

EXAMINING THE HEAVENLY CALENDAR

Year (Shaneh), **Month** (Hhodesh 2320: (New Renewed Month) and **Rosh Hhodesh** (Beginning of the Months), **Day** (Yum/Yom) and the Two (2) **Equinox's** Spring and Fall, which happen every 7th month. While the earth remains, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.” **Genesis 8:22**

THE BEGINNING

Genesis 1:1 In the beginning Aluhym created the Shamym (Heavens) and the earth. **2** And the earth was without form, and void (desolate and empty); and darkness was upon the face of the deep. And the Ruch (Spirit) of אַיָּאֵל (Yahuah) moved upon the face of the waters. **3** And אַיָּאֵל (Yahuah) said, Let there be light (Or): and there was light (Or). **4** And אַיָּאֵל (Yahuah) saw the light, that it was good: and אַיָּאֵל (Yahuah) divided the light from the darkness. **5** And אַיָּאֵל (Yahuah) called the light (Or) Day (Yum/Yom), and the darkness he called Night (layil). And the Ereb (Evening/dusk) and Boqer (Morning, Dawn) were day one (echad).

In the scripture above, There was Darkness until אַיָּאֵל (Yahuah) said, let there be Light, then אַיָּאֵל (Yahuah) did the work during the day (Or/light) and then it becomes "Even (Evening)" which is describing the transition period from Day light to Darkness, which according to scripture ends one day and begins the next as Darkness transitions to "Morning" H1242 boqer (bo'-ker) From H1239; properly dawn (as the break of day); generally morning: day, early, morning, morrow of this Day light period.

Let there be Light(s) (Maor/from Or) = אַ יָּ אֵל מַ

מַ = Mem (M), Chaos, Mighty

אֵ = Alep (A, silent), Strong, Power, leader

יָּ = Uau (O,U), Add, Secure, Hook

אַ = Resh (R), First (1st), Beginning

Genesis 1:14 And Aluhym said, Let there be lights (maor = luminaries) in the firmament of the Shamym (Heavens) to divide the day (Yum/Yom) from the night (layil); and let them be for Signs (oth) (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument), and for Seasons (moed): appointed time, place, or meeting), and for Days (Yum/Yom), and Years (Shanah). **15.** And let them serve as lights in the expanse of the sky to shine upon the earth.” And it was so. **16.** Aluhym made two (2) great lights (luminaries): the greater light (luminary) to rule the day (Yum) and the lesser light (luminary) to rule the night (layil) the Stars (Constellations). **17.** Aluhym set these lights (luminaries) in the expanse of the sky to shine upon the earth, **18.** to reign over the day (Yum) and the night (Layil), and to separate the light (Or) from the darkness (Hhoshek). And Aluhym saw that it was good.

From **Genesis 1:14**, it is clear that the Sun and the Moon and the Stars are working in harmony for the establishing of the yearly cycle as well as the various seasons and the annual Qadosh (Holy) Feast Days, or "Appointed times. " That certainly includes determining "Shaneh" (years), as well as "Mo'ed" (appointed times), which are times of assembling or gathering.

The "lights" (ma'or; luminaries), correspond to the Sun, the Moon, and the Stars (constellations). The question is, how are they used? An in-depth examination of these words will help make the meanings clear.

SIGNS indicate a signal or beacon. From Strong's # 226. 'oth, oth; prob. from H225 (in the sense of appearing); a signal (lit. or fig.), as a flag, beacon, monument, omen, prodigy, evidence, etc. :-mark, miracle, (en-) sign, token.

And a great sign appeared in Shamym (heavens): a woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve (12) Stars. **Revelation 12:1**

And there will be signs in Sun and Moon and Stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, **Luke 21:25**

SEASONS indicate a returning point or gathering point. From #4150. (mo'ed, mo-ade'; Mo'ed mo-ade'), mo'adah (H2 **Chronicles 8 : 13**), mo-a-da'; from H3259; prop. an appointment, i. e. a fixed time or season; specifically 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, (set) time (appointed).

