

WHEN DOES THE DAY BEGIN And END?

By Nabi'Jah Ariel

JAHUAH's timekeeping has been lost and He is restoring it to His elect. Heylel is very sneaky, he does not want you to know that it is the first order of business in learning when to observe JAHUAH's Holy periods. His reason is simple, if you do not know how to tell "JAHUAH" time then you will miss the "appointed times" to meet with our CREATOR.

Throughout biblical times the various nations had different reckonings for Time. Although the Babylonians, with whose astronomy the Greeks became to some extent acquainted, divided day and night into twelve periods (double hours) the Greeks made little use of the measurement for any but purely scientific calculations until Hellenistic times. Ordinarily, in classical times they did not speak of hour but of the 'cock-crow' (early morning), 'time of full market' (mid-morning), 'noon', 'lamp lighting', 'time of first sleep' and the like.

From the Oxford Classic Dictionary. 1949, page 909- we read;

When hours were used, they were not of fixed length, but each 1/24 of the day and night, consequently varied with the season. Our hour is the... hora aequinoctialis, or 1/12 of the day or night at the equinox. In other words- what we would call an hour is reckoned at the equinox when Light and Dark are equal. Besides the natural reckoning of the day from dawn, it was common in Greece to reckon it officially, for calendar purposes, from sunset to sunset; the Romans reckoned from midnight."

The Greeks started the day at sunset; however, the **Hebrew nation did not always start the Day in the Greek style**. As is seen from this item of history as follows:

There is a significant reorganization of the calendar as shown in the statement of Alberuni in the works called **Chronology of Ancient Nations**¹:

"When Alexander had left Greece at the age of twenty-six years, ... he went down to Jerusalem, which was inhabited by the Jews; then he ordered the Jews to give up the era of Moses and David, and to use his era instead, and to adopt that very year, the twenty-seventh of his life, as the epoch (time-age) of this era. The Jews obeyed his command, and accepted what he ordered; for the Rabbis allowed them such a change at the end of each millennium after Moses. And just at that time a millennium had become complete, and their offerings and sacrifices had ceased to be practiced, as they relate. So, they adopted his era, and used it for fixing all the occurrences of their months and days"

Is it no wonder that JAHUAH told Israel that HE was taking away from them HIS Holy Days?

Isaiah 29:14 On account of this, behold, I shall proceed to transpose this people; and I will transpose them, and I will destroy the wisdom of the wise; and I will hide the understanding of the discerning.

LIGHT

LIGHT is a synonym for TRUTH

Isaiah 8:20 To the Law and to the Testimony: if they speak not according to this word, it is because there is no *light* in them.

John 16:13 Howbeit when She, the Spirit of truth, is come, She will guide you into all truth:

It is JAHUAH'S Set Apart Ruach of Truth that will confirm knowledge with understanding, thereby turning it into light.

The Adversary has counterfeited everything set in place at Creation, and we must ask JAHUAH to supply us with a generous portion of His Set Apart Ruach so that we may be given eyes to see and challenge all that is established by man. We must also keep an open mind and be teachable. Remember, the truth of all matters lay in Scripture...

Most who come out from Christianity, following the traditions of man, seek the *Jewish* roots of faith because it is assumed, they are keeping the *First Covenant* to the letter.

What we really find is that the Israelites of today have their own traditions which, according to Talmud, are above Scripture. Some of the traditions within Judaism are simply inherited from the Pagan nations that they were assimilated into during the exile in Babylon and Assyria.

Some of these traditions include: naming months after false idols (Tammuz, Nisan, etc.), replacing the Name of JAHUAH with "Adonai" or "Lord". It should come as no surprise because Jahshua himself saved some of His most scathing rebukes for the "experts" in the Torah.

The truth is that there is only one truth! "Thy Word is truth" (*John 17:17*) So, there is no point in looking to others- the Jews, the Christians, the Muslims, traditions of men, you-tube, the web, television to find how to please JAHUAH. He has given us the truth in His Word. That is all we need- if we read, study and pray JAHUAH will give us discernment. Isn't that what we want? His word firsthand and not someone else's notion of what He is saying to us?

Hosea 4:12 My people seek advice from their wooden idols, and their rod declares to them. For the spirit of harlotry has caused them to go astray, and they have fornicating from their Elohim.

For the Jews, the Shabbat traditionally starts in the evening at sundown and ends 24 hours later. This is what a number of Messianic followers do as well in regards to the Shabbat.

