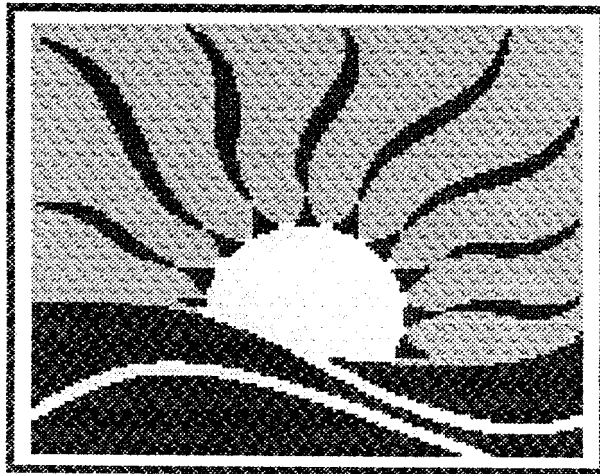


# The Dayspring

Spiritual Proof a Day Begins in the

Morning

by Craig Peters



"The Mighty and Sovereign YAHUWEH has spoken, and called the Earth from the *rising of the sun* unto the going down of the same."

Psalms

50:1

## INTRODUCTION

This study was prepared to provide seeking brethren with sound, scriptural evidence regarding the proper observance of Yahweh's Sabbath and other feast days. Knowing when one day ends and the next day begins is key to such obedience. Proper observance of the Sabbath is especially essential as it is one of the most weighty and important aspects of the law:

A. The Sabbath is one of the four hallmarks of true worship, Exodus 20:1-11. Yahshua taught the First Four Commandments combine to make up *"the first commandment of all"* within Yahweh's eternal law:

*And Yahshua answered him, The first of all the commandments is, Hear, O Israel; Yahweh our Elohim is one Sovereign: And thou shalt:*

I. ... *love the Yahweh thy Elohim with all thy heart ...*

II. .... *and with all thy soul, ...*

III. .... *and with all thy mind, ...*

IV. .... *and with all thy strength ...*

*... this is the first commandment. Mark 12:29, 30*

Yahweh says the same: those who love Him keep His commandments, Exodus 20:6. Yahshua and John the apostle taught likewise, John 14:21, 15:10, 1 John 5:2, 3. We keep His commandments because we are seeking Him – seeking to know more of Him and His Son, Psalm 119:2, Philippians 3:7-14. For the Father reveals Himself to us through Messiah in accordance with our sincere-hearted obedience and humility, John 14:21, Psalm 119:98-100.

B. Yahweh is obligated by His own word to set apart those who keep the Seventh Day:

*Speak thou also unto the children of Israel, saying, Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am Yahweh that doth set you apart ... Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days Yahweh made heaven and earth, and on the seventh day He rested, and was refreshed. Exodus 31 :13, 16, 17*

To obtain purity (Matthew 5:8, Hebrews 12:14) is humanly impossible without the intervention of Yahweh; only He can set apart and purify. Our enemy is stronger than, we (Psalm 18:17) and apart from Yahshua we have no power against the devices of Satan, John 15:5. But those who rest in Yahshua and keep the Sabbath are promised Yahweh Himself will set us apart, purifying us for His eternal purposes. If Satan can keep us from truly observing this great, preeminent feast day (Leviticus 23:1-3, 4-44), then he has accomplished what may be the greatest deception ever among Yahweh's people (paralleled only by his largely successful devices to prevent the sons of men from honoring the Name of the Most High, Matthew 6:9). The vision of Daniel which so perplexed and sickened him was a vision of 2300 evenings and mornings:

*... "How long will the vision of the regular sacrifice apply, while the transgression causes horror, so as to allow both the separate place and the host to be trampled?" And he said to me, For 2300 evenings and mornings; then the separate place will be vindicated ... And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it. Daniel 8:14, 26, 27*

Could it be that Daniel was so stunned at a change in the times and the law

which, to him, was nearly incomprehensible? (see Daniel 7:25) This present study makes viable the possibility the prophet was aghast and astounded that Satan – the spirit antimesiah – would so successfully "*change the times and the law*" that the truth of the Sabbath Day itself would be trampled to the ground (Daniel 7:25, 8:10-12). As the apostle Paul referred to this great deceptive work as "*the mystery of lawlessness*," (2 Thessalonians 2:7-10, compare Deuteronomy 13:1-4, Revelation 13:13-15) we should not be surprised the Adversary's lawless attack on the truth has, from all evidence, reached to the very core of the Decalogue, and, of all things, altered the time during which the Sabbath – Yahweh's foremost feast day – is observed. So that even thousands who advocate keeping Sabbath are still usurped of the blessings granted through its proper observance. Those who observe the Sabbath beginning at evening followed by the morning (i.e., Friday sunset to Saturday sunset) base such actions on what the author now believes is an improper interpretation of the creation account in Genesis 1 along with other Scriptures which **superficially** support "evening and morning" (contrary to numerous, clear texts which teach otherwise). Daniel's vision of "*evening and morning*" left him aghast at an apostasy which was to be so staggering in scope it would pervert the Creator's decree from the beginning that day would be followed by night, Genesis 8:22.

You are invited to read the enclosed references and discussions with an open mind and without challenging the viewpoint until the whole matter has been heard, Proverbs 18:13, 1 Thessalonians 5:19, 20:

Sometimes we forget our past all too quickly. Do you remember the spiritual progression the hand of Yahweh has brought you through thus far? Consider your initial opposition to the truth of Yahweh's Sabbath when you were still keeping Sunday; or your objections to calling, upon and honoring His Eternal Name when you were still using the false names and titles ... There are some few who have openly studied those matters without being contentious; and we must

all realize that strife based in pride is another ploy of Satan designed to keep its adherents in a prison of darkness and self-inflicted ignorance [Proverbs 13:10, 17:16]. In contrast, possessing a peaceable spirit leads to further righteousness: see Psalm 34:14/Hebrews 12:15, Proverbs 3:17, Isaiah 32:17, Matthew 5:5, Mark 9:50, James 3:17, 18. Can we, then, complacently imagine there is presently no more progress to be made either spiritually or doctrinally, Revelation 3:17? So why fight and kick when someone offers an opposing view currently? Instead of your unwarranted opposition – which only serves to cloud the mind – I am requesting objectivity as you read. You are not asked to commit in any way to the viewpoint we will study – only that you would give it full consideration: that you would read it openly and prayerfully at least twice while fasting, if at all possible. For Yahweh is the Possessor of all truth and we can only benefit by learning more of His ways.

***Special notes:***

- a. The charts seen in this book do not depict sunset and the time of evening (both of which occur near the end of an approximately 12-hour period of daylight). The dawn of the day is represented as the beginning portion of light – the morning division between light and darkness.
- b. Nothing is to be given precedence over the originally inspired Scriptures: history and traditions – even if "validated" by many sources – are not the test for truth. Consider the great perverting of history which has occurred in just the first 200 years of our American heritage ... How much more has Satan worked over the past 6000 to pervert the authentic history of Yahweh's workings and truth?
- c. Numbers which appear in parentheses after various words indicate the Strong's Concordance number for referencing the Hebrew/Chaldee and Greek dictionaries.

d. Words which appear in brackets [ ] in the Scripture quotations indicate those words which do not appear in the Hebrew or Greek text. Brackets are not included, however, for all such words.

e. The use of names of persons referred to in this work does not necessarily indicate their acceptance of *The Dayspring* view.

f. This work holds in highest honor the eternal Name of **Yahweh** (Exodus 3:15) in accordance with the teachings of the Messiah (see Matthew 6:9, John 17:6, 11, 12, 26, Hebrews 6:10, Revelation 3:12, 11:18, 14:1, 15:4, 22:4). Yahweh is the Most High over all the earth, the Mighty One of Israel and the Father of all who have believed on the Name of His Son. Also honored is the Name of the Son of Yahweh, **Yahshua** the Messiah (commonly and erroneously translated as "Jesus"). The titles of deity commonly used in today's worship (such as "LORD" and "God") are based in traditions of man and thereby nullify the Third Commandment (Exodus 20:7, Matthew 15:6, Mark 7:13) as well as negating the Savior's ministry of Prophet, Priest and King: for Yahshua came in His Father's Name as a **Prophet** (Deuteronomy 18:18, 19, John 5:43, 10:25); He is now risen from the dead and ascended into Yahweh's presence in heaven as our **High Priest** whose very purpose and ministry, currently, is to further reveal the Name and keep us in it (John 17:3, 11, 26; Hebrews 2:12); and He will return in the Name of Yahweh to reign as **King** over all the earth (Isaiah 30:27, Zechariah 14:9, Psalm 118:26, Matthew 23:39, Luke 13:35).

g. Additions to this work are taken from previous addenda to the second printing. Also, to respond to certain objections put forth by some dear brethren, new sections have been added – the most important, perhaps, being the initial meditation on a time in earth's history (Genesis 1:1-2) far anterior to the 6 days of creation (Genesis 1 :3-31).

Omissions in this work which appeared in the two previous printings have

been removed because it is currently thought that they prove nothing either for or against the viewpoint being offered.

h. All books mentioned in the manuscript are listed on the final page of the work under the heading "Bibliography" along with additional notes concerning their content; ordering information is included when applicable.

i. All truth is progressive. The author does not claim infallibility nor is he close-minded on any point. Some thoughts presented in the first two printings have changed (such as those regarding Yahshua's fulfillment of "3 days and 3 nights").

This work provides what, to me, is an overwhelming weight of evidence that sabbath observance is from morning to morning. Any thoughts and comments – whether for or against – on the text and Scriptures discussed herein are welcomed; it is hoped that you will have first read the study in an objective manner. All peaceable correspondence will be received with gratitude (Isaiah 32:17, Matthew 5:5, Mark 9:50, James 3:18):

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Now provided are numerous proofs that Yahweh's days begin not at sunset, but in the morning with the first light of dawn.

## ***The Dayspring***

***"Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?"***

Job 38:12, 13

### ***In the Beginning***

Lack of knowledge of the Hebrew words incorporated by the Spirit to instruct us concerning the beginning of this earth has led to much error concerning not only the age of the earth but also much wasted time defending the Scriptures from the scientific onslaughts of infidels. It is necessary to look at this momentous subject as one finds that it not only heightens one's faith in the word, it also fills the mind with sobering awe when the great power and might of the Most High are more fully realized thereby bringing the believer great consolation in His unshakable plans and eternal purposes. Further, to understand the 6 days of creation we must also understand – inasmuch as the word allows (Deuteronomy 29:29) – what took place *before* the first week of our current epoch's nearly 6000-year history.

### ***John 1:1***

*In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.* John 1:1

In a sequential translation of the Scriptures the above text would be the very first. The time here indicated predates even Genesis 1:1 for Yahshua is *"the Alpha,"* ... *"the same was in the beginning with Elohim."* John 1:2 Yahshua is *"the beginning of the creation of Elohim"* (Revelation 3:14) meaning that all things had



their beginning in Him, John 1:3, Colossians 1:15, 16; and this brings us to Genesis 1:1.

### **Genesis 1:1**

*In the beginning Elohim created the heaven and the earth.*

The Hebrew word translated "create" is Strong's #1254 (bara) and is the only Hebrew word which means "creation out of nothing." (And this is not the same Hebrew word used to designate the creation of the 6 days, Exodus 20:11; that word is Strong's #6213, asah, and means to fashion out of existing material. What occurred in Genesis 1:1 was creation out of nothing, Hebrews 11:3). We are not given the details of this initial work in which the heavens and earth were spoken into existence, but we can be certain that these first heavens gave light upon the earth. From the unending ages spanning from John 1:1 to Genesis 1:1 we have no written record of darkness and we see that when all things have been restored (Acts 3:21) – when sin and rebellion have been forever put away – there will be no night, no darkness in Yahweh's presence: this will occur, to some degree, in the approaching 1000-year reign when Yahweh places a pillar of fire by night over His people (Isaiah 4:5, thus making it light instead of dark at evening: Zechariah 14:7) and in "*the ages to come*" when overcomers live forever in the great New Jerusalem there will "*be no night*" for the splendor of Yahweh will give light and the Lamb will be the lamp of the city, Revelation 21:25, 22:5, 21:23.

All of this brings us to Genesis 1:2 and an interesting question.

### **Genesis 1:2**

*And the earth was (Heb., "became") without form (8414), and void (922); and darkness [was] upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters. Genesis 1:2*

Now the question: "If the heavens were created (1:1) they must have certainly been giving light upon the earth (for other Scripture asserts this to be the case) ... so why, now, the darkness?"

We should first consider the Hebrew words referenced by number in the above text and then we will ponder other Scriptures which Yahweh has provided giving illumination concerning the events which occurred between Genesis 1:1 and 1:2.

### **"Was"**

This word is the same Hebrew word translated "**became**" in Genesis 19:

*But his wife looked back from behind him, and she **became** a pillar of salt.*  
Genesis 19:26

### **"Without Form"**

These two words were translated from a single Hebrew word, *tohu* (Strong's 8414) meaning: "to lie waste, a desolation."

### **"Void"**

This word in Hebrew is *bohu* (Strong's 922) meaning: "to be empty; a vacuity, i.e. superficially, "an undistinguishable ruin: – emptiness, void."

Thus Genesis 1:2 would be more accurately rendered:

*And the earth **became desolate** and **void** and darkness was on the face of the deep ...*

Or,

*And the earth **became waste** and **void** and darkness was on the face of the deep ...*

The earth was not desolate and void after the initial work of creation cited in Genesis 1:1 and Yahweh Himself says this is the case:

*For thus saith the Yahweh that created the heavens; Elohim Himself that formed the earth and made it; He hath established it, He created it not a **desolation**, (8414) He formed it to be inhabited: I [am] the Yahweh; and [there is] none else. Isaiah 45:18*

Yahweh did not originally create the earth to be the waste and desolate ruin which we witness in Genesis 1:2. Note: the above text reads in the KJV, "*He created it not in vain,*" (a poor rendering, to say the least, as it keeps English readers entirely oblivious to this great truth) once again Showing that to more fully understand the eternal word we must return to the original whenever and wherever possible!

It is believed by the writer – based on a number of other Scriptures – that this desolate ruin and the impenetrable darkness which prevailed on earth as seen in Genesis 1:2 were brought about by the wrath of the Almighty upon a rebellious creation. For only two other texts can be found which use these same 2 Hebrew words (tohu – 8414, and bohu – 922) in conjunction and both Scripture texts signify the vengeance and wrath of the Most High. The first appears in the prophet Isaiah referring to the destruction of Edom:

*But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of desolation (**tohu!** 8414! – wrongly translated "confusion" in the KJV and chaos in the NIV!), and the stones (i.e., "plumb line," NIV) of emptiness (**bohu, 922**). Isaiah 34:11*

And this seems to be the analogy made by the prophet: as the builder stretches "measuring line" and "plumb line" to make a building complete, so will Yahweh vent His full wrath and retribution upon Edom making the destruction as equally complete (Revelation 15:1, 19:13 / Isaiah 63:1-4) ... so complete the Spirit inspired the prophet to liken this fierce devastation of Edom to the preAdamite destruction seen in Genesis 1:2!

In the second text Jeremiah directly mentions the preAdamite vengeance and applies it to the wrath soon to come upon the hard-hearted, wicked people (4:14) Israel:

*I beheld the earth, and, 10, it was without form (tohu, desolate, 8414), and void (bohu, empty, 922); and the heavens, and they had no light ... I beheld, and, 10, the fruitful place [was] a wilderness, and all the cities thereof were broken down at the presence of Yahweh, and by His **fierce anger**. Jeremiah 4:23, 26*

Note here that this reveals the heavens of Genesis 1:1 – which originally gave light upon the earth – were now concealed after which "*darkness was upon the face of the deep.*"

We will return to another reference regarding the preAdamite destruction given through the prophet Job but before proceeding further we should state that all evidence points to the rebellion of Satan (Isaiah 14:12-16) as the ultimate cause of the ruin which later came upon the earth; we again remember the text of Isaiah 45:18 in which Yahweh declares He did not create the earth to be desolate and empty! However, His judgments necessarily result in darkness – and eventual desolation and destruction – for all who refuse His ways, Exodus 10:21, Deuteronomy 28:28, 29, Proverbs 20:20, Isaiah 8:19-22, Ezekiel 32:7, 8, Matthew 25:30, 2 Peter 2:17, Jude 1:13.

Regarding the interval of time between Genesis 1:1 and 1:3 there are many questions we cannot answer:

- i. What manner of earthly beings were involved in this catastrophic uprising?
- ii. How long was sin allowed to take its course before their measure of sin was filled up and the Omnipotent finally administered His fateful wrath?
- iii. And how long after this destruction did darkness prevail upon the face of

the deep before the creation of the 6 days took place?

While we cannot presently answer these questions from the word a few points should be made:

The worldly intrigue with dinosaurs, warlocks and wizards is driven by forces which once reigned supreme on the earth in a big way; over the course of man's 6000-year history they have risen again at certain times and in certain places; and it is rather evident these same spirits are now once again rising in their power and prevalence as Satan's lawless plot to sway the human race is opening up the unwary to all manner of evil influence; demonic inspiration has kept alive the nature of Satan's preAdamite rebellion and those things which ran through the earth then are coming back into vogue once more. New Age influence retains its Stone Age flair of demonic activities: sorcery, witches, seances, black magic, mind control, etc ... Revelation 9:20.

