

When the Day begins

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 אַיָּאָל (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 Sabbath day begins at dawn/sunrise on Saturday. 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 אַיָּאָל (YAHUAH) DEFINE A DAY?

The ultimate question of course is how does אַיָּאָל (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 אַיָּאָל (Yahuah) Himself can be stated in 6 words. "And אַיָּאָל (Yahuah) called the LIGHT DAY" **Genesis 1:5**. Does this definition seem too simple? Please stay with me and I believe that you will find that it is very simple.

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, אַיָּאָל (Yahuah) Barachs (Blesses) and sets apart the seventh (7th) DAY. (in other words, אַיָּאָל (Yahuah) Barachs (blesses) and sets apart the 7th Period of light). Please note that אַיָּאָל (Yahuah) does NOT Barak (Bless) or set apart the 7th NIGHT (Darkness). Only the 7th LIGHT (we will cover day and night in greater detail shortly).

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 (Light) is the Sabbath of אַיָּאָל (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 אַיָּאָל (Yahuah) calls the LIGHT DAY, 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 אַיָּאָל (Yahuah)'s truth, do not wish to find it. In the powerful arms of non-Scriptural tradition.

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 אַיָּאָל (Yahuah) saw everything, it says, "Then there was setting" (וַיְהִי).

בָּ (וַיְהִי-עֶרֶב), *vayehiy-erev*. Following sequential order, this setting is the evening or sunset at the end of the sixth (6th) literal day. אַחַרְכֵּן (Yahuah) was already resting by this point in time. The Hebrew phrase ‘then there was setting’ opens up with what is called a waw consecutive, the *va* in *vayehi*, which in Modern Hebrew was pronounced, *wa*. The letter (ו) in Ancient Abri (Paleo) Hebrew is called Uau. 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,’ *vayehi voqer*. 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 אַחַרְכֵּן (Yahuah) saw all, then next there was sunset, and then next there was daybreak. The text then says, ‘the sixth (6th) day’ (יּוֹם הַשֵּׁשִׁי). 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. אַחַרְכֵּן (Yahuah), however, began to rest just before sunset on 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 (וַיִּכְלֶה), *vayekhullu*, 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. I have translated ‘So he was finished’ (וַיִּכְלֶה) as a Qal Passive: וַיִּכְלֶה. 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, that was 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’ (ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ) 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 an 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 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 to dawn day. Finally, the dawn to dawn day is necessary to properly understand Mashiach's (Messiah's) death and resurrection and the prophesies of the 'third (3rd) day.'

First let us go to **Exodus 12:6**. The Passover lamb was to be slain 'between the settings' (בֵּין הַעֲרֵבִים) 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 *iyim*. The dual ending means a plural of two (2). The word 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 *erev* refers to 'setting' of some light source. Except for the first (1st) days of Genesis, 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 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 *erev*.

Now עֶרֶב in Hebrew may also refer to time after sunset so long as dusk can be detected. *Erev* 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-ervayim* 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-ervayim* 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 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 before going 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 Passover in Samaria at twilight coming at the end of the 14th literal day.

The difference in time between the Temple Passover and the Samaritan 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 *erev* 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 *erev* 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 *erev* 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 *erev* means afternoon. The account of Eliyah and the prophets of Baal also uses *erev* in context to mean afternoon (**1Kings 18:29**). They prophesied until early afternoon. Then at the time of the *erev* 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, *erev* 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-ervayim*. 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-ervayim* 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-ervayim* 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-ervayim* 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 (th) 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 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. **אֲיָאָל** (Yahuah) did not make a mistake in calling for the second (2nd) lamb at *baeyn ha-ervayim*. So it is established that the 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 after the literal 14th day (**Exodus 12:8**). Furthermore, they were told not to go out of their houses until daybreak (**עַד-בֹּקֶר** **Exodus 12:22**). Pharaoh 'called to Moseh (Moses) and to Aaron by night' (**וַיִּקְרָא לְמֹשֶׁה וְלְאַהֲרֹן לַיְלָה**) and told them to depart, and they were to depart in haste, but they could not depart until daybreak, since that is what the Almighty had commanded them. But the Egyptians pressed them to send them out in haste (**Exodus 12:33**). There can be no question that Yisrael left at daybreak. There can be no question that Yisrael did not start to leave Egypt until daybreak.

Now it says in **Numbers 33:3**, On the fifteenth (15th) day of the first (1st) month, in the day after the Passover, the sons of Yisrael came out with a high hand in the eyes of all the Egyptians. 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.