DAYS (Yum/Yom); from an unused root mean. to be hot; a day (as the warm hours), from Evening to Evening, or from one sunset to the next), daily, each day, today.

YEARS 8141 (shaneh), (in plur. only), shaw-neh'; or (fem.) shanah, shaw-naw'; from H8138; a year (as a revolution of time): yearly). Year.

YAREACH

Yareach (yaw-ray'-akh) 3394 means Moon. Yareach has no reference to the start of the month, but instead refers to the the Moon as a whole.

Genesis 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the Sun and the Moon (Yareach) and the eleven (11) Stars made obeisance to me.

When you look to the Shamym (Heavens) and see the Sun (Shemesh) and Moon (Yareach) and Stars (Kokab) —all the host of Shamym (Heavens)—do not be enticed to bow down and worship what **אֱלֹהֵי** (Yahuah) your Aluhym has apportioned to all the nations under Shamym (Heavens). **Deuteronomy 4:19**

Then Yoseph had another dream and told it to his brothers. “Look,” he said, “I had another dream, and this time the Sun (Shemesh) and Moon (Yareach) and eleven Stars (Kokab) were bowing down to me.” **Genesis 37:9**

YERACH

The word “Yerach (yah'-rakh) 3391” means Moon/Month. According to Jewish encyclopedia: The most common Hebrew word for, the moon is "Yerach." In the narrative of the Creation, the moon is indicated as one of the two (2) great luminaries. Relatively to the Sun, it is "the lesser light to rule the night"; and it is to serve together with the Sun for Signs, Seasons, Days, and Years (**Genesis 1:14-16**). In **Psalms 104:19** it is expressly stated that the moon was created in order to indicate (mark) the Seasons (Appointed times).

Deuteronomy 33:14 with the choicest fruits of the Sun and the rich yield of the Moons, (Yerech).

Job 3:6 That night—let thick darkness seize it! Let it not rejoice among the days of the year; let it not come into the number of the moons (Yerach).

Isaiah 60:20 Your Sun shall no more go down, nor your Moon (Yerach) withdraw itself; for **יְהוָה** (Yahuah) will be your everlasting light, and your days of mourning shall be ended.

HHODESH (MONTH) 𐤇 𐤁 𐤅

𐤅 Outside, Divide; 𐤁 Move, Hang, Entrance, Door; 𐤇 Tooth, Steadfast, Change, Return, Year)

The word “Hhodesh” means: Month/Moon and refers to the count from Hhodesh (Month) to the next Hhodesh (Month/Moon)

Exodus 12:2 This Hhodesh (Month) shall be unto you Rosh Hhodeshym (Beginning of Months) it shall be the first (1st) Hhodesh (Month/Moon) of the year to you.

Numbers 10:10 Also in the day of your gladness, and in your solemn days, and in the Rosh Hhodeshym (Beginning of Months), you shall blow with the shofars (trumpets) over your burnt offerings, and over the sacrifices of your shalum (peace) offerings; that they may be to you for a memorial before your Aluhym: I am **יְהוָה** (Yahuah) your Aluhym.

Here, “Rosh Hhodeshim” means “beginnings of your Months” or “heads of the Months”. It is referring the the very start of the Month – the first (1st) day.

1 Kings 6:37-38 The foundation of the house of **יְהוָה** (Yahuah) was laid in the fourth (4th) year of Solomon’s reign over Yasharal (Israel), in the month (Hhodesh) of Zu (Ziv), which is the second (2nd) month (Yerach), he began to build the house of **יְהוָה** (Yahuah). In his eleventh (11th) year and eighth (8th) month (Yerach), the Hhodesh (month) of Bul, the temple was finished in every detail and according to every specification. So he built the temple in seven (7) years.

1 Kings 8:2 And all the men of Yasharal (Israel) assembled to King Solomon at the feast in the month (Yerach) Ethanim, which is the seventh (7th) Hhodesh (Month).

1 Chronicles 27:1-15 This is the number of the people of Yasharal (Israel), the heads of fathers' houses, the commanders of thousands and hundreds, and their officers who served the king in all matters concerning the divisions that came and went, Hhodesh (Month) after Hhodesym (Month) throughout the year.

