

A Study on Yahuah's  
"Book of the Covenant" Calendar

Rightly Divide

the WORD

of

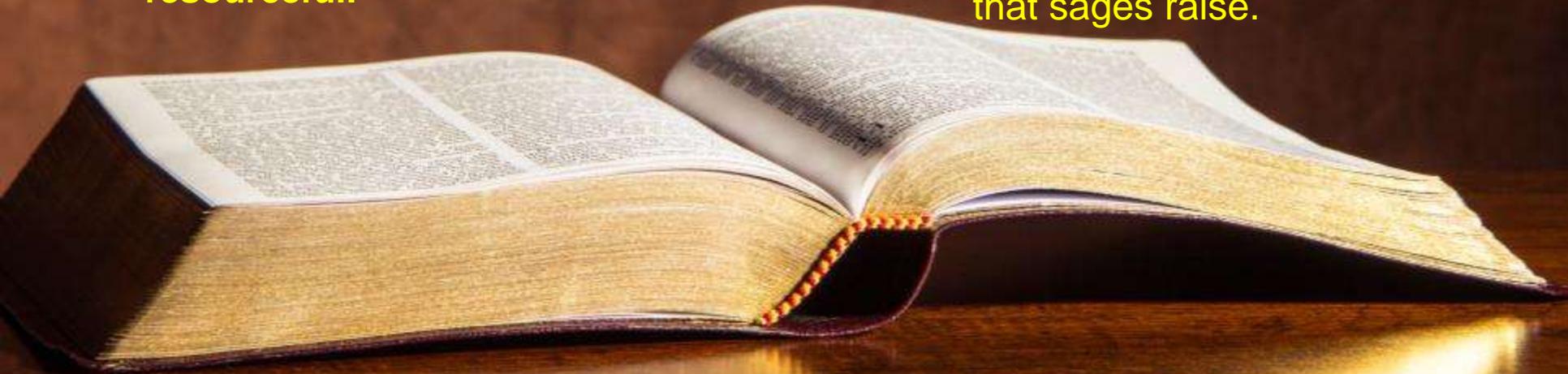
TRUTH



Grammar 101 (Parts 2 & 3)  
for the Hebrew "evening"

# Proverbs 1:2-6 adapted to Covenant Calendar Attributes

- 2) One purpose of calendar studies is to teach you **wisdom and discipline**, help you recognize good advice, and **understand sayings with deep meaning.**
- 3) Through these studies many will receive **instruction in discipline and good conduct.**
- 4) The Covenant Calendar study will groom an **inexperienced person to be clever and teach the new people how to be resourceful.**
- 5) Covenant Calendar studies can even add to the knowledge of wise men **and give guidance to the educated,**
- 6) **so that each one can understand the hidden meanings of Yahuah's calendar to solve the riddles and the problems that sages raise.**



Modified from NLT & TEV

# Grammar Lessons Part 2

Gen 1:5

“Yahuah called the light Day,  
and the darkness he called Night.

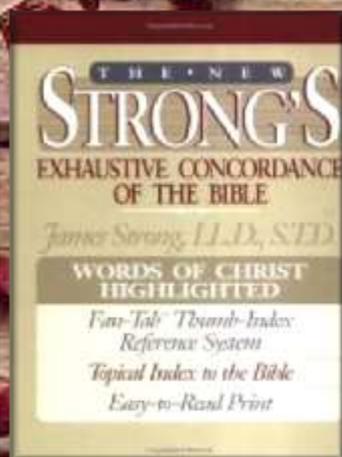
[And especially for understanding the last part of the phrase ...]

And the evening and the morning  
were the first day.”



Does “evening”  
really mean  
“sunset”?

# In Grammar 101 (Part 1 – Gen 1:5)



- A Hebrew dictionary is needed to compare and check if the English word is the best choice.
- There can be opposite definitions listed for the same word in any language. Learn to discern the correct content/context to select the proper definition for any word in Scripture.
- (Gen 1:3 is the key verse for day-start.)
- Gen 1:5 is a key verse for definitions of Day, Night, Evening & Morning twilights (not day-start).
- Gen 1:5 has ALL components in the correct order for every 24 hour cycle.
- Twilights are safeguards to never look to the sun for day commencement.

## Grammar 101 (Part 2) Gen 1:5

1. Other definitions for Day
2. Extra work on Morning
3. Extra work on Night  
(including “qualifiers”)
4. Other definitions for Evening
5. Extra work on primitive roots  
for Evening
6. A look at “between the eveningS”  
(singular & plural forms)
7. Placements and positions of  
“between the eveningS”
8. Is “evening” defined as afternoon?

## Grammar 101 (Part 3) Lev 23:26-32

- ❖ Examination and use of “evening”  
for Yom Kippur / Day of Atonement

# Section #1: Other Definitions for DAY

<yowm> H3117

The word “day” is  
often a very confusing  
word and always needs  
careful consideration.

Day (Season) = 12 hours (Light Season)

Day (Cycle) = 24 hours

# “Day” <yowm> Other Definitions



*Strong's* day H3117 yowm;

R  
E  
V  
I  
E  
W

## [1<sup>st</sup> definition – 12 hour Day Season]

- from an unused root meaning to be hot; a day (as the warm hours), whether literal (~~from sunrise to sunset,~~)

[**Note:** Strong's should have said from **dawn to dusk** according to the 1<sup>st</sup> Hebrew definitions for **morning and evening.**]

## [2<sup>nd</sup> definition – 24 hour Cycle of Day Season & Night Season]

- from ~~one sunset to the next;~~

[**Note:** Strong's is incorrect in calculating the commencement of the day with sunset. He should have said from **“one day-break to the next.”**]

## [3<sup>rd</sup> definition where one day equals 1 year, in prophecy.]

- or figurative (a space of time defined by an associated term).

*There are other definitions for DAY that do not apply to Gen 1:5.*

1<sup>st</sup> usage of a word in the Scriptures,  
most often takes the 1<sup>st</sup> definition.



### Light/Day

- 1<sup>st</sup> used in **Gen 1:5a**.
- 1<sup>st</sup> definition is the “warm hours” or 12 hour Day Season.
- Light [owr]** is called **DAY**.
- 2<sup>nd</sup> use of DAY in **Gen 1:5b** aligns with the two **twilights**, linking them to the **Day Season**.

### Evening/Morning

- 1<sup>st</sup> usage in **Gen 1:5b**, **after** Day Season has been determined.
- 1<sup>st</sup> definition is correct as “**dusk**” and “**dawn**.”
- Both terms are **twilights**.
- Evening** and **Morning** have light; both belong to the **Day Season**.