All of these evils led to inevitable retribution, after which there is little reason to doubt the "Ice Age" set in for as long as Yahweh prevented the light of the sun from reaching the earth; thus, science is not at all wrong in their assertion the earth is billions of years old; equally as valid is their evidence of an age in which glaciers left their mark across the face of the globe. Such scientific thoughts hold true as scripturally accurate! While these statements will fly in the face of well-meaning creation science folk (who teach the earth is just 6000 years old) their error results from knowing *"not the Scriptures"* nor *"the power of Yahweh."* Mark 12:24 The Word clearly shows that Genesis 1:2 portrays a destroyed and desolate earth. And one aspect of Yahweh's power dictates He is ***patient*** with His creatures; for when His wrath is once vented the destruction is the ultimate in finality: the judgment is eternal – irreversible; should we be surprised if His patience endured for thousands, even millions of years during these times so far anterior to our own? Nor do we know how many billions of years may have

passed before Yahweh undertook to begin the creation of the 6 days.

The prophet Job also mentions the preAdamite destruction and the great wrath of Elohim poured out resulting in the desolation and darkness seen over the earth in Genesis 1:2:

*4 He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered? Job 9:4*

The above text is evidently referring to Satan's uprising as he hardened himself against the Most High, Isaiah 14:12-14. The prophet continues, now speaking of that rebellion's consequences and the outpouring of Yahweh's wrath:

*5 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and seaeth up the stars. Job 9:5-7*

We see (vs. 5) that when the time of vengeance arrived entire mountains were **overturned** in Yahweh's anger (similarly, in the time of the end they will be removed by powerful earthquakes and tidal waves, Psalm 46:2, 3, Isaiah 54:10, Luke 21:25).

And Job 9:7 brings us to "*the darkness*" which "*was upon the face of the deep*" for the sun and stars had ceased to give their light upon the earth.

But now the prophet continues mentioning events of the 6-day creation:

*8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. 10 Which doeth great things past finding out; yea, and wonders without number. Job 9:8-10*

For other details regarding the above thoughts – as well as enlightening texts concerning the Devil before his fall – you are referred to the highly-recommended, classic work on this topic (originally published in the mid-1800's): ***Earth's Earliest Ages***, by G.H. Pember. It is, undoubtedly, the most profound book which I have ever read (excepting the Scriptures themselves). But for the purposes of the present work we must now leave this topic having established the necessary groundwork to continue.

Summary: Some dear brethren believe – based on Genesis 1:2 – that darkness was the first portion of Day 1 of the creation. (But most of these same dear ones observe the start of days with sunset – a time in which it is still markedly light outside and darkness is nowhere to be found; more commendably, other dear souls begin their days once it is totally dark.) But to determine what was first – the light or the darkness – we have endeavored to return to the very beginning and have seen that darkness was ***nonexistent*** in times eternal when Yahweh the Father and His Son the Word dwelt together in endless ages preceding our present history; darkness was not at all first, for *"Yahweh is light and in him is no darkness at all,"* 1 John 1:5, 1 Timothy 6:16. For countless ages there was no darkness until the entering in of sin. But Yahweh's wrath, as well as darkness and death, were inevitable consequences of Satan's insurrection; such is the price which all must pay for sin and rebellion when *"there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."* Hebrews 10:26, 27

The darkness, then, in Genesis 1:2 was not part of any creation; its source was the unavoidable judgment of the Judge who *"puts down one and exalts another."* For having put down Satan, Yahweh would now exalt man to be the ruler of the earth and to possess in his being the very image of Elohim (Genesis 1:26, 27) – which image Satan had so unrighteously coveted in his rebellion to rise up and *"be like the Most High."*

[This initial meditation was not included in previous printings because I felt that most learned brethren would already be familiar with the above truths. And while creationists refer to the expanse of time between Genesis 1:1 and 1:3 as the "gap theory," it is far from theory: the destruction and desolation we have witnessed is supported by clear and simple, yet profound Scriptures. Objection was also put forth that I had ignored these first 2 verses of the Torah in the previous two printings of the study; hence, this section was necessarily included to establish when the 6 days of creation actually began.]

### ***The Creation Order***

A proper understanding of what Yahweh created first also provides us with the proper understanding of His order within any given day:

*... Then Elohim said, Let there be light: and there was light. And Elohim saw the light, that it was good: and Elohim divided between the light and between the darkness. And Elohim called the light day, and the darkness He called night. And there was evening and there was morning, the first day. Genesis 1:3-5*

The first day began with the creation of light: Yahweh's Word "*Let there be light*," marked the beginning of the first day (and thus the advent of light begins all subsequent days). And Yahweh separated the light from the darkness; He divided the day into two equal parts of day(light) **followed by** night: "*And Elohim called the light day, and the darkness (which followed) He called night.*" The division between the two was evening! So after Yahweh's work within the first day came the evening – which divides the light from the darkness; then the darkness of night passed before morning came ending day one with the light of the second. It is believed – and all other Scriptures concur – that Yahweh did His creative work during the daylight part of each of the 6 days so that each day's creative work was **followed by** the evening and night passed before the light of morning ended the previous day and began the new one. This gives us the following (compare with the chart on page CH-1):



**DAY 1:** Light is created bringing about the day; the light (called "day") is divided from darkness (called "night"); after the light portion of the first day, follows the evening – in which occurs the Elohim-ordained separation between light and darkness. Afterwards, darkness falls, the night passes ... and there was evening and there was morning – the first day ending with the light of the second ... *"and there was evening and there was morning, the first day. // Genesis 1:5*

**DAY 2:** Light begins the second day and Elohim creates the firmament (called heaven) to divide the waters above from the waters below. Following this creative work – we have evening and morning – the night passes and the second day ends in the morning with the light of the third ... *"and there was evening and there was morning, the second day." Genesis 1:8*

**DAY 3:** Light begins the third day and Elohim divides the land (called earth) from the water (called seas). In the light of this day, Yahweh causes the earth to bring forth grass – herbs yielding seed – and trees bearing fruit after their kind. Following this creative work we have evening and morning – the night passes and the third day ends in the morning with the light of the fourth ... *"and there was evening and there was morning, the third day." Genesis 1:13*

**DAY 4:** Creation of the luminaries on this, the fourth day, corresponds to what took place on the first day:

1. The greater light, the sun, is prepared first and corresponds to the light which began the first day (thus do days begin at dawn!)
2. Afterwards, the lesser light, the moon, is prepared by Yahweh to correspond to the darkness of night (thus night is the second portion of the 24-hour day). The stars also are ordained to correspond to the darkness of night and to shine along with the light of the moon.

This order further proves the day begins at dawn and that day followed by night

together comprise a full, complete day. So at the end of a day of creative work comes evening and morning – the fourth day ending with the light of the fifth ... *"and there was evening and there was morning, the fourth day."* Genesis 1:19

**DAY 5:** Creation of the birds of the air corresponds to what took place on the second day when the firmament (wherein the birds were to fly) was made. The seas are populated with fish ... *"and there was evening and there was morning, the fifth day."* Genesis 1:23

**DAY 6:** Creation of the beasts of the earth corresponds to what took place on the third day when Elohim prepared for them the dry land; man is created on the sixth day ... *"and there was evening and there was morning, the sixth day."* Genesis 1:31 The light of morning on the Seventh Day ends the sixth so that ...

**DAY 7:** ... The Sabbath begins at dawn, 2 Peter 1:19. The day of rest, as with all previous days, extends throughout the light portion of the day being followed by evening and night passes before morning arrives; Yahweh rests on this the Seventh Day and then the Sabbath – which began at sunrise on the Seventh Day – ends at sunrise on the first: and so, *"late on the Sabbath"* it begins *"to dawn toward the first day of the week."* Matthew 28:1 So all days – the Seventh included – end when the darkness of night has passed and the light of dawn the next morning commences the new, subsequent day.

Hence, during each of the 6 days of creation, the evening **followed** a day of creative work and the night passed before light the next morning marked the start of the subsequent day (notice there was no sunrise or sunset until the Fourth Day). Further, notice that according to the Scriptures evening and some portion of the morning are part of the previous day. And evidence from the writings of Mark shows that the last portion of darkness from the preceding night is termed "morning:"

*And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Mark 1:35, KJV*

*And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there. Mark 1:35, NASV*

Once more it must be said in keeping with the creation account, the dark part of the morning is necessarily (scripturally) reckoned as **part of the previous day**: "*and there was evening **and** morning, the first day*" ... Genesis 1:5, 8, 13, 19, 23, 31. So although it was still dark, it was termed by Mark "the morning." This portion of the morning is still part of the previous day (a day in this case being the full, 24-hour revolution of time in the day-night cycle) for we must necessarily divide between the light and between the darkness. When the light of the next day broke forth, the new, succeeding day had begun:

*But the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day. Proverbs 4:18*

This shows the light of dawn marks the start of a new day: while the "full day" does not occur till noon, the first trace of the light of dawn nevertheless heralds that a new day has indeed commenced for Yahweh called the light "day." We will momentarily see how the above order of day followed by night, being ordained of Yahweh, brings perfect sense to (and concurs completely with) the accounts of Passover as well as Sabbath observance and other incidents throughout the word. And Yahweh – Who does not change – also does not change His creation order: in the Kingdom He will first create over Jerusalem a cloud by day and afterwards a fire by night:

*And Yahweh will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the splendor shall be a defence. Isaiah 4:5, Zechariah 14:7*

### ***The Rainbow***

After the flood, Yahweh promised to never again bring a universal deluge upon the earth. In this promise, is a Scripture which shows the **established order** in Yahweh's creation:

*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease, Genesis 8:22.*

This Scripture provides revelation of the **unchanging order** which Yahweh Himself established and which He has promised will not Change while the earth remains:

1. Seedtime precedes harvest
2. Cold precedes heat
3. Summer precedes winter
4. Day precedes night

Yahweh's covenant of day followed by night cannot be revoked; it is a certainty of certainties, Jeremiah 31:35, 36, 33:19-21, 25, 26.

### **The Passover Slaying of the Egyptians**

Passover occurred on the 14th at even; according to the testimony of Mark, when the sun sets on the 14th, it is still the 14th:

*And the **same day**, when the even was come, He saith unto them, Let us pass over unto the other side, Mark 4:35.*

While this passage is not a reference to the 14th of Abib, it does show that sunset and the arrival of evening does not herald the beginning of a new day; when evening arrived it was still the same day. None of the lamb which Israel sacrificed was to remain until the next day (the 15th), Exodus 12:6-12. Yet Yahweh refers to what He did at midnight as occurring on the day of passover,

the 14th of Abib:

*For all the firstborn of the children of Israel are Mine, both man and beast: on **the day** that I smote every firstborn in the land of Egypt I set them apart for Myself. Numbers 8:17 For I will pass through the land of Egypt **this night**, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the deities of Egypt I will execute judgment: I am Yahweh. Exodus 12:12*

*And they **kept the passover on the fourteenth day** of the first month at even in the wilderness of Sinai: according to all that Yahweh commanded Moses, so did the children of Israel. And there were certain men, who were defiled by the dead body of a man, that they could not **keep the passover on that day**: and they came before Moses and before Aaron **on that day** ... Numbers 9:5, 6*

*And in the fourteenth day of the first month is the passover of Yahweh. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. Numbers 28:16, 17*

*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. Numbers 33:3*

The previous Scripture shows that the very next morning began the 15th day of Abib. And there was daylight in abundance for Israel left "*in the sight of all the Egyptians!*"

*And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old com of the land on the morrow after the passover, unleavened cakes, and parched com in the selfsame day. Joshua 5:10, 11 "The morrow after the passover" was the morning of Abib 15, the very next morning.*

It will be even more conclusively proven (based on Scriptures not related to

Passover) that Yahweh considers the night to be part of the **previous day** and that daylight the next morning delineates the start of a new day in His reckoning. This being the case, what occurred at midnight on Abib 14 was succeeded by the 15th day of Abib the very next morning. We will clearly see and prove the following order perfectly fits all the Scriptures which bear on the subject:

1. The light of dawn marked the beginning of Abib 14, Proverbs 4:18.
2. At sunset the passover was slain (and it was still the 14th) and the door posts/lintels were covered with blood.
3. At midnight (still Abib 14) the destroyer slew the firstborn of Egypt.
4. The light of dawn the next morning marked the beginning of Abib 15.

We will momentarily study the peace offerings which, like the passover, had to be eaten in the day on which they were offered. And if they were not eaten, that which was left until the morning (i.e., the next day) had to be burned. Hence, it was still the fourteenth when Yahweh smote the firstborn of Egypt at midnight.

### ***Manna From Heaven and Other Events ... To Morrow***

The word "morrow" is Strong's #4279 and means ... "tomorrow (as the day following the present day)."

*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. And he said unto them, This is that which Yahweh hath said, To morrow is the rest of the separate sabbath unto Yahweh: bake that which ye will bake to day, ,and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.*

Exodus 16:23

This passage shows that the Sabbath began on the morning of the next day. They were not told to lay up the bread for the coming evening; the Israelites were

to lay up bread for the Sabbath day. *"To morrow (not this evening) is the rest of the separate sabbath."* It was the light of morning which would mark the beginning of the Sabbath for which (and until which) the bread was to be kept. Regardless of what one would like to believe, we will see in the following texts that, scripturally, "to morrow" always begins with the first trace of light the following morning.

### **... Moab and Ammon: Incest Breeds Rebellion**

Although the union of Lot with his daughters was the inception of two, historically rebellious nations, the incident again shows that the current night is not part of the next day:

*And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine **that night**: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on **the morrow**, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. Genesis 19:31-34*

The night is not reckoned here as part of "tomorrow" – the next day.

### **... Locusts Anyone?**

*And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Yahweh, Elohim of the Hebrews, How long wilt thou refuse to humble thyself before Me? let My people go, that they may serve Me. Else, if thou refuse to let My people go, behold, **to morrow** will I bring the locusts into thy coast ... Exodus 10:3, 4*

Disobedience today, Yahweh warned, would result in locusts tomorrow. Yahweh

continues by warning Pharaoh the locusts will destroy what the other plagues thus far had missed ... Pharaoh nearly relents to let all the sons of Israel go with wives, children and cattle but he then hardens his heart and retorts that only the men can go; then the wicked king impudently drives Moses and Aaron from his presence. The result?

*And Yahweh said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and Yahweh brought an east wind upon the land **all that day**, and **all that night**; and when it was morning, the east wind brought the locusts.*  
Exodus 10:12, 13

The next day (tomorrow) arrived only after the entire day and the entire night had passed. Neither sunset or darkness can be the end of one daily cycle and the beginning of the next:: Yahweh's days begin in the morning. ,

### **... The Sacrifice Early on the Morrow**

*And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to Yahweh. 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.* Exodus 32:5, 6

"Rose" and "early" are both from Strong's #7925: "to rise/start early;" at the beginning of the day after a night's sleep they started early on the new day with the offering of sacrifice (in this case, the worship was idolatrous).

### **Purify Yourselves Against Tomorrow...**

*And say thou unto the people, Purify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of Yahweh, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore Yahweh will give you flesh, and ye shall eat.* Numbers 11:18



That "to morrow" began very early in the morning is seen not only from the consistent use of "to morrow" but in that after Yahweh had his say and gave food from heaven, the Israelites gathered **all that day** and all that night and all the next day; for them to have gathered *all that day*, very little of that day had expired before He began to provide for Israel by bringing in the quails. "Tomorrow" is a set time, an appointment, which begins with the first light of dawn.

### **Get You Into the Wilderness ...**

*1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would Elohim that we had died in the land of Egypt! or would Elohim we had died in this wilderness! ... 22 Because all those men which have seen my splendor, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him. will bring into the land whereinto he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwelt in the valley.) **To morrow** turn you, and get you into the wilderness by the way of the Red sea. Numbers 14:1-2, 22-25*

It was already night when the splendor of Yahweh appeared and He rebuked Israel for their unbelief regarding the land of promise; they were then directed to turn again to the wildernesses "to morrow." This night was not part of the set time, "to morrow."

### **...Thou Shalt Have No Other Deities Before Me**

After 36 Israelite men die in what Joshua estimated to be an easy battle

(Joshua 7:2-4), we read of Yahweh's response:

*Up, purify the people, and say, Purify yourselves against **to morrow**: for thus saith Yahweh, Elohim of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which Yahweh taketh shall come according to the families thereof; and the family which Yahweh shall take shall come by households; and the household which Yahweh shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of Yahweh, and because he hath wrought folly in Israel. so Joshua rose up **early in the morning**, and brought Israel by their tribes ... Joshua 7:13-16*

The people were to prepare themselves against (i.e., "for") tomorrow when they would appear before Yahweh. We see that "tomorrow" begins early the next morning: Joshua rose up early after a night's sleep and the light of morning began a new day. With the light of the new day, the light of Yahweh's judgment also shined forth (Job 38:12, 13/Genesis 19:15, 23, 24) as He subsequently exposed and removed the house of Achan from the midst of the camp for their wicked idolatry, Joshua 7:17-26.

### **... The Traveling Levite**

*And when the man rose up to depart – he, and his concubine, and his servant – his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to **morrow** get you early on your way, that thou mayest go home. Judges 19:9 Notice to morrow (morning) receives the classification of "early."*

... **Victory Through Fasting**

The children of Israel are smitten for the second time after going to war against the corrupted, apostate tribe of Benjamin:

*Then all the children of Israel, and all the people, went up, and came unto the house of Elohim, and wept, and sat there before Yahweh, and fasted that day until **even**, and offered burnt offerings and peace offerings before Yahweh. And the children of Israel enquired of Yahweh, (for the ark of the covenant of Elohim was there in those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And Yahweh said, Go up; for **to morrow** I will deliver them into thine hand. Judges 20:26-28*

The day passes with Israel fasting ... after sunset comes the time of the evening sacrifice and offerings are presented ... however, it is still not the next day, for Yahweh commands them to go forth to battle "tomorrow." Neither sunset nor nightfall marked the start of a new day. But the light of the next day would see Israel confront the tribe of Benjamin for the third time and this time the victory would be granted against that tribe which had wrongly given refuge to reprobates.

