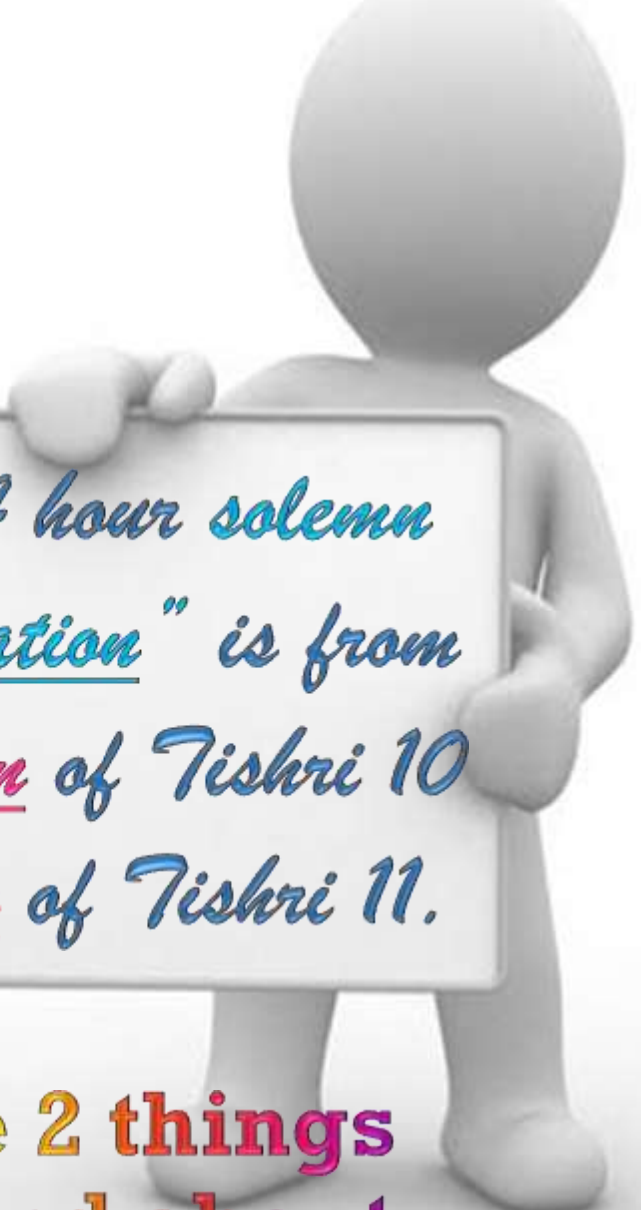
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
The Solution!			1	2	3	4
				9 TH DAY	10 TH DAY	
5	6	7	8	9	10	
				Affliction		

The 8th day is not involved in any way.

Have you
noticed ...



The 24 hour
(affliction)
"celebration" is
from the evening of
Tishri 9 to evening
of Tishri 10.



The 24 hour solemn
"observation" is from
the dawn of Tishri 10
to dawn of Tishri 11.

... there are 2 things
to understand about
this Day of Atonement Study?

The complete “celebration” for Yom Kippur involves TWO **Night Seasons**, and ONE **Light Season**.

You’ve now seen how the “affliction” is a connecting link between the 9th day & the 10th day.

*In conclusion
let’s do a
short review.*

Three Simple Study Techniques

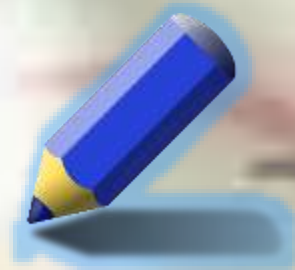
1. Remember the basics from Gen 1 when reading the Yom Kippur passage;
2. Read all the content carefully for the 7 verses;
3. Pay attention to the context – to fully determine what belongs to the 10th day and what belongs to the 9th day.

Two Strict Requirements

Pay attention to Yahuah's 2 strict requirements for Day of Atonement (exception: sacrifices).

1. Both requirements are repeated 3 times;
2. Note where both requirements are found;
3. Determine the timeframe of each requirement.

