

# 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 Qadosh (Holy) Days of **יְהוָה** (Yahuah), the almighty creator, they would most likely respond "at sunset", "from evening to evening", "from sunset to sunset".

## HOW DOES **יְהוָה** (YAHUAH) DEFINE A DAY?

The ultimate question of course is how does **יְהוָה** (Yahuah) define a day? Is there a pattern running throughout the scriptures that tells us when a day begins?

### DAY DEFINITION

The first (1st) definition of 'day' in Genesis is 'light,' which is Morning to Evening. The literal light is between Morning and Evening, so the first (1st) definition of day is about twelve (12) hours.

**DAY**, Strong's 3117 (Yum/Yom); from an unused root mean. to be hot; a day (as the warm hours), whether lit. (from sunrise to sunset, or from one sunrise to the next).

The meaning of 'begin' vs. 'end' is that a beginning must come first (1st) and the ending must come last in sequence. So, the beginning of a literal day is at Evening, and the ending of it is at Evening. Sequence of a Day (Evening (growing dark), Night (Dark), Morning (growing light), Day (light), Evening (fading light)).

The second (2nd) definition of a 'day' is a 24-hour day which includes an Evening, a Night (Dark) and the light of a day in the complete cycle of a day. According to Scripture a complete day is from Evening to Evening, or from one (1) Evening to the next Evening. This includes Feasts or High Sabbaths which begin at the Evening, and last the day until Evening.

### CREATION STORY

The phrase "Evening and Morning" occurs six (6) times in the account of creation.

#### Order of Creation

1. Light,
2. Firmament,
3. Vegetation,

4. Sun, moon, and stars,
5. Water animals and fowls,
6. Land animals, man, woman

**Genesis 1:1** In the beginning Alahym created the Shamym (Heavens) and the Arets (Earth).

**Genesis 1:2** And the earth was without form, and void 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 Alahym moved (Hebrew = Rachaph=literally means “to brood or to incubate”) upon the face of the waters (Hebrew word “Hamaym” and means “melted water”). Darkness = Hebrew “Hhoshek” – a darkness that keeps out light and heat.

**Genesis 1:3** And Alahym said, let there be light: and there was light. (Note that Light is the very first (1<sup>st</sup>) thing to be created in the account, it is the very first (1<sup>st</sup>) thing that happens in this day of creation). What was the light? Was this the manifestation of Ha Mashiach’s glory early in creation week? Then, therefore, is this when the Word assumes His own form, when **אֱלֹהִים** (Yahuah) says, Let there be light. **Genesis 1:3** This is the perfect picture of the Word, when He proceeds forth from **אֱלֹהִים** (Yahuah) . . .

This first (1<sup>st</sup>) statement is made, when the Son has not yet been revealed: And Alahym said, Let there be light, and there was light. In **Genesis 1:3** Immediately there appears the Word, that true light, which lights man on his coming into the world, (**John 8:12**) and through Him also came light upon the world. From that moment **אֱלֹהִים** (Yahuah) willed creation to be affected through the Word, **וְהָיָה** (Yahusha) Ha Masiach being present and ministering unto Him: and so Alahym created.

**John 8:12** Again **וְהָיָה** (Yahusha) spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

**John 9:5** As long as I am in the world, I am the light of the world.”

**John 12:46** I have come into the world as light, so that whoever believes in me may not remain in darkness.

**Colossians 1:15-16** He is the image of the invisible Alahym, the firstborn of all creation. <sup>16</sup> For by him all things were created, in Shamym (Heavens) and on the

Arets (Earth), visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

**Psalm 119:105** Your word is a lamp to my feet and a light to my path.

**Genesis 1:4** And Alahym saw the light, that it was good: and Alahym divided the light from the darkness.

**Genesis 1:5** Alahym called the light Day, and the darkness he called Night. And there was **Evening** (transitioning to Dark) and there was **Morning** (transitioning to Light), the first (1st) day (thus the first 24-hour day) ended at Evening.