... **To Morrow is the New Moon** When David and Jonathan are devising a plan to ensure David remains safe from harm at the hands of Saul, they together provide us 2 witnesses that the new moon is not reckoned with the setting of the sun or nightfall but with the dawn of a new day:

*And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even ... Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. 1 Samuel 20:5,18*

We have seen and will continue to see that "to morrow" begins with "the light of dawn." Proverbs 4:18 The second portion of this work contains a subsection explaining clearly why there was no need for these men of faith to "spot" the new moon to know that the next day would begin a new month.

### **... David Escapes by Night**

That the current night is not part of the next day can also be seen when Saul attempted to kill David:

*And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife told him, saying, If thou save not thy life **to night, to morrow** thou shalt be slain. 1*

Samuel 19:10, 11

It was already night when Michal said "to morrow" for David had "escaped that night." This night was not reckoned as part of the next day. Once again, proof that when Yahweh passed over Egypt at midnight, it was still the 14th of Abib (and that the next morning marked the start of the 15th day).

### **... Saul Consults a Spiritist by Night, Dies the Next Day**

That night is not part of the next day is seen yet again in the prophet Samuel when Saul consulted a spiritist:

*Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, **and they came to the woman by night:** and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those*

*that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by Yahweh, saying, As Yahweh liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw elohim ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and Elohim is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do . Then said Samuel, Wherefore then dost thou ask of me, seeing Yahweh is departed from thee, and is become thine enemy? And Yahweh hath done to him, as he spake by me: for Yahweh hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: Because thou obeyedst not the voice of Yahweh, nor executedst his fierce wrath upon Amalek, therefore hath Yahweh done this thing unto thee this day. Moreover Yahweh will also deliver Israel with thee into the hand of the Philistines: and **to morrow** shalt thou and thy sons be with me: Yahweh also shall deliver the host of Israel into the hand of the Philistines. 1 Samuel 28:7-19*

It was night when Samuel appeared to Saul and he did not say "to day" you will be with me, but "to morrow." Saul died in the daylight hours which followed the sunrise the very next morning. While the account of David's routing of the Amalekites overlaps the account of Saul's death, the disobedient king dies the next day according to the word of Yahweh through Samuel the prophet, 1

Samuel 31:6. The night is clearly reckoned as part of the previous day and not part of the next.

**... The Routing of the Amalekites**

*David and his company returned to Ziklag and found it burned with fire; all the relatives: wives, sons and daughters had been taken captive by the Amalekites, 1 Samuel 30:1.*

After seeking Yahweh, David pursued and in Yahweh's providence (via the assistance of the Egyptian servant of an Amalekite) caught up with and attacked the camp when it was nearly dark (twilight) and smote them until the evening of the next day:

*And David smote them from the twilight even unto the evening of the next day ... 1 Samuel 30:17*

This twilight (near darkness) was not considered part of the next day. This shows that evening follows the day just as in Genesis 1: ... *"and there was evening and morning, the first day."* It shows that Passover on the evening of the 14th follows the daylight portion of Abib 14 and that the next morning belonged to (and marked the beginning of) the 15th day of the first month.

**... Uriah is Sent Away: Tomorrow** In an attempt to cover up his act of adultery, David tried to get the faithful Uriah to join Bathsheba at night in his own house:

*And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from a journey? why didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my master Joab, and the servants of my master, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing. 2 Samuel 11:10, 11*

So David continues his attempt to cover up the incident:

*And David said to Uriah, Tarry here to day also, and **to morrow** I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his master (i.e., David's servants), but went not down to his house.*

David had told Uriah to abide in Jerusalem "to day" and tomorrow he would be allowed to depart. Uriah tarries that day and around the evening of the day David stumbles Uriah making him drunk hoping he would go down to his house (and Bathsheba); Uriah again sleeps away from his home and the night portion of his rest is the second half of "to day." For in the morning "tomorrow" arrives and Uriah will now tarry no longer; David sends him away that morning to return to battle:

*And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. 2 Samuel 11:14*

### **... Believe Yahweh and His Prophets**

Israel is about to be attacked by a great multitude from Ammon, Moab and mount Seir; a fast is proclaimed: the people seek Yahweh and He is found of them; as they stand before Him He answers their cry:

*Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of Yahweh in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith Yahweh unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but Elohim's. **To morrow** go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before*

*the wilderness of Jeruel. Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Yahweh with you, O Judah and Jerusalem: fear not, nor be dismayed; **to morrow** go out against them: for Yahweh will be with you. 2 Chronicles 20:14-17*

We see when tomorrow arrives for,

*... they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in Yahweh your Elohim, so shall ye be established; believe His prophets, so shall ye prosper. 2 Chronicles 20:20*

If a new day was beginning at sunset we would have seen Israel going to battle at that time. But as it is, the day starts in the morning and this is when they went forth to battle according to the word of Yahweh: tomorrow. And since we have read this far, we cannot overlook the method of victory:

*And when he had consulted with the people, he appointed singers unto Yahweh, and that should praise in the beauty of purity, as they went out before the army, and to say, Praise Yahweh for His mercy for ever. And when they began to sing and to praise, Yahweh set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten 2 Chronicles 20:21, 22*

Those who daily offer up the praises of Yahweh will find victory in Yahshua equally as often. (Even if you are not able to play instruments of music, praise can be offered up in prayer or in unaccompanied song.)

**... Boast Not of To Morrow**

*Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Proverbs 27:1*

One day ends and the next comes forth "to morrow." Within the current day we



are not to boast of what we shall do the next (which begins and is designated by "tomorrow.") Yahshua said likewise,

*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof. Matthew 6:34*

And James writes in agreement,

*13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what [shall be] on the morrow. For what [is] your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye [ought] to say, If the Yahweh will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. James 4:13-16*

### **... To Morrow Will Be as This Day**

*Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, [and] much more abundant. Isaiah 56:12*

No one can say what time of day or night these words were said; however "to morrow" is shown to be absolutely distinct and separate from "this day."

In combination, the above incidents show that the current evening is part of the previous day and not part of the next. To summarize the many accounts we have seen: "to morrow" refers to the subsequent day whether it is presently morning, afternoon, evening or night. Thus, night is the second portion of the previous day and Yahweh's days begin in the morning with the light of dawn, Proverbs 4:18, Lamentations 3:21-23, 2 Peter 1:19. That sunset does not delineate the start of a new day is seen yet again in the Messianic writings of Mark (previously quoted) which attributes the evening as subsequent to and part of the **current day**.

*And the same day, when the even was come, He saith unto them, Let us pass*

over unto the other side. 'Mark 4:35

Scripturally, "*the evening of the day*" (1 Samuel 30:17) is the evening which follows the current day; it is part of that day and does not delineate the start of a new one.

### ***The Daily Sacrifice***

These Scriptures show that sunset does not end a day:

*And thou shalt say unto them, This is the offering made by fire which ye shall offer unto Yahweh; two lambs of the first year without spot day by day, for a continual burnt offering.* Numbers 28:3

... Two lambs are offered each day:

*... The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even ...* Numbers 28:4

This was also done on the Sabbath day, showing the Sabbath sunset did not end the day of rest (Numbers 28:9, Mark 4:35). The text in Numbers certainly proves a day does not end at sunset (thus beginning the next) and I believe clear evidence has already been seen above which teaches us one day ends and the next begins with the light of morning. Further, the peace and thank offerings provide additional, extremely straightforward, evidence for such a stance.

### ***The Peace and Thanksgiving Offerings***

*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.* Leviticus 7:15

Whether the above sacrifice were offered in the morning, during the day or in the evening, as long as it was eaten by the next morning, all was well: it would

have been eaten on the same day in which it was offered. This stipulation, however, was not imposed on the next offering (in contrast to the one above) and this offering shows yet again that a new day is reckoned with the onset of morning:

*But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten ... Leviticus 7:16*

While it was **required** that some portion of this particular sacrifice be eaten within the first day it was offered, what remained until the next morning – the second day – could also be eaten. But if any remained until the third morning, eating it was strictly forbidden:

*But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. Leviticus 7:17, 18*

As with the peace offering (Leviticus 7:15, first text quoted above), the thank offering had to be eaten within the very day it was offered to Yahweh:

*And when ye will offer a sacrifice of thanksgiving unto Yahweh, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow <1242>: I am Yahweh. Leviticus 22:29, 30*

"Morrow" is Strong's #1242 and is translated elsewhere as "morning:" Genesis 19:27, 20:8, 21:14, 22:3, 24:54, Exodus 16:13, 16:19, Judges 16:2, 1 Samuel 19:11, 15:22, 25:36, 29:10, 2 Samuel 17:22, etc.

Now suppose a peace or a thanksgiving sacrifice were offered to Yahweh at 7:00

a.m. in the morning; according to the straightforward text of the above Scriptures (Leviticus 7:15, 22:29, 30), it would be eaten on this **same day** if partaken of at 8:00 a.m. .... 9:00 a.m. .... 10:00 a.m. .... 11:00 a.m. .... 12:00 noon ... 1:00 p.m. .... 2:00 p.m. .... 3:00 p.m. .... 4:00 p.m. .... 5:00 p.m. .... 6:00 p.m. ... (sunset) .... 7:00 p.m. .... (nightfall) ... 8:00 p.m. .... 9:00 p.m. .... 10:00 p.m. .... 11:00 p.m. .... 12:00 midnight ... 1:00 a.m. .... 2:00 a.m. .... 3:00 a.m. .... 4:00 a.m. .... all the way until the light of the next day. (Of course, the time of sunset and nightfall will vary throughout the year.) Should anything remain until the next morning, it could not be eaten that same day and must certainly be burned with fire to prevent its wrongful consumption (for to partake of it would violate Yahweh's stipulation that it be eaten on the same day it was offered). The same would apply if the peace or thank offering were presented to Yahweh at the time of the evening sacrifice: it could be eaten throughout the night (as could the passover) and still be eaten **within the same day**. But regardless of the time of day or evening they are sacrificed, by Yahweh's own law the peace and thank offerings in question necessarily have to be consumed with fire if not eaten within the day they are sacrificed; they must be burned with fire if not eaten by the next morning (i.e., the next day). Like the peace offering, none of the passover was to remain until the next day; for it was prophetic of the blood of the Lamb through which we have peace with Yahweh (2 Kings 16:13, Romans 5:1, Colossians 1:20, Hebrews 13:20, 21); and like the peace offering, Yahweh required the burning of any of the passover sacrifice which remained until the morning – the beginning of a new day, Abib 15. Deuteronomy 16:4

Sunset, then, cannot begin a new day, nor can the onset of darkness, it must be the light of dawn which marks the commencement of a new day in the day-night cycle; and it is at the start of a new day that He brings new mercies to His people:

*This I recall to my mind, therefore have I hope. It is of Yahweh's mercies that*

*we are not consumed, because his compassions fail not. They are **new every morning**: great is Thy faithfulness . Lamentations 3:21-23*

Evening does not mark the beginning of a new day (see Mark 4:35, John 20:19). Thus we have seen from laws concerning peace and thank offerings that night is considered to be part of the previous day.

### ***The Sabbath***

Psalm 92 is entitled, "A Song For the Sabbath Day." Below are its first two verses:

*It is a good thing to give thanks unto Yahweh and to sing praises unto Thy Name, O Most High: to show forth Thy lovingkindness in the morning, and Thy faithfulness in the night ... Psalm 92:1,2*

Praises on Yahweh's Sabbath must begin in the morning and continue into the night, the night still being part of the Sabbath day! "Night" in Psalm 92 is the same as "night" in Genesis 1:5, Strong's 3915; it is subsequent to "day" as regards sequential order, Genesis 8:22, Jeremiah 31:35, 33:25. On the Sabbath day we are to show forth Yahweh's lovingkindness in the morning and His faithfulness in the night; according to this text, the night or darkness which follows the light of the sabbath day is here reckoned as part of the separate, Seventh Day. Yahweh's word prescribes songs in the night (Job 35:10, Psalm 42:8, 77:6) especially when it is a feast day such as the Sabbath:

*... "Ye shall have a song, as in the night as when a separate feast is kept " ...  
Isaiah 30:29*

Through songs of praise and joy, we show forth Yahweh's faithfulness in the night of the Seventh Day – the second portion of the Sabbath rest.

***Yahweh's Silence: Leviticus 23, Deuteronomy 16, Numbers 28*** Yahweh is

always very precise and direct in His loving decrees and mandates:

- He commands that the 7-day Feast of the Passover be observed from the 14th at even to the 21<sup>st</sup> at even, (Exodus 12:18, Leviticus 23:5).
- He commands that the Day of Atonement be observed from the 9th at even to the 10th at even, (Leviticus 23:32).

So why is Yahweh silent regarding "*even to even*" observance of:

- The Feast of the Sabbath Day? (Leviticus 23:1-3) ...
- The Feast of Weeks, Pentecost? (Leviticus 23:15-22) ...
- The Feast of Trumpets? (Leviticus 23:23-25) ...
- The Feast of Tabernacles? (Leviticus 23:33-36)

Nowhere can be found an injunction to hold any one of the last 4 observances from "*even to even*" thus, to celebrate them in that manner is presumptuous.

***Yahweh's silence in this regard is most telling and this alone – in light of the other two "even to even" directives – solidly establishes the veracity of the viewpoint being offered in this study.*** Yahweh's times are special, set apart; the "*even to even*" mandates for Passover and Atonement show them to be the *exceptions* and not the rule as regards the time of commencement! No time mandate was needed for the others as they follow the day-night order which Yahweh set in motion at the creation! No directive was specified for Sabbath, Pentecost, Trumpets and Tabernacles for such an edict was not necessary! They all began (and begin) in the morning.

### ***The Capital Punishment Parameter***

Below is Yahweh's injunction on burying those who have incurred the death sentence through hanging on a tree:

*... his body shall not remain [all night] upon the tree, but you shall bury him the same day, for a hanged man is accursed by Elohim; you shall not defile your land which Yahweh your Elohim gives you for an inheritance. Deuteronomy 21:23*

Two examples of this occur in Joshua; in both cases, we see the burial take place after sunset and before dark:

*And the king of Ai he hanged on a tree until eventide: and as soon as the **sun was down**, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day. Joshua 8:29*

Again, comparison of this account with the law in Deuteronomy 21:23 gives no credence to the view that a day begins at sunset; for it was required the body be buried the same day the person was hung on the tree. If sunset marked the start of a new day then Joshua was walking in defiance of Yahweh's law, for he failed to bury the body the same day it had hung on the tree. (And we cannot accept that thesis since this leader of Israel was one of the only two who left Egypt as an adult and who was also found faithful enough in the sight of Yahweh to enter the promised land. There was no disobedience here, just exemplary execution of Yahweh's law.) And yet from a common sense, straightforward approach to interpretation, this Scripture more strongly lends support to the next day beginning in the morning; for the law forbids the body to remain all night (note "all night" is not in the original) on the tree enjoining "*you shall bury him the **same day**.*" To wait for the light of morning by which to work would be to fall short of the edict, for the next morning would mark the start of the next day, and in such a case one would have failed to "*bury him the same day.*" (Just as to eat of a peace or thank offering the next morning would be to partake of it outside of the day in which it was offered.) Thus, in Joshua 8:29 we see the burial work occurring after sunset and before dark for "*night is coming when no man can*

work," Psalm 104:23, John 9:4.

The other example,

*And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. Joshua 10:26, 27*

These 2 burial accounts give continued support for the morning beginning a day while clearly showing that sunset is not the Elohim-intended delineation for current-day-out and new-day-in.

(Also acknowledged is the **possibility** that these things are showing the body of one hung on a tree should be buried within the same period of day(light) that the person was executed, thus proving **nothing** as to the start/end of a full day. However, Yahweh's covenant of day and night cannot be refuted.)

### **Yahweh's Covenant of Day and Night**

*Thus saith Yahweh, which giveth the **sun for a light by day**, and the ordinances of **the moon and of the stars for a light by night**, which divideth the sea when the waves thereof roar; Yahweh of hosts is His Name: If those ordinances depart from before Me, saith Yahweh, then the seed of Israel also shall cease from being a nation before Me for ever. Jeremiah 31:35, 36 ... Thus saith Yahweh; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. Jeremiah 33:25, 26*

And the unchanging order of day followed by night which was established in



the beginning – a cycle which continues on a daily basis (Genesis 8:22) – is still in effect when Yahweh smites the sun, moon and stars in the time of the end:

*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. Revelation 8:12*

Note that this shows – in addition to the numerous other texts – that night is subsequent to day as goes sequential order: "*the night likewise,*" in other words, like the day which the night **followed**, it also did not shine for a third of its duration! Those who observe evening (as the start of a day) before morning should ponder: He who declares the end from the beginning (Isaiah 46:10) has clearly done so in regard to a day's sequential order (Genesis 1:5, 8:22, Revelation 8:12). As your brother, I ask you to consider this as another evidence in favor of the study's main thesis. And this brings us to a most important question: *Are we unwittingly guilty of adding to and taking away from the prophecies of Revelation (22:18, 19) if we reject the day-night order Yahweh established?* I have failed you as a brother not to mention what appears to be at least a possibility of such a thing, Acts 20:26, 27. But the above question does not presently plague me, personally, being confident that Yahweh will establish and make known those things which are of Him, Acts 5:39; and He will teach all contrite souls all of His truth! No judgment is being passed nor does the writer look down on those brethren who have not seen "the dayspring" ...

In summary: it is interesting how Yahweh's covenant with day and night was established in the beginning (Genesis 8:22) and – remaining established unto the end (Revelation 8:12) – must certainly have great bearing on those things in between concerning our obedience and understanding of His word.

We have noted in the time of the end the order has remained which Yahweh set

in motion at the beginning: day followed by night. And this order will extend into endless ages; Yahweh's covenant of "day" followed by "night" is forever:

*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented **day and night** forever and ever. Revelation 20:10*

While there *are* other Scriptures which mention night before day, by themselves they prove nothing for there is no text which can be found in which Yahweh establishes a covenant of "night and day;" His covenant is with day followed by night. In the following sections you are invited to refer to the chart on page CH-2 entitled, "**Some of the Events Around the Death and Resurrection.**" This chart is a time line of sorts and allows for our comparison of the below events along with the relevant Scriptures by which it has been constructed.