Let's examine the Scriptures and see where the truth is. The best place to start is at the beginning. What does the creation in Genesis reveal?

Genesis 1:1-5 In the beginning JAHUAH created the heavens and the earth. And the earth came to be formless and empty, and darkness was on the face of the deep. And the Ruach of Elohim was moving on the face of the waters. And Elohim said, “**Let light come to be,**” and light came to be. And Elohim saw **the light**, that it **was good**. And Elohim separated the light from the darkness. And Elohim **called the light ‘day’** and the darkness He called ‘**night.**’ And there came to be **evening** and there came to be **morning**, the **first (ECHAD) day.**

Now let’s take a look at some definitions pertaining to Genesis 1:1-5 :

EVENING- Erev - *mixing or a blending.* You can't have it without both light and darkness, in which the Light was there prior to the darkness.

NIGHT/DARK- Laylah - *properly a twisting away of the light, that is, night; figuratively adversity:*

DAY- Yom- *to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, a 12-hour period or from one sunset to the next as in a 24-hour period), or a space of time defined by an associated term. In other words- the context of the time period*

MORNING- Boker - *is a breaking, dividing, separation, delineation or distinction. (As in the sun breaking the horizon).*

FIRST-Echad - *H259 properly united. This is not the word Rishon for ‘first’. H7223 ri'shôn ; first, in place, time or rank*

The word ‘day’ has different meanings depending on the context in which it is used. When JAHUAH **called the light ‘day’** - that word was referring to the period of daylight. In the expression *the evening and the morning, the united (first) day*, united can also mean

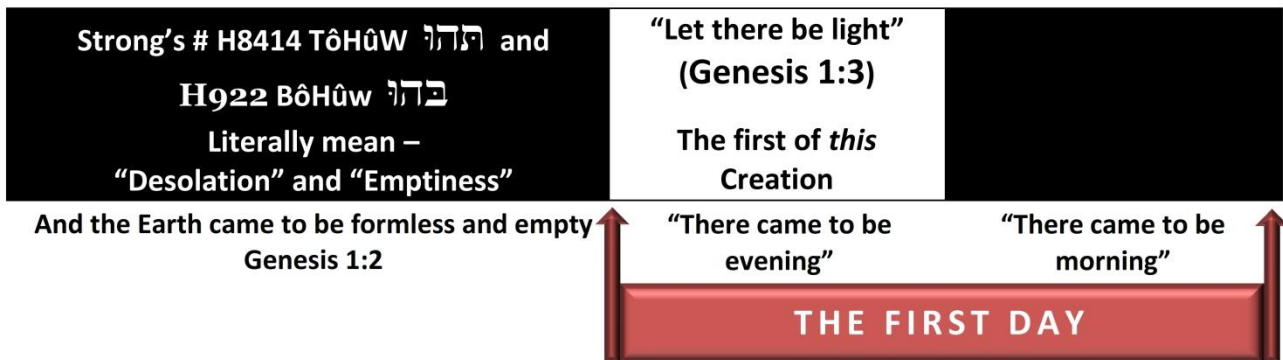
COUPLED- What we are being told is that Day [time] and Night [time] are coupled together-united into a “Day”. This would be the second term for ‘**day**’ as in a twenty-four-hour period.

Keil and Delitzsch Biblical Commentary:

*"It was not till after the light had been created, and the separation of the light from the darkness had taken place, that evening came, and after the evening the morning; and this coming of evening (lit., the obscure) and morning (the breaking) formed one, or the first day. It follows from this, that the days of creation are not reckoned from evening to evening, but from morning to morning. **The first day does not fully terminate till the light returns after the darkness of night; it is not till the break of the new morning that the first interchange of light and darkness is completed.**"*

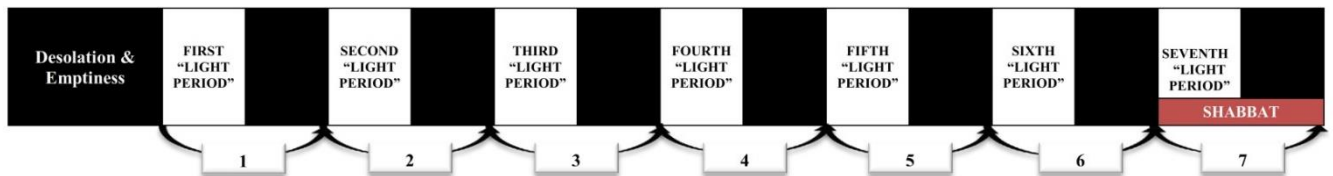
The First Book of Moses:

"The first evening was not the gloom, which possibly preceded the full burst of light as it came forth from the primary darkness, and intervened between the darkness and full broad daylight. It was not till after the light had been created, and the separation of the light from the darkness had taken place, that evening came, and after the evening the morning...It follows from this, that the days of creation are not reckoned from evening to evening, but from morning to morning..."