Genesis 7:11 In the six (600) hundredth year of Noah’s life, in the second (2nd) Hhodesh (month/moon), the seventeenth (17th) day of the Hhodesh (month), the same day were all the fountains of the great deep broken up, and the windows of Shamym (Heavens) were opened.

Numbers 28:14 Their drink offerings shall be half (1/2) a hin of wine with each bull, a third (1/3) of a hin with the ram, and a quarter (1/4) hin with each lamb. This is the burnt offering to be made at each Hhodesh (New Month/Moon) throughout the Hhodeshym (Months/Moons) of the year.

1 Samuel 20:5 So David told him, “Look, tomorrow is the Hhodesh (new/renewed Month), and I am supposed to dine with the king. Instead, let me go and hide in the field until the third

(3rd) evening from now.

1 Samuel 20:27 But on the day after the Hhodesh (New Month/Moon), the second (2nd) day of the Hhodesh Month), David's place was still empty, and Saul asked his son Yonathan, "Why hasn't the son of Yesse come to the meal either yesterday or today?"

1 Chronicles 23:31 And to offer all burnt sacrifices unto **יְהוָה** (Yahuah) on the Sabbaths, Hhodesh (Month), and at the Moed (appointed times), by number, according to the order commanded unto them, continually before **יְהוָה** (Yahuah).

Here, "Hhodesh" again means New/Renewed Month (New Moon). So from what we understand by observing the cycles of nature, we come out of Darkness and into the light, which separates Day (light) from Night (Dark), then we see that Hhodesh is the transition from one Hhodesh (New Month/Moon) to the next.

CONSTELLATION (MAZZAROTH) – STORY IN THE SHAMYM (HEAVENS)

The Shamym (Heavens) declare the glory of Al, and the expanse (Raquia) above proclaims his handiwork. 2 Day to day pours out speech, and night to night reveals knowledge. 3 There is no speech, nor are there words, whose voice is not heard. 4 Their line (circumference) goes out through all the earth, and their words to the end of the world. In them he has set a dwelling place for the Sun, 5 which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course (path) with joy. 6 Its rising is from the end of the Shamym (Heavens), and its circuit to the end of them, and there is nothing hidden from its heat. **Psalm 19:1-6**

Can you bind the chains of the Pleiades or loose the cords of Orion (a heavenly constellation)? 32 Can you lead forth the Mazzaroth (constellation) in their season, or can you guide the Bear (a constellation) with its children? 33 Do you know the ordinances (statute) of the Shamym (Heavens)? Can you establish their rule (authority) on the earth? **Job 38:31-33**

Mazzaroth

Mazzaroth is the Hebrew word for constellation. Amazingly, the twelve (12) constellations in the Hebrew Mazzaroth tell a fascinating story of **יְהוָה** (Yahuah)'s plan for mankind's redemption? Some scholars identified the twelve (12) signs of the Mazzaroth with the twelve (12) tribes of Yasharal (Israel).

The twelve (12) constellations of the Mazzaroth are connected with the twelve (12) months of the Hebrew calendar. Spring Equinox 2020 = March 19th

1-Abib (**Zebulon**)/Aries (March 21-April 19); the month of "green ears. The ram or lamb; wounded and slain, the Barakah (Blessings) of the redeemed consummated.

2-Zu/Ziv (**Iyar**)/the Bull (Yoseph)/Taurus (April 20-May 20); the congregation of the judge; the coming judge of all the earth.

3- Sivan (**Benjamin**)/Gemini (May 21-June 20); The twins; two (2) natures; the reign of the Prince of Shalum (Peace).

4- Tammuz (**Issachar**)/Cancer (June 21-July 22); The crab; assembled together; the redeemer's possessions held fast.

5-Ab (**Yahudah**)/Leo (July 23-August 22); The Lion of the tribe of Yahudah (Judah); the

consummated triumph of the redeemer in the end.

6- Elul (**Naphtali**)/Virgo (August 23-September 22); The virgin holding a branch and an ear of corn; the promised seed of the woman.