**Joseph of Arimathaea and Nicodemus Bury Yahshua** (see chart at top of page CH-2)

*And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honorable counsellor, which also waited for the Kingdom of Elohim, came, and went in boldly unto Pilate, and craved the body of Yahshua. Mark 15:42, 43*

Why did Joseph wait for the evening? Because the first day of Unleavened Bread – a commanded sabbath – was not over until then: it extends from the 14th at even to the 15th at even! Evening marked the end of the first day of Unleavened Bread (in which rest was *commanded*) and the beginning of the second. But the Seventh Day Sabbath was not to begin until the following morning! Hence, Yahweh's law provides in such instances a window of time (that evening and all that night) for the preparations that normally occur during the daylight hours of the 6th day (Exodus 16:22, 23). So now that evening had come, the first day of the feast (John 19:31) was over; it is at this time Joseph

approaches Pilate and obtains the body of Yahshua and **works**, works mind you (with Nicodemus, see John 19:39-42) to bury the Savior before the Seventh Day the next morning! And he first had to ***purchase the linen*** with which to do this!

*And when he knew it of the centurion, he gave the body to Joseph. And he **bought** fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. Mark 15:45, 46*

Joseph was upright and believed in Yahshua and we cannot accept he would have made this purchase unless legally admissible. Thus did he make this purchase after the first day of the feast (for evening had come and that day of the feast was now ended, Mark 15:42) – a day of commanded rest – and then he worked with Nicodemus (who was carrying a heavy load of spices, approximately 75 pounds) to prepare and entomb Yahshua:

*And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (the same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the Kingdom of Elohim. This man went unto Pilate, and begged the body of Yahshua. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before-was laid. And that day was the preparation, and the sabbath drew on. Luke 23:50-54*

It was already evening when Joseph requested the body (Mark 15:42, 43). After preparing the body with Nicodemus, they placed it in the tomb. And the Sabbath drew on ... once again, proof that sunset does not begin a day. Sabbath had not arrived but was soon-to-be (this could not be said with accuracy if the Sabbath were not until sunset the next day – nearly 22 hours hence!). Neither tradition or history are adequate to explain how long the work of Joseph and Nicodemus took: perhaps as little as an hour or as much as 2(?) or 3(?) or more(?) hours.

Nor can we factor the effect of their heavy hearts as they worked, grieving for Yahshua. We can only speculate since we were not there. Regardless, sunset clearly did not mark the beginning of the Seventh Day; it was to begin the next morning.

***Preparing and Buying Spices:***

***When These Incidents Occurred*** (see chart on page CH-2)

We now note what occurs after Joseph and Nicodemus finished preparing the body of Yahshua ... .. *and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.* Luke 23:53-56

In the previous printing it was thought that the women bought spices before doing this preparation. However, it appears they already had an initial supply on hand (for there is no mention of a purchase this evening) and, after watching the burial process, they returned to Bethany (a 2-mile trip) to prepare them. But evidently they did not have enough spices (or they just wanted extra) for they purchased more in the marketplace (which would have – according to the customs of that region – opened very early in the morning on the first day of the week) on the way to the tomb that morning:

*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 16:1

This view is put forth by Samuele Bacchiocchi in his excellent work, ***The Time of the Crucifixion and Resurrection*** and I feel it is absolutely correct. Note

however, the women prepared spices on the evening of the sixth day after the first day of the feast was ended; once again, during the window of time Yahweh's law provides to allow for work in preparation for the sabbath when the first day of Unleavened Bread or the Day of Atonement begin on what the world would term "Thursday evening" and end on "Friday evening." So the women rested on the Seventh Day "according to the commandment" after **working** to prepare spices within the same window of time used by Joseph and Nicodemus (although the **work** activity of the women was subsequent to Yahshua's being laid in the grave by the honorable ones who buried Him). And then, after resting on the sabbath,

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

But they would soon discover the Almighty hand of Yahweh had worked a miracle of great magnitude in raising the One for whom all their work had been done. Their sorrow would soon turn to great joy – joy unspeakable! John 16:20-22, 1 Peter 1:8.

***Sabbath Ends at Dawn of First Day*** (see chart on CH-2)

Not understanding when one day ends and the next begins, many have held to the opinion that "dawn" in Matthew 28:1 is a mistranslation; however, as we have seen, it is scripturally accurate and the accounts in all 4 Evangelists **fit precisely** and **concur completely**:

*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.* Matthew 28:1

*And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.* Mark 16:2

*Now upon the first day of the week, very early in the morning, they came unto*

*the sepulchre, bringing the spices which they had prepared, and certain others with them.* Luke 24:1

The four Messianic accounts of the women's trip to the tomb are parallel; the time is early morning – at the rising of the sun – yet we now read John says it was yet dark:

*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.* John 20:1

The only "problem" seems to be this account in which John relays that "*it was yet dark.*" But recall John's words at the beginning of his Messianic writings:

*And the light shines in the darkness and the darkness overcomes it not.*  
John 1:5

The light of the first day was shining in the darkness and although it was ever-so-faint, we recall the account recorded in Genesis: "*And Elohim called the light 'day.'*" Genesis 1:5 When the light of dawn shines forth in the darkness, the new day has, begun, Proverbs 4:18, 2 Peter 1:19. And when a person begins to observe the beginning of a day as prescribed in Yahweh's word, one notices it is still quite dark when the first traces of sunlight can be detected in the east. It is actually much brighter outside when the full moon is directly overhead than when the first, minuscule portion of daylight appears in the eastern sky on a morning without clouds; so although it was dark, a glimmer of light from the rising sun could be espied indicating the Sabbath had just ended and the first day had begun. Thus there is no contradiction among the above 4 parallel accounts.

And the point which must not be missed is this: the women "*rested the sabbath day according to the commandment*" (Luke 23:56), but because of their great love for Yahshua they journeyed to the tomb with the spices as *soon as was*

*lawfully possible*, as soon as the Sabbath had ended; the time of day was not sunset, it was at the rising of the sun! This, then, stands in complete agreement, not only with the other 3 Messianic accounts, but also with the scores of other Scriptures which have manifestly proven one day ends in the morning as the next begins.

After the first printing of this work was sent out to some of the brethren, one faithful brother sent me a book entitled, "**Restoring the True Sabbath**," by Edward Linn. Before this time (12-9-94) I had never heard of nor read Mr. Lim's work; yet I was pleased to find many similarities between our manuscripts; and I believe you would find his work (published in 1992) to be of interest and value.

It is, however, necessary to refute one point made by this dear brother: in Mr. Lim's view, the "twilight" part of the morning is part and parcel of the previous night; however, this does not account for the fact that it was yet dark but termed by John the first day of the week when Mary journeyed to the tomb, John 20:1. Again it is emphasized, when the first, faint glimmer of the light of dawn is seen on the horizon, the new day is springing forth, Proverbs 4:18; it is not "the full day" but it is nevertheless "the day;" for at least 20-30 minutes after this time it could still be classified as dark although light, too, is evident and is gradually increasing on all one's surroundings. And it was during this time that the women began making their way to the burial site.

**On the Road to Emmaus** (see chart on CH-2) In this account (Luke 24:13-36), Yahshua appears to two disciples on the road and walks with them to Emmaus. It is the first day of the week. They arrive at their destination near evening and all three sit down to eat. After their eyes were opened they recognized Yahshua who immediately vanishes; in all probability they finished eating (and why not since their risen Savior had blessed the bread?!) for they did not return to Jerusalem immediately but "rose up the same hour" to journey back to tell the apostles and the other disciples. The main question is, "How long did it take them

to get back?" It was approximately a 7.5-mile journey; probably at least a 1½ hours, by foot. While it is impossible to prove, it was almost certainly dark by the time they arrived to the dwelling of the apostles. The below accounts of His appearance (Luke 24:33-36/John 20:19) correspond and must be parallel reports of the **same incident** showing that Yahshua appeared to the disciples in the evening of the first day of the week while the two from Emmaus were still talking:

*And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Sovereign is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Yahshua Himself stood in the midst of them, and saith unto them, Peace be unto you. Luke 24:33-36*

***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 Jews, came Yahshua and stood in the midst, and saith unto them, Peace be unto you. John 20:19***

When Yahshua appeared on the road to Emmaus it was the first day of the week; now the sun had set, evening (and most likely total darkness) had fallen and it was still the first day! This again shows that "*the evening of the day*" is part of the previous day within the day-night cycle. When evening fell on the first day of the week, it was still the first day! (Just as was seen previously in Mark 4:35). Since it was most likely already dark when Yahshua appeared, we find that this fully concurs with the other places in Scripture which show the darkness of evening to be part of the previous day within any given day-night cycle. For this we have witnessed in numerous other places in the law and the Messianic manuscripts.

***The Fourteenth "vs" The Fifteenth: Everyone is Right-Everyone is Wrong***



Finally, the amazing thing about this truth is that it ends the division over 14th "vs." 15th observance of the passover and, ironically enough, both parties are "right" (to some degree) and both are wrong (to some degree) in regard to their present stance on its observance. This dichotomy is not surprising since both factions have historically lacked the all-important, foundational knowledge of when Yahweh's days actually begin:

1. One school of thought correctly holds that it was the 14th when the passover meal was consumed and when the actual passing over occurred (at midnight of Abib 14); but they also (incorrectly) hold that all of this is taking place after sunset on the 13th and that the next morning is still the 14th; and they wrongly keep the Israelites lingering an entire day in Egypt so that they can (correctly) exit the land on the 15th of Abib. This argument reasons that it would have taken them an entire day to get ready, organize, etc. But Israel did all packing beforehand; Scriptures clearly show that the very morning after the passover, the house of Jacob was thrust out of Egypt. They were to eat with their loins girded, their sandals on (Exodus 12:11); they must be ready to go, for Yahweh wanted them to leave immediately the next morning; and they were thrust out by the Egyptians who were in fear for their own lives! (Exodus 11:1, 12:33, 34, 39) They went out *"in the sight of the Egyptians,"* in the daylight hours of Abib 15, Numbers 33:3. But for the proper fit into the time line, many in this camp erroneously represent Israel as initiating the journey to go out in the night of the 15th. (All the while exulting that the light of the moon assisted Israel in nighttime travel when Yahweh provided them something much better: the *"pillar of fire by night."* Exodus 13:21, 22, Numbers 14:14)

2. The second school of thought correctly has *"the fourteenth at even"* as the sunset following the daylight hours of the 14th. But they wrongly believe this begins the 15th; they (wrongly) have the passover occurring on the 15th so they can (correctly) teach Israel came out of Egypt the very next morning on the 15th

day of Abib. But as we have seen in this study, the passover occurred on the 14th (at midnight) and the next morning was (and is) Abib 15.

***Years of study and debate have never mended this doctrinal rift!*** At various times both "sides" have vied tenaciously to establish their own view and round up others into their own camp while holding in disregard (and in some cases, disdain) any who oppose them (thanks be to Yahweh for those dear brethren who extended love and respect for others whose conscience required an opposing view). But knowledge of when a day truly begins shows that both factions possess some segments of truth over the matter: unity results when one realizes the feast of Passover is a special time which overlays Yahweh's regular days in the day-night cycle. Reading the following Scriptures while mindful of the truth that a day begins at dawn, gives a great deal of sense to the passages regarding Passover: "the evening of the 14th" occurs at sunset after the daylight hours of Abib 14 and the *very next morning* begins the 15th day:

*In the fourteenth day of the first month at even is Yahweh's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Yahweh: seven days ye must eat unleavened bread.* Leviticus 23:5, 6 What the above Scripture is bringing out is this: the fourteenth day at even to the fifteenth day at even marks the first of seven days of unleavened bread; but that first

day of unleavened bread overlaps the back half of one "normal" or "regular" day (the 14th) and the front half of the next regular day (the 15th) – see the middle chart on CH-2. And this is where the confusion has occurred among those seeking to please Yahweh. Yet confusion always occurs when we fail to divide between the light and the darkness, either physically or spiritually! For some examples of spiritual division between light and darkness see: John 3:19-21, 11:9, 10, Acts 26:18, 1 Corinthians 5:11, 13, 2 Corinthians 4:6, 6:14, Ephesians 5:8, 11-14, 1 Thessalonians 5:5, 1 John 1:5, 7, 2:8, 9

As the Scriptures so strongly intimate, Passover on the evening of the 14th begins the Feast of Unleavened Bread:

*And ye 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. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh **in that night**, roast with fire, and **unleavened bread**; and with bitter herbs they shall eat it ... Exodus 12:6-8*

Notice they had to eat the flesh "*in that night*." Anything which remained until the morning could not be eaten because it was now the next day – Abib 15; the passover which was offered on the 14th could only be eaten on that day. As you read the next Scripture citations, compare them with the bottom chart on CH-2, "**The Seven Days of Unleavened Bread:**"

*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.*  
Exodus 12:18

This unleavened bread was eaten with the passover meal:

*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Exodus 12:8*

*In the first day ye shall have a separate convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto Yahweh seven days: in the seventh day is a separate convocation: ye shall do no servile work therein. Leviticus 23:7, 8*

*Seven days (not eight) shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread*

*from the first day until the seventh day, that soul shall be cut off from Israel.*

Exodus 12:15

Yahweh's command to eat unleavened bread for 7 days is not a formula which we can apply to determining when His regular days begin and end. When connected with a number, "day" in Hebrew means a full revolution of time, but this revolution need not necessarily be from morning to morning. In the case of the 7 days of unleavened bread, each day runs from evening to evening. The full 7 days of unleavened bread span from the 14th at even to the 21st at even. That Passover begins and is part of the Feast of Unleavened Bread is also seen from numerous other Scriptures cited below:

*And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. 2 Chronicles 35:17*

*In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. Ezekiel 45:21*

*Now the first day of the feast of unleavened bread the disciples came to Yahshua, saying unto him, Where wilt Thou that we prepare for Thee to eat the passover? Matthew 26:17*

Note:

Notice here it was already the first day **of** unleavened bread, it was already the 14th of Abib; but the feast was not to begin until that evening: *"the fourteenth at even."*

*After two days was the feast of the passover and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. Mark 14:1*

*And the first day of unleavened bread, when they killed the passover, His*

*disciples said unto Him, Where wilt thou that we go and prepare that Thou mayest eat the passover? Mark 14:12*

Note:

Again notice, it was already the first day **of** unleavened bread, it was already the 14th of Abib; but the feast was not to begin until that evening: "*the fourteenth at even.*"

*Now the feast of unleavened bread drew nigh, which is called the Passover.*  
Luke 22:1

*Then came the day of unleavened bread, when the passover must be killed.*  
Luke 22:7

Luke is the third witness that the first day of unleavened bread involved the killing of the passover. After the daylight hours of Abib 14 had nearly passed, the lamb was killed "*the fourteenth at even*" beginning the seven-day feast.

**Summary of the First Segment** The worst thing you can do with this study is immediately reject it; the second worse thing you can do with this study is immediately accept it. (However, if you believe there is credence to what has been presented, you would do well to honor the possibility that Yahweh will confirm this to you as truth by at least avoiding work situations until the morning of the first day. I can only direct you to seek the Most High for your ultimate guidance.) I am well aware of the "objections" which can be put forth in opposition to this view. But they are "objections" – just like the Christian "objections" against keeping the Sabbath in "favor" of the Lord's Day and against honoring the Name of Yahweh in "favor" using false names and titles for the Most High! We must remember – and it must be emphasized – that a foundation of false premises leads to further falsehood. "Objections" which contradict the straightforward texts of Scripture are but a vapor and we should honestly question their validity.

The second segment of this study provides an in-depth look at topics which may pose problems for those who do not have the same understanding over certain issues and is entitled: "Explanations and Considerations;" it is almost a certainty that you will find a number of these thoughts to be new and unfamiliar; but in all cases the clear context of the passages involved is sought out along with all the Scriptures which weigh upon the subject.

It is hoped that any objections which came to mind while reading this first segment will be settled in that which now follows.

For a second time it is put forth that Daniel the prophet was stunned by a vision of 2300 evenings and mornings (8:14, 26, 27) – an apostasy so incredible in scope that it would pervert the times and the law (7:25) almost beyond imagination as it trampled truth to the ground (8:12). Have we been duped into an "evening and morning" observance of the Seventh Day which is commanded nowhere in Scripture? The author answers in the affirmative.

### *Explanations and Considerations*

Now follows a number of explanations which are typically necessary for those who have never pondered the day begins at a time other than sunset; interwoven are various considerations for helping those who need to work through texts which, if misunderstood, superficially support objections to this study's viewpoint and, in each case, an answer based the clear context of all of Yahweh's word.

