

WHEN DOES THE DAY BEGIN?

If you ask the average person when the day begins, they would respond "at midnight" or they might respond "in the morning" or "at daybreak" or "at dawn". If you ask a 7th Day Sabbath Keeper or someone who keeps the Kadosh (Holy) Days of **אֵלֹהִים** (Yahuah), the almighty creator, they would most likely respond "at Sunset", "from Evening to Evening", "from Sunset to Sunset".

Before I began my research, I was under the impression that all Scriptural scholars/commentators held the view that the Sabbath day ran from Friday sunset to Saturday sunset. I was amazed to discover that many commentators believe that the Day begins at Dawn/Sunrise. Some believe the Sabbath is reckoned from Sunrise to Sunrise, while others believe that it begins at Dawn and ends at Dark. There are some commentators who believe that the Scripture indicates both Sunset and Sunrise reckonings. Clearly, all of these positions cannot be correct and somewhere along the line, human tradition has crept into some of these conclusions.

HOW DOES **אֵלֹהִים** (YAHUAH) DEFINE A DAY?

The ultimate question of course is how does **אֵלֹהִים** (Yahuah) define a day? Is there a pattern running throughout the scriptures that tells us when a day begins? Yes, there is. And we will find that the 7th day (Sabbath) begins just as any other average day in scripture begins.

The Scriptural definition for a day as defined by **אֵלֹהִים** (Yahuah) Himself can be stated in 6 words. "And **אֵלֹהִים** (Yahuah) called the LIGHT DAY (3117 yom) " **Genesis 1:5**. The first (1st) time the word "yom" is used in Scripture is in **Genesis 1:5**. That verse states that after Aluahym separated light from darkness, "He called the light 'yom'" (translated "day"). Accordingly, the first (1st) time "yom" is used in Scripture it refers only to the day light hours of a 24-hour day, not the entire 24-hour period. The same is true of **Genesis 1:14**.

The word yom does have the common literal meaning day, but the English word day can also be taken figuratively. "In our day, things were better." When we say this, we mean that in our period of time not in any particular 24 hour period. The word day does not mean 24 hours, although it can mean that. The same is true of the word yom. Depending on the context, it is translated a number of different ways. Even when it is translated as "day" in English, the meaning, like in the sentence above, is not a literal twenty-four (24) hours.

If we keep in mind that LIGHT = DAY, pure and simple, numerous scriptures will become crystal clear. Take **Genesis 2:3** for an example. Here, **אֵלֹהִים** (Yahuah) Barachs (Blesses) and sets apart the seventh (7th) Day (3117 yom). (in other words, **אֵלֹהִים** (Yahuah) Barachs (Blesses) and sets apart the 7th Period of light). Please note that **אֵלֹהִים** (Yahuah) does NOT Barak (Bless) or set apart the 7th Night (3915 layil, lel or layelah means: Darkness). Only the 7th Day (3117 yom - Light).

Now we can take a look at the 4th Commandment found in **Exodus 20:8** reads, "Remember the Sabbath Day (Light), to keep it Kadosh (Holy)." Verse 10 explains to us not only what day the Sabbath is on, but also how long the day lasts. ". . . But the seventh (7th) Day (3117 yom, meaning: Light) is the Sabbath of **אֵלֹהִים** (Yahuah) your

Aluahym (God). ." (or DAWN to DARK).

We will come back and look at the rest of **Genesis 1:5** and a number of other scriptures in Genesis. First (1st), I would like to ask the question, what could possibly stand in the way of accepting this simple truth? If אַיָּהּ (Yahuah) calls the Light Day (3117 yom), why do most people say that a day is a 24 hour period beginning at sunset? I believe the answer is found in a place where those of us who search the scriptures daily, seeking אַיָּהּ (Yahuah)'s truth, do not wish to find it. In the powerful arms of non-Scriptural tradition.

WHEN THE DAY AND NIGHT BEGAN

Genesis 1:1 In the beginning Aluahym created the Shamyim (Heavens) and the earth.

Genesis 1:2 And the earth was without form, and void (Hebrew – “Tohu Waw Bohu” – desolate and empty [Animal life and plant life did not exist]); and darkness was upon the face of the deep. And the Ruach (Spirit) of Aluahym moved (Hebrew = Rachaph=literally means “to brood or to incubate”) upon the face of the waters (Hebrew word “Hamajim” and means “melted water”). darkness = Hebrew “Choshek” – a darkness that keeps out light and heat. “Tehom” – the Hebrew word for deep and it means raging waters. Absence of light and heat would result in ice (perhaps a reference to the Ice Age of science). Under this ice were the raging waters. The Ruach (Spirit) of אַיָּהּ (Yahuah) moved or incubated the ice and melted it into water again)

Genesis 1:3 And אַיָּהּ (Yahuah) said, Let there be light (216 Or): and there was light (216 Or). (Note that this is the very first (1st) thing to be created in this account, it is the very first (1st) thing that happens in this day of creation, Light (216 Or) is necessary in the creation of life on the earth for heat and energy. The creation started with creating the light (216 Or)/heat for the earth to come out of the darkness. This is how the 1st day of creation started!)

Genesis 1:4 And Aluahym saw the light (216 Or), that it was good: and Aluahym divided the light from the darkness. :5 And Aluahym called the light (216 Or) Day, and the darkness (2822 choshek) he called Night (3915 layil, lel or layelah). And the Evening (it became evening/dusk) and the Morning, (Dawn Daybreak =1242 boqer) the first (1st) day (thus the 1st 24 hour day). The context of darkness and daylight shows it is talking about a 24 hour period.). :6 And Aluahym said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. :7 And Aluahym made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.:8 And Aluahym called the firmament Shamyim (Heavens). And (it became) the Evening (Ereb) and the Morning (dawn/daybreak) the second (2nd) day. (Stop) :9 And Aluahym said, Let the waters under the Shamyim (Heavens) be gathered together unto one (1) place, and let the dry land appear: and it was so.:10 And Aluahym called the dry land Earth; and the gathering together of the waters he called Seas: and Aluahym saw that it was good.:11 And Aluahym said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. :12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed

was in itself, after his kind: and Aluahym saw that it was good.:13 And the Evening (ereb) came to be and the morning (dawn/daybreak/sunrise/ twilight) came to be. Stop) the third day (3rd day is finished).

Genesis 1:5 And Aluahym called the light Day, and the darkness he called Night. And the Evening and the morning were the first (1st) day.

Genesis 1:8 And Aluahym called the firmament Shamyim (Heavens). And the evening and the morning were the second (2nd) day.

People usually automatically conclude that evening is therefore the beginning of the day since evening is mentioned first (1st) in each day. However, let's take a look at the entire context. Notice when אֱלֹהִים (Yahuah) works, what comes next and what comes next, Step by step in the entire context in stead of taking just the "evening and morning."

In each scripture above, אֱלֹהִים (Yahuah) did the work during the day and then it becomes Evening (Ereb = dusk, then it becomes night, then it becomes Morning, Dawn, Break of the Day/tomorrow! "Even (evening)" is NOT written first (1st)! The Work of אֱלֹהִים (Yahuah) is written first (1st) and then the Evening is written, then the Morning is written, then the next day of work starts. Nothing happens in the dark periods, that's when there is no fruit in darkness. Work is done in the Light of Day, then Evening comes and we settle down for the night and lock our doors. Then in the Morning (Dawn, Daybreak = H1242 bôqer) we get up and start a new day. Even our bodies teach us this.

H1242 בֹּקֶר bôqer, bo'-ker From H1239; properly dawn (as the break of day); generally morning: - (+) day, early, morning, morrow.