*For Review: Let's chart this information.*

# Large Components of the Day

Gen 1:5a

1<sup>st</sup>: there are 2 major divisions to divide the 24 hour cycle in half.

12 hrs. Day  
12 hrs. Night



REVIEW

Notice: Everything about creation week started here with Day-Light.

# Small Components of the Day



The twilight components are small slivers of transition between the light and night.

Evening twilight was placed 12 hrs. before the 1<sup>ST</sup> Morning twilight.

The Gen 1:5 "order" is correct!

# Proper Order of All Components

4<sup>th</sup>: Morning twilight follows

[ends the 1<sup>st</sup> day & begins the 2<sup>nd</sup> day]

Light came 1<sup>st</sup>:  
(called: DAY)

2<sup>nd</sup>:  
Evening twilight follows

3<sup>rd</sup>: Night follows evening

In modern terms

Gen 1:5b would read this way:

And the dusk twilight, and the dawn twilight belong to the [day] – the warm part, or the 12 hour Day Season.

# Night as Compared to Twilight

4<sup>th</sup> Morning twilight



2<sup>nd</sup> Evening twilight

Night is the absence of LIGHT.  
Twilight contains LIGHT.  
That's why twilights are reckoned  
as part of the "day" or DAY Season!



# Lest We Forget

- \* Many are reluctant to enter into a new calendar study due to the lingering controversy.
- \* It is crucial to keep in mind that ALL things must be proven from Scripture...no matter who taught us originally.
- \* It is not disrespectful to learn that a prior teacher was mistaken ... Scripture says the crooked places will be made straight.
- \* Few have had a clear path to Yahuah's truths. He tells us to study and grow in knowledge.
- \* **One option:** be open minded enough to accept that what you've been taught may not be correct~then study it out.



I will go before  
you and make  
the crooked  
places straight.

Isa 45:2



# A Good Motivational Boot!

## 1<sup>st</sup> Note:

- \* The majority of Festival Calendars follow a sunset day commencement.

## 2<sup>nd</sup> Note:

- \* Since ereb/evening is the cornerstone of the Covenant Calendar study, a thorough study easily removes many questionable calendars.

Good  
News!



## 3<sup>th</sup> Note:

- \* The study of Covenant Calendar may be easier than you realize with a bit of motivation. Enjoy!

**Section #2:  
Extra work on  
“morning”  
<boqer> H1242.**

**In Gen 1 the word  
“morning” has basically  
one definition.**

# Morning Definition (in the Creation Week)

What is that basic  
definition for  
morning?

Morning H1242  
<boqer> dawn,  
break of day

(<boqer> is always morning twilight.)

There are other Hebrew words and numbers  
to be considered for “morning.”

# After the Creation Week the word Morning Aligns with several other Hebrew Numbers

1. In Strong's  
"morning" has 210  
hits using a total of  
10 other Hebrew  
Word numbers.

A further look at these other Hebrew Word numbers  
may yield a clue as to why boqer was used first.

Gen 1:3: Yahuah said, "Let there be light <owr>." Here H216 is first defined as "light for the 12 hr. Day Season."

Light H216 <owr>  
illumination, bright, clear,  
day, light, morning.

Remember, there was NO twilight on THE 1<sup>st</sup> day.

Morning H7837 <shachar>  
dawn, break of day.

Note: <shachar>  
is a twilight!

A question on Morning:

Why isn't <shachar> used for Gen 1:5  
in place of <boqer> H1242?



# Morning: 210 Scriptures

1

H1242 boqer [215 {Englishman's}] Gen 1:5  
[literally] dawn; break of day.

2

H7837 shachar [25 {Englishman's}] Gen 19:15  
(literal or fig.) dawn; early light; whence riseth.

3

H7836 [p.r.] shachar [12 {Englishman's}] Job 7:21  
dawn; to seek early; start a task early.

4

H7925 shakam [65 {Englishman's}] 1 Sam 17:16  
to start early in the morning with a burden.

5

H216 owr [123 {Eng}] Neh 8:3 1<sup>st</sup> used in Gen 1:3 as "light."  
forenoon of Day Season [not dawn twilight].



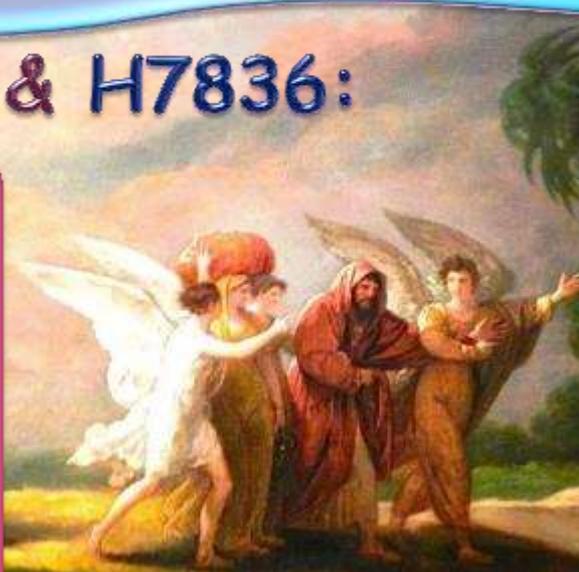
# Questions around <shachar>

**Question 1: Why isn't <shachar H7837/36> [twilight] used for Gen 1:5 in place of <boqer H1242> [twilight]?**

Morning H7837 <shachar>; from H7836; dawn (literal, **figurative** or adverbial): KJV - day (-spring), early, light, morning, whence riseth.

## First usage of H7837 & H7836:

Gen 19:15 And when the morning [H7837] arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.



Job 7:21  
... for now shall I sleep in the dust; and thou shalt seek me in the morning [H7836], but I shall not be.

# Questions around <owr>

**Question 2: Is <owr H216> ever defined as morning for the "dawn" light or "break of day"?**

[LIGHT - Gen 1:3] H216 owr; from H215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.):  
KJV - bright, clear, day, light (-ning), morning, sun.

**First usage of <owr H216> as morning:**

Neh 8:3 And he read therein before the street that was before the water gate from the morning [H216] until midday, before the men and the women ...

Morning <owr H216>  
= light to noon  
Morning <boqer H1242>  
= dawn twilight

**Remember, there was NO twilight on THE 1<sup>st</sup> day.  
The definition of <owr> gives confirmation of this.**

# Morning: 210 Scriptures

6

H4891 mishchar [1 {Englishman's}] Ps 110:3  
day breaking at dawn. [From p.r. H7836 shachar.]



7

H5399 nesheph [12 {Englishman's}] Ps 119:147  
a breeze at dusk; morning dawn; twilight.



8

H7904 shakah [1 {Englishman's}] Jer 5:8  
roaming through lust; [as morning roams in].