#### ***Tomorrow (4279, "machar") is a Set Time – a "Moed" (4150)***

Recently received have been objections to the study's use of the Hebrew word translated "to morrow:" one thought conveyed is that the Strong's Concordance definition allows for this word to refer to the approaching evening ... the other thought is that the study makes too much of the word "to morrow" and that the

multitude of Scriptures we have studied actually prove nothing at all as to a day's beginning. Please add the below meditation to the thoughts already conveyed in the section entitled "*Manna From Heaven and Other Events – Tomorrow*" which starts on page 6:

In some cases the Spirit has clearly and outright defined a word in the Scriptures; such is the case with the time period which "to morrow" (4279) designates. In His word, Yahweh refers to "to morrow" as a specific time, a **moed** (4150):

*1 Then Yahweh said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Yahweh Elohim of the Hebrews, Let my people go, that they may serve me. 2 For if thou refuse to let [them] go, and wilt hold them still, 3 Behold, the hand of Yahweh is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain. 4 And Yahweh shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all [that is] the children's of Israel. 5 And Yahweh appointed a **set time** (4150), saying, **To morrow** (4279) Yahweh shall do this thing in the land. Exodus 9:1-5*

How did Yahweh appoint a set time? Simply by saying, "**To morrow** Yahweh shall do this thing in the land." "Tomorrow" refers to the moed – the set time – appointed by Him to begin the day (and at which time a division would be shown forth between the cattle of Israel and the cattle of the Egyptians). Yahweh set the sun as a light in the firmament for determining days and seasons (Genesis 1:14): the day (and thus its beginning) is here considered by Him to be one of those "set times" – a "moed." Having cited the above text we will momentarily review a previous text which showed that "tomorrow" does not begin until the entire day and the entire night have passed, Exodus 10:4, 13. We must accept the meaning of a word as defined by Yahweh Himself; James Strong was certainly accomplished in his studies but he was nevertheless, a man. The word

defines "to morrow" (4279) to be a set time, a moed. Not only is the Hebrew word "moed" translated in Genesis 1:14 as "seasons" but it is also used (translated "feast") to refer to Yahweh's weekly Sabbath (Leviticus 23:1, 2) as well as to His other appointed times (Leviticus 23:4-44).

Given that "to morrow" is a moed – a set time – the many texts cited in the manuscript do, indeed, prove Yahweh reckons the beginning of a day with the morning light. For this word ("to morrow" – 4279) was later used to designate the time in which the locusts would be brought upon Egypt; the appointed time "tomorrow" would not arrive until the entire day and the entire night had passed:

*... Else, if thou refuse to let My people go, behold, **to morrow** (4279) will I bring the locusts into thy coast ... And Moses stretched forth his rod over the land of Egypt, and Yahweh brought an east wind upon the land **all that day**, and **all [that] night**; [and] when it was morning, the east wind brought the locusts.*

Exodus 10:4, 13

The moed – the appointed time designated by "tomorrow" – arrived in the morning only after the entire night had passed. So we not only have a definition showing "to morrow" is an appointed time we also have a text pinpointing the time at which "to morrow" commences – in the morning.

On the sixth day, Yahweh's sabbath rest was referred to as beginning at the set time "to morrow" and the prepared manna was to be kept over until this appointed time which began the Seventh Day:

*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 Yahweh hath said, **To morrow** (4279) [is] the rest of the separate sabbath unto Yahweh: bake [that] which ye will bake [to day], and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Exodus 16:22, 23*



The sabbath was to begin in the morning – at the moed or the time appointed by the designation “to morrow.”

To further emphasize that "to morrow" is a set time, we have a number of texts which show Yahweh using "machar" (4279) to indicate precise appointments with Israel and His convening with them in assembly the first thing in the morning (as "tomorrow" begins) to take action for His Name's sake: Numbers 16:6-16, Joshua 3:5, 7:13-16.

To summarize: "tomorrow" is a set time which occurs immediately after the night has passed, thus – assuming it is currently the daytime – "machar" (4279) cannot refer to the approaching evening or night. The Scriptures fix "machar" as the set time which begins in the morning. Being a set time, "tomorrow's" beginning is not multiple choice and does not vary! From this we can only conclude Yahweh's days do not commence at sunset or nightfall but in the morning.

### ***To Morrow is the New Moon***

David and Jonathan had both said, "*To morrow is the new moon.*" How did they know this was the case?

At one time I believed a day begins at dark; after heavily pondering all the (then-known) implications surrounding a day starting with darkness ("vs" sunset) I came to feel strongly that needing to spot the new moon was certainly a valid point in discounting a day beginning at sunset and I wrote on this matter to more than one of the brethren basically putting forth: "How could one observe the new moon (from even to even) if, at sunset, it was still not even a certainty the moon would (eventually) be seen?" A real impossibility, eh?

But I was still personally bothered by two quandaries related to this matter:

1. On heavily overcast evenings, the clouds keep one from knowing whether the moon has been visible and so, in many cases (assuming a visible sighting is necessary and it is the 29th day of a certain month) we are left without knowing it is now the first day of the month. But if Yahweh is Elohim (and He is), certainly a few thick, visually impenetrable clouds cannot be allowed to thwart the means by which we determine it is now a new month! No way!

2. What about the "close calls" (caused when some see the moon and some don't; or when the moon is far and away "old" enough to be seen, but is not)?

Both quandaries were largely "solved" (although not without lingering problems) as I counselled with brother Mike Banak on the Pacific coast the subsequent fall: it was just the 2 of us sitting outside about ½ a mile from our meeting hall/living quarters, far above the crashing waves at the Feast of Tabernacles 1988 (hosted in Oregon coast by the honorable Dave Northnagel, a friend and a brother). I was really hurting over the division which seemed to surround the calendar of Yahweh and the manner in which brethren treated others who held dissenting views and even bore the brunt of some such mistreatment (but this did not bother me nearly as much as the abuse which fell upon other loving brethren who had such an impeccable record of serving Yahweh and the entire brotherhood); and I was distressed that the situation seemed to have no resolution. In response to my burden, Mike shared some amazing information from a book called, ***World's in Collision***, by Immanuel Velikovsky. The book spoke of the time far anterior to our own in which months were precisely 30 days in length and years spanned precisely 360 days. The Scriptural basis for this was quite clear:

Noah entered the ark on the 17th day of the 2nd month. Genesis 7:11-13 The ark rested (tabernacled) on the mountains of Ararat on the 17th day of the 7th month (during the Feast of Tabernacles!). Genesis 8:4

This time-span was precisely 150 days. Genesis 7:24

5 months x 30 days/month = 150 days

The above is one witness that, originally, Yahweh's months were precisely 30 days in length. In his book, Velikovsky gives his (scientific) reason/cause for the change from 30 to 29¼ days. More from the spiritual side, I believe the astronomical causes were the outworking of Yahweh's judgment upon a hardened people Israel; for Yahweh said that He would cause sabbath and feasts to be forgotten in Zion:

*And he hath violently taken away His tabernacle, as [if it were of] a garden: He hath destroyed His places of the assembly: Yahweh hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of His anger the king and the priest. Lamentations 2:6*

I believe this had (and is having) a fulfillment beyond just the captivity; Yahweh is looking for a people who will turn to Him and seek Him with all their heart, exalting His Son instead of themselves; Yahweh will be found of these earnest seekers (Jeremiah 29:13, 14) and the lost knowledge of proper worship will be restored. Getting back to Velikovsky, he felt the earthquake in the days of Amos (1:1) was of terrible magnitude and that its cause was cosmic and that this upheaval in the heavens altered the cycle of 30-day months to approximately 29¼. So from the beginning of our 6000-year history up through David and most of the prophets, months were exactly 30 days long and it did not matter about cloud cover, etc. On the 30th day of a given month, it was automatic that the next day was to be the first day of the subsequent month (this is seen in the Scripture re-quoted below); there was no need to spot anything. [Presently, Yahweh looks with disdain on those situations where brethren are proud in heart, confident that they are teachers of the ignorant (Romans 2:19) and who, ironically enough, form one exclusive-worship-club after another (all the while error of some sort is being taught in their own inner circle). We have all seen this type of spirit at work among the brethren and assemblies and our main concern

is to remain separate from and undefiled by such actions as we look to ourselves (Matthew 7:1-5, Galatians 6:1) that we not fall into such a snare. While it is important to stand by our convictions we must do so with humility and deference to other brethren. For the time is coming when these matters of calendar and the like shall be made known with absolute clarity; at that time mercy will be obtained by those who have been merciful to others.]

But in all of this present disarray over the observance of Yahweh's feasts, we can rejoice and take heart! For we also see that as it was in the beginning, so shall it be in the end, Isaiah 46:10; Yahweh will restore 30-day months and 360-day years; according to the prophecies of Daniel and Revelation:

1,260 days = 42 months = 3½ years

42 months x 30 days/month = 1260 days!

(See Daniel 7:25/12:7, Revelation 11:2, 3, 12:14, 13:5)

Brother Mike Banak feels that 360-day years were a real testimony to Yahweh's existence among the heathen of old and that from this cycle was derived the 360 degrees in a circle ...

But returning to the thoughts most relevant at present: the Scripture regarding David and Jonathan in the field again proves a day begins in the morning:

*And David said unto Jonathan, Behold, **to morrow** is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. 1 Samuel 20:5*

*Then Jonathan said to David, **To morrow** is the new moon: and thou shalt be missed, because thy seat will be empty. 1 Samuel 20:18*

We notice that both men knew to morrow – which would start with the next

morning – was to be the new moon; there was no need for "sighting" the moon as Yahweh's precise order of 30-day months was still in order. Of course, the historical (but scripturally accurate?) evidence of new moon sightings can be enlisted by any wishing to "prove" the day starts at night; and I certainly respect that stance as it used to be one which I, too, shared.

Two thoughts as to the possible proper observance of the new moon:

The trumpet sounding forth on the day of Atonement announced the coming year of Jubilee (the Jubilee starting not with the sound of the trumpet [as taught by Jewish tradition] – which was only an announcement – but at the beginning of the next year, on Abib 1, the day when all of Yahweh's years begin, Exodus 12:2; it would take time to *"return every man unto his possession"* and to *"return every man unto his family."* Leviticus 25:10 The trumpet at Atonement was the declaration to begin this process: to settle up on land repossessions, debt release, etc.). So it may be with the visible new moon: it "announces" that the next morning will be the first day of the next month.

And there is at least one other possibility: while I do not presently believe in observing feasts according to an astronomically calculated new moon, I suppose that this would actually be more in line with my belief that the ancients did not have to strain over sighting the moon; their only need was to keep track of the days (and simply counting the days also seems to be the only thing necessary in the time of the end, see Daniel 12:11, 12) and when the 30th day had come the next would begin the new month: 30-day months, 360-day years; weather, clouds, etc. do not effect or hinder the calendar of the One who is the **Most High**. So it may be that I am currently observing the start of the month erroneously – one day later than it should be – and that I may someday go with a calculated conjunction; may His good Spirit guide us all via The Faithful Witness, Yahshua, Psalm 89:37, Revelation 1:5.

We see 12 months (not 13) in Scripture: see 1 Chronicles 27:1-15, Revelation 22:2. This is not to say that adding an additional month presently is disobedience, but simply to say that the current order of things is not the original order and that it is certainly not the one which is to be restored as it was in the beginning (Acts 3:20,21); hence, we would all do well to love and serve the brethren while not compromising our own stance (and while remaining open to the possibility we may be in error). So we must, through fasting and prayer, seek meekness (Micah 6:8, Zephaniah 2:3) and we must actively seek Yahweh with all our heart by obeying His commands – inasmuch as we understand them – with our whole being (Psalm 119:2). Regardless of our doctrinal stance on any issue, it is always possible to serve and assist others in some way, shape or form even if our conscience and current understanding of Scripture does not allow us to agree with them on certain points; while Yahweh wants us to use discernment surrounding those with whom we share the most of our fellowship (2 Timothy 2:22), we are called to serve all.

To summarize: whether or not one can fully accept or understand all the past, present and future issues surrounding the new moon and its proper observance, we have two witness – David and Jonathan –who testified the new moon occurs "to morrow." And the many accounts previously considered unequivocally prove that "tomorrow" always begins with the light of the following day – not with sunset, not with twilight and not with nightfall. Thus the new moon begins in the morning according to the clear, straightforward text of Yahweh's word.

### ***Observations on The Fourth Day:***

#### ***Creation of Sun and Moon***

i. The sun was created before the moon and the light of day preceded the darkness of night, Genesis 1:16. The moon has no light in itself; it is illumined by and reflects the sun's light.

ii. The moon reflects the splendor of the sun as the wife reflects the splendor of the husband: ... "woman is the splendor of man," 1 Corinthians 11:7 Man was created first (1 Corinthians 11:8) and then his splendor – the woman – was created afterwards. The sun and moon –together having this same principle of created order and reflective splendor – are analogous to the man and his wife and so the 2 luminaries were rightly used to represent Jacob and his wife, Rachel:

*And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? Genesis 37:9, 10*

In Joseph's dream, his father, Jacob, was represented by the sun and his mother, Rachel, was "the moon" – a reflection of the splendor of the sun.

### ***The Messianic Accounts of the Events Around Yahshua's Death and Resurrection***

In looking at the events around Yahshua's death and resurrection, we find 3 things which cause perplexities:

1. Some writers include details not given by one or more of the others. For example, Nicodemus' part in the burial of Yahshua is recorded by none but John (19:39). Such instances cannot be used to discredit the other accounts or to bow out disgracefully by explaining away what seem to be contradictions as "mistranslations" – especially when the supposed mistranslations have other Scriptures which clearly support them as accurate and consistent with the rest of Yahweh's word.

2. While Yahshua was our Passover, we may not presently (or ever) be able to draw a complete parallel (at least in regard to the *physical* events) between Yahshua's death and the death of the passover. For example:

– Not a bone of it was to be broken (Exodus 12:46); this also was fulfilled in Yahshua (John 19:36). And yet, the passover in Israel was roasted with fire (Exodus 12:8, 9); but Yahshua was not cooked or cremated after being taken down from the tree. (And unlike Messiah, the passover animals were not nailed to trees).

– Although Israel was forbidden to partake of the blood of animals (and so the blood of the Passover lamb was not assimilated into the digestive tract of physical Israel on Abib 14), Yahshua instituted the blood of the grape whereby spiritual Israel drinks His blood as well as the bread whereby we eat His body (Luke 22:17-20; John 6:53-56; 1 Corinthians 11:27); and so the Word now also becomes flesh within us; Yahshua comes in the flesh, 1 John 4:2, 3, Romans 8:1-4; and we receive "the gift of righteousness" (Romans 5:17) fulfilling the prophecy concerning the new covenant,

*A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Ezekiel 36:26, 27*

– The lamb was not beaten and scourged with a whip before slaughter, not so with Yahshua (Matthew 27:26, Mark 15:15, John 19:1).

... Based on these things neither does this work argue for a precise time alignment (at least physically) between the ancient passover and the events pertaining to Yahshua's death and resurrection. (There are, though, many similarities). In His great wisdom, Yahweh indicates directly or through provable time-related events those things which Yahshua fulfilled (time-wise) surrounding



the Passover. And we must be careful, for Passover is to have future fulfillment. Matthew 26:29, Luke 12:37 To teach things not revealed may be to disqualify ourselves from participation in what is yet to come, Deuteronomy 29:29.

3. Some writers include what superficially appears to be a contradictory witness of events (especially John's chronology) when compared to that of the others. (But we shall see that this is not the case: all four writer's are in agreement as to the timing of events.)

Keeping all this in mind, we will now consider the events surrounding Yahshua's death and resurrection.

### ***The 14th of Abib***

As we have seen, the 14th of Abib had arrived for Matthew, Mark and Luke all testify it was the first day of Unleavened Bread, Abib 14, the day on which the passover was to be killed:

*Now the first day of the unleavened bread the disciples came to Yahshua, saying unto Him, Where wilt thou that we prepare for thee to eat the passover?*  
Matthew 26:17, Mark 14:12, Luke 22:7

### ***The Evening of Abib 14: "The Fourteenth at Even"***

A. The Passover Meal and Footwashing: John 13

But a problem seems to immediately appear in the writings of John:

*Now before the feast of the passover, when Yahshua knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.* John 13:1

It first appears that the meal and other events of which John writes (in this 13th chapter) are not occurring at the Passover; yet this is contrary to the testimony

of 3 others. However, a closer look at the words of John show he is actually conveying in verse 1 this simple truth: Yahweh revealed to Yahshua before the feast that His hour had come. John is not saying that the supper and subsequent activity disclosed in this chapter are all occurring before the feast of the Passover. The first verse of John 13 is relaying that these events are of even more importance and gravity because, as Yahshua conducts Himself here, He is mindful of the fast-approaching hour of His imminent suffering and death:

*When Yahshua had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me ... John 13:21 ... Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you ... John 13:33*

... *"He loved them unto the end"* ... John 13:1, shows Yahshua had so laid down His life that even with a weight and turmoil of great magnitude upon Him, He could humbly serve the disciples. The last phrase of John 13:1, *"He loved them unto the end"* ... is referring to what subsequently took place at the passover meal, and to His teachings on the way to Gethsemane and to His praying in the garden. But the first part of the verse is merely John's disclosure that before the feast, it had been revealed to Yahshua – a prophet – that His hour had come.

#### B. In the Garden: A Night of Watching Unto Yahweh

Passover was a *"night of watching unto Yahweh"* (Literal Hebrew of Exodus 12:42); and so after the meal Yahshua walks with the eleven to Gethsemane and taking aside Peter, James, and John (Mark 14:33) ...

*Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and **watch with Me**. And He went a little further, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt. And He cometh unto the*

*disciples, and findeth them asleep, and saith unto Peter, What, could ye not **watch** with Me one hour? **Watch and pray**, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time, saying the same words. Matthew 26:38-44; See also Mark 14:32-41, Luke 22:39-46.*

On this passover – a "*night of watching*"– Yahshua watched and prayed; He entered not into temptation so as to remain the unblemished Lamb. Yahshua is then taken away; the leaders decided to do so the first evening of Passover (at night) for during the feast (day) the people would have never stood for such a thing and there would have certainly been an uproar:

*... and consulted that they might take Yahshua by subtilty, and kill him. But they said, Not on the feast day, lest there be an uproar among the people. Matthew 26:4, 5*

*After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take Him by craft, and put Him to death. But they said, Not on the feast day, lest there be an uproar of the people. Mark 14:1, 2*

That same night Yahshua was taken first before Ananias (John 18:13) and then He was sent bound to Caiaphas the high priest (John 18:24, Matthew 26:57), and Peter denied Him shortly before the dawn of Abib 15.