**Genesis 1:6** And Alahym said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. **:7** And Alahym made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

**Genesis 1:8** And Alahym called the firmament Shamym (Heavens). And the **Evening** and the **morning** were the second (2nd) day. The context of darkness and daylight shows it is talking about another 24-hour period.

**Genesis 1:13** And the **evening** and the **morning** the third (3<sup>rd</sup>) day.

**14** And Alahym said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years, **15** and let them be lights in the vault of the sky to give light on the earth.” And it was so. **16** Alahym made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. **17** Alahym set them in the vault of the sky to give light on the earth, **18** to govern the day and the night, and to separate light from darkness. And Alahym saw that it was good.

**Genesis 1:19** And there was Evening, and there was Morning—the fourth (4<sup>th</sup>) day.

**23** And there was Evening, and there was Morning—the fifth (5<sup>th</sup>) day.

**26** Then Alahym said, “Let us make mankind in our image, in our likeness, **27** So Alahym created mankind in his own image, in the image of Alahym he created them; male and female he created them.

**Genesis 1:1** Alahym saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth (6<sup>th</sup>) day.

**Genesis 2:1** Thus the Shamym (Heavens) and the Arets (Earth) were completed in all their vast array. **2** By the seventh (7<sup>th</sup>) day Alahym had finished the work he had been doing; so, on the seventh (7<sup>th</sup>) day he rested from all his work. **3** Then Alahym Baruk (Blessed) the seventh (7<sup>th</sup>) day and made it Qadosh (Holy), because on it he rested from all the work of creating that he had done. **4** This is the account of the Shamym (Heavens) and the Arets (Earth) when they were created, when **אֵלֹהִים** (Yahuah) Alahym made the Arets (Earth) and the Shamym (Heavens).

## SEASONS

Day and night in scripture are two (2) completely different seasons. They are not the same: "Thus saith **אֵלֹהִים** (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 alongside the other seasons.

**וַיֹּאמֶר** (Yahusha) answered. Are there not TWELVE (12) HOURS IN THE DAY? If any man walks in the DAY, he stumbles not, because he sees the LIGHT of this world. But if a man walks 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 Alahym DIVIDED the LIGHT from the DARKNESS. . ." In addition, **וַיֹּאמֶר** (Yahusha) makes it clear that there is only 12 Hours in the Day (Light). 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**.

"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 60 minutes today) was substantially longer than an hour in winter (about 50 minutes today)." Although the word "hour" is used a number of times in the Brit Hadashah (New Testament) and by **וַיֹּאמֶר** (Yahusha) Himself, "In ancient Yasharal the concept of the hour was Unknown. The Yasharalites 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." "The Yasharalites 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. Yasharal divided the Daytime into its Natural segments, beginning with Evening, Morning and runs all the way through the next Evening. Why? Because אַחַרְחֵי (Yahuah) considers Evening the end of Light.

And the Evening and the morning were the first (1st) DAY (**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**.

The NIGHT is divided into three (3) watches, the early watch, the middle watch and the morning watch. (Hence such Biblical sayings as "Watchman, what of the NIGHT?")

Please read all of Mark Chapter 4. Here we find אַחַרְחֵי (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."

In **Romans 13:12**, Shaul (Paul) divides Light and Darkness when he says: "The Night is Far Spent, the Day (light) is at hand; let us, therefore, cast off the works of Darkness, and let us put on the armor of Light."

Now, let us take a look at **John 20** Now on the first (1<sup>st</sup>) day of the week Mary Magdalene came to the tomb early, while it was still "Dark", and saw that the stone had been taken away from the tomb... The account takes us through the course of the day, and in **JOHN 20:19** writes, On the evening of that day, the first (1<sup>st</sup>) day of the week. . ." ("Evening"-same word as "Even" in **Mark 1:32**).

It was toward evening and the Day had declined according to Luke, when אַחַרְחֵי (Yahusha) and the disciples drew near to Emmaus.