9

H6843 tsephiyrah [3 {Englishman's}] Eze 7:7  
a turn of affairs; [as the night turns to morning].

10

H5053 nogah [Aramaic] [1 {English.}] Dan 6:19  
dawn.

# Questions around <mishchar>

**Question 3: Why isn't <mishchar H4891> [twilight] used in Gen 1:5 rather than <boqer H1242> [twilight]?**

Morning H4891 mishchar; from H7836 in the sense of day breaking; dawn: KJV -morning.

**Only 1 usage of <mishchar H4891> as morning:**

**Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning [figurative]:  
thou hast the dew of thy youth.**

**<mishchar> is not used in Gen 1:5 to avoid the possible link to a "figurative" dawn rather than the "literal" <boqer>.**

# Questions around <nesheph>

Question 4: Why isn't <nesheph H5399> [twilight] used for Gen 1:5 in place of <boqer H1242> [twilight]?

H5399 nesheph; from H5398; properly, a breeze, i.e. (by implication) dusk (when the evening breeze prevails): KJV - dark, dawning of the day (morning), night, twilight.

Only 1 usage of <nesheph H5399> as morning:

Ps 119:147 I prevented the dawning of the morning, and cried: I hoped in thy word.

The first definition of <nesheph> is "dusk."  
In Gen 1:5 "morning" is a dawn twilight.

# Conclusion on Morning/boqer

<boqer H1242> is the absolute best Hebrew word that could have been used (in Gen 1:5 "... and the morning ...") as it means first & foremost – morning twilight at the break of day.

## <BOQER> NEVER MEANS:

- ❖ The <owr> light of forenoon after sunrise to noon;
- ❖ <boqer> is never used as a figurative application of "dawn twilight" (like shachar/mishchar);
- ❖ <boqer> is never to be confused with the generic definition of <nesheph> twilight that can also mean "dusk."



**Section #3:  
Extra work on  
“night”  
<layil> H3915.**

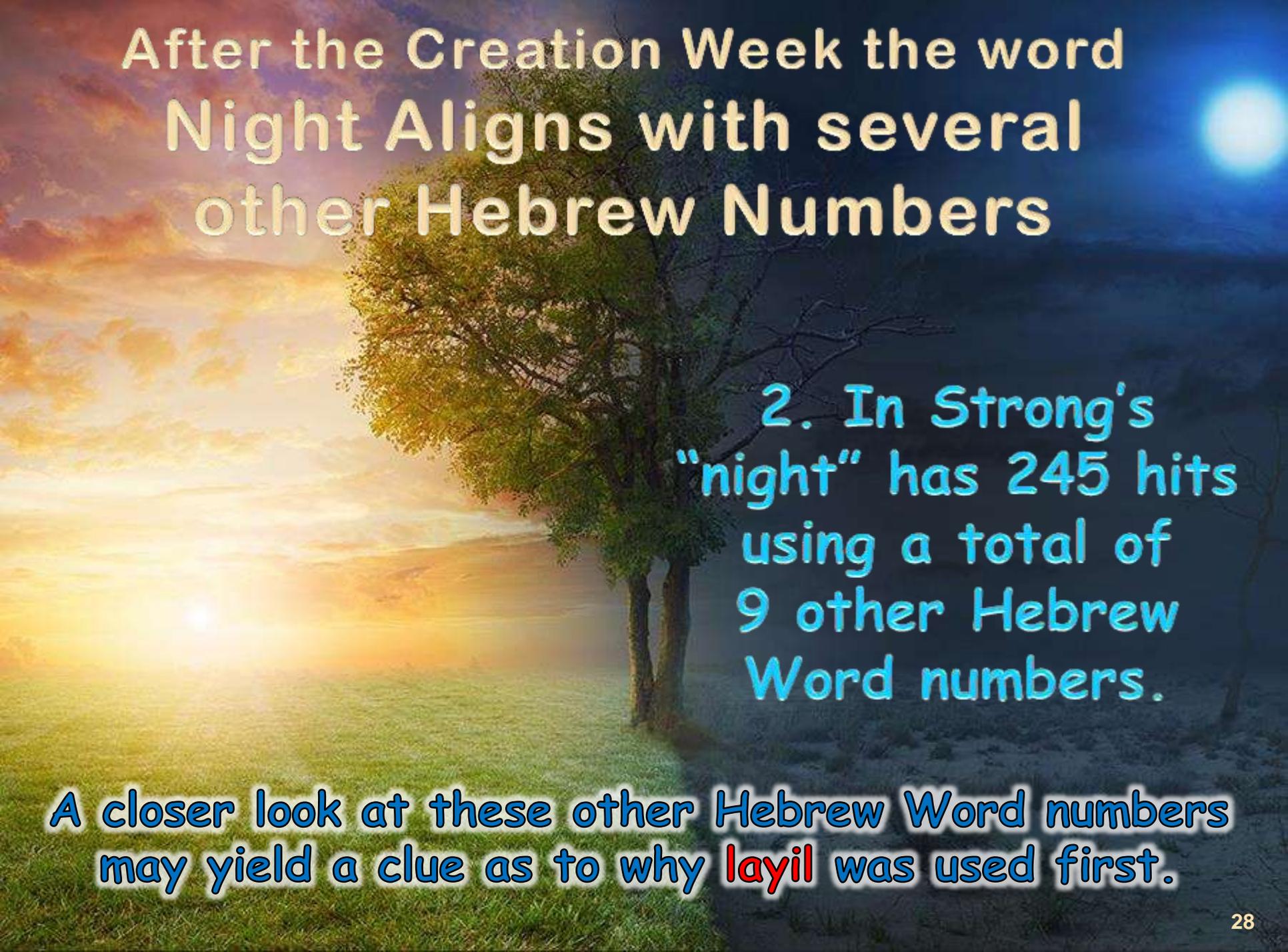
**In Gen 1 the word  
“night” has basically  
one definition.**

# Night Definition (in the Creation Week)

**What is that  
basic definition  
for night?**

**Night H3915  
<layil> a twist  
away of light**

**There are other Hebrew words and numbers  
to be considered for “night.”**

A landscape photograph featuring a large, leafy tree in the center. The background shows a sunset or sunrise over a field, with a bright sun on the left and a blue sky with a bright light source on the right. The text is overlaid on the image.

After the Creation Week the word  
Night Aligns with several  
other Hebrew Numbers

2. In Strong's  
"night" has 245 hits  
using a total of  
9 other Hebrew  
Word numbers.

A closer look at these other Hebrew Word numbers  
may yield a clue as to why **layil** was used first.

# Night: 245 Scriptures

1

H3915 layil [233 {Englishman's}] Gen 1:5  
twist away of the night; Night Season.