The six-day creation defines for us when a day starts:

We must understand that something cannot "come to be" unless it was in some other state! It could not "come to be" evening unless it was something other than evening and it could not "come to be" morning unless it was something other than morning.



Peake's Commentary on The Bible:"

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

FROM MORNING TO MORNING

At the end of the six days of creation we read:

Genesis 2:1 And the heaven and the earth were completed, and all the cosmos of them.

Genesis 2:2 And Eloah completed in the sixth day his works which he did. And he rested on the seventh day from all his works which he did.

Genesis 2:3 And Eloah blessed the seventh day, and sanctified it; for in it He rested from all his works which JAHUAH began to do.

To clarify when a day starts- scripture informs us that JAHUAH rested and blessed the SEVENTH DAYLIGHT PERIOD (YOM). Not the sixth night!

This is NOT saying that the Sabbath day is only 12 hours long. A *'full day'* in the creation account is defined as 24 hours starting in the morning. We need to understand that JAHUAH'S time is **CIRCULAR** and **COMPLETE**, not cut off in the middle.

The creation account divides a week into seven equal parts, each of which is called a *'day'*. This is later developed in JAHUAH'S Covenant with the children of Israel at Mount Sinai:

Exodus 20:9 Six days you shall labor and do all your work,

Exodus 20:11 For in six days JAHUAH made the heavens and the earth, the sea, and all that is in them, and rested the **SEVENTH day**. Therefore, JAHUAH blessed the Shabbat day and hallowed it.

The seventh day Shabbat, is **one seventh** – not one fourteenth of the week. This is the same as for each of the six days of work. When JAHUAH gave us the command to work for six days, He did not specify day or night, so one is free to work during the daylight hours or the nighttime hours- for six days, this has nothing to do with lamp light or no lamp light, electricity or no electricity- the shepherds in the fields only had the lights of the shamayim – *of the heavens* to light the pastures as they stood watch through the night.

Since for each of the six days the whole twenty-four-hour period is available for working, then it follows that the whole twenty-four-hour period of the seventh day is to be the Shabbat.

JAHUAH'S plan was not for us to have the benefit of six and a half days for working and give only half a day to Him! He made it quite clear in Exodus 20:9-11 that six-sevenths of a week is ours to work and one seventh is a holy day of rest!!

Remember the reason why we discuss and debate as brothers and sisters- Because all we have to lose are the errors we hold, and then we gain the truth! There is nothing but shame to be gained by **willfully** holding to false opinions! We want to have just balances and just weights- letting truth prevail!

Leviticus 19:36 Just balances and just weights and a just hin shall you have. I Am JAHUAH your Elohim, who brought you out of the land of Mitsrayim (*Egypt*).

JAHUAH Descends at Sunrise!

Moses brought forth Israel to meet JAHUAH who descends on Mount Sinai at the coming of sunrise:

Exodus 19:16 And it came to pass on the third day, happening **TOWARDS DAWN**, and there were voices, and lightnings, and overcast clouds upon mount Sinai; the voice of the trumpet sounded greatly, and all the people in the camp were terrified

Exodus 19:17 And Moses led the people for a meeting with JAHUAH from the camp. And they stood by the mountain.

Exodus 19:18 The mount Sinai smoked entirely on account of JAHUAH coming down upon it in fire. And the smoke ascended as smoke of a furnace. And all the people were exceedingly amazed.

Exodus 19:19 And there were the sounds of the trumpet advancing strong -- exceedingly. Moses spoke, and JAHUAH answered to him by voice.

Exodus 19:20 And JAHUAH came down upon mount Sinai, upon the top of the mountain. And JAHUAH called Moses unto the top of the mountain; and Moses ascended.

The first rays of light in the morning *are an APPOINTED time to meet with JAHUAH-*

Genesis 32:24 And Jacob was left behind alone, and a man wrestled with him until morning.

Genesis 32:25 And he saw that he was not able to prevail against him; and he touched the wide part of his thigh, and he paralyzed the wide part of the thigh of Jacob in his wrestling with him.