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. 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 Atonement)".

### **PESACH (PASSOVER)**

Let us go to **Exodus 12:6**. The Pesach (Passover) lamb was to be slain 'between the Evenings' (on the 14th day). The Hebrew word erev used, means the 'setting', or the 'going down' of a light source. Strictly erev refers to 'setting' a light source, and means a time of the setting of the light, beginning at the Evening on the 14th day of the first (1st) month, the month of Pesach (Passover).

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 3PM to 5PM. Also, as a type of Pesach (Passover) lamb, Mashiach (Messiah) died the ninth (9th) hour, which is between 3 to 5PM.

The erev (Evening) 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, before the Setting of the Sun. 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**.

**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.

The only meaningful definition of baeyn ha-ervayim that avoids the contradiction and agrees with the usages above, is 'Evening (before dark).' It is meaningful because the Hebrew means 'between the evenings (settings)', the first (1st) setting begins at evening, and the second (2nd) setting occurs at the next Evening. The time baeyn ha-ervayim is also the hour of incense in **Exodus 30:8**.

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. **יהוה** (Yahuah) did not make a mistake in calling for the second (2nd) lamb at baeyn ha-ervayim. So, it is established that the Pesach (Passover) lamb was slain in

the evening of the 14th day. It was eaten ‘that night’ of the 15<sup>th</sup> (**Exodus 12:8**). The words ‘that night’ imply that the night goes with the next day light hours to make one (1) calendar day just as Genesis outlines.

**Exodus 12:18** In the first [month], on the fourteenth (14<sup>th</sup>) day of the month at even, you shall eat unleavened bread, until the twenty-first (21<sup>st</sup>) day of the month at Even.

**Exodus 12:21** Then Moshah (Moses) called for all the elders of Yasharal (Israel), and said unto them, Draw out and take you a lamb according to your families, and kill the Pesach (Passover). 22 And you shall take a bunch of hyssops, and dip it in the blood that is in the bason, and strike the lintel and the two (2) 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. Moshah (Moses) told them to not leave until the morrow (Morning)!

**Exodus 12:31** And he called for Moshah (Moses) and Aaron by night, and said, Rise up, and get out from among my people, both you and the children of Yasharal (Israel); and go, serve **אֲיָהוָה** (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 Mitsrym (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 kneading troughs being bound up in their clothes upon their shoulders. 35 And the children of Yasharal (Israel) did according to the word of Moshah (Moses); and they borrowed of the Mitsrym (Egyptians)0 jewels of silver, and jewels of gold, and raiment: 36 And **אֲיָהוָה** (Yahuah) gave the people favor in the sight of the Mitsrym (Egyptians), so that they lent unto them such things as they required. And they spoiled the Mitsrym (Egyptians). 37 And the children of Yasharal (Israel) journeyed from Rameses to Succoth, about six hundred thousand (600,000) 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 Mitsrym (Egypt), for it was not leavened; because they were thrust out of Mitsrym (Egypt), and could not tarry, neither had they prepared for themselves any victual. 40 Now the sojourning of the children of Yasharal (Israel), who dwelt in Mitsrym (Egypt), was four hundred and thirty (430) years. 41 And it came to pass at the end of the four hundred and thirty (430) years, even the self same day it came to pass, that all the hosts of **אֲיָהוָה** (Yahuah) went out from

the land of Mitsrym (Egypt). 42 It is a NIGHT to be much observed unto יְהוָה (Yahuah) for bringing them out from the land of Mitsrym (Egypt): this is that Night of יְהוָה (Yahuah) to be observed of all the children of Yasharal (Israel) in their generations.