2

H3885 luwm [83 {Englishman's}] Gen 19:2  
to stop over night for the Night Season.

3

H6153 ereb [134 {Englishman's}] Gen 49:27  
dusk; day; night.



4

H8464 tachmac [2 {Englishman's}] Lev 11:6  
an unclean bird; night hawk.

# Questions around <ereb>

Question 1: <ereb/dusk H6153> does list "night" as its last definition.

Review

"even" H6153 `ereb; from H6150; dusk: KJV - day, even (-ing, tide), night.

How can <night H3915> link to H6153?

First usage of <ereb H6153> as night:

Gen 49:27 Benjamin shall ravin as a wolf: in the morning [1242-dawn twilight] he shall devour the prey, and at night [6153-dusk twilight towards night] he shall divide the spoil.

Consider "morning" as the "qualifier."

Night here is referring to "dusk" as a compliment to "dawn" twilight in the context.

# Questions around <ereb>

**Question 2: Are there other places where <night H3915> links to <ereb H6153>?**

**Yes! In the following verses the “dawn morning” is part of the context as a “qualifier.”**

**The word “night” links H6153 to “dusk” as a compliment.**

**Job 7:4 When I lie down, I say, When shall I arise, and the night [H6153] be gone? and I am full of tossings to and fro unto the dawning of the day.**

**Ps 30:5 ... weeping may endure for a night [H6153], but joy cometh in the morning [H1242 dawn twilight].**

**Lev 6:20 This is the offering of Aaron and of his sons ... half of it in the morning [1242-dawn twilight], and half thereof at night [6153-dusk twilight towards night].**

**Night is referring to the “dusk” sacrifice as a compliment to the “dawn” sacrifice.**

# Night: 245 Scriptures

5

H2822 choshek [80 {English.}] Job 26:10  
destruction; death; wickedness; obscurity.



6

H821 ashmurah [7 {Englishman's}] Psa 63:6  
a night watch; to guard.

7

H5399 nesheph [12 {Englishman's}] Isa 21:4  
dusk twilight; until dusk is night.



8

H956 buwth [Aramaic] [1 {English.}] Dan 6:18  
to lodge overnight.

**Your homework: check Jonah 4:10.**

# Questions around <choshek>

Question 3: How can <night H3915> be linked to the <choshek darkness H2822> of Gen 1:2a?

First usage of <choshek/darkness H2822> as night:

Job 26:10 He hath compassed the waters with bounds, until the day [H216-light] and night [H2822-darkness] come to an end.

Night is referring to the an abyss darkness; the day refers to light, not the Day Season

# Questions around <nesheph>

Question 4: Why isn't <nesheph H5399> [twilight] used for Gen 1:5 in place of <night/layil H3915>?

## Review

H5399 nesheph; from H5398; properly, a breeze, i.e. (by implication) dusk (when the evening breeze prevails): KJV - dark, dawning of the day (morning), night, twilight.

First usage of <nesheph H5399> as night:

Isa 21:4 My heart panted,  
fearfulness affrighted me:  
the night [nesheph H5399]  
of my pleasure hath he  
turned into fear unto me.

Context: Cyrus  
overthrowing Babylon –  
this was at “night/H5399”  
or at the dusk/night part  
of the 24 hour cycle.  
(Also see: Isa 5:11; 59:10.)

# Conclusion on Night/layil

<layil H3915> is the absolute best word that could have been used for Gen 1:5 as it means, first and foremost, the Night Season once the light has twisted away.

Not one of the other Hebrew words can offer the correct definition or context for the use of <night/layil H3915> in the creation week.



# Evening: 2<sup>nd</sup> Definition

[2<sup>nd</sup> definition H6153] “day”



*At this point many question why “day” is ever listed as a definition for “evening”!*

1. Because day seems to be opposite of the term evening.
2. Because evening is defined as a “mixing of light and night.”

**However:** Evening is not “the day,” but part of the “Day Season.”

**Coming up:**

An examination of the phrase “between the evenings” that also qualifies for the Day Season.

**WHY**



# Putting it all Together (H6150 & H6148)

Evening/ereb H6153  
(as a **noun**)

- 1) Twilight mixing of light and night.
- 2) Twilight at the end of the Light Season.

Evening/arab H6150  
(as a **verb/mixing**)

- 3) Verb: dusky mixing

Morning/boqer H1242  
(as a **noun**)

- 1) Twilight mixing of night and light.
- 2) Twilight at the beginning of the Light Season.

Morning/baqar H1239  
(as a **verb/mixing**)

- 3) Verb: plough; break forth

<arab H6148> is the “verb” for ALL mixings & twilights.

Evening/ereb qualifies for the **arab H6150** (dusky mixing).

Defined as: ereb arab

Morning/baqar qualifies for the **arab H6148** (general mixing).

Defined as: boqer arab

The "singular" form of "evening" <ereb> rightly claims the 1<sup>st</sup> definition as "dusk" [the mixing of light and night]. It is always the dusk twilight.

Evening <ereb> can only claim the 2<sup>nd</sup> definition of "day" or the 4<sup>th</sup> definition of "night"

[where both components consist of no mixing]

... WHEN linked to a "qualifier"!

## What is that qualifier?

1. The context of the Scripture
2. The term "between the eveningS."

One "qualifier" is when the verb form of "ereb" changes from singular to plural.

Instead of only "ereb" in the verse, the plural form of "ereb" [arab] is present in "beyn ha arbayim" ~ or "between the eveningS."

Plural form of "ereb" as  
"beyn ha arbayim" ~  
("between the eveningS")

- 1 There is only one evening (dusk twilight) in every 24 hour cycle.
- 2 **Question:** How can there be two eveningS in any 24 hour cycle?
- 3 **OR:** Would there be two mixingS in any/all 24 hour cycles?