Genesis 32:26 And he said to him; You send me away! For the **DAWN ASCENDED**. And he said; No way will I send you away if you should not bless me. {He was renewing Abraham's covenant}

Genesis 32:31 And *The Sun Arose* to him when he passed over the sight of JAHUAH, but he was limping in his thigh.

Jacob wrestled with an angel, and when daybreak began to dawn, the angel demanded Jacob let go. As to the reason why the angel had to leave at sunrise, has confused many. If one but understands that all the heavenly hosts are required to attend these appointed hours of prayer, the question could be easily answered.

By JAHUAH's ordained Torah Law, all are required to attend, even the angels in heaven. Keep in mind that Israel's Tabernacle of Appointed Times was patterned after the Heavenly Tabernacle of Appointed Times.

We know and understand this entity to be an *Angel* that wrestled with Jacob, as he is identified in Hosea

Hosea 12:3 He took his brother by the heel in the womb, and by his strength he contended with JAHUAH.

Hosea 12:4 Yes, he had power over the *Angel*, and prevailed: he wept, and made supplication to him: he found him in Beth-el, and there he spoke with us;

*You see, ye sons of men, that the whole creation has been made subject to JAHUAH, but the human race alone sins before JAHUAH. On account of all these things, bless JAHUAH without ceasing, and yet more when **THE SUN IS SETTING**. For **AT THIS HOUR ALL THE ANGELS COME TO JAHUAH TO ADORE HIM**, and they bring before Him the works of men, of each what he has done from morning even to evening, whether good or evil...All the angels at the **APPOINTED HOUR MEET FOR THE WORSHIP OF JAHUAH**...Whenever, therefore, at the **APPOINTED HOUR** the angels of pious men come, rejoicing and singing psalms, they meet for the worship of JAHUAH*

This appointed time for coming into the presence of JAHUAH is again brought forth in Job 1:4-6 when the angels and Satan met with JAHUAH at the sunrise morning oblation.

Job 1:4 And his sons went and feasted in their houses, **everyone his day** (*celebrating their birthday*); and sent and called for their three sisters to eat and to drink with them.

Job 1:5 So when each feast had run its course, Job would send for his children and sanctify them. He would rise up **early in the morning**, and **offer up burnt offerings for each one of them**. For Job said, "Perhaps my children have sinned and blasphemed Elohim in their hearts/minds." Thus, Job did this **daily**.

Job 1:6 Now it happened **at the time** (*the morning oblations*) when the sons of Elohim **came to present themselves before JAHUAH/came to take their stations before JAHUAH**, that Satan also came among them.

While the radiance of the stars diminishes, and darkness retreats, the night comes to an end and a new day begins. Twice a day the priests are called before JAHUAH – first at sunrise and again mid-afternoon. We are to start our DAY in the presence of our CREATOR where we are given our instructions!

As the day progresses, the sun reaches its peak above the horizon, then begins a gradual descent to the west, returning to the horizon; where we say it has 'SET'. Its light diminishes as it

continues its decline below the horizon to the point at which the rays of the sun are no longer visible; darkness returns; the stars and moon appear and remain until the earliest rays of the sun tell us that another day has begun.

It amazes me that for so many years I never questioned the idea that the day began at sunset- after all isn't that when JAHUAH's chosen people reckon the day? A prime example of how easily we are assimilated into a doctrine, all the while believing that proper observance is being followed. This is where JAHUAH is merciful and gentle in His guidance.

We need to understand and be cautious as to how easy it is to be assimilated and carried away by the flood waters of false doctrine!

Revelation 12:15 And the serpent cast out of his mouth water as a **Flood** (FALSE DOCTRINE) after the woman (the Bride), that he might cause her to be carried away of the **Flood** (FALSE DOCTRINE). **Traditions of men** led by the Beast,

Again, whenever there is any question as to JAHUAH'S will for His people the only place we can go is to His Word- it will ALWAYS point us in the right direction and keep us moving forward in our growing and understanding. So, brothers and sisters- Let's reason together and rightly divide the Word.

Genesis 1:16 And JAHUAH made two great lights: The **Greater Light** to rule the day, and the lesser light to rule the night, the stars.

The first question would be- Why would JAHUAH start a day with the "lesser light"? I don't believe HE would.

Genesis 1:18 and to rule over the **day** and over the **night**, and to separate the **light** from the **darkness**...

This seem straight forward as to the order: day-night, light-darkness...