The children of Yasharal (Israel) marched out of Mitsrym (Egypt) the day (morning or morrow) AFTER the Pesach (Passover) even of the death of the first (1<sup>st</sup>) born of Mitsrym (Egypt). The death event occurred at Midnight on the day of the fifteenth (15<sup>th</sup>) they are forbidden to leave their houses that night until morning and they were commanded to leave in haste. Then when they marched out of Goshen that morning it was the 15th day which was the night to be much observed BECAUSE it was the SAME DAY they had went out

I will now use this result to show again when the day begins. Since the Pesach (Passover) lamb was offered in the Evening of the 14<sup>th</sup>, it follows ‘that night’ in which it was eaten was the night of 15<sup>th</sup> day (**Exodus 12:8**). Furthermore, they were told not to go out of their houses until daybreak by Aaron to and Moshah (Moses). **Exodus 22:12** and told them to depart, and they were to depart in haste, but they could not depart until daybreak, since that is what יְהוָה (Yahuah) had commanded them. But the Mitsrym (Egyptians) pressed them to send them out in haste (**Exodus 12:33**).

Now it says in **Numbers 33:3**, On the fifteenth (15th) day of the first (1st) month, in the day after the Pesach (Passover), the sons of Yasharal (Israel) came out with a high hand in the eyes of all the Mitsrym (Egyptians). Now Yasharal (Israel) was brought out of Mitsrym (Egypt) in one (1) day, ‘For in this same day I had brought your hosts out of the land of Mitsrym (Egypt)’ (**Exodus 12:17**). And this day was the 15th day of the month.

### **The preparation day and the gathering of Manna**

**Exodus 16:12-14** “I have heard the grumbling of the Yasharalites (Israelites). Tell them, ‘At EVENING you will eat meat, and in the MORNING you will be filled with bread. Then you will know that I am יְהוָה (Yahuah) your Alahym.” **13** That EVENING quail came and covered the camp, and in the MORNING there was a layer of dew around the camp.

<sup>16</sup> This is what יְהוָה (Yahuah) has commanded: ‘Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.’” <sup>17</sup> And the people of Yasharal (Israel) did

so. They gathered, some more, some less. <sup>18</sup> But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat. <sup>19</sup> And Moshah (Moses) said to them, "Let no one leave any of it over till the morning." <sup>20</sup> But they did not listen to Moshah (Moses). Some left part of it until the morning, and it bred worms and stank. And Moshah (Moses) was angry with them. <sup>21</sup> Morning by morning they gathered it, each as much as he could eat; but when the sun grew hot, it melted. <sup>22</sup> And it came to pass, that on the sixth (6<sup>th</sup>) day they gathered twice as much bread, two (2) omers for one (1) man: and all the rulers of the congregation came and told Moshah (Moses). <sup>23</sup> And he said unto them, this is that which יָהוָה (Yahuah) has said, tomorrow is the rest of the Qadosh (holy) sabbath unto יָהוָה (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." :<sup>24</sup> And they laid it up till the morning, as Moshah (Moses) instructed: and it did not stink, neither was there any worm. <sup>25</sup> And Moshah (Moses) said, eat that today; for today is a sabbath unto יָהוָה (Yahuah): today you shall not find it in the field. <sup>26</sup> Six (6) days you shall gather it; but on the seventh (7<sup>th</sup>) day, which is the sabbath, in it there shall be none.

They collected it and cooked it until the 6<sup>th</sup> Day (Friday) at evening, then observed Sabbath starting that Evening and the morning was be the Sabbath day until Evening.

**Numbers 33:3** And they departed from Rameses in the first month, on the fifteenth day of the first (1<sup>st</sup>) month; on the morning after the Pesach (Passover) the children of Yasharal (Israel) went out with a high hand in the sight of all the Mitsrym (Egyptians). They departed on the 15th day, on the morrow after the Pesach (Passover)!

Now let's review: The Pesach (Passover) angel flew over Mitsrym (Egyptians) on the 14th. It was Pesach (Passover) that night. The next morning, they left Goshen in the morning on the 15th, the first day of Unleavened Bread.