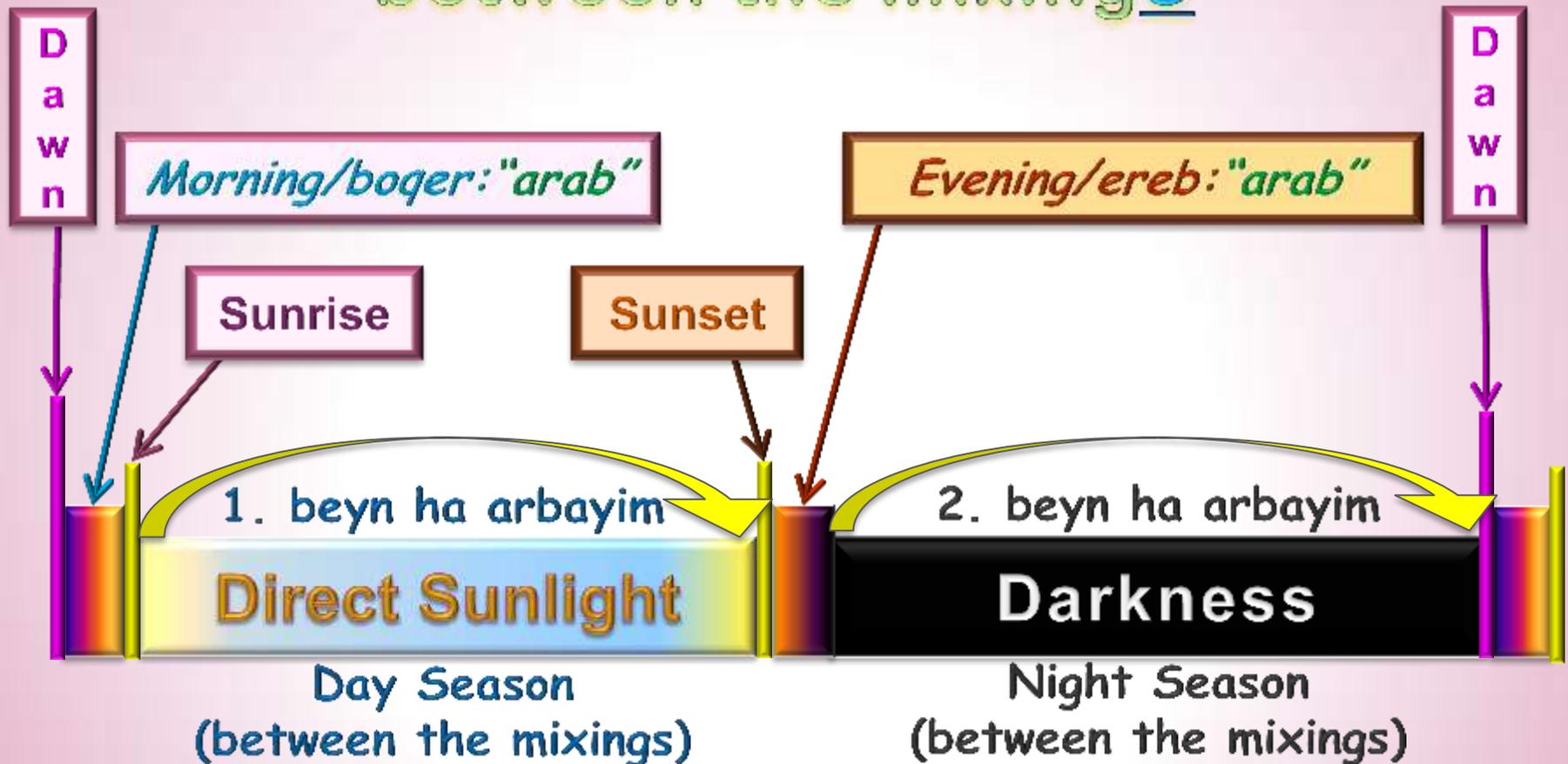
This will be demonstrated next.

# Every 24 Hr Cycle has Two 'arabs'

[boqer/morning arab/mixing] [ereb/evening arab/mixing]

beyn ha arbayim:

"between the mixingS"



Context determines the specific beyn ha arbayim. 58

## The Phrase “beyn ha arbayim” is Unique!

There are a total of 11 Torah Scriptures that use the phrase “beyn ha arbayim.”

Watch for the full teaching on “between the evenings.”



# Evening: Opposite Definitions

[2<sup>nd</sup> definition] day, and [4<sup>th</sup> definition] **night** are opposites.

*Note: The 2<sup>nd</sup> & 4<sup>th</sup> defs. for evening can be used to mean any part of the Day Season or Night Season:*

1. IF the qualifying phrase “between the evenings” [beyn ha arbayim] is present and context is carefully considered ... or ...

2. IF there is **Divine Intervention**.

*Evening never takes the definition of an **AFTERNOON** time without a qualifying verse.*

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W

# “Afternoon” H5186 <natah>

*“Afternoon” is used  
only once in the KJV.*

Judges 19:8 And he arose early in the morning [H1242] on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, [H5186] and they did eat ...

# H5186: Afternoon Definition

\* **Strong's** afternoon H5186;

to stretch or spread out;

to bend away;

bow (down)...

decline ... go down, stretch (forth).

\* **Note:** The shadows of the “light of the day” begin to stretch, spread out, bend away and go down in the afternoon when the sun passes the meridian until the shadows are overtaken by dusk.

# Comparing

**H5186: Afternoon <natah>**  
**& H6153: Evening <ereb>**

In Hebrew, these words are not related:

- 1) Through the same Hebrew Root (H5186/H6153)
- 2) Through phonetics (<natah/ereb>)
- 3) Through 1<sup>st</sup> definitions (afternoon/dusk)

That means "between the evening<sub>S</sub>"  
does not always mean "afternoon."



# Grammar 101 (Part 3)

An examination  
of “even to even”  
in Lev 23:32[c] for  
Yom Kippur or  
Day of Atonement.

Will this reference of  
“even to even” begin  
Yom Kippur at dusk?

# Grammar Lessons Part 3

For understanding the phrase  
from Lev 23:32

“...from even unto even shall ye  
celebrate your Sabbath.”



Does  
“even to even”  
really mean  
“sunset to sunset”  
in this passage?



# Popular Verses used for Sunset Distortions



## Two Torah Usages:

1. **Gen 1:5b** “And the evening and the morning were the first day.”
2. **Lev 23:32c** “... from even unto even, shall ye celebrate your sabbath.”

## Two Non-Torah Usages:

3. **Neh 13:19** “... when the gates of Jerusalem began to be dark before the Sabbath ...”
4. **John 20:1** “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre ...”



*There are 35+ Scripture witnesses for the Dawn Day that are easy to do with proper study skills.*

# Day of Atonement Challenge

## Scenario:

You just invested a lot of time and effort to understand the day-start beginning with the 1<sup>st</sup> and 2<sup>nd</sup> days of creation.

You can even explain it really well.

## Then:

1. Along comes your Sabbath pastor.
2. He is not interested in your new understanding.
3. Next you hear these words:  
“... **from even unto even, shall ye celebrate your sabbath.**” (Lev 23:32c)
4. Well, you certainly know all about “even” from your Genesis 1 study.
5. **BUT ... you don't know how to answer this challenge!**

*Scripture has an easy answer by following a few simple rules.*



# INTRODUCTION

1. In this section we are going to learn how to understand exactly when to begin Day of Atonement, and what to do with the other mandated requirements.
2. The Grammar 101 study is the foundation.
3. Remember the Grammar 101 study skills for this topic of discussion – especially the definition of “evening.”
4. **Lev 23:26-32** Day of Atonement is one of the most controversial Scriptures used by many to demand the “Sabbath(s)” begin in the evening at sunset!
5. **Why?** Mostly because of the way we have been taught – that “even” means “sunset.”