*"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 Nehemiah... this would bring us to the beginning of the exile..." (Ancient Israel, p.181-182)*

Genesis 19:33-34 So they made their father drink wine **that night**. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose. And it came to be on **the next day** that the first-born said to the younger, "See, I lay with my father **last night**."

The "next" day followed the night.

Jack Finegan, The Handbook of Biblical Chronology (p.7-8):

"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...**"

Exodus 10:13 And Moshe stretched out his rod over the land of Egypt, and JAHUAH brought an east wind on the land all **that day** and all **that night**. **Morning came**, and the east wind brought the locusts.

"that day" belongs to "that night", then the "Morning came" – a 24-hour circle.

Encyclopedic Dictionary of the Bible (p.497):

"...**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...**"

The manna was given to the people in the morning, just at dawn and before the sun had become warm.

Exodus 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

It was to be eaten only on the day upon which it was gathered; nothing was to remain over until the next morning; that which did so became foul.

Exodus 16:22-27 And it came to be, on the **sixth day**, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moshe. And he said to them; This is what JAHUAH has said, '**Tomorrow** is a rest, a Sabbath set-apart to JAHUAH. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, to keep it until **morning**.' And they laid it up till **morning**,

as Moshe commanded. And it did not stink, and no worm was in it. And Moshe said, "Eat it **today**, for **today is a Shabbat** to JAHUAH, today you do not find it in the field.

"Gather it six days, but on the seventh **day**, which is the Shabbat, there is none." And it came to be that some of the people went out on the seventh **day** to gather, but they found none.

JAHUAH said "Tomorrow" was Shabbat, then "morning" comes and Moshe said "eat it today, for today is a Shabbat".

Oxford Companion to the Bible (p.744):

"...*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 normative... and is still observed in *Jewish tradition*, where for example, the Shabbat begins on Friday evening at sunset and ends Saturday at sunset..."*

Exodus 18:13 And it came to be, on the next day, that Moshe sat to rightly rule the people. And the people stood before Moshe from morning until evening.

The "next day" starts in the "morning".

Exodus 32:5-6 And Aaron saw and built an altar before it. And Aaron called out and said, "**Tomorrow** is a festival to JAHUAH." And they rose early on the next day, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

Aaron said "tomorrow" is a festival and the "next day" they "rose early".

Leviticus 6:20 This is the offering of Aaron and his sons, which they bring near to JAHUAH, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night.

The offering was to be brought to JAHUAH in "the morning"... the "beginning of the day".

Numbers 11:32 And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten omers. And they spread them out for themselves all around the camp.

"that day" belongs to "that night" then the "next day" comes.

International Standard Bible Encyclopedia:

"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" (Jdg 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)"

Joshua 7:6-13 And Joshua tore his garments, and fell to the earth on his face before the ark of JAHUAH until evening, both he and the elders of Israel, and they put dust on their heads... And JAHUAH said to Joshua, "Rise up! Why are you lying on your face?... "Rise up, set the people apart, and you shall say, 'Set yourselves apart for tomorrow, because thus said JAHUAH Eloah of Israel, "That which is under the ban is in your midst..."

It was already "evening" when JAHUAH told Joshua to set them apart for "tomorrow" so a day cannot begin at evening.

Judges 19:9 And the man arose to go, he and his concubine and his servant. But his father-in-law, the young woman's father, said to him, "See, the day is now drawing toward evening. Please spend the night. See, the day is coming to an end. Stay here, and let your heart be glad. And you shall rise early tomorrow for your journey, and you shall go to your tent."

Rising "early tomorrow" implies the start of the day being morning remember we are to travel in the Day- light.

1 Samuel 19:10-11 and Saul sought to smite the spear through David, and into the wall, but he slipped away from the presence of Saul, so he smote the spear into the wall. And David fled and escaped that night. And Saul sent messengers to David's house to watch him and to put him to death in the morning. And Mikal, David's wife, informed him, saying, "If you do not save your life tonight, tomorrow you are put to death."

Again, it was already "night" when Mikal told David to flee for "in the morning" or "tomorrow" he was to be killed, so a day cannot begin at evening.

1 Samuel 30:17 And David smote them from twilight until the evening of the next day. And none of them escaped, except four hundred young men who rode on camels and fled.

If a day were from evening to evening the Scripture would not read "the next day".

Lamentations 3:22-23 The kindnesses of JAHUAH! For we have not been consumed, For His compassions have not ended. They are new every morning, Great is Your trustworthiness.