Ask any farmer, anyone that lives on the land, the day starts at daybreak! The breaking or ending and starting point of the day. Nature teaches us this lesson!

The doctrine of Sunset to Sunset is a tradition and causes confusion for beginners and even seasoned sabbath keepers. Does the word "Sunset" appear in the word of אֱלֹהִים (Yahuah)? NO! It is not there! Look for it and you will not be able to find it! Praise אֱלֹהִים (Yahuah) for this renewed understanding!

Genesis 1:31, Then the Almighty saw all which he had made, and behold it was very good. Then there was setting. Then there was daybreak: the sixth (6th) day. This verse is the first (1st) time Scripture says 'all which he had made' (כָּל־אֲשֶׁר עָשָׂה). The word 'all' implies that nothing was made after seeing 'all which he had made.' None of the previous statements say 'all which he had made,' (cf. **Genesis 1:4, 10, 12, 18, 21, 25.**) But the seventh (7th) time this phrase is uttered, two (2) additional elements are included, 'all which he had made,' and 'behold' to get us to take notice, and the adjective 'very' before 'good.' And the final use of 'good' is the seventh (7th) time it is used in the account. These facts confirm that nothing more was made after Aluahym 'saw all that he had made.'

Following the statement that Aluahym saw everything, it says, "Then there was ereb (night)". Following sequential order, this setting is the evening or sunset at the end of the sixth (6th) literal day. Aluahym was already resting by this point in time. The Hebrew phrase 'then there was Ereb (Night)' opens up with what is called a waw consecutive. A waw consecutive is used in narration of a story by a story teller. It is

not used in direct discourse (when an actual person is quoted as speaking). The waw consecutive is the story teller's way of saying 'and then next ...,' which is simply translated 'then.' It is always attached to a verb. 'Then the Almighty saw all' also begins with waw consecutive. This is followed by 'then there was setting.' This is followed by 'then there was daybreak'. Another waw consecutive is used. The term 'consecutive' is used to indicate sequence. The waw consecutive tells us the sequence or order of events. So the order is that Aluahym saw all, then next there was sunset, and then next there was daybreak. The text then says, 'the sixth (6th) day'. Here the text is referring to a calendar day lasting from **Genesis 1:24** to the end of **Genesis 1:31**, which includes a day and a night, or twenty-four (24) hours from the dawn that started the sixth (6th) day, to the dawn that ended the sixth (6th) calendar day.

Genesis 2:1 begins, So the Shamyim (heavens) and the earth were completed, and all their hosts. The waw used here, is a concluding waw, much like the English 'then' is used to mean 'therefore' or 'so.' A concluding or summarizing waw may be distinguished from a waw consecutive by context only. By default the waw is consecutive, but if the statement with a waw makes no sense as a sequence, and does make sense as a summing up, then it is a concluding waw.

Genesis 2:2 begins with So Aluahym was finished on the seventh (7th) day from his work, which he had done. So he rested on the seventh (7th) day from all his work which he had done. Here we have two (2) more concluding waw's, since they are saying the exact same thing as **Genesis 2:1**, only in different words. Translated 'So he was finished' as a Qal Passive. This is a form which linguists recognize as valid, but the Rabbis and Masorettes did not. The active form has to be translated 'So he finished' vs. Qal Passive, 'So he was finished.'" The active form implies that something was made on the seventh (7th) day, and that he finished at some point on the seventh (7th) day. This has caused translators no end of difficulty. The Septuagint (LXX) even translated, 'and Aluahym finished on the sixth (6th) day' to avoid the problem verb. Probably the Qal Passive was no longer recognized after the Babylonian exile. **Genesis 1:31**, he did finish on the sixth (6th) day, and he was finished on the seventh (7th) day. He actively finished on the sixth (6th) day, and was passively finished on the seventh (7th) day.

The first (1st) definition of 'day' in Genesis is 'light,' which is dawn to dusk. The literal light is between dawn and dusk, so the first (1st) definition of day is about twelve (12) hours. The meaning of 'begin' vs. 'end' is that a beginning must come first (1st) and ending must come last in sequence. So the beginning of a literal day is at dawn, and the ending of it is at dusk.

A second (2nd) definition of a 'day' is a calendar day. A calendar day includes a night in the cycle of day and night. According to Scripture a calendar day is from dawn to dawn, or from one (1) daybreak to the next daybreak. High Sabbaths are not regular calendar days. High Sabbaths begin with the night before the beginning of a literal day, and last a night and a day. High Sabbaths span halves of two (2) calendar days.

When the scripture speaks of the seventh (7th) day as the Sabbath, it is ordinarily speaking of the day (light) part.

Now, we will find that understanding a calendar day to be from dawn to dawn is

essential for understanding nearly everything in Scriptural chronology having to do with days. Correct observance of the Torah is otherwise bound to go off track, or at the very least to be rendered confusing. Also you will find that correct understanding of the Levitical services and how days are timed for offerings depends wholly on the Dawn (Day Break) to Dawn (Day Break) day. Finally, the Dawn (Day Break) to Dawn (Day Break) day is necessary to properly understand Mashiach's (Messiah's) death and Resurrection and the prophecies of the 'third (3rd) day.'

First (1st) let us go to **Exodus 12:6**. The Passover lamb was to be slain 'between the Ereb (Night)' on the 14th day. The Hebrew word baeyn (בֵּין) means 'between.' Ha- (הַ) means 'the,' and ervayim is made of the word erev (עֶרֶב) and the dual ending ayim. The dual ending is often confused with the plural ending iym. The dual ending means a plural of two (2). The word Ereb (עֶרֶב) means the 'setting', or the 'going down' of a light source. I avoid the definition 'sunset' because the word is used in Genesis for situations that do not involve the Sun, but only the light that the Almighty created. Strictly ereb refers to 'setting' of some light source. Except for the first (1st) days of Genesis, since the Sun was not created until the 4th Day, however it does refer to the setting of the Sun in usage.

In English we say the Sun is 'setting' or 'going down' perhaps up to an hour before it actually disappears. We might say that the Sun is 'declining' at anytime after noon, but not 'setting.' Scriptural Hebrew did not make such a technical distinction as English between 'declining' just after noon, and setting about an hour before Sunset. The same word Ereb (עֶרֶב) is used to refer to all phases of setting. In some dialects of English 'Evening' refers to the afternoon as well as time after Sunset, and so comes closer to the Hebrew Ereb.

Now Ereb (עֶרֶב) in Hebrew may also refer to time after Sunset so long as dusk can be detected. Ereb always refers to the setting of the light at the end of a literal day. So the dusk light refers to light contained in one (1) literal day, Dawn to Dusk. "Then Aluahym called the light day." The light is not only a visible source. It is all the light from Dawn to Dusk that is defined as 'a Day.' It is only by legal tradition that a literal 'Day' is said to end at Sunset. It should be understood, however, that as much Dusk as there is belongs to the literal Day going before the Night begins. So if a legal day is to end at Sunset, then the 'Dusk' is not being counted as part of the legal 'Day.' If the dusk is regarded as 'Day' then the Dusk goes with the literal Day before it.

These considerations show that baeyn ha-erebayim means a time in the middle of the setting of the light, beginning at the earliest at noon and ending at the latest with the last dusk on the 14th day of the first (1st) month, the month of Pesach (Passover). The dusk associated with the night before the 14th day belongs to the 13th day. Many translations of the phrase baeyn ha-erebayim interpret it to mean 'twilight.' While it may be true that 'between the settings' includes twilight, it only means the 'twilight' belonging to the literal day going before the twilight. Also, the translation 'twilight' is not literal. It is an interpretation, and it is clearly too restrictive because it excludes all time before Sunset that the Sun is 'Setting.' The usage of the term by most Jews applies it to the afternoon, which is when the Pesach (Passover) offerings were actually brought.