Plan to mark your Bible so you can teach this truth from your Bible!



Two Strict Requirements Repeated 3 Times Each

F
I
N
A
L

R
E
V
I
E
W

*“the soul shall do
no work”*

1. Found in:
vs 28, 30, 31.
2. Timeframe: 24 hrs.
 - on the full 10th day,
7th month;
 - (dawn to dawn).

“afflict your soul”

1. Found in:
vs 27, 29, 32.
2. Timeframe: 24 hrs.
 - 12 hrs. 9th day
(dusk to dawn);
 - 12 hrs. 10th day
(dawn to dusk).

Obedience
to both
requirements
was called
“celebrating”
the
Day of
Atonement.

A Word from *Yahuah*

OBEY H8085 shama` (shaw-mah'); a primitive root; **to hear intelligently** (often with implication of attention, obedience, etc.; causatively, to tell, etc.).

- **Exodus 19:5** Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ...



We have just seen **Yahuah's** simple instructions of how He laid out the requirements for the “affliction” on the 9th day and Atonement on the 10th day.

What you **do** with this information is in your hands.

The Hebrew word – שמע – shama – means to hear intelligently. But that is not all!

The full meaning is to **HEAR with the intention to OBEY AND ACT ACCORDINGLY.**

May each one enjoy their studies on **Yahuah's** day-start as outlined in His Covenant Calendar – take this information to heart and receive the blessings that are waiting to be given.

The End

If you enjoyed this study today ...

Please Join Us Live Each Week

Sign up with Covenant Calendar Club
for the Friday & Shabbat Zoom Meetings
(including live discussion)



<https://studythecalendar.com/sign-up/>



If you need assistance with this information,
please send your questions to

Timothy Astleford & Charlene Fortsch:



questions@studythecalendar.com

www.studythecalendar.com

Thank-you!

Shalom!

*Bible Marking Workshop
for Day of Atonement
(Lev 23:26-32)*



Lev 23:26-27

	Content of Verse	Context of Verse
26	And Yahuah spake unto Moses, saying,	A command is being given to Moses. It will be regarding the Day of Atonement.
27	<p>a. Also on the tenth day of this seventh month</p> <p>b. there shall be a day of atonement</p> <p>c. it shall be an holy convocation unto you; and</p> <p>d. ye shall afflict your souls, (humbleness and meditation, etc.)</p> <p>e. and offer an offering made by fire unto Yahuah.</p>	<p>1. <u>Date</u>: 10th Day of the 7th Month. (Gen 1 declares the commencement moment for this day as “dawn.”)</p> <p>2. <u>Name</u>: Day of Atonement Celebration.</p> <p>3. <u>Status</u>: Holy Sabbath just as the weekly Sabbath.</p> <p>4. *1st Requirement for Observation: “afflict your soul” *This is the 1st mention.</p> <p>5. <u>Sacrifices Required</u>: (Will not be addressed as the sacrifices have been fulfilled.)</p>

Of High Importance:
Read all the words
to discern context!



Vs 27a: 10th day
Premier Entry
#1 of 7



Vs 27c: 10th day
#2 of 7... “it”





Vs 27d: Affliction
[1st Requirement]
1st mention of 3


Lev 23:28-29

	Content of Verse	Context of Verse
28	<p>a. And ye shall do no work in</p> <p>b. <u>that same day</u>:</p> <p>c. For <u>it</u> is a day of atonement,</p> <p>d. to make an atonement for you before Yahuah your Elohim.</p>	<p>1. *2nd Requirement for Observation: "shall do NO work" *This is the <u>1st mention of 3</u>.</p> <p>2. <u>Context</u> is: 10th Day of the 7th Month - Day of Atonement.</p> <p>3. <u>Purpose</u>: Atonement for man's sins.</p>
29	<p>a. For whatsoever soul it be that shall not be afflicted</p> <p>b. <u>in that same day</u>,</p> <p>c. he shall be cut off from among his people.</p>	<p>1. *1st Requirement for Observation: "afflict your soul" **This is the <u>2nd mention of 3</u> where the 1st requirement is emphasized!</p> <p>2. <u>Consequence</u> for <u>disobedience</u> to the 1st requirement: that person would not be part of the genealogy of the Messiah.</p>