"New every morning", with the new day.

Jonah 4:6-7 And JAHUAH Elohim appointed a plant and made it come up over Jonah, to be a shade for his head to deliver him from his discomfort. And Jonah greatly rejoiced over the plant. But as morning dawned the next day Elohim appointed a worm which attacked the plant so that it withered.

“morning” starts the “next day”.

Matthew 28:1 In the end of the Shabbat, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary

Mark 16:1 And when the Shabbat 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 sepulcher at the rising of the sun.

Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain *others* with them.

John 20:1 The **first day** of the week cometh Mary Magdalene early, when it was yet dark (*still dimness*), unto the sepulcher, and sees the stone taken away from the sepulcher.

From Matt. 28:1 It may be inferred that the practice of reckoning the day from sunset to sunset was not universal in Israel, but in certain circles the older practice continued. This is also the implication of the parallel passage in Mark 16:1 and Luke 23:56-24:1.

Mark 2:28 Therefore the Son of man is Controller also of the **Shabbat**.

Having the night as the first part of the day seems to be a reversal of many of Jahusha’s parables which He describes Himself as the “**Light of the World**” and we should “**Walk in the Light**” and “**not in darkness**”. These are but a few:

John 8:12 Again therefore, Jahusha spoke to: them, saying: **I am the light of the world**. He that follows me **walks not in darkness**, but shall 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 am come, a light into the world, that whosoever believeth in me may not remain in darkness.

Many of the letters likewise use similar parables.

1 Thessalonians 5:5 You are all sons of light and **sons of the day**. We are **not of the night** nor of darkness.

Ephesians 5:8 For you were heretofore darkness, **but now light** in JAHUAH. Walk then as **children of the light**.

We are not being told that Shabbat is only observed in the DAY LIGHT hours- we are being told; *Walk not in ADVERSITY for we are CHILDREN of the LIGHT!*

These were but a few examples. With so many Scriptural references defining the day and when it begins, how can we be compelled to hold to the traditions of the evening to evening Shabbat?

Before you answer that question - in all fairness we should look at the other scriptures that may give implication to the day or Shabbat beginning at night-

Yom Ha’Kippurim

Leviticus 23:26-32 And JAHUAH spoke to Moshe, saying; On the **tenth day** of this seventh month is the **Day of Atonement- Yom Ha’Kippurim**. It shall be a **Holy convocation** (*miqra- set-apart* gathering- **something called out**, a public *meeting* also a *rehearsal*: - assembly, calling, convocation, reading) for you.

And you shall **afflict your beings**, and shall bring an offering made by fire to JAHUAH.

And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before JAHUAH your Elohim.

For any being who is not afflicted on that same day, he shall be cut off from his people. And any being who does any work on that same day, that being I shall destroy from the midst of his people. You do no work – **a law forever throughout your generations** in all your dwellings. **It is a Shabbat** of rest to you, and you shall afflict your beings. On the **ninth day** of the month **at evening, from evening to evening, you observe your Shabbat**.

In the context of this ordinance, the Shabbat for the Day of Atonement differs from other Shabbats, in that JAHUAH Specified this particular **High Shabbat** to be kept from **EVENING TO EVENING**.

Notice that JAHUAH makes it clear by numbering the days; that the Day of Atonement is on the "**tenth day**" but the fast commences on the "**ninth day**" at evening.

Why would JAHUAH command us to start the fast on the *ninth day at evening* if the *tenth day* started at evening anyhow? That would just be confusion- and JAHUAH has no part in confusion.

Nowhere in Scripture is it stated or even implied that the weekly Shabbat and all Holy days begin at evening. On the contrary- the verses we have already studied are witness to other Shabbats starting at some time other than the evening.

Why would JAHUAH specifically say that this fast should begin from the evening if it were well known that all Shabbat began at evening? It would not have been necessary to specify the starting and finishing times of this one and fail to do the same for the other Shabbats.

Applying Biblical truth to Biblical truth, we obtain the following results: the morning of the tenth would be the start of the tenth day, and the previous evening would indeed have been the evening

of the ninth, which matches perfectly with what JAHUAH had said. The fast was to run from **the evening of the ninth, to just when the evening returned after sunset on the tenth**. There is no problem in understanding and applying JAHUAH's instructions when we accept the Biblical fact that the days start in the morning and not at evening. Doors to JAHUAH's truths are easily unlocked when we use JAHUAH's keys.