Now Yisrael was brought out of Egypt in one (1) day, 'For in this same day I had brought your hosts out of the land of Egypt' (**Exodus 12:17**). And this day was the 15th day of the month. Yet they could not leave their houses until daybreak. In **Deuteronomy 16:1** it says, אַחַדְיָהוּא (Yahuah) your Almighty brought you out of Egypt by night (לַיְלָה). Since they did not start out until daybreak on the 15th day, what night did they go out? Yisrael must have completed 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' (בְּעֶצְמָם הַיּוֹם הַהוּא). 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 אַחַדְיָהוּא (Yahuah) brought the sons of Yisrael out from Egypt by their hosts. (בְּעֶצְמָם הַיּוֹם הַהוּא). The 15th day is counted here from daybreak to daybreak. It consists of a day and a night. At the start of the day, at dawn, 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 day alone is the memorial of the Exodus. **Deuteronomy 16:1** places emphasis on the fact that it included the following night. And we have seen that it is impossible that it included the night before since Yisrael could not leave before 'daybreak' **Exodus 12:22**.

Erev 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. Then the *erev* follows the first (1st) literal day. Also the order of mentioning day first in **Genesis 1:5** and then the night reinforces the natural order: first (1st) day, and then night. 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 *erev* makes no sense! *Erev* 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 *erev* 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, *erev* 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.

Scriptures Evening to Evening.

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 אַחַדְיָהוּא (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."

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 אַיָּהּ (Yahuah) 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: and there was light. (Note that this is the very first (1st) thing to be renewed/created in this account, it is the very first (1st) thing that happens in this day of creation, Light is necessary in the restoration of life on the earth for heat and energy. The creation started with creating the light/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, that it was good: and Aluahym divided the light from the darkness. **:5** And Aluahym called the light Day, and the darkness he called Night. And the evening (it became evening/dusk) and the morning (it became morning/dawn) were 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 and the morning (*dawn/daybreak*) were 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 called he 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 Alushaym saw that it was good. **:13** And the evening (came to be) and the morning (came to be) dawn/daybreak/sunrise/ twilight. (Stop) the third day (3rd day is finished).

Let's study the word "morning".

H1242

בֹּקֶר

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

In each scripture above, אַיָּהּ (Yahuah) did the work during the day and then it becomes evening/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 אַיָּהּ (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 we get up and start a new day. Even our bodies teach us this.

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 אַיָּהּ (Yahuah)? NO! It is not there! Look for it and you will not be able to find it! Praise אַיָּהּ (Yahuah) for this renewed understanding! 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 is 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 אַחַד (Yahuah) tells us in **Genesis 1:5** when He calls the light, day. The very next thing that אַחַד (Yahuah) says in **Genesis 1:5** is, ". . . and the Darkness he called night. . ." Please notice that אַחַד (Yahuah) does not call the DARKNESS DAY as man does. He simply calls the DARKNESS NIGHT. One reason is because day and night in scripture are two (2) completely different seasons. They are not the same:

"Thus saith אַחַד (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 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 **וַיֹּאמֶר** (Yahusha) defines a day by referring us to **John 11:9**.

וַיֹּאמֶר (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, **וַיֹּאמֶר** (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, **וַיֹּאמֶר** (Yahusha) makes it clear that there is ONLY 12 HOURS in a DAY. Nowhere in the scriptures does **וַיֹּאמֶר** (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 **וַיֹּאמֶר** (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 **OWYAZL** (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." NIGHTTIME 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 **AYAZL** (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 Chapter 4. Here we find **OWYAZL** (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 on the First (1st) Day of the Week, Mary Magdalene discovers that Our Mashiach (Messiah) has Risen from the Tomb early that day. 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 **OWYAZL** (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 **OWYAZL** (Yahusha) appears to them. Now John, in mentioning this very appearance of **OWYAZL** (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 DARKNESS."(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 "DAYLIGHT" (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!!

אֶרְבָּע (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. New Testament writers reckon their days from Sunrise and include the Evening as part of the day that began as Sunrise. **וַיְשָׂא** (Yahusha) informs us that there is 12 Hours in a Day, and He calls the Light Day. **וַיְשָׂא** (Yahusha) and 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 day" (**Lev. 7:15**), 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..." (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 HWHY (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, op.cit., p.8). Some feel that it was the Greek culture that handed down the sunset to sunset tradition to the Hebrews. The one thing that I know for sure, is that somewhere in the course of history, men have tampered with אֶרְבָּע (Yahuah)'s original definition of a Day.

"Among the Greeks the day was reckoned from sunset to sunset..." (Handbook of Chronology, op.cit., p.8)

"Among the ancient Israelites, as among the Greeks, the day was reckoned from sunset to sunset. This was the custom also of the Gauls and ancient Germans, and was probably connected originally with the cult of the moon. There is, however, evidence that this was not the custom at all times..." (Delitzsch in Dillmann's commentary on Gen. i. 5)

"...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).