The Hebrew Historian Josephus, writes about the Pesach (Passover) practice during

the time of Mashiach (Messiah), “they slay their sacrifices, from the ninth (9th) hour till the eleventh (11th)” (**Josephus Wars 6:423**). The hours are counted from Daybreak, so in Roman time this is 3 pm to 5 pm. Also as a type of Pesach (Passover) lamb, Mashiach (Messiah) died at the ninth (9th) hour, which is 3 pm.

The Samaritans slew their Passover offerings during twilight, and not at the Temple. This twilight was counted as part of the 14th day. But, the scribes and the Pharisees fully approved of the timing used at the Temple, as recorded by Josephus for that time. However, the Samaritans did not attend the Temple. To this day the Samaritans sacrifice their Pesach (Passover) in Samaria at twilight coming at the end of the 14th literal day.

The difference in time between the Temple Pesach (Passover) and the Samaritan Pesach (Passover) is not more than two (2) hours. Even though it is after Sunset, the Samaritans count their time as on the 14th day of the month, adding the dusk to the day. This is permitted, because the dusk twilight is part of the 14th day, but as I said, it is an unnecessary restriction. The Scripture shows that ereb means afternoon in **1 Samuel 17:16**: And the Philistine came forward Morning and Evening for forty (40) days, and took his stand. The Philistine was Goliath who went out to utter his challenge to Yisrael. He did not come out every day after Sunset to utter the second (2nd) challenge of the day. The strategic times were Daybreak and Mid-afternoon.

The ereb is stated to be the time that women go out of a city to draw water (**Genesis 24:11**). The ordinary time to draw water was late afternoon, which reveals that ereb means afternoon. Yerehiah also gives us a contextual definition, Prepare war against her; Arise, and let us attack at noon. Woe to us. For the day turns, and Evening shadows stretch out **Jeremiah 6:4**.

Shadows disappear at Sunset, and are not observed stretching out during twilight. Yerehiah’s usage is sensible because ereb means afternoon. The account of Eliyah and the prophets of Ba'al also uses ereb in context to mean afternoon (**1 Kings 18:29**). They prophesied until early afternoon. Then at the time of the ereb sacrifice, fire came down from Shamyim (Heavens). Eliyah sends his servant to observe the sea seven (7th) times. He sees a cloud, which turns into a rainstorm. Naturally, ereb means afternoon allowing the time line to flow smoothly without cramping events.

Numbers 28:3 says that two (2) lambs are offered each day for the continual daily offering. One (1) is offered at daybreak, and the second (2nd) is offered baeyn ha-erebayim. If we assume this means after Sunset and that the day ends at Sunset, this is a contradiction, since the second (2nd) offering of the day would then become the first (1st) offering of the next day, and the first (1st) offering in the text would become the second (2nd) on the next day. Therefore, the assumption that baeyn ha-erebayim means after Sunset, i.e. on the next day, contradicts counting the first (1st) and second (2nd) lamb each day.

The only meaningful definition of baeyn ha- erebayim that avoids the contradiction and agrees with the usages above, is ‘afternoon.’ It is meaningful because the Hebrew means ‘between the settings’ and the first (1st) setting begins at noon, and the second (2nd) setting occurs at Sunset. Between these times is mid-afternoon or about 3 pm. The time baeyn ha- erebayim is also the hour of incense in **Exodus**

30:8.

The same hour of incense is equal to the hour of prayer in **Luke 1:10**. And the same hour of prayer equals the ninth hour in **Acts 3:1**. It is the hour that the vision appeared to the centurion in **Acts 10**. It is also the same hour that Mashiach (Messiah) died. It is the hour that connects the Pesach (Passover) lamb type to Mashiach (Messiah)'s death at the 9th hour.

Therefore, the Pesach (Passover) lamb was slain in the afternoon on the 14th day of the Month, also noted by Josephus between the 9th and 11th hour from dawn.

יְהוָה (Yahuah) did not make a mistake in calling for the second (2nd) lamb at baeyn ha-erebayim. So it is established that the Pesach (Passover) lamb was slain in the afternoon of the 14th day. It was also eaten 'that night' (**בַּלַּיְלָה הַזֶּה**; **Exodus 12:8**). The words 'that night' imply that the night goes with the day before to make one (1) calendar day.

I will now use this result to show again when the day begins. Since the Pesach (Passover) lamb was offered in the afternoon, it follows 'that night' in which it was eaten was the night of the 14th day **Exodus 12:8** They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it.

Furthermore, they were told not to go out of their houses until Morning (Daybreak, Dawn/1242. boqer) **Exodus 12:22**. Pharaoh 'called to Moseh (Moses) and to Aaron by night (3915. layil, lel or layelah) and told them to depart, and they were to depart in haste, but they could not depart until Morning (Daybreak, Dawn/1242. boqer). But the Egyptians pressed them to send them out in haste **Exodus 12:33**.

And at the "END" of four hundred (400) and thirty (30) years, to the very Day (3117 yom), all the hosts (People) of יְהוָה (Yahuah) went out from the land of Mitsryim (Egypt). It was a night (3915 layil, lel or layelah) of watching (8107 Shimmur meaning: Observing/a Vigil (a period of keeping awake during the time usually spent asleep, especially to keep watch) By יְהוָה (Yahuah), to bring them out of the land of Mitsryim (Egypt); so this same night (3915 layil, lel or layelah) is a night (3915. layil, lel or layelah) of Watching (8107 Shimmur meaning: Observing/a Vigil (a period of keeping awake during the time usually spent asleep, especially to keep watch or pray) kept to יְהוָה (Yahuah) by all the people of Yisrael throughout their generations. **Exodus 12:41-42**

Now it says in **Numbers 33:3**, On the fifteenth (15th) day (3117 yom) of the first (1st) month, in the day (3117 yom) after the Pesach (Passover), the sons of Yisrael came out triumphantly (with a high hand) in the eyes of all the Egyptians (Mistrayim). We must therefore investigate the meaning of the 'Day After' also translated 'Morrow' or Tomorrow.' It says in **1 Samuel 19:11**, If you don't deliver your soul this night, tomorrow you will be killed. We see here that daybreak is counted as the next day from the point of view of the night.