Passover & Unleavened Bread

Another exception is the night of the Passover -

Leviticus 23:5 In the first month, on the fourteenth day of the month, between the evenings, is the Passover to JAHUAH.

The day light hours are the preparation time for the nights events as proclaimed by JAHUAH. **HE SPECIFIES** it starts in the evening of the 14th DAY...

If your "day" starts in the evening and then try to celebrate the Passover as instructed you would have passed into the 15th according to an evening to evening reckoning otherwise you would have to begin on the 13th in order to eat it on the 14th and that too is incorrect according to the WORD!

Exodus 12:6-8 And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Israel shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. And they shall eat the flesh on that night, roasted in fire - with unleavened bread and with bitter herbs they shall eat it."

Deuteronomy 16:1 Guard the month of Abib, and perform the Passover to JAHUAH your Eloah, for in the month of Abib JAHUAH your Eloah brought you out of Mitsrayim- Egypt by night."

Deuteronomy 16:6 ...you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim."

The Feast of unleavened Bread follows on from the Passover continuing with the theme of the Feast.

Exodus 12:18 In the first month, on the fourteenth day of the month, **in the evening**, you shall eat unleavened bread until the twenty-first day of the month **in the evening**.

The combined Passover and eating of unleavened bread for seven days was a unique commemoration of the deliverance of the children of Israel from Egypt's bondage. JAHUAH'S instruction to all generations is that the timing of this celebration (at twilight) should be the same

as had occurred on that memorable first Passover in Egypt. The celebrations of Passover and Unleavened Bread were to be re-enactments of the original events.

The Passover being the time of the evening meal before the death angel destroyed all of the firstborn of Egypt where there was no blood on the lintels and doorposts. The Unleavened Bread was to celebrate the exodus from Egypt and the necessity to eat unleavened bread because of the haste with which they left Egypt.

The weekly Sabbath on the other hand, is a weekly remembrance of the seventh day on which JAHUAH rested after His work of creation. It is not in any way a replay of the exodus, so the Passover and Unleavened Bread timing (at evening) cannot be assumed to be pertinent to the weekly Sabbath or to indicate when the days begin. There is just no biblical fact to support it.

Apart from Yom Ha’Kippurim in the fall, Pesach and Unleavened Bread seven months earlier in the spring, each of which was unique, there were no other instances when it was even hinted that evening was the beginning of a Holy Day, or weekly Sabbath observances.

THE ORDER OF THINGS

Notice the order of the natural processes that JAHUAH has arranged:

Genesis 8:22 As long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and **day** and **night** shall not cease.

Exodus 13:21 And JAHUAH went before them **by day** in a pillar of a cloud, to lead them the way; and **by night** in a pillar of fire, to give them light; to go by **day** and **night**:

This is what JAHUAH has to say about the order of day and night:

Jeremiah 33:20-21 “Thus said JAHUAH, ‘If you could break **My covenant with the day and My covenant with the night**, so that there be not day and night in their season, then My covenant could also be broken...”

and continuing...

Jeremiah 33:25-26 “Thus said JAHUAH, ‘If My covenant is not with **day** and **night**, and if I have not appointed the laws of the heavens and earth, then I would also reject the descendants of Jacob...”

And in Psalms we see again the order of Day then Night -

Psalms 1:2 But his delight is in the law of JAHUAH; and in his law he does meditate **day** and **night**.

Psalm 74:16 The **day** is thine; the **night** also is thine; thou hast prepared **the light and the sun**.

Psalm 74:17 Thou hast set all the borders of the earth: thou hast made summer and winter.

Psalm 74:18 Remember this, that the enemy hath reproached, JAHUAH, and that the foolish people have blasphemed thy name.

Finally, it is significant that 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, nonetheless had to admit the validity of the interpretation of Leviticus 7:15...

Leviticus 7:15 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.

The Sources of the Creation Story - Gen. 1:1- 2:4 (p. 169-212)

“Must be eaten upon the day upon which it is sacrificed, and that nothing of it must be allowed to remain over until morning”.

*Obviously, the implication here is that the **next morning is no longer a part of the day** upon which the sacrifice was offered, but marked the beginning of the next day... The day was at one time reckoned from **sunrise to sunrise**. The later practice was to reckon the day from sunset to sunset...*

It is impossible to tell exactly when this change in the mode of reckoning the day took place in Israel, and what causes brought it about. Possibly it may have had something to do with the introduction of the lunar calendar instead of the solar, for the lunar calendar naturally presupposes a reckoning of the day from nightfall to nightfall...