7- Tishrei (**Ashar**)/Libra (September 23-October 22); The scales; the price deficient balanced by the price that covers.

8- Cheshvan (**Dan**)/Scorpio (October 23-November 21); The scorpion; the attack of the enemy; the redeemer's conflict.

9- Kislev (**Gad**)/Sagittarius (November 22-December 21); The archer; the gracious one; the redeemer's triumph.

10- Tevet (**Simeon**)/Capricorn (December 22-January 19); The sea goat; the goat of atonement slain for the redeemed.

11- Shevat (**Reuben**)/Aquarius (January 20 to February 18); The water bearer; the living waters of Barakah (Blessing) poured forth for the redeemed.

12- Adar (**Levi**)/Pisces (February 19 to March 20); The fishes; the multitudes who will follow; the Barakah (Blessings) of the redeemed.

The Month of Abib

Exodus 13:4 - This day came you out in the Hhodesh (month) Abib.

Exodus 23:15 - You shall keep the Feast of Unleavened Bread; you shall eat unleavened bread seven (7) days, as I commanded you, in the time appointed in the Hhodesh (month) Abib; for in it you came out from Mitsrym (Egypt); and none shall appear before me empty;

Exodus 34:18 - The Feast of Unleavened Bread shall you keep. Seven (7) days you shall eat unleavened bread, as I commanded you, in the time of the Hhodesh (month) Abib; for in the Hhodesh (month) Abib you came out from Mitsrym (Egypt).

Exodus - Observe the Hhodesh (month) of Abib, and keep the Pesach (Passover) to אַיָּאָל (Yahuah) your Aluhym; for in the Hhodesh (month) of abib אַיָּאָל (Yahuah) your Aluhym brought you out of Mitsrym (Egypt) by night.

The Month of Ziv

1 Kings 6:1 - And it came to pass in the four hundred and eightieth (480th) year after the people of Yasharal (Israel) came out of the land of Mitsrym (Egypt), in the fourth (4th) year of Solomon's reign over Yasharal (Israel), in the Hhodesh (month) Zu/Ziv, which is the second Hhodesh (month), that he began to build the house of אַיָּאָל (Yahuah).

1 Kings 6:37 - In the fourth (4th) year was the foundation of the house of אַיָּאָל (Yahuah) laid, in Yerach (month) (month) Zu/Ziv;

The Month of Bul

1 Kings 6:38 - And in the eleventh (11th) year, in the Yerach (month) Bul, which is the eighth (8th) Hhodesh (month), was the house finished in all its parts, and according to all its specifications. And he was seven years in building it.

The Month of Ethanim

1 Kings 8:2 - And all the men of Yasharal (Israel) assembled themselves to king Solomon at the feast in the Ethanim, which is the seventh (7th) Hhodesh (month).

WHAT DETERMINES THE BEGINNING OF A NEW YEAR?

We must remember that there are (3) three things to observe:

1. Spring (Vernal) Equinox
2. The Sun (entering)
3. The Stars (Constellations)

What is the astronomical event determining the beginning and ending of the year? The Spring (Vernal) Equinox. "As אַיָּאָל (Yahuah) set His calendar to begin in the Spring (**Exodus 12:1-2**) the Spring (Vernal) Equinox is regarded as the beginning of the year. The days then begin to grow longer, the earth stirs to new life and the new year begins.

And you are to celebrate the Feast of Weeks with the first fruits of the wheat harvest, and the Feast of Ingathering at the turn (tequphah; a coming round, circuit) of the year. **Exodus 34:22**

The year is an astronomical event determined by the Sun and Stars (Constellations)! It is the point at which the Sun comes to complete it's yearly cycle as it enters the Constellation **Abib** (Zebulon)/Aries, with its returning point being the Vernal Equinox. The Sun determines the year!

From very early in recorded history, the stars were important to people in their daily lives. The stars assisted the ancients in planning for the planting of their crops, guiding navigators on their many adventures, and as a way of telling time. Much wonder and mystery was associated with the stars, and the people of ancient times began to place a grander, often divine, meaning on the majestic heavenly bodies.