"...according to the Karaite historian Al-QirqisanI (ca. 975 CE), the dissident Meswi al-Okbari (ca.850 CE) broke from traditional Rabbinical Judaism in an attempt to get back to the original religion and began the reckoning of the day from sunrise. (The Itinerary of R. Benjamin of Tudela, ix, 5-8, ed. Gruhut-Adler, (1904), p. 23)

"...To the Light He gives the name Day, to the Darkness the name Night...Thus the work of the first 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 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)

"There can be no doubt that in pre-exilic times the Israelites reckoned the day from morning to night. The day began with the dawn and closed with the end of the night following it..." (Jacob Zallel Lauterbach, Rabbinic Essays, (Cincinnati: Hebrew Union College Press, 1951), p. 446)

"...Numerous scholars have argued for the existence in Scripture times of a sunrise method of day reckoning...the evidence for the sunrise reckoning is significant and cannot be ignored..." (The Time of the Crucifixion and the Resurrection, Chapter 5)

"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., **Lev. 7:15-17; Judg. 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 Israelite calendar showing that the Hebrews gradually adopted the Babylonian calendar of the time...the seven 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)

"...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 Old Testament the earlier practice seems to have been to consider that the day began in the morning. In **Gen. 19:34**, for example, 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 Israel, 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 (**Gen. 1:3-5, cf. 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, second, 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**); 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" (compare also **Num 11:32**)"

in the second 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 **Lev. 7:15**... the day was at one time reckoned from sunrise to sunrise... The earlier practice, which continued until the time of the secondary strata of the Priestly code, was to reckon the day from dawn to dawn... The later practice was to reckon the day from sunset to sunset... It was probably coincident with the revision of the festival calendar, which took place in the period after the time of Ezra, and was, in all probability, the work of the soferim or of the Great Synod in the fourth century B.C. This may also be inferred from the statement in the Talmud (*Berachoth 33a*) that the men of the Great Synod instituted the ceremonies of Kiddush and Havdalah, the solemn sanctification of the Sabbath on Friday eve, and its equally solemn ushering out on Saturday eve, in other words, ceremonies specifically marking the beginning and close of the Sabbath as at sunset. These were ceremonies for the Jewish home instead of the Temple. This, coupled with the fact that in the second Temple the old system of reckoning the day from dawn to dawn continued to be observed, as we have seen, may perhaps indicate that this entire innovation was the work of an anti-priestly group or party in the Great Synod..." (*The Sources of the Creation Story - Gen. 1:1- 2:4*, p. 169-212)

Original and Later Reckoning of Time

The New Catholic Encyclopedia, Vol. 11, on p. 1068 under heading 'Early Palestinian Calendar' states: "...days were reckoned from morning to morning."

On the same page, the same source under heading 'Later Hebrew Calendar' states: "Following the reign of King Josiah [c. 640-609], and especially after the Babylonian exile a number of significant and enduring changes occurred in the Israelite calendar showing that the Hebrews gradually adopted the Babylonian calendar of the time...The day however, was counted from evening to evening, after the Babylonian fashion."

The Encyclopedic Dictionary of the Bible on p. 497 states: "...although the earlier computation did not

die completely,[beginning the day with dawn], the custom of considering the Day as beginning at sunset became general in later Hebrew times."

The Almanac of Bible Facts on p. 170 states: "In later Bible times, the day started at dusk."

The Lion Encyclopedia of the Bible, on p. 163 states: "...early in the Old Testament period...the day started at sunrise...later, perhaps under Babylonian influence, the calendar seems to have changed, the day began at moonrise [1800 hrs]."

"...During the period of the FIRST COMMON WEALTH (prior to 586 B.C.E.) the day was NOT reckoned in terms of hours. In fact the word "hour" is not found ANYWHERE in Scripture (the Bible). The NIGHT was divided into three watches, the early watch, the middle watch and the morning watch. (Hence such Biblical sayings as "Watchman, what of the NIGHT?") The Day was divided into FORENOON and AFTERNOON.

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...Hebrew tradition STRETCHES THE DAY a little; a FEW MINUTES is ADDED at EITHER END--and even an HOUR OR TWO among the more observant..." (What is a Jew, p. 108). (Note: We will look at other examples of stretching the day later).

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 ISRAELITE CALENDAR showing that the Hebrew GRADUALLY ADOPTED THE BABYLONIAN CALENDAR of the time...The seven 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..."