*It most likely coincided 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 (scribes) or of the Great Synod (council) 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 Shabbat on Friday eve, and it's equally solemn ushering out on Saturday eve, in other words, ceremonies specifically marking the beginning and close of the Shabbat 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..."

In an article by E. Koenig (1906) he maintains that **two** distinct calendars were current in ancient Israel. The **first, a solar calendar**...This solar calendar was well adapted to the conditions of the simple, agricultural life which the Israelites lived during the first period of their sojourn in Palestine. It reckoned the day from sunrise...

The **second calendar was a luni-solar year**...The day now came quite naturally to be reckoned from **sunset**...This second calendar was based upon Babylonian models and was adopted under direct Babylonian influence at about 600 B.C., when Babylonian religion and general culture began to affect with steadily increasing force the Jewish exiles in Babylonia and, through those of them who return from exile, the Jews who had remained in Palestine.

This sums up Koenig's conclusions...

*...the time of the transition from the reckoning of the day as **beginning with morning** to the reckoning of it as **beginning with evening**... that in the earlier calendar and in the literature which **records this the day was reckoned from the morning, presumably from sunrise**, while in the later calendar and the literature pertaining thereto the day was reckoned from the **evening**... Elsewhere we have presented quite a mass of evidence which establishes conclusively that the earlier practice in Israel during the biblical period was to reckon the day from **sunrise to sunrise**... That in the earliest period of Israelite sojourn in Palestine, under calendar 1, the day was reckoned from **morning to morning** is established by a superabundance of evidence... This in turn, together with other important considerations, would point to a time approximately about the beginning or the first half, of the third century B.C. as that of the introduction of the new system of reckoning the day." (Supplementary Studies in The Calendars of Ancient Israel, p. 1-148).*

THE WISE HEARTED

Wisdom makes one wise having common sense in practical matters. Scripture says:

Exodus 28:3 And thou shalt speak unto all that are wise hearted whom I have filled with the **SPIRIT OF WISDOM** that they may make Aaron's garments to consecrate him that he may minister unto me in the priest's office.

Exodus 31:3 And I have filled him with the spirit of Eloah, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Exodus 31:6 And I, behold, I have given with him Aholiab (covering), the son of Ahisamach (brother of support), of the tribe of Dan: and **IN THE HEARTS OF ALL**

THAT ARE WISE HEARTED I HAVE PUT WISDOM, that they may make all that I have commanded thee;

Deuteronomy 34:9 And Joshua the son of Nun was full of the **SPIRIT of WISDOM**; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as JAHUAH commanded Moses.

Notice these wise men were all filled with the Ruach Ha'Qodesh. As filled ones they received the SPIRIT of WISDOM, the Ruach Ha'Qodesh. This proves that wisdom is not confined to schooling, education and experience alone. You need that too, but can be spiritually imparted by the Ruach Ha'Qodesh. Repeatedly, JAHUAH uses the term "SPIRIT OF WISDOM," as one of our benefits of the baptism of the Ruach Ha'Qodesh.

Isaiah 11:2 And the spirit of Elohim shall rest upon him, the SPIRIT of WISDOM and understanding, the spirit of counsel and might, the **spirit of knowledge** and of the fear of JAHUAH;

Ephesians 1:17 That the Elohim of our Mashiach, the Father of glory, may give unto you the SPIRIT of WISDOM and REVELATION in the knowledge of him:

Whether or not one chooses to agree that the sun rules the start and end of each day, it is nevertheless the daily sequence, which JAHUAH developed on the fourth day from His recreation of light on day one.

Since He has explained to us how days begin and end, we have no right, basis or authority to challenge what He has said. It is an affront to the information JAHUAH has provided in Genesis 1 and to JAHUAH Himself, if one arbitrarily says that the sun does not determine when day begins; or that day begins when the lesser lights are in charge; or that darkness tells you when a day begins and not the sun!

Let us not forget Heylel's subtle challenge to JAHUAH, when he asked Chavvah (*Eve*) in the Garden of Eden "Has JAHUAH indeed said...?"

JAHUAH indeed said, "**LET THERE BE LIGHT**" AND THERE WAS LIGHT!

We are not to start our worship of the One and Only in the dark...

ⁱ Chronology of Ancient Nations, tran. Sachau 32 f

ⁱⁱ *Peake's Commentary on The Bible* (p.136)