WHAT HEAVENLY LIGHTS ARE USED TO DETERMINE HHODESH?

What is the astronomical event determining the beginning of the Month (Rosh Hhodesh 2320: New (re-newed)? Rosh Hhodesh (2320): beginning of the Month?

Exodus 12:2 This Hhodesh (2320): Month shall be unto you the beginning of Months (Hhodeshym 2320: New (renewed) Month): it shall be the (1st) first Hhodesh (Month) of the year to you.

Determining the Hhodesh (2320/Month) after the Vernal Equinox reveals the Rosh Hhodesh (Beginning of Month) of the New Year (Shaneh), i.e. after the Vernal Equinox is Hhodesh (Month) of Abib **Exodus 13:4**.

A revolution, a course, a circuit" shows that there is a definite beginning and ending point for determining the measurement of a year in relation to the Sun. (**Psalm 19:6**) Therefore, there must be a single astronomical event that marks this event, and can be readily observed. We also know that this event has a connection to the month of 'Green Ears', i.e. Abib, which occurs in the spring. Therefore, the completing of the Sun's cycle in the spring does have a direct effect on determining the Rosh Hhodesh (Beginning of Months), Abib.

This astronomical event is what we call the "Vernal Equinox". Understand that it is not the 'definition' of 'Vernal Equinox', or Spring Equality, that determines anything, but the observance of the completion of the Sun's circuit that marks the beginning and ending of the year.

(1st) First, we must determine the Equinox, then "Abib" and the date of Pesach (Passover) to see whether "Pesach (Passover)" might fall before or after the Equinox! This shows us which Rosh Hhodesh (renew moon/month) is closest to the Equinox. If Pesach (Passover) falls after the Equinox then the Rosh Hhodesh (beginning moon/month) of Abib must be the Hhodesh (renew moon/month) closest to the Equinox, but if Pesach (Passover) would occur before the Equinox then it would be too early. Therefore the Rosh Hhodesh (Beginning Month/Moon) after the Equinox would then become Rosh Hhodesh (beginning moon/month) of Abib. (1st) First we must determine the Equinox and calculate which Hhodesh (Moon/Month) is closest to the Equinox (without placing Pesach (Passover) before the Equinox), and the one closest to the Equinox allowing the Pesach (Passover) to be after the Equinox will be Rosh Hhodesh (beginning moon/month) 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair) of Abib.

It shouldn't be hard to understand that the great light that determines Years is the Sun, because Years are made of Days, and the Sun obviously rules the day. The year is from spring to spring, from Spring (Vernal) Equinox to Spring (Vernal) Equinox. There can only be (1) one Abib 1 and (1) one Pesach (Passover) per year (not including the 2nd chance Pesach (Passover), so Hhodesh (2320): First Moon/Month after the Vernal Equinox is in the Hhodesh (Month) of Abib.

Determining the beginning of the Months (Rosh Hhodesh 2320: New Moon, a Month, Re-newed, from chadash 2318: to renew, repair) would be the (1st) first visible sighting of a Sliver/Crescent after the Conjunction (Dark Moon), establishing Hhodesh; 2320: New Moon, a Month, re-newed, from chadash 2318: to renew, repair).

אָפֶּזֶק (Yahuah) plainly says that we are to use the Sun, Moon and the Stars (Constellations) for determining the Days, Feasts and Years

And Aluhym said, "Let there be lights (luminary) in the expanse (raqia/the firmament) of the sky to separate (divide) the day (light) and the night (dark), and let them be signs (oth), Moed (Seasons) and Days (Yum) and years (Shanah). **Genesis 1:14**

An interesting note in scripture is that in **Psalm 81** a festival that included both the Hhodesh (Renewed Moon) and the Kesh (Full Moon) are referenced to as a "law for Yasharal (Israel), and a right-ruling of the Aluhym of Yaaqob".