"Obviously the Hebrews in exile in Babylonia knew the calendars of the temples there; they knew the myths of the months. So effective was the INFLUENCE OF BABYLONIA UPON THEM THAT THEY ABANDONED THEIR OWN NAMES FOR THE MONTHS AND ACCEPTED THE BABYLONIAN NAMES. (Babylonian Menologies and the Semitic Calendars, p. 21). A prime example of this is the word "Tishri", a word that is used to this very day. "Tishri is a BABYLONIAN WORD and was NOT used to designate the seventh month in the Hebrew calendar until AFTER THE BABYLONIAN EXILE, when the Hebrews returned to Palestine. The name Tishri is never mentioned in Scripture." (This is The Torah, p. 386).

"In addition to the decimal system familiar to Western culture (which uses powers of 10), Babylonian scholars also used a sexagesimal system (employing powers of 60) originally devised by the Sumerians and COMING DOWN TO US in the form of the 60-minute hour and the 360-degree circle...This innovation DIRECTLY INSPIRED THE CALENDAR OF ORTHODOX JUDAISM." (Peoples of the Old Testament World, p. 71).

"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).

"So far as we know, the BABYLONIAN calendar was at ALL PERIODS TRULY LUNAR...the month BEGAN with the EVENING when the new crescent was for the first time again visible shortly after SUNSET. Consequently, the BABYLONIAN DAY ALSO BEGINS IN THE EVENING..." (The Exact Sciences in Antiquity, p. 106).

Finally, consider these quotes from the following three (3) books:

Source (1) "Moon-worship was dominant in the Mesopotamian world from which the patriarchs emerged, around 1800 B.C.E., with Abraham the key Scripture figure. At that time and in succeeding centuries, moon-worship in Mesopotamia centered on a large pantheon of assorted gods whose images proliferated in the temples...Myths die hard, and the Bible is full of graphic detail showing how the ancient Hebrews slipped readily from time to time into celebrations that bore the mark of the original pagan practices...Many hitherto PUZZLING aspects of the Jewish TRADITION were illuminated in this process. A notable example is the way in which ALL FESTIVALS, including the SABBATH, start with MOON-RISE ON THE NIGHT BEFORE. The reason is an ECHO of the way the BABYLONIANS AND THE ASSYRIANS ASSIGNED THE RESPECTIVE ROLES OF THE TWO GREAT LUMINARIES, THE SUN AND THE MOON." (p. 55, 57, 58). The book goes on to say that the Babylonians put more emphasis on the moon because the darkness of night was more mysterious and exciting than the sun which was more predictable.

Source (2) "This, approximately, is the picture we have of the Sabbath in those very old days, when both kingdoms, Judah and Israel, still existed. It was a festival on which there was a cessation of DAILY work, and the people assembled in the sanctuary to celebrate the DAY. The STRICT rest of LATER days was NOT YET a part of the Sabbath (p.6)...At any rate, beginning with the BABYLONIAN EXILE, we find the Sabbath attaining a NEW SIGNIFICANCE, and a deeper spiritual content...IN THE BABYLONIAN EXILE...The Sabbath attained a HIGHER STATE OF DEVELOPMENT among the exiled Jews in Babylonia, and it was these exiled Jews who ENFORCED ON PALESTINE THEIR SABBATH, with its STRICTER observance and its universal rest (p.7)...The Jews in Palestine, about a century after the Babylonian exile, did NOT as yet know the STRICT Sabbath of the Babylonian Jews (p.8)...At The Beginning of The Common Era...In order to assure against profanation of the Sabbath the Hebrews ADDED THE LATE FRIDAY AFTERNOON HOURS TO THE SABBATH (p.13)...The Sabbath in general, thus attained its peak in the first two centuries of the Common Era, the age of the Tannaim (My note: 70 AD-200AD), as the Hebrew teachers and sages of that period were called. However, there were NO FRIDAY NIGHT SERVICES AS YET. This part of the Sabbath observance DEVELOPED somewhat LATER in the age of the Amoraim (My note: 350 AD-500 AD), as the sages of the Talmud from the third century on were called, and it did NOT attain its highest peak until MUCH LATER, at the very threshold of MODERN TIMES. In the time of the Tannaim there was NO FRIDAY NIGHT SERVICE IN THE SYNAGOGUE (p.14)...LATER it became customary to hold communal services in the Synagogue ON FRIDAY NIGHT..." (p.15).

Source (3) "If we look at the essentials of a day of rest and reflection which has a religious orientation, it is possible to JUSTIFY THE SHIFTING OF SABBATH WORSHIP TO FRIDAY EVENING or Sunday worship to Saturday evening (the celebration of the vigil = night watch was moved BACK to the EVE OF THE FEAST as early as the middle ages..." (p. 518).