### ***The Morning of the 15th***

In the morning, Yahshua was led away to Pilate (Luke 23:1-5), sent to Herod (Luke 23:6-10) and was returned to Pilate (Luke 23:11); and though the governor found no fault in Him, he still deferred to the people's choice and so ...

### ***All Israel Kills The Passover (Acts 2:36,23)***

Yahweh had commanded that *"the whole assembly of the congregation of Israel"* kill the passover (Exodus 12:6) and so this found fulfillment as the religious leaders had successfully instigated the mob to shout Yahshua's condemnation:

*But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto Him whom ye call the King of the Jews? And they cried out again, Impale Him. Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Impale Him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Yahshua, when he had scourged Him, to be impaled. Mark 15:11-15, Matthew 27:22, 23, Luke 23:18-25, John 19:14-16*

We ourselves ultimately took part in this for *"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."* Isaiah 53:5 The whole assembly of the congregation of Israel killed ***The Passover***.

But returning to the morning of Abib 15, there seems to be a problem with chronology in the account of John:

*Then led they Yahshua from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. John 18:28*

For this text there can only be two possibilities:

1. The term "passover" is referring here to the feast of unleavened bread in general (as in Luke 22:1 and as in numerous other places in John's writings) OR

2. This "elite" group of men were partaking in another of the many traditions of the scribes and Pharisees/Sadducees whereby they made void the commandment of Yahweh through manmade traditions. For there is no further mention in any of the four Messianic accounts of anyone else among the people partaking of the passover sacrifice subsequent to the time frame of the text in question. More importantly, there is no record of any of the disciples having done so.

It will be proven from the Scriptures that Number 1 is, indeed, accurate (Number 2 will remain a speculation: it is possible since there were varying man-made traditions among Jews which were not at all based on the commandments, Matthew 15:2, 3, Mark 7:8, 9, 13).

When studying the rest of John's Evangel we find point Number 1 is completely consistent with that apostle's testimony elsewhere (this we will see momentarily). In further support of the "the passover" being a reference to the entire feast of unleavened bread, we read Matthew and Mark referring to the prisoner released at the Feast (the first day of Unleavened Bread) as follows:

*Now at that feast the governor was wont to release unto the people a prisoner, whom they would. Matthew 27:15*

*Now at that feast he released unto them one prisoner, whomsoever they desired. Mark 15:6*

Yet John writes:

*But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? John 18:39*

The NIV translates "at the Passover" as "at the time of the Passover." So what John writes in 18:39 (and 18:28) can only refer to the feast of unleavened bread

though it is termed *"the passover."* Since passover can refer to the entire feast of unleavened bread (Ezekiel 45:21, Luke 22:1, John 2:23), Number 1 is certainly the case. Further, John refers to the day before the Sabbath during the feast of Unleavened Bread as *"the preparation of the Passover:"*

i. *And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!* John 19:14

ii. *The Jews therefore, because it was the preparation, that the bodies should not remain upon the tree on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.* John 19:31

iii. *There laid they Yahshua therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.* John 19:42

In the first text (i), *"the preparation of the passover,"* must refer to the preparation day (the day before the Seventh Day) which falls within the feast of unleavened bread. John terms it the preparation of the passover, the (only) day which occurs during the feast and which precedes the weekly Sabbath. This cannot be the preparation of the passover lamb, for we know that the passover had been prepared and killed (between the evenings the previous day) and eaten by the disciples with Yahshua at that time. Mark 14:12, Luke 22:7 Once again, the phrase "the passover" is used by John to refer to the whole feast of unleavened bread and we will see the apostle has done this in numerous other texts as well.

In the second text above (ii), the parenthetical note, ... *"for that sabbath day was an high day,"* ... refers to the greatness of an already great day. "High day" is a phrase which – according to man's tradition – refers to the commanded rests occurring at times other than the weekly sabbath: the first and last days of both Unleavened Bread and Tabernacles, Pentecost, Trumpets and Atonement. "High

day" here is not referring to one of those days, for the first day of the feast (what many contemporaries would call the "high day") was about to end (at sunset). The weekly sabbath which fell within the feast was (rightly) considered "great." In this passage the Greek text reads: "... for the sabbath of that day was great." The second occurrence of the word "day" is not in the original. But the word translated as "high" in the KJV is translated as "great" in 150 other places in the Greek text: such as ... *"they rejoiced with exceeding **great** joy. // Matthew 2:10 .. , "but whosoever shall do and teach them, the same shall be called **great** in the Kingdom of heaven."* Matthew 5:19 ... *"and there arose a **great** tempest in the sea ... and there was a **great** calm."* Matthew 8:24, 26). While no reference can be found in the law or the prophets calling the annual sabbaths which begin and end the feasts "great," there are at least two such references to the greatness of the weekly Sabbath:

1. The Sabbath was exalted by Yahweh as His most preeminent (greatest) feast day (Leviticus 23:1-3); thus, falling within the feast made the great day even greater; the weekly Sabbath Day within a feast, then, was very special in Yahweh's estimate.

2. While the context of Exodus 31 shows Yahweh is referring to the weekly Sabbath **exclusively**, the plural "sabbaths" is used; in the Hebrew, plurality conveys greatness – in this case the greatness of Yahweh's Sabbath Day:

*"Speak thou also unto the children of Israel, saying, Verily My **sabbaths** (plural) ye shall keep: for it (singular) is a sign between Me and you throughout your generations; that ye may know that I am Yahweh that doth set you apart ... It is a sign between Me and the children of Israel for ever: for in six days Yahweh made heaven and earth, and on **the seventh day** He rested, and was refreshed.*

Exodus 31:13 .. 17

These men wanted the legs broken so the burying could begin at sunset. The

current day of rest was the first day of the feast (after which Joseph would buy linen [Mark 15:46]) and the women would work preparing spices [Mark 16:1]) after which the religious leaders would want the bodies removed from the tree to be buried before the Sabbath Day the next morning – in accordance with the law in Deuteronomy 21:23; if the 6th day had ended and the Seventh begun at sunset, they would have failed to keep this injunction, for they would not have buried Yahshua on the same day He hung on the tree).

The third text (iii) again refers to this day of preparation which falls before the weekly Sabbath during the seven day feast of the passover. The entire day could not be used (in this instance) to prepare for the Seventh Day [since it was the first day of the feast] so we see work begin here after sunset – on the second day of the feast! (Remember, the days of unleavened bread are reckoned from evening to evening, Exodus 12:18.)

And all of this is consistent with the numerous other Scriptures in which John refers to the entire feast of Unleavened Bread as "the Passover" or "the Feast of the Passover:"

*And the Jews' passover was at hand, and Yahshua went up to Jerusalem ...*  
John 2:13

*Now when he was in Jerusalem at the passover, in the feast day, many believed in His Name, when they saw the miracles which he did.* John 2:23

*And the passover, a feast of the Jews, was nigh.* John 6:4

*And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.* John 11:55

*Then Yahshua six days before the passover came to Bethany, where Lazarus was which had been dead, whom He raised from the dead.* John 12:1



*Now before the feast of the passover, when Yahshua knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. John 13:1*

*And it was the preparation of the passover ... John 19:14*

It has always struck me as somewhat puzzling that (according to history) the apostle John taught Polycarp to keep Passover: "What about Unleavened Bread and the other Feasts?" I wondered, always stupefied as to why John seemed to leave out mention of the remaining observances. But all this makes it so clear: when John writes "passover" he is most often referring to the full seven days of the feast of Unleavened Bread! (As did Luke, the beloved physician, who himself learned heavenly truths directly from his time and travels with the apostle Paul:

*Now the feast of unleavened bread drew nigh, which is called the Passover. Luke 2:1*

In Acts, Luke also gives a very clear indication that "passover" can rightly refer to the entire feast of unleavened bread:

*Now about that time Herod the king stretched forth his hands to vex certain of the assembly. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. **(Then were the days of unleavened bread.)** And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **passover** to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the assembly unto Elohim for him ... Acts12:1-5*

So when we read of Polycarp's stance on keeping passover based on the apostolic authority of John, we should realize John taught (and Polycarp meant)

"the passover" – the entire 7 days of unleavened bread! And in referring to the Feast of Unleavened Bread as the Passover, John was teaching nothing different than the prophets which were before him; Ezekiel referred to passover as a feast of seven days:

*In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. Ezekiel 45:21*

It only stands to reason that since the apostle John taught the first century converts to whom he ministered the necessity of keeping the (seven-day) feast of passover that he taught observance of the other feasts as well! Moses also referred to the feast of the passover as a feast of seven days and the following text is that which provided the authority for Ezekiel, Luke and John to refer to the feast of unleavened bread as "*the passover;*" for through Moses, Yahweh Himself to refers to passover this way; He is the Originator of the concept:

*And this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. Exodus 12:14, 15*

The seven-day feast of unleavened bread was intended to memorialize the passover deliverance: a full seven days Israel was commanded to remember their deliverance; the above text is given again with my parenthetical notes included:

*And this day (i.e., passover) shall be unto you for a memorial; and ye shall keep it (i.e., passover) a feast to Yahweh throughout your generations; ye shall keep it (i.e., passover) a feast by an ordinance for ever. (How is passover to be kept as a feast?) Seven days shall ye eat unleavened bread; even the first day ye shall*

*put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.* Exodus 12:14, 15

To keep it (that is, passover) as a feast (of unleavened bread for seven days) is where the phrase *"the feast of the passover"* originated! Ezekiel, John and Luke were not off on some tangential delusion! It was not a strange concept for an Israelite to refer to the entire feast as the feast of the passover. The day of deliverance – in which the passover occurred – was to be a memorial; it was to be continually remembered throughout the seven days ... thus *"the feast of the passover"* connotes remembrance of deliverance ... recollection of redemption ... passover memorialized for a full seven days; to keep it thus truly honors Yahweh and properly memorializes (i.e., to keep in continual remembrance) passover. To observe the feast of passover properly and to memorialize deliverance for the full seven days is key to spiritual victory, for failure to remember Yahweh's mighty redemption leads to defeat: see Psalm 78:9-12, 2 Peter 1:9.

*And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt:*

*therefore shall ye observe this day in your generations by an ordinance for ever. 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.* Exodus 12:17, 18

It was the day of deliverance (which resulted from the passover) that Israel was to remember – to memorialize – by eating unleavened bread for seven days. It is the feast of (memorializing) the passover or *"the feast of the passover."*

We now leave thoughts surrounding Messiah's last days suffering and resurrection and consider other things.

### ***The Passover Celebration in the Days of Josiah (Contrasting "day" and "night")***

In a major undertaking the priests prepared and served the passover to the multitudes of Israel, 2 Chronicles 35:1-14. But notice that the offerings (to be slain at evening) were of such magnitude that the priests were busied until night, vs. 14. The priests were busy preparing until night and the Scriptures record "so all the service of Yahweh was prepared the same day," vs. 16. The deadline here was the light portion of the day for Yahweh commanded Israel to sacrifice the passover between the two evenings, that is after sunset and before dark; thus it was important to complete this before the nightfall. Here day must mean the light portion of the 24-hour day-night cycle (as it does in 2 Samuel 3:35: ... *And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do Elohim to me, and more also, if I taste bread, or ought else, till the sun be down* " as it does in Judges 19:9: ... " *now the day draweth toward evening ... the day groweth to an end'* ... and as it does in Luke 24:28, 29: *And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them ...* ). For in all cases day(light) is contextually contrasted with evening/nightfall. And (as has been seen already) when the sun sets on a given day, it is still reckoned to be that same day: 1 Samuel 30:17, Mark 4:35, John 20:19. One can only conclude that "day" in these texts refers to the light portion of a day; for in each case, evening and/or the onset of night are contrasted with "day:"

... *"and Elohim called the light Day and the (subsequent) darkness He called Night."* Genesis 1:14 Parenthetical wording mine.

### ***As it Began to be Dark***

*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.* Nehemiah 13:19

Notice that it was not yet the Sabbath although the sun had already set and it was *beginning to be dark*. Nehemiah would not wait until the Sabbath (in the morning) to run off these covetous commerce-mongers. Given darkness always precedes the light of the next day, it would be normal to write "*as the gates of Jerusalem began to be dark before the sabbath.*" It is always dark before a new day begins.

Yet there is more: what we see in this text is the scriptural anticipation of the next day when it is special to Yahweh: ... "*the gates of Jerusalem began to be dark before the sabbath*" ... *Remember the sabbath to keep it set apart* ... is the command. When are we to remember the Sabbath? Just on the Seventh Day? No, but during all preceding days as well: ... "*Six days shall you labor and do all your work*"... If we are to anticipate the dawn of Yahweh's Kingdom (Matthew 6:10, Acts 1:6, 2 Peter 3:11, 12) – of which the Sabbath is a type, Hebrews 4:9 – then it is not unusual that Yahweh wants us to anticipate the great rest of the Seventh Day as we labor diligently throughout the week! Would this anticipation be any less on the evening of the 6th day? No, if anything, it would be greater. Thus the statement of anticipation for the Sabbath: ... "*when the gates of Jerusalem began to be dark before the sabbath*" ... While one in the world might say ... "just before it was dark Friday night," ... this man of faith writes of the darkness, not in relation to the day it followed, but in relation to the great feast day which it preceded, ... *the gates of Jerusalem began to be dark before the sabbath*... A similar statement of anticipation is found in the words of Luke: *And that day was the preparation, and **the sabbath drew on.*** Luke 23:54 Further, the Sabbath is a type of the coming Kingdom which Peter likens to the dawning of a

new day:

*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts "* 2 Peter 1:19

The ushering in of the Kingdom is likened to the start of a new day: in the resurrection – "the morning" – the upright shall rule: *Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning ...* Psalm 49:14, Revelation 2:26-28, Revelation 20:1-4

The sun of righteousness shall rise with healing in its wings:

*But unto you that fear My Name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith Yahweh of hosts .* Malachi 4:2, 3

Also, as before mentioned, at the start of each new day Yahweh brings new mercies to those who keep His commandments:

*This I recall to my mind, therefore have I hope. It is of Yahweh's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness.* Lamentations 3:21-23

Every morning we can, by faith, expect the Father to work in new and special ways (Psalm 5:3) as Yahweh furthers His Kingdom in and through our lives; He *"is able to do exceeding abundantly beyond all that we **ask** or **think** according to the power that works within us* (Ephesians 3:20) ... but for that power to work within us we must ask (Luke 11:13, 1 John 5:14, 15) and we must think – we must exercise our faith before His throne, Jeremiah 32:17, Matthew 17:20, 21.

And so in the Kingdom rule of Yahshua the mercies of Yahweh

will be renewed in a magnificent, heretofore unseen way as righteousness and praise spring forth in the earth (Isaiah 61:11) and tidings of peace and joy fill the hearts of those blessed to partake in that Kingdom.

It is also important to notice that Nehemiah set guards so that in the morning when the Sabbath had arrived (in the morning) the gates could not be opened allowing merchants to enter the city to sell goods.

### ***The Day of Atonement***

*And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you. Leviticus 16:29*

*Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a separate convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh. Leviticus 23:27*

*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 ye celebrate your sabbath. Leviticus 23:32*

I do not argue to change any of Yahweh's appointed times which He has clearly indicated are to be observed "*from even to even;*" this study supports such mandates wholeheartedly. However, there are only **two** such observances: The Feast of the Passover and the Day of Atonement! Observance of the Feast of the Passover is commanded from the evening of the 14th to the evening of the 21 st; the Day of Atonement is to be observed from the 9th at even to the 10th at even. But in regard to the Sabbath Day (itself being the first and foremost of the feasts, Leviticus 23:1-3), Pentecost, Trumpets and the Feast of Tabernacles,

there is **never** a mention that any of these appointed times be observed "*from even to even!*"

For instance, look at Leviticus 23:39: *Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.* Leviticus 23:39 Where are the "even to even" mandates for Tabernacles? Thus, are we safe in assuming such a hypothetical directive? The differences in observance among feasts explain why Yahweh specified, "*These are the feasts of Yahweh, even separate convocations, which ye shall proclaim in their seasons.*" ("seasons" is moed, #4150) Leviticus 23:4 These times were appointed and, in the case of Passover and Atonement, do not fall within the regular day-night cycle as does the Sabbath, Pentecost, Trumpets and Tabernacles. The following will show part of Yahweh's purpose in commanding observance of Atonement from even to even. We will see that for the purpose of truly afflicting the soul, one must begin the night before! For to truly keep Atonement requires more than just not eating: it also requires vigilance – deprivation of sleep as well as food. To establish this is not difficult. Note the *key words* for fasting (not all references below are speaking of Atonement, but the basic concepts apply regardless of the day on which the fast takes place).

### **Key Words Scripturally Related To Fasting:**

#### ***Afflict, -ed, -tion:***

Leviticus 16:29, 31; 23:27, 32; Isaiah 58:3, 5; James 4:9

#### ***Gloom:***

James 4:9

#### ***Heaviness:***

Job 9:27; Psalm 69:10, 11, 20; Isaiah 61:3; James 4:9

#### ***Humble, -ed:***

2 Chronicles 7:14, 34:27; Psalm 35:13; James 4:6-10



**Mourn, -ed, -ing:**

Matthew 5:4, 9:15; 1 Corinthians 5:2 ("taken away," cf. Joshua ch. 7); James 4:9

**Righteous sorrow:**

Psalm 119:136, Jeremiah 13:17; Matthew 5:4; 2 Corinthians 7:10;

Hebrews 5:7/Isaiah 53:3

**Weak, -ness:**

2 Samuel 3:31-39, Psalm 109:24; 2 Corinthians 11:29

**Weep, Wept:**

2 Samuel 12:21, 2 Chronicles 34:27; Luke 6:21; Hebrews 5:7, James 4:6-10

Many talk of Yahshua returning at Trumpets; I rather *hope* He returns on the Day of Atonement; for it is written: "*And the afflicted people Thou wilt save*" ... (2 Samuel 22:28, Psalm 18:27, Isaiah 49:13, 57:15, 66:2) Prophetically speaking, we are living in "the day of atonement;" for Yahshua, the High Priest, has entered into the Most Separate Place in heaven to intercede for us and has not yet come back out from before the presence of Yahweh. As we await His coming forth (Hebrews 9:28), the atonement continues, Hebrews 7:3, 25; 1 John 2:1, 2.