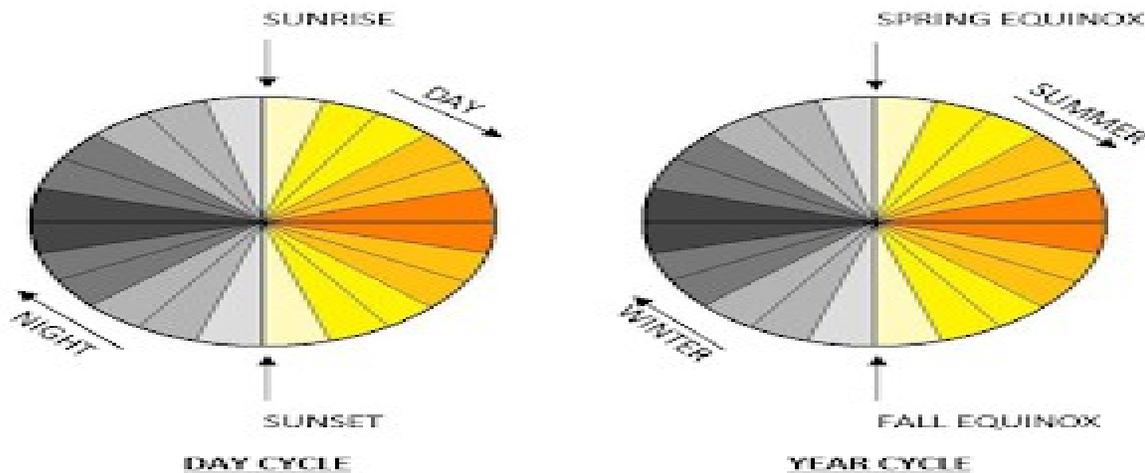
Psalm 81:3 Blow a shofar in the Hhodesh (Renewed Moon), at the full Moon (Kesh) for the day of our festival.

WHEN DOES THE DAY (YUM/YOM) BEGIN?

The best way to explain this question is by using a circle. Starting with Darkness and then the transition to "let there be light" throughout the periods of Light (hours) of the Day, until we gradually decline into the evening (dusk) of the light hours returning back to Dark.

Calendar Year

The structure of our year is where the time of equal Darkness and light which are called equinoxes. After the spring equinox we are in the "Summer". During this time, there is more light than darkness. After the fall equinox, we enter the "night/dark" portion of the year, the winter.



Genesis 1:5 Aluhym named the newly-formed unit of twelve (12) periods of light "Day" and the newly-formed unit of "Night" with four (4) watch periods of darkness "Night," and they have been so called ever since, Night (Darkness always precedes Daylight).

DAY BEGINS AT EVENING WITNESSES

Exodus 12:17-36 And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Mitsrym (Egypt). Therefore you shall observe this day, throughout your generations, as a statute forever. 18 In the first (1st) month, from the fourteenth (14th) day of the month at evening, you shall eat unleavened bread until the twenty-first (21st) day of the month at evening. 19 For seven (7) days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Yasaral (Israel), whether he is a sojourner or a native of the land. 20 You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread." 21 Then Moshah (Moses) called all the elders of Yasharal (Israel) and said to them, "Go and select lambs for yourselves according to your clans, and kill the Pesach (Passover) lamb. 22 Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two (2) doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. 23 For אַיָּאֵל (Yahuah) will pass through to strike the Mitsrym (Egyptians), and when he sees the blood on the lintel and on the two (2) doorposts, אַיָּאֵל (Yahuah) will pass over the door and will not allow the destroyer to enter your houses to strike you. 24 You shall observe this rite as a statute for you and for your sons forever. 25 And when you come to the land that אַיָּאֵל (Yahuah) will give you, as he has promised, you shall keep this service. 26 And when your children say to you, 'What do you mean by this service?' 27 you shall say, 'It is the sacrifice of אַיָּאֵל (Yahuah)'s Pesach (Passover), for he passed over the houses of the people of Yasharal (Israel) in Mitsrym (Egypt), when he struck the Mitsrym (Egyptians) but spared our houses.'" And the people bowed their heads and worshiped. 28 Then the people of

Yasharal (Israel) went and did so; as אַיָּהוָה (Yahuah) had commanded Moshah (Moses) and Aaron, so they did.