"When the English colonies were planted on North American soil, Sunday was kept there from evening to evening for 200 years...throughout Christendom the Sunday was generally observed from evening to evening until the sixteenth century, and that in many parts it was so observed until the eighteenth." (The Lord's Day on a Round World, p. 69, 83).

The power of the above tradition is still evident today in such observances as Christmas Eve and New Years Eve.

The preparation day and the gathering of Manna

Exodus 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.²³ And he said unto them, This is that which **אֵלֹהִים** (Yahuah) has said, To morrow is the rest of the Kadosh (holy) sabbath unto

אָפּפּאַל (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 Moses instructed: and it did not stink, neither was there any worm. 25 And Moses said, Eat that to day; for to day is a sabbath unto אָפּפּאַל (Yahuah): to day you shall not find it in the field. (*In the Morning, Moses was proclaiming the Sabbath!!!*) 26 Six days you shall gather it; but on the seventh 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 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?

How does this renewed understanding effect the Crescent New Moon understanding and observance? They actually confirm one another! The only way it effects it is that we will already be in the first day of the month before we have eye witness confirmation of it, we cannot see the new crescent moon on this first day until near sunset. As far as being in the first day of the month before you have confirmation of that event, That reminds me of **Gen. 28** when Jacob said "אָפּפּאַל (Yahuah)'s in this place and I knew it not". Sometimes we can already be at a place or time and not realize it.

The Scriptural account of Jacob's ladder actually has a clue about this subject with in. Let's take a look.

Gen. 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 **Gen 28:16** And Jacob awaked out of his sleep, and he said, Surely אָפּפּאַל (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 אָפּפּאַל (Yahuah), and this is the gate of heaven.18 And 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 or H1242, daybreak or morrow. It was then a new day. And with renewed revelations and understandings! Think about it, Does אָפּפּאַל (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 twilight/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?

Passover and The Daybreak from Egypt

Ex. 12:6 And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (Passover is on the 14th of 1st month, you eat the passover in the evening. Does NOT say that the day starts at evening. Just says you kill/eat at evening.)

Ex. 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it. (eat it that night of the 14th)

Ex. 12:10 And you shall let nothing of it remain until the morning; and that which remains of it until

the morning you shall burn with fire. (all of the passover meal is to be eaten that day, none of it is to be left until the next day or morning! It must be eaten on Passover. The next morning would be a different day!)

Ex. 12:14 And this day shall be unto you for a memorial; and you shall keep it a feast to **אֲפָאֵל** (Yahuah) throughout your generations; you shall keep it a feast by an ordinance for ever. (**1 Cor.**

11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do you, as often as you drink [it], in remembrance of me.)

Ex. 12:16 And in the first day [there shall be] an Kadosh (holy) convocation, and in the seventh day there shall be an Kadosh (holy) convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you. (High Sabbath on 1st day of Unleavened Bread, the day after Passover)

Ex. 12:18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Exo. 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. **22** And you shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

Moses told them to not leave until the morrow!

Exo. 12:31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both you and the children of Israel; and go, serve **אֲפָאֵל** (Yahuah), as you have said.**32** Also take your flocks and your herds, as you have said, and be gone; and Barack (bless) me also. **33** And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.**34** And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. **35** And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And **אֲפָאֵל** (Yahuah) gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.**37** And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.**38** And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.**39** And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. **40** Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.**41** And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of **אֲפָאֵל** (Yahuah) went out from the land of Egypt. **42** It is a night to be much observed unto **אֲפָאֵל** (Yahuah) for bringing them out from the land of Egypt: this is that night of **אֲפָאֵל** (Yahuah) to be observed of all the children of Israel in their generations.

The children of Israel marched out of Egypt the day (morning or morrow) AFTER the Passover even of the death of the first born of Egypt. The death event occurred at Midnight on the day of Passover but they are forbidden to leave their houses on Passover night until morning and they were commanded to leave immediately but not until the tomorrow or daybreak. Then when they marched out of Goshen that morning it was the 1st day of unleavened bread and then later that same night, the 1st night of unleavened bread was the night to be much observed BECAUSE it was the SAME DAY they had went out! Not a different day! IF the day starts as sunset, then it would have been a different day. But the Word of **אֲפָאֵל** (Yahuah) says "...even the selfsame day it came to pass, that all the hosts of **אֲפָאֵל**

(Yahuah) went out from the land of Egypt.

Exo. 13:3 And Moses said unto the people, Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand אַיָּאֵל (Yahuah) brought you out from this place: there shall no leavened bread be eaten.

Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

They departed on the 15th day, on the morrow after the Passover!