Clearly the departure took place on a different day than the Pesach (Passover). The Pesach (Passover) took place during the night of the 14th at midnight the slaughter of the firstborn occurred. At Sunrise the 14th ended and the 15th began. Late that day they departed from Mitsrayim (Egypt). Please compare the text of **Numbers 33:3** with the text of **Leviticus 23:11,15-16** in order to understand the real meaning of the phrase on the Morrow:

“And he shall wave the sheaf before אַחֵל (Yahuah), to be accepted for you: on the morrow (morning) after the Sabbath...And you shall count unto you from the morrow (morning) after the Sabbath, from the day that you brought the sheaf of the wave offering; Seven (7) Sabbaths shall be complete: Even unto the Morrow after the Seventh (7th) Sabbath shall you number fifty (50) Days.” (counting of the Omer)

The morrow (morning) after the Sabbath does not and cannot include the Sabbath. For then there would be eight (8) Sabbaths in fifty (50) days and not Seven (7) [if you follow the traditional Hebrew calendar]. Therefore the expression on the Morrow after the Pesach (Passover) does not and cannot include the Pesach (Passover). The Pesach (Passover) therefore was not and could not have been on the 15th of Abib - since the 15th of Abib did not begin until the 14th ended at Sunrise - and the 15th was the next day, the Morrow (Morning) after the 14th. **Deuteronomy 16:4,7-8** also shows that the count of days actually begins with the Sunrise:

“For Seven (7) days no leaven shall be found with you in all your territory. And none of the flesh of what you slaughter on the Evening of the first (1st) day shall be left until morning...You shall cook and eat it at the place that אַחֵל (Yahuah) your Aluahym (God) will choose; and in the morning [of the 2nd Day] you may start back on your journey home. After eating unleavened bread (Matzot) for Six (6) days, you shall hold a solemn gathering for אַחֵל (Yahuah) your Aluahym (God) on the Seventh (7th) day”

What counts here is the fact that the author of **Deuteronomy 16** clearly computed time from Sunrise. The Pesach (Passover) Festival was to be observed for Seven (7) days. The first (1st) day began at Sunrise. The victim was killed in the Evening of the first (1st) day. The victim was eaten after the end of the daylight period - during the night. In the Morning - at Sunrise - the first (1st) day ended and they were permitted to go home. Six (6) more days were to follow during which the leaven was to be excluded. This text clearly shows that the author believed in the Sunrise computation of time. The Gospels of the Brit Hadashah (New Testament) are in fact based on **Deuteronomy 16** when they give the account of the “Pesach (Passover)” **OWYֵל** (Yahusha) observed with his disciples. Please note the details given in all three (3) Synoptic Gospels:

Matthew 26:17-20:“On the first (1st) day of the Festival of Unleavened Bread (Hag Ha-Matzot) the disciples came to **OWYֵל** (Yahusha) and asked him, Where do you want us to get the Pesach (Passover) meal ready for you? Go to a certain man in the city, he said to them, and tell him: The Teacher says, My hour has come; my disciples and I will celebrate the Pesach (Passover) at your house. The disciples did as **OWYֵל** (Yahusha) had told them and prepared the Pesach (Passover) meal. When it was Evening, **OWYֵל** (Yahusha) and the twelve (12) disciples sat down to eat.”

Mark 14:12-17:“On the first (1st) day of the Festival of Unleavened Bread (Hag Ha-Matzot), the day the lambs for the Pesach (Passover) meal were killed, **OWYֵל** (Yahusha) disciples asked him, Where do you want us to go and get the Pesach (Passover) meal ready for you? Then **OWYֵל** (Yahusha) sent two (2) of them with these instructions: Go into the city, and a man carrying a jar of water will meet you. Follow him to the house he enters, and say to the owner of the house: The Teacher says, Where is the room where my disciples and I will eat the Pesach (Passover)

meal? Then he will show you a large upstairs room, fixed up and furnished, where you will get everything ready for us. The disciples left, went to the city, and found everything just as **OWYAZL** (Yahusha) had told them; and they prepared the Pesach (Passover) meal. When it was Evening, **OWYAZL** (Yahusha) came with the twelve (12) disciples.”

Luke 22:7-14: “The day came during the Festival of Unleavened Bread (Hag Ha-Matzot) when the lambs for the Pesach (Passover) meal were to be killed. **OWYAZL** (Yahusha) sent Peter and John with these instructions: Go and get the Pesach (Passover) meal ready for us to eat. Where do you want us to get it ready? They asked him. He answered, As you go into the city, a man carrying a jar of water will meet you. Follow him into the house that he enters, and say to the owner of the house: The Teacher says to you, Where is the room where my disciples and I will eat the Pesach (Passover) meal? He will show you a large furnished room upstairs, where you will get everything ready. They went off and found everything just as **OWYAZL** (Yahusha) had told them, and they prepared the Pesach (Passover) meal. When the hour came, **OWYAZL** (Yahusha) took his place at the table with the disciples.”

All three (3) Gospels plainly say that the arrangements for the Pesach (Passover) took place on the first (1st) day of the Festival of the Unleavened Bread (Hag Ha-Matzot). On that same day - the first (1st) day - they sat down and eat. This first (1st) day began with the Sunrise. Sometime during the daylight period of this first (1st) day Peter and John went to prepare everything needed for the celebration of the Pesach (Passover). In the Evening - after the Sunset of the daylight period of the first (1st) day - **OWYAZL** (Yahusha) and the Twelve (12) ate together. The next morning, the first (1st) day ended with the Sunrise and the second (2nd) day of the Pesach (Passover) week began.

It says " **AYAZL** (Yahuah)'s Passover" is at "Even", which we know the Passover event/meal/ partaking Is atEven! It does NOT say the "Day of Passover" starts at Even! There is a difference.)

THE FEAST OF UNLEAVENED BREAD (HAG HA MATZOT):

Leviticus 23:6 And on the fifteenth (15) day of the same month is the feast of unleavened bread unto **AYAZL** (Yahuah): seven (7) days you must eat unleavened bread. 7 In the first (1st) day you shall have an Kadosh (holy) convocation: you shall do no servile work therein. 8 But you shall offer an offering made by fire unto **AYAZL** (Yahuah) seven (7) days: in the seventh (7th) day is an Kadosh (holy) convocation: you shall do no work therein.

Now Yisrael was brought out of Mitsryim (Egypt) in one (1) day (3117 yom), ‘For in this same day (3117 yom) I had brought your hosts (People) out of the land of Mitsryim (Egypt)’ **Exodus 12:17**. And this day was the 15th day of the month. Yet they could not leave their houses until after Morning (Daybreak, Dawn/ 1242. boqer).

In **Deuteronomy 16:1** it says, **AYAZL** (Yahuah) your Almighty brought you out of Mitsryim (Egypt) by night (3915 layil, lel or layelah). Since they did not start out until the 15th day, which was a High Sabbath (No work), what night did they go out? Yisrael must have began the Exodus in the night following the 15th day.

Therefore, the day of the Exodus must be counted with the night of the Exodus in the 'same day' It is therefore proved that the 'same day' is counted in a day and a night, from daybreak to daybreak.

Exodus 12:51 also says, And it was on that same day that אַחֲרָיִם (Yahuah) brought the sons of Yisrael out from Mitsryim (Egypt) by their hosts (People). The 15th day is counted here from daybreak to daybreak. It consists of a day and a night. Yisrael began to leave, they saw the Egyptians burying their dead, and received from them gold and silver and jewels. The Exodus continued into the night and completed by the next morning.

So a day here is daybreak to daybreak. Yisrael did not come out of Egypt on two (2) days, the day part of the 15th, and a night counted as part of the 16th. The 15th alone is the memorial of the Exodus. **Deuteronomy 16:1**

Ereb (Evening) requires a light to go down, decline or set. So in **Genesis 1:3**, the first (1st) act of creation is the making of light (216 Or). Then the Ereb (Evening) follows the first (1st) literal day (3117 yom). Also the order of mentioning Day (3117 yom) first (1st) in **Genesis 1:5** and then the night (3915 layil, lel or layelah) reinforces the natural order: first (1st) day (3117 yom), and then night (3915 layil, lel or layelah). Readers of Genesis, who are 'informed' that a day is always from sunset to sunset, try to impose this tradition on **Genesis 1** when they read the text.