*Of High Importance:  
Read more than  
9 words  
to discern context!*



# Simple Study Techniques

1. Remember the basics from Gen 1;
2. Read all the content judiciously;
3. Read in context – very carefully.

So far, enough investigation has been completed on the word “evening” to solve the Day of Atonement commencement problem.



The 1<sup>st</sup> day  
of creation  
began with  
LIGHT.

Every day  
since then  
begins with  
the light  
of Dawn  
(or boqer).

**But...**

**What About ...  
Day of Atonement?**



**The most solemn  
Sabbath of the year!?**



Is Lev 23:32  
the Torah proof  
that every  
Day of Atonement  
(and every weekly Sabbath)  
begins with the  
dusk of evening  
at sunset?

Even if the context is  
ONLY for Day of Atonement?

In order to understand Lev 23:32(c)  
we must examine ...

... the full context of Lev 23:26-32 for:

- the 10<sup>th</sup> day of the 7<sup>th</sup> month (Day of Atonement)
- the 9<sup>th</sup> day of the 7<sup>th</sup> month (a "special" requirement)

to understand what these words really mean:

"... in the ninth day of the month at even,  
from even unto even,  
shall ye celebrate your Sabbath."

**Note:** This passage speaks about an  
"affliction of one's soul."

A person wearing a white garment with blue and purple stripes is shown from the side, holding a large, curved, brown horn. The background is a bright, cloudy sky with a sunburst effect.

In this study we are not  
addressing "what" that  
affliction is, but "when"  
it is to begin and end.

# Three Strict Requirements

Pay attention to Yahuah's  
3 strict requirements for  
Day of Atonement.

1. ALL are repeated 3 times;
2. Note where these requirements are found;
3. Determine the timeframe of each requirement (9<sup>th</sup> or 10<sup>th</sup> day).

Let's examine the Day of Atonement verses very carefully.  
Remember: Day of Atonement will not change from  
the 10<sup>th</sup> day of the month to the 9<sup>th</sup> day.

# Lev 23:26-27

	Content of Verse	Context of Verse
26	And Yahuah spake unto Moses, saying,	<b>A command is being given to Moses. It will be regarding the Day of Atonement.</b>
27	<p>a. Also on the <u>tenth day of this seventh month</u></p> <p>b. there shall be a <u>day of atonement</u></p> <p>c. <u>it</u> shall be an holy convocation unto you; and <b>ye shall afflict your souls,</b></p> <p>d. and offer an offering made by fire unto Yahuah.</p>	<ol style="list-style-type: none"> <li><b><u>Date:</u></b> 10<sup>th</sup> Day of the 7<sup>th</sup> Month – <u>1<sup>st</sup> Mention D/A - 10<sup>th</sup> day!</u> (Gen 1 declares the commencement moment for this day as “dawn.”)</li> <li><b><u>Name:</u></b> Day of Atonement Celebration – <u>2<sup>nd</sup> Mention D/A - still on the 10<sup>th</sup> day.</u></li> <li><b><u>Status:</u></b> Holy Sabbath [H7676] just as the weekly Sabbath [H7676]. <u>3<sup>rd</sup> Mention D/A - the 10<sup>th</sup> day!</u></li> <li><b>*1<sup>st</sup> Requirement for Observation:</b> “afflict your soul” <b>*This is the <u>1<sup>st</sup> mention of 3.</u></b></li> <li><b><u>3<sup>rd</sup> Requirement - Sacrifices:</u></b> (Will not be addressed as the sacrifices have been fulfilled.)</li> </ol>

# Lev 23:28-29

	Content of Verse	Context of Verse
28	<p>a. And <b>ye shall do no work</b></p> <p><u>in that same day:</u></p> <p>b. for <u>it</u> is a <u>day of atonement</u>,</p> <p>c. to make an atonement for you before Yahuah your Elohim.</p>	<ol style="list-style-type: none"> <li><b>*2<sup>nd</sup> Requirement for Observation:</b>  <b>“shall do NO work”</b>  <b>*This is the <u>1<sup>st</sup> mention of 3.</u></b>  <u>4<sup>th</sup> Mention D/A-same day-the 10<sup>th</sup>.</u></li> <li><b>Context is:</b> Day of the Atonement -  <u>5<sup>th</sup> &amp; 6<sup>th</sup> Mention D/A on the 10<sup>th</sup>.</u></li> <li><b>Purpose:</b> Atonement for man’s sins.</li> </ol>
29	<p>a. For whatsoever soul it be <b>that shall not be afflicted</b> <u>in that same day,</u></p> <p>b. he shall be cut off from among his people.</p>	<ol style="list-style-type: none"> <li><b>*1<sup>st</sup> Requirement for Observation:</b>  <b>“afflict your soul”</b>  <b>**This is the <u>2<sup>nd</sup> mention of 3</u> the 1<sup>st</sup> requirement is emphasized!</b>  <u>7<sup>th</sup> Mention D/A – same 10<sup>th</sup> day!</u></li> <li><b>Consequence for disobedience to the 1<sup>st</sup> Requirement:</b> that person would not be part of the genealogy of the Messiah.</li> </ol>

# Lev 23:30-31

	Content of Verse	Context of Verse
30	<p>a. And whatsoever <b>soul</b> it be <b>that doeth any work in that same day,</b></p> <p>b. the same soul will I destroy from among his people.</p>	<p>1. <b>*2<sup>nd</sup> Requirement for Observation:</b>  <b>“shall do NO work”</b>  <b>**This is the <u>2<sup>nd</sup> mention of 3</u></b>  <b>the 2<sup>nd</sup> requirement is emphasized!</b>  <u>8<sup>th</sup> Mention D/A – same 10<sup>th</sup> day.</u></p> <p>2. <u>Consequence for disobedience to the 2<sup>nd</sup> Requirement:</u>  that soul will be destroyed.</p>
31	<p>a. <b>Ye shall do no manner of work:</b></p> <p>b. <u>It</u> shall be a statute for ever throughout your generations in all your dwellings.</p>	<p>1. <b>*2<sup>nd</sup> Requirement for Observation:</b>  <b>“shall do NO work”</b>  <b>***This is the <u>3<sup>rd</sup> mention of 3</u> the 2<sup>nd</sup> requirement is emphasized!</b></p> <p>2. <u>Status of Requirement:</u>  <u>9<sup>th</sup> Mention D/A – (the 10<sup>th</sup> day)</u>  is a statute to be observed forever in all generations.</p>

# Have You Been Observant?

Have you noticed how many times Day of Atonement has been emphasized thus far for the 10<sup>th</sup> day of the 7<sup>th</sup> month?