But yet they were in a hurry and were very angrily being thrust out of Egypt, not even having time to wait for the bread to leaven/rise. They could not wait until evening! They could only wait until morning to depart but no longer!

Now let's review: The Passover angel flew over Egypt on the 14th. It was Passover that night. The next morning, They left Goshen in the morning on the 15th, the first day of Unleavened Bread. Then they came to the waters. They crossed the waters all night long during the night of the 15th. The evening and night that they crossed is called The Night To Be Much Observed.

The text of **Exodus 12:18-19** is another text often referred to by the observers of the weekly Sabbath in order to show that the days end and begin at sunset. This passage says:

“In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses...”

Because the word “evening” appears in this text it is argued that this is so because the days always start at evening and end at evening.. But the text does not say that “evening” starts or ends the days at all. It merely says that unleavened bread should be eaten from the evening of the 14th to the evening of the 21st of Abib. Other texts clearly show that the days of Unleavened Bread actually began with the “sunrise” and that is why the victim was not to be left over “until the morning.” Scripture makes it very plain that the Passover must be eaten on the 14th of Abib during the night:

“On the tenth day of this month each man must choose either a lamb or a young goat for his household... Then, on the evening of the fourteenth day of the month, the whole community of Israel will kill the animals... That night the meat is to be roasted, and eaten with bitter herbs and with bread made without yeast... You must not leave any of it until morning... On that night I will go through the land of Egypt, killing every firstborn male... At midnight אַיָּאֵל (Yahuah) killed all the firstborn sons in Egypt” [**Exodus 12:2,6,8,29**].

Whether the lambs were slaughtered between late afternoon and sunset as the Pharisees argued or whether they were slaughtered at twilight - between sunset and actual darkness - as the Samaritans, Sadducees and the Karaites contended, is neither here nor there. All agreed that the lambs were to be eaten after sunset and during the night which the Exodus author continually calls the 14th of Abib even though all this takes place after sunset and [according to the Jewish computation] it is really the 15th of Abib. At midnight of the Passover Night the firstborn were killed. Now please note **Leviticus 23:5-6**:

“In the fourteenth day of the first month at even is אַיָּאֵל (Yahuah)'s passover. And on the fifteenth day of the same month is the feast of unleavened bread.”

According to the Jewish and virtually all Sabbatarian computation of time, when the sun sets on the 14th of Abib and the evening commences it is already the 15th of Abib. If the author believed that the 14th ended at sunset why did he speak of the Passover and the Feast of Unleavened Bread taking place

on two different days? Why did אַיָּאֵל (Yahuah) command that no part of the Passover victim be left until morning? The answer is simple. The 14th day of the month lasts until morning at dawn. Only at sunrise [daybreak] does the new day begin, in this case the 15th of Abib. Therefore the author had to refer to the night in which the Passover victim was eaten as the 14th. If on the other hand the 14th ended at sunset then the Passover night would have been referred to as the 15th of Abib - since all authorities definitely agree that the Passover took place after sunset on the 14th - which according to the Hebrew computation of time is and must be reckoned as the 15th. Moreover, if the Passover actually took place on the 15th - since it took place after sunset on the 14th - then the 15th day, the day on which they left Egypt, could not be called the next day nor would they be required to burn any flesh of the victim before sunrise. Now please note **Numbers 33:3**:

“And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow (morning) after the Passover the children of Israel went out.”

Clearly the departure took place on a different day than the Passover. The 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 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 אַיָּאֵל (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 sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days.”

The morrow (morning) after the sabbath does not and cannot include the Sabbath. For then there would be eight Sabbaths in fifty days and not seven [if you follow the traditional Hebrew calendar]. Therefore the expression on the morrow after the Passover does not and cannot include the Passover. The 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 after the 14th.

Deuteronomy 16:4,7-8 also shows that the count of days actually begins with the sunrise:

“For seven 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 day shall be left until morning... You shall cook and eat it at the place that אַיָּאֵל (Yahuah) your Alahym (God) will choose; and in the morning [of the 2nd day] you may start back on your journey home. After eating unleavened bread for six days, you shall hold a solemn gathering for אַיָּאֵל (Yahuah) your Alahym (God) on the seventh day” [The Tanakh - Jewish Publication Society].

What counts here is the fact that the author of **Deuteronomy 16** clearly computed time from sunrise. The Passover Festival was to be observed for seven days. The first day began at sunrise. The victim was killed in the evening of the first day. The victim was eaten after the end of the daylight period - during the night. In the morning - at sunrise - the first day ended and they were permitted to go home. Six 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 New Testament are in fact based on **Deuteronomy 16** when they give the account of the “Passover” **וַיָּאֵל (Yahusha)** observed with his disciples. Please note the details given in all three Synoptic Gospels:

Matthew 26:17-20: “On the first day of the Festival of Unleavened Bread the disciples came to [cWHY (Yahusha) and asked him, Where do you want us to get the 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 Passover at your house. The disciples did as **וַיָּאֵל (Yahusha)** had

told them and prepared the Passover meal. When it was evening, **OWYAZL** (Yahusha) and the twelve disciples sat down to eat.”