 Vs 28a: NO Work
[2nd Requirement]
1st mention of 3

 Vs 28b: 10th day
#3 of 7
"that same day"
Vs 28c: 10th day
#4 of 7 "it"

 Vs 29: Affliction
[1st Requirement]
2nd mention of 3

 Vs 29: 10th day
#5 of 7
"that same day"

Lev 23:30-31

	Content of Verse	Context of Verse
30	<p>a. And whatsoever soul it be that doeth any work in</p> <p>b. <u>that same day,</u></p> <p>c. the same soul will I destroy from among his people.</p>	<p>1. *2nd Requirement for Observation: "shall do NO work" **This is the <u>2nd mention of 3</u> where the 2nd requirement is emphasized!</p> <p>2. <u>Consequence for disobedience</u> to the 2nd requirement: that soul will be destroyed.</p>
31	<p>a. Ye shall do no manner of work:</p> <p>b. it shall be a statute for ever throughout your generations in all your dwellings.</p>	<p>1. *2nd Requirement for Observation: "shall do NO work" ***This is the <u>3rd mention of 3</u> where the 2nd requirement is emphasized!</p> <p>2. <u>Status of Requirement:</u> a statute to be observed forever in all generations.</p>



Vs 30a: NO Work
[2nd Requirement]
2nd mention of 3



Vs 30b: 10th day
#6 of 7
"that same day"



Vs 31: NO Work
[2nd Requirement]
3rd mention of 3

Lev 23:32 (a, b, c)

	Content of Verse	Context of Verse
32		
a.	<u>It</u>	1. <u>Date</u> : Context for " <u>IT</u> " is from vs 27 as the 10 th Day of the 7 th Month.
b.	shall be unto you <u>a sabbath of rest,</u>	2. <u>Context</u> : " <u>IT</u> " refers to the set-apart Day of Atonement Shabbat.
	HUGE CHANGE OF CONTEXT RIGHT HERE!	CONTEXT IS ALL ABOUT AFFLICTION!
c.	and <u>ye shall afflict your souls:</u>	1. *1 st Requirement for Observation: " <u>afflict your soul</u> " ***This is the <u>3rd mention of 3!</u> So far in verse 32 the <u>context</u> is a required " <u>affliction</u> " on Day of Atonement, but there's more!



Vs 32a: 10th day
#7 of 7 "it"



Vs 32a: Affliction
[1st Requirement]
3rd mention of 3

Lev 23:32 (d, e)

	Content of Verse	Context of Verse
32		
d.	in the ninth day of the month	1. <u>When?</u> The affliction begins on the 9 th day (of the 7 th month); [The context for this phrase is <u>STILL</u> " <u>affliction</u> " in <u>preparation for</u> Day of Atonement IN 12 hours.]
e.	at even, (of the 9 th day the "affliction of one's soul" begins.)	2. <u>What time on the 9th day?</u> The context for affliction – begins at "even" – the time of dusk twilight.

Don't forget the "affliction" context to avoid all defaults to a sunset commencement as many have been taught!

Lev 23:32 (f, g)

	Content of Verse	Context of Verse
32		
f.	<p>from even unto even,</p> 	<p>1. <u>Length of time for “affliction requirement”</u> - The context has not changed from affliction – it lasts 24 hours from the “even” of the 9th day until the “even” on the 10th Day of Atonement.</p>
g.	<p>shall ye celebrate [desist from work; be still & quiet] your Sabbath.</p>	<p>2. <u>Declaration</u>: affliction of one’s soul begins 12 hours in advance for the celebration of Atonement Shabbat.</p>

Q: What percentage of words in vs 32 referred to the context of “affliction”?

A: 60%

Vs 32 is not about a sunset day-start!