When Darius was truly grieved and distraught at Daniel's plight he mourned, he fasted: no food was taken and instruments of music were not brought before him that night and ... "*his sleep fled from him.*" Daniel 6:18

Notice that when James prescribes fasting and repentance, he states one's laughter should be turned to mourning and one's joy to heaviness:

*Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.* James 4:9

But just the **opposite** occurs in a good night's sleep:

*When Yahweh turned again the captivity of Zion, **we were like them that***

***dream: then was our mouth filled with laughter, and our tongue with singing ...***  
Psalm 126:1, 2; NASV translates "singing" as *'joyful shouting.'*

So how does one turn their laughter into mourning and their joy to heaviness? The answer lies in the above text of Psalm 126: those who sleep through the night, subsequently dream and wake up rested and refreshed, naturally full of laughter and joy – unafflicted. It is not so with those who watch and pray: by sunrise one is afflicted and naturally sorrowful because of the heaviness caused by lack of sleep and the weakness caused by lack of food. Sleep deprivation is part of truly afflicting one's soul, for vigilance brings on heaviness and the result is just the opposite of joy and gladness; thus, while it is not the easiest feat (to remain awake through the night and all the next day), we see the simplicity with which we can *"let [our] laughter be turned to mourning and [our] joy to heaviness."* James 4:9 A number of Scriptures bear out that afflicting one's soul requires more than just not eating: it requires vigilance. Thus, on the Day of Atonement Yahweh requires us to begin afflicting our souls on the ninth at even; this leads to greater affliction as the day progresses. In keeping the Day of Atonement, we have both the Messiah's blessing and promise: *"Blessed are they that mourn, for they shall be comforted."*

A fuller understanding of Atonement also helps us better understand a portion of Paul's writings which before presented an unsolvable enigma:

*But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore **let us not sleep**, as do others; but **let us watch and be sober**. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For Elohim hath not appointed us to wrath, but to obtain salvation by our Sovereign Yahshua the Messiah. Who died for us, that, whether we wake or*

*sleep* (in death), *we should live together with Him*. 1 Thessalonians 5:4-10 –  
Parenthetical wording mine.

There are certainly spiritual analogies being drawn here by Paul and that is not to be denied. But "*let us not sleep*" and "*watch and pray*" are physical directives. When does Yahweh expect us to watch and pray with sober vigilance? Every night? No (although Paul did so frequently, 2 Corinthians 6:5, 11:27); but we are required to watch and pray at least twice, that is, during the two observances which Yahweh commanded to begin "at even:"

**Passover** – A "*night of watching*" unto Yahweh:

*It is a night of watching unto Yahweh for bringing them out from the land of Egypt: this is that night of Yahweh to be observed of all the children of Israel in their generations.* Exodus 12:42

Passover is a "*night of watching;*" (Literal Hebrew of Exodus 12:42): we cannot observe the night studying the backs of our eyelids. It was also during this night that Yahshua commanded His disciples to watch and pray: Matthew 26:38, 41, Mark 14:34, 38. In this night food was eaten.

**Atonement** – A night in which one begins afflicting the soul in reverent preparation for the work of atonement carried out via the High Priest. Food is not to be eaten and "*out of weakness*" we are made strong (2 Corinthians 12:9, 10, Hebrews 11:34) We also grow to better understand (and realize in practice) the powerful victory available through fasting, for when we afflict our souls the flesh suffers greatly from heaviness (and the suffering flesh ceases from sin). Of the resultant victory Peter writes:

*Forasmuch then as the Messiah hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.* 1 Peter 4:1

This is in agreement with the testimony of Isaiah which states that proper, reverent fasting breaks every yoke (of bondage):

*Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Isaiah 58:6*

While the Scripture (1 Peter 4:1) has other applications, it certainly holds true in the case of fasting and prayer. Fasting is an essential activity when suffering hardship as good a soldier of Yahshua the Messiah:

*Thou therefore endure hardship, as a good soldier of Yahshua the Messiah. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 2 Timothy 2:3-5*

To strive lawfully we must be vigilant when required to do so; such is the case with Passover and Atonement. (I enjoin that any who observe Passover/Atonement with vigilance plan ahead and see to it that driving a car is not necessary until you have obtained physical rest. And since the first day of Passover is not a day for afflicting the soul, rest can be taken in the daylight hours of Abib 15 after the night of watching.)

And the principle of afflicting the soul through vigilance helps us better understand the following Scriptures as well:

*And she was a widow of about fourscore and four years, which departed not from the temple, but served with fastings and prayers night and day. Luke 2:37*

*Now she that is a widow indeed, and desolate, trusteth in Elohim, and continueth in supplications and prayers night and day. 1 Timothy 5:5*

The phrase "*night and day*" has nothing to do with the order of Yahweh's day but

rather indicates Paul's reference to vigilance on the part of the one who is seeking Yahweh by fasting and prayer; the vigilant soul is afflicted through the night and continues seeking Yahweh the subsequent day. This is also seen when Jeremiah spoke of his future lamentation over the horrors of the captivity to come:

*Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow. Jeremiah 14:17*

Vigilance is again seen when David was suffering affliction because Jerusalem had been overtaken by evil men; part of his grief shows the order of day followed by night:

*Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it. Psalm 55:10, see also entire context, verses 1-15.*

But in response to his great suffering and affliction over the plight of Mount Zion – this injustice and unseemliness which caused such great consternation – David waxes vigilant in prayer; thus the order of night before day when He calls upon Yahweh:

*Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. Psalm 55:17*

Many spiritual principles are cyclical: one thing leads to another which, in turn, leads back to the original thing. For example, while those who love Yahweh's salvation will say continually, "*Let Yahweh be magnified,*" (Psalm 70:4) those who find their joy in salvation waning can enter from the other direction: by saying continually, "*Let Yahweh be magnified,*" and by growing strong in praise, you will once again renew the joy of His salvation.

So it is with affliction: the afflicted are automatically vigilant and the vigilant will become afflicted.

Of the affliction which prevents sleep and makes one vigilant Asaph wrote:

*Thou holdest mine eyes waking: I am so troubled that I cannot speak.* Psalm 77:4, Daniel 6:18

So when Paul and the other prophets refer to "night and day," it is most often in reference to the principle of affliction which is so characteristic of those who are seeking Yahweh with all their heart; they are troubled over matters of great concern and afflicted by injustice; they mourn, hurting for others and longing for Yahweh's intervention, Psalm 119:136; Yahshua promises they will be comforted, Matthew 5:4:

*... Weeping may endure for a night, but singing cometh in the morning.*  
Psalm 30:5

I had some limited personal experience with these principles of affliction even before better understanding them from the Scriptures:

During my effort to obtain a college degree it was often necessary to hold an outside job. One year I even took no classes and worked at a local restaurant to pay for tuition. Normally, I arrived very early in the morning to clean from the previous night before service opened to customers at 11:00 a.m. But the managers were now seeking a new level of certification within their particular chain and my schedule was altered so that the cleaning was done at night. On one occasion, after working most of the night, I sat in the restaurant waiting for a local bus which I was using at the time for transportation. I may have dozed off for small periods of time, but I basically got no rest. Near the time the transport was due to pass by, I left the cleaned facility and caught the bus heading for home... About twenty minutes later I got off the bus and remember stepping into

the bright, warm morning sun and began walking across the field – the first leg in the mile to mile-and-a-half journey home; after going just a short distance (maybe 25 feet), a feeling of fatigue (i.e., heaviness) and weakness came upon me and I started to cry. Embarrassed, I immediately stopped and thought something to myself like, "This is stupid, why are you crying?" Here I was – a former college wrestler – crying for no good reason (or so I thought); in retrospect I was, quite simply, afflicted from vigilance the previous night. My laughter had turned to mourning and my joy to heaviness.

Another Scripture and physical principle relate to all of this and it is necessary to share this information for any who will want to successfully afflict their soul on the Day of Atonement; once again, I am able to speak of these things having the vantage point of personal experience with the principles before coming to understand the word of Yahweh relating to them:

While in college it was sometimes necessary to stay up all night to study or to complete work for certain courses. Without fail, I found it impossible while sitting down to keep from nodding off – regardless of my strongest efforts to fight fatigue and weakness. I found I was spending as much time trying to stay awake as I was spending to study. I would later contrast the difficulty I had staying awake while sitting (doing desk work) with the relative ease I had staying awake all night while standing (working at a 24-hour gas/food mart). At the food mart I never remember nodding off (unless I sat down for a moment). On this job I remained standing all night: if not working the cash register, I was stocking shelves or cleaning.

So to continue vigilance on Atonement (and Passover) may require us to remain standing for most or all of the night. While the next two texts refer to more than just Atonement, this principle of standing at night before Yahweh is exemplified:

*Behold, bless ye Yahweh, all ye servants of Yahweh, which by night **stand** in*

*the house of Yahweh. Psalm 134:1*

As a general rule, the human body just cannot stay awake all night while sitting; but for our own physical well-being Yahweh has made it much more difficult (almost impossible) for us to fall asleep while standing.

(To convey how disastrous it could be if it were easy for us to dose off while standing, I know of a certain case in which someone arose in the night and passed out, landing flat on their face from a standing position; the doctor said he could have been killed from the bones of the nose being driven back into his skull had they (it) pierced the brain; it was a near miss. Many weeks and much discomfort passed before the broken nose was mended.)

Yahshua said,

*And when ye **stand** praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. Mark 11:25*

So we even have Yahshua's blessing if we must remain standing while in prayer. As far as connecting the texts in Leviticus 16:29 and 23:27, 32 to establish the following formula:

9th day of the month at even to the 10th day at even = the 10th day,

this does not hold true to the other Scriptures already studied; the 9th at even is still the 9th (or Yahweh would have termed it the 10th!) The 9th at even is followed by the entire night before the 10th day begins at the rising of the sun! Yet to properly keep Atonement, Yahweh requires the afflicting of one's soul to begin the 9th at even and to continue throughout the night as we remain vigilant so that when Yahweh's people gather on the tenth He can say, "Now will I save the afflicted people." (quote based on Psalm 18:27)

Since the discipline of vigilance is largely neglected, at present, additional



thoughts follow on affliction and the blessedness of those who mourn, Matthew 5:4.

Yahshua stated that when He was taken away then would begin the days that His disciples mourned in fasting, Matthew 9:15. Paul wrote of being "*in watchings often*" ... "*in fastings often*," 2 Corinthians 11:27, 6:4, 5.

For better understanding of the affliction of Atonement we should study all texts which use the word "watch" as their context reveals vigilant prayer/affliction/seeking the face of Yahweh; from these Scriptures we will learn the general nature of vigilance and how to conduct ourselves with wisdom during these times:

A. "Watch," Strong's #1127:

- Matthew 24:42, 43 (first "watch" in vs. 43 is 5438; second occurrence of "watch" is 1127)
- Matthew 25:13
- Matthew 26:38, 40, 41
- Mark 13:34, 35, 37 (vs. 33 is #69)
- Mark 14:34, 37, 38
- Luke 12:37 (watching), 39 (watch in vs. 38 is Strong's 5438)
- Acts 20:31
- 1 Corinthians 16:13
- Colossians 4:2
- 1 Thessalonians 5:6, 10
- 1 Peter 5:10 (#1127 is translated here, "be vigilant")
- Revelation 3:2 ("be watchful")
- Revelation 3:3; we note here Yahshua warns ***vigilance is not optional***. And His warning is a precise parallel to Yahweh's warning that those who do not

afflict their souls on Atonement will be cut off from His people, Leviticus 23:29. The warning in Revelation to watch certainly applies also to the commanded watching of Passover, Matthew 26:41, Mark 14:38.

- Revelation 16:5 ("watcheth")

B. "Watch," Strong's #69, #70:

- Mark 13:33 (vs. 34, 35 and 37 are #1127)
- Luke 21:36
- 2 Corinthians 6:5, 11:27
- Hebrews 13:17

C. "Watch," Strong's #3525:

- 1 Thessalonians 5:6 ["sober;" used in connection with 1127: "let us watch (1127) and be sober" (3525)]
- 2 Timothy 4:5 • 1 Peter 4:7

D. Repeated for emphasis: to remain standing (or to stand, if needed) is likely a partial key to success: Psalm 134:1, Mark 11:25.

E. Other revealing texts:

- Psalm 130 (speaks of watching; the context of the Psalm appears to be Atonement-based).
- Psalm 130:5, 6/Habakkuk 2:1: we watch, by faith, expecting a **response** to our prayers; watching is not done for the purpose of exulting that we made it through, staying awake. Those who expectantly watch – waiting in faith and hope for **an answer** to their supplications – please Yahweh greatly.
- 1 Thessalonians 5:4-10: watching and praying through the night may also be one of the strongest personal expressions of our hatred towards the unfruitful deeds of darkness. And, in context, this seems to be what Paul is showing:

In the night – during the time in which the power of darkness reigns (Le., both figuratively and, oftentimes, literally, Luke 22:53, Job 24:15, John 3:19) and the sons of men are given to corruption – we do not sleep, but rather remain vigilant in prayer. For sincere, fervent prayer is truly the highest act of righteousness and expression of love for Yahweh on this side of eternity. Watching in prayer is perhaps the righteous antithesis to what the apostate elders were doing in the temple: as they bowed to worship the sun they had turned their backs to the temple of Yahweh, Ezekiel 8:16; as we pray to Yahweh (in His temple, Psalm 11:4, Habakkuk 2:20) with vigilance through the night, we have turned our backs toward the unfruitful deeds of darkness. No doubt Job eschewed evil in this manner (Job 1:1) and Lot's soul was vexed through many nights of affliction and restlessness by the evil which surrounded him (2 Peter 2:8; "vexed" here is a very strong word; ct. Yahshua's [and so His servants'] affliction and sorrow over lawlessness and the righteous compassion expressed over the current state of affairs: Psalm 119:136, Isaiah 53:3, Hebrews 5:7, Matthew 9:15).

Passover and Atonement are the only 2 nights in which watching is commanded; as we grow in those we will find the power in the Spirit to wax vigilant in prayer during various times of personal or corporate need (Hebrews 4:16, 5:7) throughout the year as the Spirit works within us giving us the righteous desire to be in Yahweh's presence and to bring down the blessings of His Spirit which were made available to us through Yahshua's death, burial, resurrection and ascension far above every name that is named!

### ***In the End of the Sabbath***

*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. Matthew 28:1*

There are a number of reasons why this translation is basically correct, showing that Matthew reckoned the sabbath as extending to the morning of the first day:

Some believe the women made 2 trips to the tomb: the first on sabbath afternoon (supposedly based on the above text of Matthew 28) and the second on the morning of the first day. But the women would have been traveling from Bethany (a 2-mile trek one way) and would not have walked such a distance on the sabbath, Acts 1:12; nor is it likely they would have traveled back from Jerusalem to Bethany at this time of the night.

Also, when the guards reported in with the chief priests after the resurrection, the lie concocted for the soldiers to tell regarding the absence of Yahshua's body was, *"His disciples came by night, and stole him [away] while we slept."* Matthew 28:13 If Yahshua had risen late on the sabbath then this alibi would not have been appropriate nor would it have made sense; and the context shows the guards were reporting early on the first day of the week after the resurrection that morning.

***The Healings at Capernaum*** The following texts are those which purportedly prove the

Sabbath had ended and the first day of the week had begun:

*When the even was come, they brought unto Him many that were possessed with demons: and He cast out the spirits with the word, and healed all that were sick. Matthew 8:16*

*And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with demons. Mark 1:32*

First of all, where do these Scriptures indicate the Sabbath had ended and it was now the first day? Nowhere. (And in Mark 4:35, the same writer indicates that sunset did not end the current day!) But what is revealed, however, is that Yahshua was not dictating the actions of the people; He was not the one initiating the action; he did not ask the people to stop by, they were brought by

others. Further, Yahshua never backed down from the religious leaders when confronted with His healing of others on the Sabbath (Matthew 12:10-14, Mark 3:1-6, Luke 13:10-17) and so of the One who never changes we affirm nothing was done here on His part to avoid the criticism the of religious leaders by waiting until sundown to heal.

But we do see that Yahshua had healed a man in the synagogue earlier that same sabbath day in Capernaum by casting out an unclean spirit; and all the people were amazed! (See Mark 1:21-27) As a result, His fame spread throughout the region that day – evidently by word of mouth – through those who had been present at the synagogue (vs. 28). So by the evening they had all gathered (why in a group? had they reconvened upon the synagogue and found Yahshua was no longer there and then journeyed together to the house of Simon Peter?) and arrived as a unit at Peter's home. If one accepts the view that the people **waited** for sunset (this seems at least a possibility) – supposedly ending sabbath – then this text stands in contrast to Matthew 28:1 and shows that the disciples of Messiah did not recognize the traditions of the day which ended sabbath observance on Saturday evening.