Mark 14:12-17: “On the first day of the Festival of Unleavened Bread, the day the lambs for the Passover meal were killed, **OWYAZL** (Yahusha) disciples asked him, Where do you want us to go and get the Passover meal ready for you? Then **OWYAZL** (Yahusha) sent two 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 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 Passover meal. When it was evening, **OWYAZL** (Yahusha) came with the twelve disciples.”

Luke 22:7-14: “The day came during the Festival of Unleavened Bread when the lambs for the Passover meal were to be killed. **OWYAZL** (Yahusha) sent Peter and John with these instructions: Go and get the 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 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 Passover meal. When the hour came, **OWYAZL** (Yahusha) took his place at the table with the disciples.”

All three Gospels plainly say that the arrangements for the Passover took place on the first day of the Festival of the Unleavened Bread. On that same day - the first day - they observed the Passover. If this day had ended at sunset - then **OWYAZL** (Yahusha) and the Twelve actually observed the Passover on the second day of the Festival of the Unleavened Bread. This first day began with the sunrise. Sometime during the daylight period of this first day Peter and John went to prepare everything needed for the celebration of the Passover. In the evening - after the sunset of the daylight period of the first day - **OWYAZL** (Yahusha) and the Twelve observed the Passover. The next morning, the first day ended with the sunrise and the second day of the Passover week began.

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

The Feast of Unleavened Bread:

Lev. 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto **AYAZL** (Yahuah): seven days ye must eat unleavened bread. 7 In the first 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 days: in the seventh day is an Kadosh (holy) convocation: you shall do no work therein.

Exodus 12:18: "In the first month, On the fourteenth day of the month at even, you shall eat unleavened bread, until the one and twentieth 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 Passover Season have in Common? They are both types of fast. During the Days of Unleavened Bread, you are fasting from leavening. Therefore, you start fasting from leavening at sunset on Passover evening, which is the evening before the first day of Unleavened Bread. In the same way that **AYAZL** (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 of symbolically His Body and Blood on Passover. This also represents that as soon

as we surrender to HIM, that the process of removing sin from our lives start. 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 Passover observance/meal (although the day starts at sunrise, actually twilight) is eaten at sunset. It is a solemn observance remembering Messiah's sacrifice, that we are Saved by His Body and Blood, represented by the unleavened bread and wine.

The Night to be much observed is the night after Passover. It is the first day of Unleavened Bread. The observance starts at sunset, 24 hours after the Passover communion. It represents the night that אַיָּהּ (Yahuah) brought the Israelites (which represent the New Testament believers) out of Egypt (which represents a long journey of the process of removal of sin).

The 7 Days of Unleavened Bread are solemn reminders for us to continue to remove sin from our lives.

Philippians 2:12-13

The Day of Atonement

Lev. 23:26 And אַיָּהּ (Yahuah) spake unto Moses, saying, 27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an Kadosh (holy) convocation unto you; and you shall afflict your souls, and offer an offering made by fire unto HWHY (Yאַיָּהּ). 28 And you shall do no work in that same day: for it is a day of atonement, to make an atonement for you before אַיָּהּ (Yahuah) your Alahym (God).29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.30 And whatsoever soul it be that does any work in that same day, the same soul will I destroy from among his people.31 You shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall you celebrate your sabbath.

It plainly says the Day of Atonement is the 10th Day (vs. 27)! It is the same day! It says it is "that same day" in verse 28, 29 and 30! The confusion comes about where it says 9th day from evening to evening in verse 32. This is the ONLY Sabbath or Kadosh (Holy) day where it uses this phrase of "from even unto even". This is also the ONLY time this phrase "even unto even" in the entire Scripture! That is interesting! (the closest to it is Unleavened bread) What is unique or different about The Day of Atonement? It is the ONLY day that we are commanded to fast on a particular day. Most fast days are considered minor fast days. That means the fast usually lasts from sunrise to sunset. On these days, breakfast is permitted if eaten before sunrise. But the Day of Atonement is Different. It is a Major Commanded Fast. It would not do any good to eat a breakfast and then proclaim your fast and say "I'm going to fast now אַיָּהּ (Yahuah)", when you just finished stuffing your stomach! No, you must have your stomach empty or near empty at the beginning of your Day of Atonement Fast! So that is why אַיָּהּ (Yahuah) wants you to start your fasting on the evening of the 9th. But the actual Kadosh (Holy) Day is the 10th as it says it is. We understand now why אַיָּהּ (Yahuah) would want us to START our fast "from" the previous evening. You are fasting from sunrise (which is the beginning of the 10th) until sunset on the 10th because the Kadosh (Holy) Day is on the 10TH. But you start fasting on the 9th so that your stomach is empty by the 10th, for a true humbling fast.