Readers of Hebrew, who are not so biased, simply take the text in the natural order, and realize that calling some point in the darkness preceding the first (1st) day ereb makes no sense! Ereb requires a light to set just to make sense. This is sort of like saying breathing makes no sense until there is air to breath. Calling total darkness ereb is as nonsensical as calling 11 pm or 3 am at night setting. We have to remember that the night was not artificially divided into 'Evening' and 'Morning' as is done by the Roman custom at 12 pm. This is Roman thinking. In the thinking of Scriptural Hebrew, Ereb ends when the light ends. We also have to remember that Roman thinking says that months begin on days having nothing to do with the timing of new moons.

Exodus 12:18: "In the first (1st) month, On the fourteenth (14th) day of the month at even, you shall eat unleavened bread (Hag Ha-Matzot), on the first (1st) and twenty first (21) day of the month at Even".

It is NOT saying that the day starts at evening. It says "ON the 14th Day". NOT "beginning the 14th day". What it is saying, is that we are to EAT unleavened bread from Even to Even. What does Atonement and the Pesach (Passover) Season have in Common? They are both types of fast. During the Days of Unleavened Bread (Matzot) , you are fasting from leavening. Therefore, you start fasting from leavening at Sunset on Pesach (Passover) Evening, which is the evening before the first (1st) day of Unleavened Bread. In the same way that אַחֲרָיִם (Yahuah) wants our stomach empty when the Day of Atonement starts at sunrise on the 10th of the 7th month, He also wants us to start the process of removing leavening from our lives as soon as we partake symbolically of His Body and Blood on Pesach (Passover). This also represents that as soon as we surrender to Him, that the process of removing Sin from our lives starts. Although He forgives us of our Sins as soon as we surrender to Him, it is a life long journey of learning and unlearning and growing in His Will.

The Night to be much observed is the night after Pesach (Passover). It is the first (1st) day of Unleavened Bread (Hag Ha-Matzot). The observance starts at Sunset, 24 hours after the Pesach (Passover). It represents the night that אַיָּהוָה (Yahuah) brought the Yisraelites out of Mitsryim (Egypt) representing a long journey of the process of removal of Sin.

The Seven (7) Days of Unleavened Bread are solemn reminders for us to continue to remove Sin from our lives. **Philippians 2:12-13**

THE SABBATH IN THE 10 COMMANDMENTS:

Exodus 20:8 Remember the sabbath Day (216 Or), to keep it Kadosh (holy). 9 Six (6) Days shall you labour, and do all your work: 10 But the Seventh (7th) day is the Sabbath of אַיָּהוָה (Yahuah) your Aluahym (God): in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant, nor your cattle, nor your stranger that is within your gates: 11 For in Six (6) days אַיָּהוָה (Yahuah) made Shamyim (Heavens) and earth, the sea, and all that is in them, and rested the Seventh (7th) day (216 Or): wherefore Aluahym Baruch (Blessed) the Sabbath day (216 Or), and Set it apart. It says NOTHING about Even (evening)!

Matthew 28:1 "In the end of the Sabbath, as it began to dawn toward the first (1st) day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Mark 16:1 "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Mark 16:2 And very early in the Morning the first (1st) day of the week, they came unto the sepulchre at the rising of the Sun".

Acts 20 Luke reckoned the "Break of Day" as the "Morrow" (Morning), after the Night had ended. In the Tanakh (Old Testament), we discover that the "Morrow" and "Morning" also come after the Night has ended and Not at Sunset. The primary meanings of the word "Morning" found in **Genesis 1:5** are: "Morning", "Break of Day", "End of Night", "Comming of Daylight", "Comming of Sunrise", Beginning of the Day", "Bright Joy after Night of Distress (fig.)", "Morrow, "Next Day", "Next Morning". (Strongs Concordance: H1242).

With the primary meanings for the word "Morning" fresh in our minds, please look at the following scriptures as seen in **Exodus 16**. Speaking of the Manna in verse 19, Mosheh (Moses) tells the people to "...Let no man leave of it till the Morning." ('Today's English Version' and 'The Jerusalem Bible' use the word "Tomorrow"). Verse 20 indicates that "...some of them left of it until Morning" (The Jerusalem Bible says, "the Following Day"). Mosheh (Moses) explains in verse 23, "...This is that which אַיָּהוָה (Yahuah) has said: 'Tomorrow is a day of solemn rest, a Kadosh (Holy) Sabbath to אַיָּהוָה (Yahuah); bake what you will bake and boil what you will boil, and all that is left over lay aside to be kept till the morning. ' The "Today's English Version" Bible translates the same verse as follows: " אַיָּהוָה (Yahuah) has commanded that Tomorrow is a Kadosh (holy) day of rest, dedicated to him. Bake Today what you want to bake and boil what you want to boil. Whatever is left should be put aside and kept for Tomorrow". "...Tomorrow is to be a day of complete rest, a Sabbath set apart unto the אַיָּהוָה (Yahuah)...So bake or boil Today as you please,

and keep what is left over till Tomorrow (morrow) Morning..." Here we see how "Tomorrow and the Following Day" are periods of time that begin in the Morning, NOT in the Evening. Thus, the Sabbath also begins in the Morning and NOT in the Evening. The Tanakh and Brit Hadashah both calculate the beginning and ending of days the very same way. There is no difference.

In the last half of **Exodus 32:5**, Aaron says: "...Tomorrow (Strong's 4279 machar) - As the day following the present day is a feast to אַחַרְיָוִה (Yahuah)". Verse 6 continues, "And they Rose up early on the Morrow (taken from the same word as 4279). This Morrow was a time of Early rising. The "Today's English Version" Bible renders the same scriptures as "...Tomorrow there will be a Festival to honor אַחַרְיָוִה (Yahuah)...Early the Next Morning...The people sat down to a Feast..." "The Jerusalem Bible" says, "...Tomorrow he said will be a feast in honor of אַחַרְיָוִה (Yahuah)...And so Early the Next Day (Note: if a day began at Evening, Morning would Not be Early the Next Day, but about Half way through a 24 hour day)...the people sat down to eat and drink..." And finally "Moffatt" reads, "Aaron erected an altar in front of the calf and proclaimed a Festival next Day for אַחַרְיָוִה (Yahuah)...So Next Morning... the people sat down to the sacrificial Feast..." Once again we find "Tomorrow", "Morrow", "Next Morning", "Next Day", "Early the next Day" and "Early the next Morning" all related to each other Without a mention of Evening. The word "Tomorrow" found in **Exodus 32:5** is the same word used in **Exodus 16:23** when Mosheh (Moses) said: "...Tomorrow is the rest of the Kadosh (Holy) Sabbath..."

So when does the Day begin? If today was a Friday afternoon, the Sabbath starts when Tomorrow (Saturday) begins on the Next Morning or Next Day when the Sun's Light begins to rule or as "Moffatt" explains, "Tomorrow Morning" (Saturday Morning). And of course Evening is near the End of the Day, Not the Beginning. It is the part of the day that אַחַרְיָוִה (Yahuah) considers Light, just before the Day ends with Dark.

The Day and the Sabbath Day both begin at Dawn and Not at Evening. The Sabbath Day and Scriptural Day in general end at Dark and that Evening is the tail end of a day, Not the beginning. The Day is 12 Hours long, Not 24. DAY and NIGHT are 2 separate Seasons and NOT a single season of 24 hours. Men have tampered with the original meaning of the word "DAY" as found in the Kadosh (Holy) Scriptures.

John 20:19 "Then the same day at Evening, being the first (1st) of the week, when the doors were shut where the disciples were assembled for fear of the Hebrews, **אֲחֵרַיָּוִה** (Yahusha) came and stood in the midst, and said unto them, Shalum (Peace) be unto you"

How can it be the same day of the week if a New day starts at Evening? It would have said "at Evening at the start of a new day". But it doesn't say that!