At midnight אַיָּהוָה (Yahuah) struck down all the firstborn in the land of Mitsrym (Egypt), from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. 30 And Pharaoh rose up in the night (After Midnight), he and all his servants and all the Mitsrym (Egyptians). And there was a great cry in Mitsrym (Egypt), for there was not a house where someone was not dead. 31 Then he summoned Moshah (Moses) and Aaron by night and said, “Up, go out from among my people, both you and the people of Yasharal (Israel); and go, serve אַיָּהוָה (Yahuah), as you have said. 32 Take your flocks and your herds, as you have said, and be gone, and barak (bless) me also!” 33 The Mitsrym (Egyptians) were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” 34 So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. 35 The people of Yasharal (Israel) had also done as Moshah (Moses) told them, for they had asked the Mitsrym (Egyptians) for silver and gold jewelry and for clothing. 36 And אַיָּהוָה (Yahuah) had given the people favor in the sight of the Mitsrym (Egyptians), so that they let them have what they asked. Thus they plundered the Mitsrym (Egyptians).

50 All the people of Yasharal (Israel) did just as אַיָּהוָה (Yahuah) commanded Moshah (Moses) and Aaron. 51 And on that very day (15th) אַיָּהוָה (Yahuah) brought the people of Yasharal (Israel) out of the land of Mitsrym (Egypt) by their hosts.

Deuteronomy 16:1-7 “Observe the month of Abib and keep the Pesach (Passover) to אַיָּהוָה (Yahuah) your Aluhym, for in the month of Abib אַיָּהוָה (Yahuah) your Aluhym brought you out of Mitsrym (Egypt) by night. 2 And you shall offer the Pesach (Passover) sacrifice to אַיָּהוָה (Yahuah) your Aluhym, from the flock or the herd, at the place that אַיָּהוָה (Yahuah) will choose, to make his name dwell there. 3 You shall eat no leavened bread with it. Seven (7) days you shall eat it with unleavened bread, the bread of affliction—for you came out of the land of Mitsrym (Egypt) in haste—that all the days of your life you may remember the day when you came out of the land of Mitsrym (Egypt). 4 No leaven is to be found in all your land for seven (7) days, and none of the meat you sacrifice in the evening of the first (1st) day shall remain until morning. 5. You are not to sacrifice the Pesach (Passover) animal in any of the towns that אַיָּהוָה (Yahuah) your Aluhym is giving you. 6. but at the place that אַיָּהוָה (Yahuah) your Aluhym will choose, to make his name dwell in it, there you shall offer the Pesach (Passover) sacrifice, in the Evening, at the Moed (appointed time) to come out of Mitsrym (Egypt). 7 And you shall cook it and eat it at the place that אַיָּהוָה (Yahuah) your Aluhym will choose. And in the morning you shall turn and go to your tents.

Numbers 33:1-7 These are the stages of the people of Yasharal (Israel), when they went out of the land of Mitsrym (Egypt) by their companies under the leadership of Moshah (Moses) and Aaron. 2 Moshah (Moses) wrote down their starting places, stage by stage, by command of אַיָּהוָה (Yahuah), and these are their stages according to their starting places. 3 They set out from Rameses in the first (1st) month, on the fifteenth (15th) day of the first (1st) month. On the day after the Pesach (Passover), the people of Yasharal (Israel) went out triumphantly in the sight of all the Mitsrym (Egyptians), 4 while the Mitsrym (Egyptians) were burying all their firstborn, whom אַיָּהוָה (Yahuah) had struck down among them. On their Aluhym (gods) also

יְהוָה (Yahuah) executed judgments.

Nehemiah 18:19 Did not your forefathers do the same things, so that our Aluhym (brought) all this disaster on us and on this city? And now you are rekindling His wrath against Yasharal (Israel) by profaning the Sabbath!" When the evening shadows began to fall on the gates of Yarusalym (Jerusalem), just before the Sabbath, I ordered that the gates be shut and not opened until after the Sabbath. I posted some of my servants at the gates, so that no load could enter on the Sabbath day.