Scripture makes it very plain that the Passover must be killed and roasted on the 14th of Abib and eaten during the night (15<sup>th</sup>):

"On the tenth (10<sup>th</sup>) 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 (14<sup>th</sup>) day of the month, the whole community of Yasharal (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 (15<sup>th</sup>) I will go through the land of Mitsrym (Egypt), killing every firstborn male...At midnight אַיָּהּ (Yahuah) killed all the firstborn sons in Mitsrym (Egypt)” **Exodus 12:2, 6, 8, 29.**

Whether the lambs were slaughtered between late afternoon and Evening 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 15<sup>th</sup> of Abib as all this takes place after sunset and [according to the Jewish computation] it is really the 15<sup>th</sup> of Abib. At midnight after the Pesach (Passover) the firstborn were killed. Now please note **Leviticus 23:5-6:**

“In the fourteenth (14<sup>th</sup>) day of the first (1<sup>st</sup>) month at **Even** is אַיָּהּ (Yahuah)'s Pesach (Passover). And on the fifteenth (15<sup>th</sup>) 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 14<sup>th</sup> of Abib and the evening commences it is already the 15<sup>th</sup> of Abib.

**Leviticus 23:11,15-16** “And he shall wave the sheaf before אַיָּהּ (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: Evening unto the Morning after the seventh (7<sup>th</sup>) sabbath shall you number fifty (50) days.”

**Deuteronomy 16:4,7-8** “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 (1<sup>st</sup>) day shall be left until morning...You shall cook and eat it at

the place that אַיָּהּ (Yahuah) your Alahym (God) will choose; and in the morning you may start back on your journey home. After eating unleavened bread for six (6) days, you shall hold a solemn gathering for אַיָּהּ (Yahuah) your Alahym (God) on the seventh (7<sup>TH</sup>) day.

The Gospels of the New Testament are in fact based on **Deuteronomy 16** when they give the account of the “Pesach (Passover)” **OWYָּהּ (Yahusha)** observed with his disciples. Please note the details given in all three (3) Synoptic Gospels:

**Matthew 26:17-20:**“On the first (1<sup>st</sup>) day of the Festival of Unleavened Bread the disciples came to **OWYʼʼL** (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 **OWYʼʼL** (Yahusha) had told them and prepared the Pesach (Passover) meal. When it was evening, **OWYʼʼL** (Yahusha) and the twelve (12) disciples sat down to eat.”

**Mark 14:12-17:** “On the first (1<sup>st</sup>) day of the Festival of Unleavened Bread, the day the lambs for the Pesach (Passover) meal were killed, **OWYʼʼL** (Yahusha) disciples asked him, where do you want us to go and get the Pesach (Passover) meal ready for you? Then **OWYʼʼL** (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 **OWYʼʼL** (Yahusha) had told them; and they prepared the Pesach (Passover) meal. When it was evening, **OWYʼʼL** (Yahusha) came with the twelve (12) disciples.”

**Luke 22:7-14:** “The day came during the Festival of Unleavened Bread when the lambs for the Pesach (Passover) meal were to be killed. **OWYʼʼL** (Yahusha) sent Kepha (Peter) and Yahokannon (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 **OWYʼʼL** (Yahusha) had told them, and they prepared the Pesach (Passover) meal. When the hour came, **OWYʼʼL** (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 (1<sup>st</sup>) day of the Festival of the Unleavened Bread. On that same day - the first day - they observed the Pesach (Passover).

Sometime during the daylight period of this first (1<sup>st</sup>) day Kepha (Peter) and Yahokannon (John) went to prepare everything needed for the celebration of the Pesach (Passover). In the evening of the daylight period of the first day, OWYʿʿL (Yahusha) and the Twelve (12) observed the Pesach (Passover).

It says " ʿYʿʿL (Yahuah)'s Pesach (Passover)" is at "Even", which we know the Pesach (Passover) event/meal/ partaking is at Even (Evening)!

**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 OWYʿʿL (Yahusha) and stood in the midst, and saith unto them, Peace [be] unto you"

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

**Nehemiah 13:19** "And it came to pass, that when the gates of Yarusalym (Jerusalem) began to be dark (Evening) 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".

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.