Exodus 32:5 "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to אַחַרְיָוִה (Yahuah). 6 And they rose up early on the morrow, and offered burnt offerings, and brought Shalum (Peace) offerings; and the people sat down to eat and to drink, and rose up to play".

How could they rise up early tomorrow if the tomorrow starts at evening? You don't rise at evening!

Mark 4:35 "And the same day, when the even was come, he said unto them, Let us pass over unto the other side".

The Same Day when even was come? If the day starts at evening, it would say it's a New day, NOT the same day!

Nehemiah 13:19 As soon as it began to grow dark at the gates of Jerusalem before the Sabbath, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, that no load might be brought in on the Sabbath day.

This is a very popular verse to try to prove the Sabbath begins at dark. However it says the dark comes Before the Sabbath! Friday is the Preparation Day. Therefore they needed to close gates at Evening and continue their personal preparations. I need to make a note here; that many people say "gates of the temple". But this verse is actually talking about the gates of the city of Yerusalem. Instead of setting an alarm clock to get up early 7th Day (Saturday) morning to go out to close the gates, they closed them on the 6th Day (Friday) afternoon for the Sabbath weekend just like people do today for their private places of work. It's best to sleep in on the Sabbath if possible. Also notice the context in verses **15-22** that merchandise peddlers had been coming into the city to sell their stuff. The closing of the gates was to prevent the peddlers from coming in to sell their stuff on the Sabbath. Therefore it makes sense to close the gates Before they could enter the city. They would come in from different towns. They most likely would come in Friday evening to set up. So they closed the gates Friday Afternoon Before dark.

Acts 4:3 "And they laid hands on them, and put them in hold unto the next day: for it was now eventide". The next day was NOT eventide (the end of the day; evening). !

Leviticus 6:20 "This is the offering of Aaron and of his sons, which they shall offer unto יְהוָה (Yahuah) in the day when he is anointed; the tenth (10th) part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night".

Each day there was a morning offering and an even offering. Notice it does NOT say the offerings spanned over a 2 day period. Each day's offerings consisted of a morning offering (mentioning morning first (1st) and then an even offering.

Leviticus 9:17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning", The first (1st) offering of the 8th Day was in the Morning!

1 Samuel 11:10-11 "Then the men of Yabesh said, "Tomorrow we will come out to you, and you may do to us whatever seems good to you." 11 The next morning Saul put the people in three (3) companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day. Those who survived were scattered, so that no two (2) of them were left together".

Okay, let's look at more evidence!

Leviticus 7:15 And the flesh of the sacrifice of his Shalum (Peace) offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

If the offering is eaten the same day and none of it is to be left until morning, then the morning is NOT the same day! Again morning here is H1242 (boqer) it means daybreak or break of the day or morrow!

"The day was either the period of sunlight, contrasted with the night (see **John 11:9**) or the whole period of twenty four (24) hours, although not defined as such in scripture." ("Oxford Companion to the Bible", p. 744). A 24 Hour Day is not defined in Scripture.

Compare the two (2) definitions above. Notice how they both agree that a day was the period of the Daylight (Sunlight), as opposed to Night (Dark). Just as אַחַרְיָהוּ (Yahuah) tells us in **Genesis 1:5** when He calls the light, day. The very next thing that אַחַרְיָהוּ (Yahuah) says in **Genesis 1:5** is, ". . . and the Darkness he called night. . ." Please notice that אַחַרְיָהוּ (Yahuah) does not call the Darkness, Day as man does. He simply calls the Darkness Night. One (1) reason is because day and night in scripture are two (2) completely different seasons. They are not the same:

"Thus said אַחַרְיָהוּ (Yahuah): If you 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;" **Jeremiah 33:20**.

Genesis 8:22 shows us a number of words that are opposed to each other in meaning: "While the earth remains, Seedtime and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease." Day and Night are listed along side the other seasons.

In that the "Encyclopedia of Jewish Religion" states that a day can be 24 hours in length, reckoned from Evening to Evening. This is stated as a matter of fact with no further explanation. Many reference books will give the same definition with nothing to back it up. If scriptures are given, they will normally cite **Genesis 1:5**, ". . . And the evening and the morning were the first (1st) day. . ." **Leviticus 23:32**, ". . . from even unto even, shall you celebrate your High Sabbath (Day of Atonment)", or a text that tries to force the two (2) seasons of day and night into one (1) 24 hour day. We will see that these texts do not prove a 24 hour day any more than **1 Corinthians 16:2** proves a change from 7th Day Sabbath to Sunday. On the other hand, the "Oxford Companion to the Bible" not only tells us that a 24 hour day is Not defined in Scripture (the Bible), it goes on to tell us how אֱלֹהֵינוּ (Yahusha) defines a day by referring us to **John 11:9**.

אֱלֹהֵינוּ (Yahusha) answered. Are there not Twelve (12) Hours in the Day? If any man walk in the Day, he stumbles not, because he sees the Light of this world. But if a man walk in the Night, he stumbles, because there is No Light in him." **John 11:9**."

Here, אֱלֹהֵינוּ (Yahusha) confirms the fact that Light and Day are married, and that Night (No Light/Darkness) belong in a separate category, as **Genesis 1:4** indicates: ". . . and Aluahym Divided the Light from the Darkness. . ." In addition, אֱלֹהֵינוּ (Yahusha) makes it clear that there is Only 12 Hours in a Day. Nowhere in the scriptures does אֱלֹהֵינוּ (Yahusha) or anyone else (including His enemies) state that there is 24 hours in a day. An hour was not 60 minutes. ". . . an hour is one (1)-twelfth (12th) of the period of daylight: "Are there not Twelve (12) Hours in the Day?" **John 11:9**.

"The New Bible Dictionary", p. 495. In the same dictionary, under the word "Twelve" (12) we read, ". . . The Hebrew year was divided into 12 months, the Day into 12 Hours **John 11:9** . . ." (p. 845).

The "Readers Digest A B C's of the Bible" adds: "By the time of **OWYʿʿL** (Yahusha), it was common place to divide the Daytime into 12 HOURS. The hour, however, was not a fixed unit of time as it is today, but one (1)-twelfth (12th) of the period between sunrise and sunset. Thus an hour in summer (which would be about 70 minutes today) was substantially longer than an hour in winter (about 50 minutes today)." (P. 177). Although the word "hour" is used a number of times in the Brit Hadashah (New Testament) (and by **OWYʿʿL** (Yahusha) Himself), "In ancient Yisrael the concept of the hour was unknown. The Yisraelites divided the Daytime into its Natural segments: Dawn, "the heat of the day," "the cool of the day," and "EVENING, the time when women go out to draw water." Night time was divided into three (3) watches." ("Readers Digest A B C's of The Bible", p. 177).

"The Yisraelites' day was not portioned out in hours and minutes (for which Hebrew has no words).

As I attempt to lay down a foundation for this study, it is important to not only keep in mind that LIGHT=DAY, as we have begun to see in the scriptures, but also to zero in on a pattern that we will see. Yisrael divided the Daytime into its Natural segments, beginning with Dawn and running all the way through the Evening. Evening is still a part of the day that begins at Dawn. Evening is the tail end of a day and Not the beginning of a Day, as many of us have been taught. Why? Because **ʿYʿʿL** (Yahuah) considers Evening Light. ". . . And the Evening and the morning were the first (1st) Day Light) . . ." (**Genesis 1:5**). Notice that the word "Night" is Not mentioned here, because Night= Darkness. Evening is still a part of the Day Season and ". . . the Greater Light to rule the Day . . ." **Genesis 1:16**.