The Sabbath in the 10 Commandments:

Exo. 20:8 Remember the sabbath day, to keep it Kadosh (holy). 9 Six days shall you labour, and do all your work: 10 But the seventh day is the sabbath of אַיָּהּ (Yahuah) your Alahym (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 thy gates:11 For in six days אַיָּהּ (Yahuah) made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore HWHY (Yahuah)

Baruch (blessed) the sabbath day, and Set it apart.

It says NOTHING about even (evening)!

Matt. 28:1 "In the end of the sabbath, as it began to dawn toward the first 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 day of the week, they came unto the sepulchre at the rising of the sun".

Acts Chapter 20 Luke reckoned the "BREAK OF DAY" as the "MORROW" (Morning), after the Night had ended. In the 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", "OF END OF NIGHT", "OF COMING OF DAYLIGHT", "OF COMING OF SUNRISE", "OF BEGINNING OF DAY", "OF BRIGHT JOY AFTER NIGHT OF DISTRESS (fig.)", "MORROW, "NEXT DAY", "NEXT MORNING". (Strongs Concordance: 1242).

With the primary meanings for the word "Morning" fresh in our minds, please look at the following scriptures as seen in Exodus the 16th Chapter. Speaking of the Manna in verse 19, 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"). Moses explains in verse 23, "...This is that which אַחַדְיָהוּא (Yahuah) has said, Tomorrow is the rest of the Kadsah (holy) Sabbath unto אַחַדְיָהוּא (Yahuah): bake that which you will bake Today, and see that you will see; and that which remains over lay up for you to be kept until the MORNING." The "Today's English Version" Bible translates the same verse as follows: " אַחַדְיָהוּא (Yahuah) has commanded that TOMORROW is a Kadsah (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 אַחַדְיָהוּא (Yahuah)...So bake or boil TODAY as you please, and keep what is left over till TOMORROW 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 Old and New Testaments 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 04279 - As the day following the present day) is a feast to אַחַדְיָהוּא (Yahuah)". Verse 6 continues, "And they ROSE UP EARLY ON THE MORROW (taken from the same word as 04279). 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 HWHY (Yahuah)...EARLY THE NEXT MORNING...The people sat down to a FEAST..." "The Jerusalem Bible" says, "...TOMORROW he said will be a feast in honour of HWHY (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 HWHY (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 Moses said: "...TOMORROW is the rest of the Kadosh (holy) Sabbath..."

So when does the Sabbath 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 **אֵלֹהִים** (Yahuah) considers LIGHT, just before the DAY ends with DARK.

The Sabbath Day and Scriptural Day in general 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 Ksdosh (Holy) Scriptures.

Praise **אֵלֹהִים** (Yahuah) for this renewed understanding and revelation! **אֵלֹהִים** (Yahuah) Barack (bless) You!

John 20:19 "Then the same day at evening, being the first [day] of the week, when the doors were shut where the disciples were assembled for fear of the Hebrews, came **אֵלֹהִים** (Yahusha) and stood in the midst, and saith unto them, 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!

Ex. 32:5 "And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, To morrow [is] a feast to **אֵלֹהִים** (Yahusha). 6 And they rose up early on the morrow, and offered burnt offerings, and brought 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 saith 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!

Neh. 13:19 "And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and [some] of my servants set I at the gates, [that] there should no burden 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 Jerusalem. Instead of setting an alarm clock to get up early Saturday morning to go out to close the gates, they closed them 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!

Lev. 6:20 "This [is] the offering of Aaron and of his sons, which they shall offer unto **אֵלֹהִים** (Yahuah)

in the day when he is anointed; the tenth 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) and then an even offering.

Lev. 7:15-16 "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice: and on the morrow also the remainder of it shall be eaten". It was to be eaten the SAME day, none of it left until morning. Morning was the next day, not evening.

Lev 9:1 "And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel;

Lev 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 offering of the 8th Day was in the Morning!

1 Samuel 11:10-11 "Then the men of Jabesh 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 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 of them were left together".

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 **יהוה** (Yahuah) grant mercy and grace to a person who is off by a few minutes? Yes. But does **יהוה** (Yahuah) want us to grow in accurate knowledge and understanding? Yes.