**9 times!**

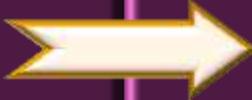
Yahuah has mentioned Day of Atonement [as the 10<sup>th</sup> day] enough times thus far for us to know what the context is. There is no reason to doubt what the requirements are for this extremely important day.

However, another "day" is going to be mentioned soon.

**Why?**



# Lev 23:32 (a, b, c)

	Content of Verse	Context of Verse
32		
a.	<u>It</u>	1. <b>Date:</b> Context of " <u>IT</u> " from vs 27 is still the 10 <sup>th</sup> Day of the 7 <sup>th</sup> Month. <u>10<sup>th</sup> Mention for D/A on the 10<sup>th</sup>!</u>
b.	shall be unto you <u>a sabbath of rest,</u>	2. <b>Context:</b> " <u>Sabbath of rest</u> " [the <u>11<sup>th</sup> Mention for the 10<sup>th</sup> day</u> ] refers to the qodesh Day of Atonement.
<b>SLIGHT <u>CHANGE</u> OF <u>CONTEXT</u> RIGHT HERE!</b> 		<b>CONTEXT MOVES FROM DAY OF ATONEMENT TO "AFFLICTION"!</b>
c.	and <b>ye shall afflict your souls:</b>	<b>*1<sup>st</sup> Requirement for Observation:</b> <b>"afflict your soul"</b> <b>***This is the <u>3<sup>rd</sup> mention of 3!</u></b>  <b>Note:</b> Right here in verse 32 the <b><u>context</u></b> is a required " <b><u>affliction</u></b> " <b><u>for</u></b> Day of Atonement, but there's more!

# Lev 23:32 (d, e)

	Content of Verse	Context of Verse 32 has moved from the 10 <sup>th</sup> day to the 9 <sup>th</sup> day.
32	[ye shall afflict your souls]	
d.	in the <u>ninth day</u> of the [7 <sup>th</sup> ] month	1. <u>What is identified on the 9<sup>th</sup> day?</u> It is the <u>affliction</u> that <u>now</u> begins on the 9 <sup>th</sup> day (of the 7 <sup>th</sup> month). [The <u>context</u> for this phrase is <u>STILL</u> " <u>affliction</u> " in <u>preparation for Day of Atonement on the 10<sup>th</sup> day.</u> ]
	<h1>When?</h1>	
e.	at <u>even</u> , (of the 9 <sup>th</sup> day the "affliction of one's soul" begins.)	2. <u>What time on the 9<sup>th</sup> day?</u> The context for <u>affliction</u> —begins at " <u>even</u> " – the time of <u>dusk twilight</u> .

**No! Yahwah did not change His mind to begin Yom Kippur on the 9<sup>th</sup> day!**

# Lev 23:32 (f, g)

	Content of Verse	Context of Verse
32		
f.	from <b>even unto even</b> ,	1. <u>Length of time for “affliction requirement”</u> : The context has not changed from <b>affliction</b> – it lasts 24 hours from the “ <b>even</b> ” of the <b>9<sup>th</sup> day</b> until the “ <b>even</b> ” of the <b>10<sup>th</sup> day</b> for Yom Kippur/Day of Atonement.
g.	shall ye celebrate [H7673] <u>your Sabbath</u> .	2. <u>Declaration</u> : <b>affliction</b> of one’s soul begins 12 hours in advance to be prepared for the <b>celebration of [the 12<sup>th</sup> Mention] Atonement Sabbath</b> at “dawn – break of day” on the <b>10<sup>th</sup> day of the 7<sup>th</sup> month!</b>
	<b>H7673</b> shabath; a primitive root; to repose, [relax], i.e. desist from exertion, [inactivity].	

# Two Strict Requirements Repeated 3 Times Each

*“thy soul shall do  
no work”*

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

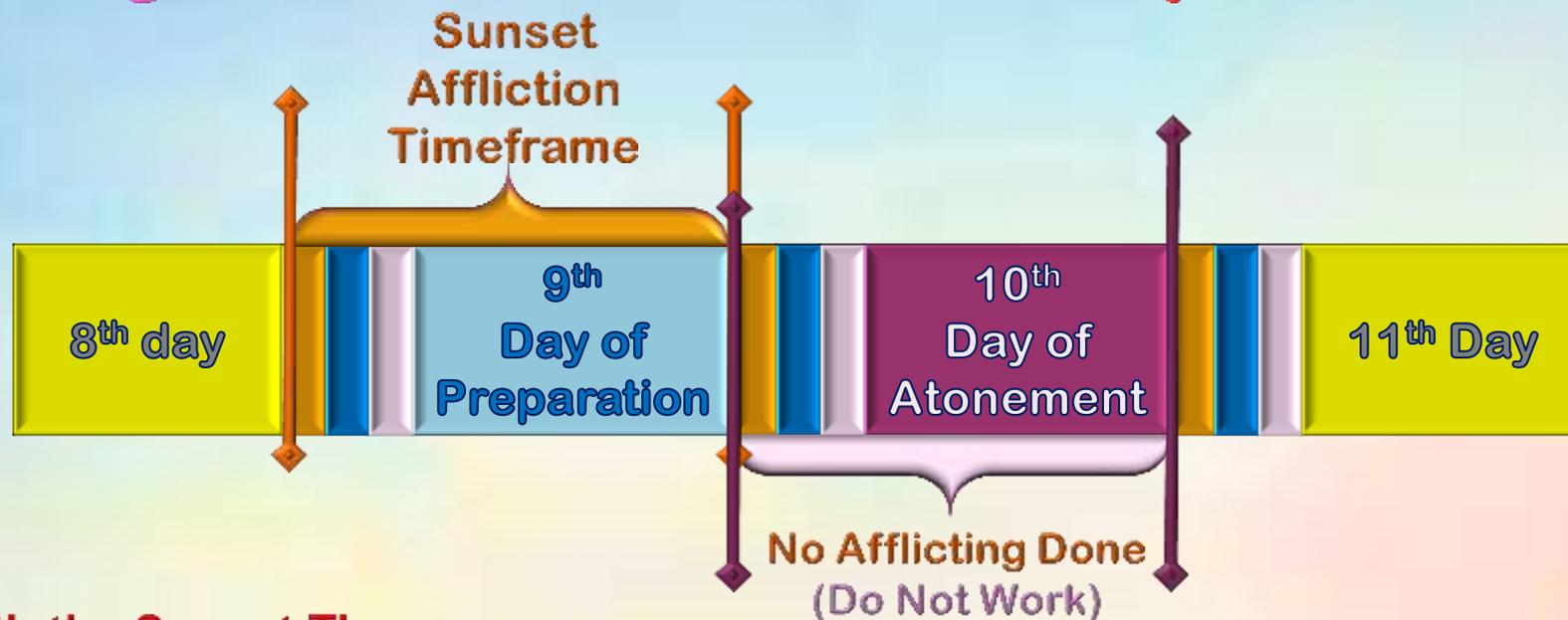
*“afflict your soul”*

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

Obedience to both requirements was called  
“celebrating [with inactivity] on the Day of Atonement.”