Please read all of **Mark 4**. Here we find **OWYʿʿL** (Yahusha) teaching throughout the course of a day, and in verse 35 we read: "And the Same Day, when the Even was come, he said unto them, Let us pass over unto the other side." Based on the standard teaching, this "Even" should not be the "Same Day", but it should be the Next Day if a New Day begins at Evening. Yet there is not a text in either the Tanakh (Old Testament) or the Brit Hadashah (New Testament) that tells us that a New Day begins at "Sunset" or "Evening". There is Not a text that says "At Evening/Sunset as the new day began". Scripture is silent about new days beginning in the evening.

In **Romans 13:12**, Paul divides Light and Darkness when he says: "The Night is Far Spent, the Day is at hand; let us, therefore, cast off the works of Darkness, and let us put on the armour of Light." A day is "At Hand" only after a night is 'Far Spent'. Day and night do not share the same space.

Now, let us take a look at **John 20** (please read the whole chapter). Here early on the First (1st) Day of the Week, Mary Magdalene discovers that Our Mashiach (Messiah) has Risen from the Tomb. The account takes us through the course of the day, and in verse **19** John writes, "Then the Same Day at Evening, being the First (1st) Day of the Week. . ." ("Evening"-same word as "Even" in **Mark 1:32**). Again, we find that the "Evening" is Not the Next Day, but it is still the First (1st) Day of the Week.

It was toward evening and the Day had declined according to Luke, when **OWYAF** (Yahusha) and the disciples drew near to Emmaus. Here he ate supper and, "rising up that very hour," the disciples returned seven (7) miles to Yerusalem and told these things to the eleven (11) who were together. But while they were narrating these things **OWYAF** (Yahusha) appears to them. Now John, in mentioning this very appearance of **OWYAF** (Yahusha) (**20:19**), says that it 'Was Evening on that Day, The First (1st) Day of the Week', i.e., evening of the day when Mary Magdalene had seen the Mashiach (Messiah).

The "Encyclopedic Dictionary of the Bible" says, "The Original meaning of the word "Day" is the Period of Day Light, from Sunrise to Sunset, as distinct from the Night, The period of Darness ...in this sense the "Day" is said to "decline" (**Jeremiah 6:4**) or to "be far spent" (**Luke 24:29**) in the late afternoon, and is Followed by Night. Hence the Earlier sequence, "DAY and NIGHT..." .

You might be as surprised as I was if you were to open a "Webster's New International Dictionary—Second (2nd) Edition" and look up the word "DAY". The first (1st) definition that I expected to see would say something about a 24 hour day. I was wrong. The first (1st) definition states: "...the time of LIGHT, or the interval between one (1) NIGHT and the next; the time between SUNRISE AND SUNSET, or from Dawn to Darnkess."(p.672). Just as Scripture indicates.

You might even be more surprised if you were to turn to page 136 of "Vine's Complete Expository Dictionary of Old and New Testament Words". You would read the following under "To Light". "The basic meaning of 'or is "Day Light" (cf. **Genesis 1:3**). In the Hebrew Mind the "Day" Began at the rising of the Sun...". Many of us have been taught that in the Hebrew Mind a day began at Sunset!!

AFYAF (Yahuah) calls the Light Day. The original meaning of the word "Day" is the period of Day Light. Day is called the season of Light. Brit Hadashah (New Testament) writers reckon their days from Sunrise and include the Evening as part of the day that began as Sunrise. **OWYAF** (Yahusha) informs us that there is 12 Hours in a Day, and He calls the Light Day. **OWYAF** (Yahusha) and Brit Hadashah (New Testament) writers separate DAY and NIGHT.

Question. Where did the idea of a 24 hour day beginning at sunset come from?

SUNSET TO SUNSET -- THE 24 HOUR DAY: BIBLICAL OR BABYLONIAN?

If "Day and Night" was the "Earlier Sequence" in the evolution of time, there must have been a Later Sequence. The "Encyclopedic Dictionary of the Bible" gives us a clue by showing how other ideas evolved which Changed the original meaning of the word "Day". "The flesh of the thanksgiving sacrifice shall be eaten on the day it is offered; none of it may be kept till the next Morning (Dawn, Daybreak)" (**Leviticus 7:15**), the Nighttime is Cconsidered as belonging to the preceding period of Daylight. From this there developed the meaning of "day" in the sense of the cycle made up of one (1) period of daylight and one (1) period of darkness, or according to Our Modern Reckoning, Twenty-Four (24) Hours...From the Natural viewpoint the twenty-four (24) hour day begins at Sunrise...However, beside this conception there Arose another idea of the twenty-four (24) hour day, according to which this daily period began at Sunset. It was no doubt the lunar calendar of the Hebrews which gave rise to this viewpoint. Although the Earlier comutation did Not die out completely, the

Custom of Considering the Day as beginning at Sunset became general in Later Hebrew times..." (p. 497). If you are like me, you thought that the sunset to sunset tradition was observed from the Beginning of Time!! And that this is **אֶרְבָּא** (Yahuah)'s Natural way!

Over and over again in my research, I not only found that the Sunset to Sunset Day was a Later invention, but I also discovered that it was most likely the Babylonians who handed down the tradition of the 24 hour day to the Hebrews while they were in captivity. I found this in secular, Christian and Jewish writings. (Note: Most of the information that I gathered for this study indicated that the Babylonians began their days with sunset/evening and handed down this tradition to the Hebrews. Also, there are sources that state, "Among the Greeks, the day was reckoned from sunset to sunset..." (Handbook of Chronology, p.8).

Some feel that it was the Greek culture that handed down the sunset to sunset tradition to the Hebrews. The one (1) thing that I know for sure, is that somewhere in the course of history, men have tampered with **אֶרְבָּא** (Yahuah)'s original definition of a Day.

"...Early in the Tanak (Old Testament) period, when Canaan was under Egypt's influence, the day started at sunrise... later, perhaps under Babylonian influence, the calendar seems to have changed. the day began at moonrise (1800 hrs) and a whole day became an evening and a morning..." (Lion Encyclopedia of the Bible - p.163).

"...To the Light He gives the name Day, to the Darkness the name Night...Thus the work of the first (1st) day, reckoned probably from Morning to Morning, is accomplished. The period of Light is followed by Evening and Darkness, which comes to an end with the next morning when the second (2nd) day begins..." (Peake's Commentary on The Bible, p.136).

"the Mishnah (the collection of Hebrew law made at the end of the 2nd century AD) fully describes the system which the Hebrews had worked out under Babylonian influence..." (Eerdman's Handbook to the Bible).

"In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and setting of the Sun. According to the strict interpretation of the Mosaic law, every day begins with Sunrise and ends with Sunset... (Jewish Encyclopedia, p. 591-597)

"the days of creation are not reckoned from Evening to Evening, but from Morning to Morning..." (Commentary on the Old Testament, The First Book of Moses, p. 51)

"...In earlier traditions a day apparently began at Sunrise (e.g., **Leviticus 7:15-17; Judges 19:4-19**)... later its beginning was at Sunset and its end at the following Sunset... this system became normal... and is still observed in Jewish tradition, where for example, the Sabbath begins on Friday evening at Sunset and ends Saturday at Sunset..." (Oxford Companion to the Bible, p.744).