1 Samuel 30:16-17 So he led David down, and there were the Amalekites spread out over all the land, eating, drinking, and celebrating the great amount of plunder they had taken from the land of the Philistines and the land of Judah. And David struck them down from twilight (5399-dawn, dusk, evening), until the evening (ereb) of the next morrow (4283-tomorrow/next day, from the root 4279 tomorrow). Not a man escaped, except four hundred (400) young men who fled, riding off on camels.

FEASTS (Evening to Evening)

Pesach: Exodus 12:18 'In the first (1st) month, on the fourteenth (14th) day of the month at evening, you shall eat unleavened bread, until the twenty-first (21st) day of the month at evening.

Exodus 29:38-42 "Now this is what you shall offer on the altar: two (2) one year old lambs each day, continuously. "The one (1) lamb you shall offer in the morning and the other lamb you shall offer at evening; and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one (1) lamb.

"The other lamb you shall offer at evening, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to יְהוָה (Yahuah). "It shall be a continual burnt offering throughout your generations at the doorway of the tent of meeting before יְהוָה (Yahuah), where I will meet with you, to speak to you there.

Numbers 9:3 "On the fourteenth (14) day of this month, at evening, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances."

Yum Kipper: It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth (9th) day of the month beginning at evening, from evening to evening shall you keep your Sabbath." **Leviticus 23:32**

And יְהוָה (Yahuah) spoke to Moshah (Moses), saying, 27 "Now on the tenth (10th) day of this seventh (7th) month is Yum Ha Kippurim (Day of Atonement/3725 Kipper from 3724 kopher; the price of a life, ransom). It shall be for you a time of Qadosh (Holy) gathering (convocation), and you shall afflict (6031 anah: to be bowed down or afflicted, afflict) yourselves and a offering of fire to יְהוָה (Yahuah).²⁸ And you shall not do any work on that very day, for it is a Day of Atonement (Kipper), to make atonement (3722 kaphar: to cover over, pacify, make propitiation) for you before יְהוָה (Yahuah) your Aluhym. 29 For whoever will not afflict (anah 6031 to be bowed down, humble or afflicted; to make low or humble, from anav (anu) 6035: afflicted, humble, meek, poor, afflict) themselves on that very day shall

be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a Sabbath of solemn rest, and you shall afflict (anah 6031 to be bowed down, humble or afflicted; to make low or humble, from anav (anu) 6035: afflicted, humble, meek, poor, afflict) yourselves. On the ninth (9th) day of the month beginning at evening, from evening (9th) to evening (10th) shall you keep your Sabbath.” **Leviticus 23:27-32**

WATCHES OF THE DAY (periods of Time)

According to Yahusha, the Yum/Yom (Day) is only 12 hours (periods of Time) and it appears that evening begins the 12th hour and lasts until Sunset (Dark). Likewise, assuming a 6 am sunrise to 6 pm sunset, the third (3rd) hour (period of time) is from 9-10 am, sixth (6th) hour (period of time) from 12-1, and ninth (9th) hour (period of time) from 3-4 pm, 12th hour (period of time) from 5-6pm

Exodus 14:24 And it came to pass, that in the morning watch...

1 Samuel 11:11 ... and they came into the midst of the host in the morning watch...

WATCHES OF THE NIGHT

Judges 7:19 ... in the beginning of the middle watch... (for there to be a "middle", need an odd number of watches overall)

Psalms 63:6 When I remember you upon my bed, meditate on you in the watches. (plural)

Psalms 90:4 For a thousand years in your sight are as yesterday when it is past, and a watch in the night. (since a thousand years has been equated to a day, and there are seven (7) days in a week, it is possible that there are seven (7) watches altogether.)

Psalms 119:148 My eyes meet the watches, that I might meditate in your word.

Matthew 14:25, Mark 6:48 And in the fourth (4th) watch of the night, **OWYAZ** (Yahusha) went unto them, walking on the sea.

Matthew 24:43 But know this, that if the good man of the house had known in what watch the thief would come...

Luke 12:38 And if he shall come in the second (2nd) watch, or come in the third (3rd) watch, and find them so, Baruk (blessed) are those servants.

Lamentations 2:19 Arise, cry out in the night, in the beginning of the watches.