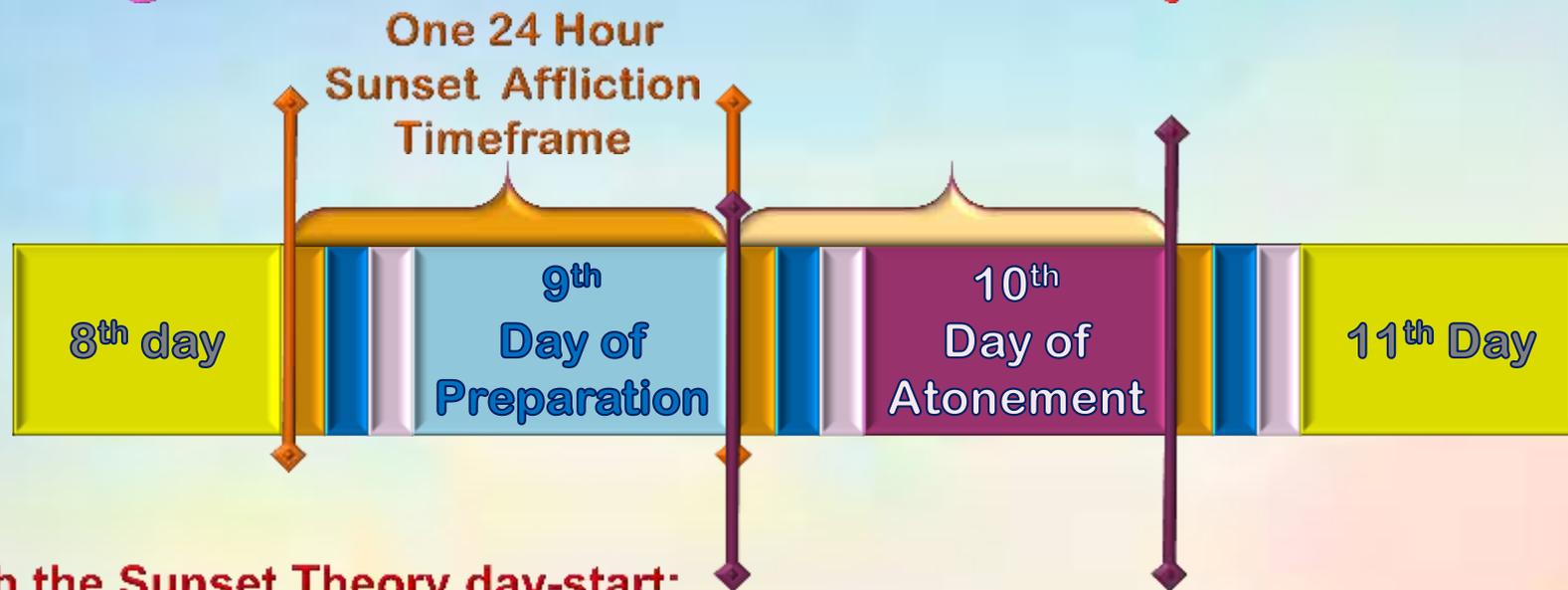
# Day of Atonement (Sunset)



## With the Sunset Theory:

1. The 9<sup>th</sup> day of the month actually begins at “even” on the 8<sup>th</sup> day.
2. The “affliction” would then begin at the [sunset] “even on the 8<sup>th</sup> day.”
3. The “affliction” continues from the “even” of the 8<sup>th</sup> day to “even” on the 9<sup>th</sup> day.
4. The “affliction requirement” is fulfilled before Day of Atonement even begins.
5. No “affliction of one’s soul” can occur ON the Day of Atonement!

# Day of Atonement (Sunset)



**With the Sunset Theory day-start:**

- If one wishes to afflict their soul to the “even” of Day of Atonement – and they begin at sunset [even] on the 8<sup>th</sup> day of the month – their affliction will be a duration of 48 hours!

The Most Important Requirement for “Affliction of One’s Soul” for only 24 hours spread over the 9<sup>th</sup> and 10<sup>th</sup> days causes the statutes for Day of Atonement to be Completely Disregarded!

# Day of Atonement Solution



## The New Scenario:

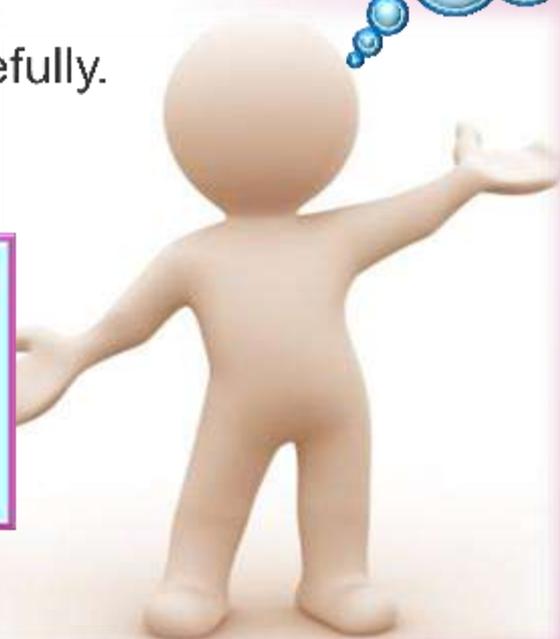
Next time you are in a similar situation, you will have the simple, truthful answer to the commencement time for Day of Atonement.

## Then:

You can practice your study skills by:

- a. Looking up those definitions!
- b. Reading enough content!
- c. Reading in context very carefully.
- d. Learning by teaching!

*Yahuah's ways are  
always simple,  
easy and orderly!*



With your Bible, an exhaustive concordance and good study skills, you will be able to answer most calendar challenges easily. May Yahuah Bless You Abundantly!

*The End*

Enjoy these beautiful mornings  
that usher in Yahuah's  
Creation Covenant Day!

All Questions & Comments  
are welcome. Send to:

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