"When the Hebrews returned to Palestine after their Babylonian exile (516 B.C.E.) they brought back with them the Babylonian astronomy and way of reckoning time..." (What is a Jew, p. 108)

"Days were reckoned from Morning to Morning... Following the reign of King Josia (c. 640-609), and especially after the Babylonian exile a number of significant and enduring changes occurred in the Yisraelite Calendar showing that the Hebrews gradually adopted the Babylonian calendar of the time...the Seven (7) day week persisted despite its failure to divide evenly either the month or the year. the day however, was counted from Evening to Evening, after the Babylonian fashion..." (New Catholic Encyclopedia -Volume 11, p.1068)

Come out of Babylonian tradition, come out of her!

"...The nighttime is considered as belonging to the preceding period of daylight. from this there developed the meaning of "day" in the sense of the cycle made up of one period of daylight and one period of darkness, or according to our modern reckoning, twenty-four hours...from the natural viewpoint the twenty-four hour day begins at sunrise... however, beside this conception there arose another idea of the twenty-four hour day, according to which this daily period began at sunset. it was no doubt the lunar calendar of the Jews which gave rise to this viewpoint... although the earlier computation did not die out completely, the custom of considering the day as beginning at sunset became general in later Jewish times..." (Encyclopedic Dictionary of the Bible. p.497)

"In the Tanakh (Old Testament) the earlier practice seems to have been to consider that the day began in the Morning. In **Genesis 19:34** The next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine tonight also. Then you go in and lie with him, that we may preserve offspring from our father." The "Morrow" (ASV) or "Next Day" (RSV) clearly begins with the Morning after the preceding Night..." (Jack Finegan, The Handbook of Biblical Chronology, p.7-8).

"In Yisrael, the day was for a long time reckoned from Morning to Morning...and it was in fact in the Morning, with the creation of light, that the world began; the distinction of Day and Night, and time too, began on a Morning (**Genesis 1:3-5, 14:16, 18**). The opposite conclusion has been drawn from the refrain which punctuates the story of creation: "There was an Evening and there was a Morning, the first (1st), second (2nd), etc., day"; This phrase, however, coming after the description of each creative work (which clearly happens during the period of light), indicates rather the vacant time till the morning, the end of a day and the beginning of the next work...The change of reckoning must therefore have taken place between the end of the monarchy and the age of Nehemias... this would bring us to the beginning of the exile..." (Ancient Israel, p.181-182).

"That the custom of reckoning the day as beginning in the Evening and lasting until the following Evening was probably of late origin is shown by the phrase "tarry all night" (**Judges 19:6-9**) So both of them sat down and ate and drank together; and the girl's father said to the man, "Please be willing to spend the night, and let your heart be merry." 7 Then the man arose to go, but his father-in-law urged him so that he spent the night there again. 8 On the fifth (5th) day he arose to go early in the morning, and the girl's father said, "Please sustain yourself, and wait until afternoon"; so both of them ate ; the context shows that the day is regarded as beginning in the Morning; in the Evening the day "declined," and until the New Day (Morning) arrived it was necessary to "tarry all night".

Numbers 11:32"And the people rose all that day and all night and all the next day, and gathered the quail. .

In the second (2nd) Temple, throughout its entire existence, the practice seems to have been in all ritual matters to reckon the day from Dawn to Dawn, and not according to the later practice, from Sunset to Sunset...even the rabbis, who, themselves, reckoned the day from Sunset to Sunset, and refused to admit the legitimacy of any other practice, or rather, absolutely ignored all divergent practice, none the less have to admit the validity of the interpretation of **Leviticus 7:15** And the flesh of the sacrifice of his Shalum (Peace) offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

The (New Catholic Encyclopedia -Volume 11, p. 1068) adds the following under the heading, "Early Palestinian Calendar": "...a sacred day of rest on the 7th day (the Sabbath) . Days were reckoned from Morning to Morning..." Under the heading "Later Jewish Calendar" (same article) we read: "Following the reign of King Josia (c. 640-609), and Especially after the Babylonian Exile a number of Significant and Enduring changes occurred in the Yisraelite Calendar showing that the Hebrews Gradually adopted the Babylonian Calendar of the time...The seven (7) day week persisted despite its failure to divide evenly either the month or the year. The Day however, was counted from Evening to Evening, After the babylonian Fashion".

"The Babylonian Day was divided into 12 'double hours', each divided into 60 'double minutes', in turn containing 60 'double seconds', A System adopted by the Hebrews After the babylonian Captivity." (Babylon, p. 186).

THE PREPARATION DAY AND THE GATHERING OF MANNA

Exodus 16:22 And it came to pass, that on the sixth (6th) day they gathered twice as much bread, two (2) omers for one (1) man: and all the rulers of the congregation came and told Mosheh (Moses).²³ And he said unto them, This is that which **אִתְּךָ** (Yahuah) has said, Tomorrow is the rest of the Kadosh (Holy) Sabbath unto אִתְּךָ (Yahuah): bake that which you will bake today, and boil what you want to boil; and that which remains over, lay up for you to be kept until the morning. and set aside what is left for tomorrow." :²⁴ And they laid it up till the morning, as Mosheh (Moses) instructed: and it did not stink, neither was there any worm. ²⁵ And Mosheh (Moses) said, Eat that today; for today is a Sabbath unto אִתְּךָ (Yahuah): today you shall not find it in the field. (In the Morning, Mosheh (Moses) was proclaiming the Sabbath!!!) ²⁶ Six (6) days you shall gather it; but on the seventh (7th) day, which is the Sabbath, in it there shall be none.

Now it is true that the Manna was collected in the morning on the preparation day (Friday) (vs. **12-14**), so they could have collected it and cooked it until evening Friday, Then could still have observed Sabbath starting that Even and the Morning still be the Sabbath, However, When was the proclamation of the Sabbath made by Mosheh (Moses)? It was the following morning. If the Sabbath had started in the previous Evening, Wouldn't he had made such a proclamation in the Evening?

The Scriptural account of Yaaqob (Jacob)'s ladder actually has a clue about this subject within. Let's take a look.

Genesis 28:11 And he lighted upon a certain place, and tarried there all night,

because the Sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

He laid down to sleep because the Sun was set. It says nothing about it being a new day. It's time to sleep. Now take a look at **Genesis 28:16** And Yaaqob (Jacob) awaked out of his sleep, and he said, Surely אַיָּאֵל (Yahuah) is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other but the house of אַיָּאֵל (Yahuah), and this is the gate of Shamyim (Heavens). 18 And Yaaqob (Jacob) rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

He rose early in the Morning (H1242/Daybreak/Morrow). It was then a new day. And with renewed revelations and understandings! Think about it, Does אַיָּאֵל (Yahuah) really want us to go to bed soon after the day has started? No that does not make sense. But the day starting at Sunrise makes plenty of sense! Think about this: If the month is determined by the Moon and the day is determined by the Sun, and Evening the "Sunset to Sunset" doctrine teaches that the Sun determines the beginning and ending of a day, then Why would the Sun determine the Start of the day by setting/ceasing/resting/being lowered/going down at the Start? Doesn't it make much more sense that the Sun determines the Start of the new Day by Rising/Springing forth/Shining new light/Casting away darkness? Which makes more sense?

Some would say this is being to picky or legalistic. However, if we are going to make a statement, it needs to be an accurate statement. If we are going to proclaim or teach a doctrine, it needs to be accurate and correct. Specifics are important. Will אַיָּאֵל (Yahuah) grant mercy and grace to a person who is off by a few minutes? Yes. But does אַיָּאֵל (Yahuah) want us to grow in accurate knowledge and understanding? Yes. So as we can clearly see from Scripture and other resources, that according to Scripture the Day actually begins at Day Break/Morrow (Morning) and thus this also includes the Seventh (7th) Day, the Sabbath Day.