Finally, we should also note here the context of the Matthew's account:

If this was the end of the sabbath why did he write, *"when even was come?"* Matthew 8:16 Should he not rather have used, *"in the end of the sabbath as it began to dawn (draw on) toward the first day of the week ..."* Matthew 28:1 Regardless of what one believes about the beginning/ending of a day, to believe that the sabbath was ending (or had ended) in Matthew 8:16 would be inconsistent with Matthew 28:1. Neither account (Matthew 8:16 or Mark 1:32) records this session of great healings occurred on *"the morrow after the sabbath"* (as in Leviticus 23:11, 15, 16) or that the sabbath was gone (as in Amos 8:5), or that it was dawning *"toward the first day of the week"* (as in Matthew 28:1) or that it was *"the next day"* (as in 1 Samuel 30:17, Jonah 4:7,

Luke 9:37) or that it was *"the morrow"* (as in Genesis 19:34, Exodus 9:5, 6, Mark 11:12, Luke 10:35) or *"early on the first of the week?"* (as in Mark 16:2, Luke 24:1, John 20:1)! It was the same day when evening had come, Mark 4:35; in this case, it was the evening of the sabbath. So on this particular sabbath (which our thesis asserts was still unexpired until the following morning) Yahshua was showing forth the Father's *"faithfulness in the night."* – ***Psalm 92:2, A Song for the Sabbath Day.***

### ***The Sign of Jonah: 3 Days and 3 Nights***

For a full consideration of the texts involved in this matter you are referred to Dr. Samuele Bacchiocchi's outstanding work,

### ***The Time of the Crucifixion and Resurrection.***

Some feel (and understandably so) that our Messiah's words necessitate He would be in the tomb a full 72 hours. However, there are instances of "3 days and 3 nights" in which the time period in question ***does not*** span a complete 72 hours, including only parts of the first and third days. This "inclusive reckoning" allows that only parts of the first and third days need be included to scripturally and accurately use the phrase: "three days and 3 nights," see 1 Samuel 30:12, 13; Esther 4:16-5:1. In neither of these cases had the "three days and 3 nights" expired at the full 72 hours when action occurred on the third day. Had it been otherwise, we would have seen David meeting up with the servant on the fourth day; and Esther would have waited until the fourth day before going into the presence of the king. Thus the term "inclusive reckoning" which allows – based on Scripture – for "three days and three nights" to include only parts of the first and/or the third day(s).

Further, if Yahshua was impaled on Wednesday, then the two brethren would not have said to their Savior:

*... and beside all this, to day is the **third day** since these things were done.*

Luke 24:21

Included in "*these things*" was Yahshua's deliverance to the Gentiles (24:20). So a Wednesday impalement would require that they have said,

... and beside all this, to day is the **fifth day** since these things were done. (Or at best, "the fourth day ... " but certainly not "the third day" ... )

My stance on "the sign of Jonah" has changed since the previous editions were sent out and it is accepted that Yahshua's time in the grave does, indeed, correspond to the time of Jonah in the whale; however, for the reasons cited above, it does not appear mandatory that this time period span a full 72 hours. You are again referred to the aforementioned work on the matter.

### ***The Third Day***

Can only two days elapse and it be the third day? Some hold the 6th day impalement does not allow for the first day of the week being considered the "third day." However, it was not uncommon in the Hebrew reckoning; below are the words of Yahweh:

*But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. Leviticus 7:16, 17*

As was seen earlier, this sacrifice offered **any time** on the initial day could be eaten until the third day – the day it was offered being considered day one; day two was the following morning and day three the second morning; yet only 2 days – 48 hours or less – had passed before the third day had arrived.

Yahweh again reckons the third day in this manner in Exodus 19:

*And Yahweh said unto Moses, Go unto the people, and purify them to day and*

*to morrow, and let them wash their clothes, and be ready against the third day: for the third day Yahweh will come down in the sight of all the people upon mount Sinai.* Exodus 19:10, 11

The third day was reckoned by including the present day in the count; it was not necessary for three days to elapse before it was considered to be the third day.

### ***Events Occurring at Sunset***

Yahweh has established sunset as a division "between the light" (it is light both before and after sunset; the original Hebrew of Genesis 1:4 literally reads: ... *"and Elohim divided between the light and between the darkness"* ... and in Genesis 1:14: ... *"to divide between the light and between the darkness."* As daylight was now waning, many things of significance took place at this time:

1. Supremely, the evening was a time of sacrifice, Genesis 15:5-18, Numbers 28:4, Daniel 9:21, Matthew 14:23, Mark 6:46, 47. (As was the morning! Numbers 28:4, 1 Chronicles 16:40, 23:30, 2 Chronicles 2:4, 13:11, Psalm 5:3, 88:13, Mark 1:35).
2. After washing, the unclean were allowed to return into the camp of Israel, Leviticus ch. 15, 22:4-7, Deuteronomy 24:10, 11.
3. Fasts of mourning for the dead continued until evening, 2 Samuel 1:11, 12, 3:31-35.
4. Those executed by hanging on a tree were removed at sunset, Deuteronomy 21:22, 23.
5. Marks the beginning (and ending) of the seven-day Feast of Passover and the Day of Atonement, Exodus 12:18, Leviticus 23:32.
6. Marks that the day (as contrasted with night), is drawing to a close (2 Samuel



3:35, Judges 19:9, Luke 24:28, 29) and that night is approaching "*when no man can work.*" (Psalm 104:23, John 9:4).

7. Wages typically paid to workers, Matthew 20:8; it was mandatory the poor be paid at this time (Deuteronomy 24:14, 15), but if one's workers were not poor, the wages must still be administered before the morning, (Leviticus 19:13), that is, before the next day. In no place where evening is mentioned do we find indication the entire day (in the day-night cycle) had just ended; when evening comes it is still the *same day*, Mark 4:35, John 20:19! However, the day – as contrasted with night – is drawing to a close (Judges 19:9, Luke 24:29) for its 12-hour duration is nearly spent, John 11:9. As we have seen, in the case of the evening sacrifice, it was offered in the same day as the one presented to Yahweh that same morning; since these daily sacrifices were offered on the sabbath (Numbers 28:3,4, 9), sunset cannot end the rest of the separate Seventh Day. Further, as seen earlier, the peace and thank offerings were eaten within the same day – regardless of the time of the sacrifice – as long as they were consumed before the next morning!

There is much we now know both scripturally and scientifically (as though these should be in different categories! Who is more "scientific" than the All-Knowing One?) which relates to the sun and its physical effects on the body:

At sunset, the human body ceases to absorb nutrients in a highly-efficient manner: as a general rule, eating at night is not advisable (Psalm 127:2) and to habitually do so will likely lead to ill health, Ecclesiastes 5:17. Our bodies require a great deal of energy to digest and metabolize food and large meals before bed keep us from getting the rest we need (even if we sleep 8 hours). Besides, the stomach is an organ and it needs rest, too. Further, Yahweh rebukes those who eat in the morning (Ecclesiastes 10:16) and we see Joseph – blessed with autonomy in Egypt – eating his large meals at noon (Genesis 43:16; about the same time that Peter began to be hungry just before his vision: Acts 10:9, 10);

the body most efficiently digests and assimilates food from about 10 a.m. to 2:00 p.m. (when the sun is around its zenith).

We can be sure the setting of the sun brings about a number of biological fascinations and there are likely some related to "germ warfare" since this is the time when Yahweh pronounces clean those who have washed after being defiled. But while we can only speculate (my least favorite occupation) in certain matters, one thing is a certainty: we can obey all of His timeless word as that which was given for our own good regardless of whether or not we know the "scientific" particulars of a matter and regardless of whether or not we understand all the implications of His loving and just decrees!

#### ***Four Meanings of "Day"***

1. Full Revolution of Time: A complete day in the day-night cycle involves: day, evening, night, morning – together comprising one day, Genesis ch. 1. This applies to all days of the year and includes Sabbath, Pentecost, Trumpets and Tabernacles.

2. Full Revolution of Time: A complete day from sunset to sunset: this reckoning applies to each of the Seven days of Unleavened Bread and to Atonement (but does not undo the regular daily cycle).

3. Day (light) part of the day (as contrasted with Night):

*And Elohim called the light "day" and the darkness He called "night." Genesis 1:5*

*... And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do Elohim to me, and more also, if I taste bread, or ought else, till the sun be down ... 2 Samuel 3:35. ... "now the day draweth toward evening ... the day groweth to an end" Judges 19:9 ... And they drew nigh*

*unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them ... Luke 24:28, 29*

*Yahshua answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. John 11:9 ... I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. John 9:4*

#### 4. A Time Period of Yahweh's Judgment

*For the day of Yahweh of hosts shall be upon every proud one and lofty, and upon every one lifted up; and he shall be brought low ... Isaiah 2:12*

*Howl ye; for the day of Yahweh is at hand; it shall come as a destruction from the Almighty ... Behold, the day of the Yahweh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it ... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of Yahweh of hosts, and in the day of His fierce anger. Isaiah 13:6 .. 9 .. 13*

#### ***The Same Day When Evening was Come***

Numerous Scriptures have shown that when the sun sets it is still the same day (i.e., the same day as it was before the sun set: 1 Samuel 30:17, 2 Chronicles 35:14-16, Mark 4:35, John 20:19 ... ) And other Scriptures have shown that night is the second portion of a full, complete day (i.e., the peace and thank offerings, Leviticus 7:15, 22:29, 30; the wind blows all day and all night before it is "tomorrow," Exodus 10:12, 13; David escapes by night and eludes death "tomorrow" – the very next morning, 1 Samuel 19:10, 11; Saul consults a witch by night and dies "tomorrow" – the very next day, 1 Samuel 28:7-19). Now recall Yahshua's words regarding the day (light) portion of the day: *"Are there not 12*

*hours in the day?"* John 11:9 But the light portion of day called "evening" is the **very end** of this 12-hour time-span! So for there to be evening, there first has to be an entire, nearly-twelve-hour period of daylight leading up to it! This is further proof that during the first week of creation, evening did not occur until an entire day of Yahweh's creative work had been done, after which "*there was evening and there was morning,*" a full day ending as its early morning darkness was pierced with the light of the next. All of this again shows that Yahweh's days begin in the morning, the day passes and finishes out with the evening (Yahweh's division between light and darkness), night falls and then morning arrives, the light of which ends the previous day and commences a new day in the day-night cycle.

Most of us have been schooled to think "and the evening and the morning were the first day," (KJV) is a statement recapping the events of the entire day (including its order). And the King James' poor translation does not help any. But the RSV and the TS are much more accurate for there *came to be evening* (subsequent to the day) and *there came to be morning* (subsequent to the night) thus indicating the two (evening and morning) followed the entire day of Yahweh's creative work and that the night is the latter half of an entire day:

*And there was evening and there was morning, one day.* – RSV

*And there came to be evening and there came to be morning, the first day.* –  
The Scriptures

### ***Some Closing Thoughts***

I first heard this view in late December 1992 while the Roger Holm family was visiting Bowling

Green, Kentucky. Roger shared it with us as something which he had heard from his wife's (Naomi) father, Everett Pudwill. Brother Roger felt there was some

credence to the view although he still observed the Sabbath and all other appointed times from even to even. When a brother with a sincere and contrite heart presents something as did Roger (as well as did Everett who sent a study on the topic), I am obligated in the Spirit to take a closer, unbiased look.

While the view made sense and seemed to fit (at the time I did not yet realize just how precisely) – especially the events surrounding the Passover – a number of Scriptures troubled me, and so a more thorough study of the relevant texts was launched. And in just a short time I felt enough weight had been given to the view, scripturally, that observing the Sabbath from morning to morning was, for me, mandatory; based on what I had seen from His word, my conscience required me to step out against all tradition and history (as recorded by man). As far as I could ascertain from the Word, I had a much more scriptural foundation than those observing sunset or nightfall as a day's commencement ... It must have been late January 1993 ... However, I remained largely silent about this step of faith and even the disciples with whom I had developed a strong bond of love and peace did not hear of my decision for quite some time (in most cases, not until just recently). My desire was to prove the truth through obedience (John 8:31, 32, Romans 12:1, 2) and to avoid teaching something not substantiated by Scripture. (Who wants to be in error doctrinally, let alone teach falsehood to others?) So this study became the result of that continuing quest to accurately handle the word of Elohim (especially in light of the fact I was now taking a stand against a Jewish tradition regarded as truth by almost everyone – whether in or out of the faith).

Yet through Yahweh's great favor this study now provides a wealth of information for any who wish to weigh it against the most popular tenet that a day starts at sunset. (You should also consider while studying that some believe a day begins when once it is completely dark; this does work better than sunset.) I believe this study presents a truth which is undergirded by numerous, extremely clear

Scriptures. Since I already understood some of Everett's main points via Roger Holm, I chose not to look closely at his study (sent around 1/93) until much of the present manuscript was compiled. Without collaboration, I came up with similar textual proofs as well as ones that varied. Everett's points herein incorporated and that were adapted/furthered before inclusion:

- i. Genesis 1:3-5, light created first, marks the beginning of all days.
- ii. Genesis 8:22/Jeremiah 31:35, 36; 33:25, 26, day precedes night, sequentially.
- iii. Exodus 10:3-13, locusts "to morrow."
- iv. Exodus 16:23, manna "to morrow."
- v. Jehoshaphat's Victory, 2 Chronicles 20:14-22.
- vi. On the Road to Emmaus, Luke 24:33-36, John 20:19.

And having seen Mr. Lim's work before the second printing, I was able to adapt his thoughts regarding Yahshua's healings on the evening of the sabbath, Matthew 8:16, Mark 1:32. Also added to the explanation of this account were additional thoughts of my own on consistency of interpretation within the writings of the prophets and apostles.

For this third printing a number of thoughts were adapted from Dr. Samuele Bacchiocchi's book, ***The Time of the Crucifixion and Resurrection***; his work provides an excellent discourse on a sometimes perplexing chain of events; I believe he is largely correct in his treatment of:

- i. The women's visit to the tomb, buying spices, Matthew 28:1, Mark 16:1.
- ii. The 2 reckonings (i.e., morning to morning and sunset to sunset).
- iii. 3 days and 3 nights (the "inclusive reckoning").

However, Mr. Bacchiocci just never quite solves the enigma of what he terms "the two reckonings," that is, the fact that days are sometimes reckoned from morning to morning and at other times from evening to evening. For instance, he believes Matthew reckoned the sabbath both ways. (This is confusion). He also feels Moses used both reckonings for the same observance (such as Passover). While this is unacceptable, he nevertheless comes as close as one can without fully extricating himself from the difficulties involved. Amazingly, though, he absolutely defends both reckonings – and rightly so! For our study has shown both reckonings are, indeed, valid; but the question which one must determine is:

***"When does each reckoning apply?"***

And the answer here rests in the particular set time (moed, 4150) in question per the commandment of Yahweh. But even the exceptions of Passover and Atonement do not nullify the day-night cycle which their *"even to even"* observances overlay.

\* \* \* \* \*

It was not an easy step for many of us to admit we were in error regarding Sabbath vs. Sunday, or Yahweh vs. LORD, or Yahweh's Feasts vs. worldly holidays, but in each case, whenever we were given the faith to embrace what the word was bringing forth, we were blessed as we stepped out into the obvious light of the Scriptures. Will you be childlike enough to swallow that you and your spiritual ancestors have not been fully keeping the Sabbath and Yahweh's other feast days which begin (and end) in the morning? (i.e., Pentecost, Trumpets and Tabernacles) ... Perhaps your history of walking in the partial truth of Yahweh's set feasts reaches back in time 10 years, or maybe 15, or 25, and even 50+ years. Yahweh is merciful and all those who have walked before Him in humility and integrity of heart – assuming they extended mercy to their contemporaries around them who were (also) living in error – such persons will themselves be

shown mercy in the judgment, James 2:13.

I enjoin both fasting and prayer as you seek Yahweh in the matter which this study brings before you. Yahweh's truth will prevail with or without me, with or without you; He can raise up from the stones children to Abraham; we should pray, then, that He would count us worthy to fully partake in His eternal Kingdom purposes. Will you maintain a child's heart in this matter? (Psalm 131:1, 2, Matthew 18:1-4) Will you honestly embrace truth and refuse to cling tenaciously to a tradition of men? None of us wish to believe we are wrong, doctrinally: so will you extend mercy to me as I am extending mercy to you? We must speak the truth in love and in this study I have done so; love does not rejoice in wrong but sides joyfully with the truth. I have sided with the truth realizing that, henceforth, some may regard me as an enemy of that very truth.

As far as the lack of historical evidence to support this viewpoint: while it would be nice if such were available, why do we need it if we revere His word? Isaiah 66:1, 2 How could we even think of taking a stand of faith based on what history does or does not record in its annals when faith can only be based on Yahweh's word?! Romans 10:17 The apostasy – the falling away from truth – was prophesied by Paul (1 Timothy 4:1, 2 Timothy 4:3, 4, 2 Thessalonians 2:3, 7) and it was to be so far-reaching in scope as truth was cast to the ground (Daniel 7:25, 8:12) that Yahshua asked,

*... "Nevertheless when the Son of man cometh, shall He find faith on the earth?"* Luke 18:8

But momentarily disregarding an apostasy so full and complete that it even staggered the mind of the wise and aged Daniel (8:26, 27), who would want to base their doctrine on history as recorded by carnal man? The apostle John wrote,



*They are of the world: therefore speak they of the world, and the world heareth them. 1 John 4:5*

What proof could be any more certain than the clear teaching of Scripture? Matthew – who walked with Yahshua – recorded that the Sabbath Day was ending as the first trace of the light of dawn filled the eastern sky on the morning of the first day, 28:1. And to this agree all of the law and the prophets as well as the testimony of the other apostles and early disciples of the Messiah; for such have we seen in this manuscript via numerous, lucid examples. And so John continues,

*We are of Yahweh: he that knoweth Yahweh heareth us; he that is not of Yahweh heareth not us. Hereby know we the spirit of truth, and the spirit of error. 1 John 4:6*

John was echoing the age-old battle cry for the truth:

*... "they have Moses and the prophets, let them hear them" ... "If they hear not Moses and the prophets, neither will they be persuaded, though (One) rose from the dead." Luke 16:29, 31*

Yahshua said likewise,

*"He that is of Elohim heareth Elohim's words: ye therefore hear not, because ye are not of Elohim" ... John 8:47*

The very same was put forth by Isaiah,

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

I respectfully take my stand on the clear, written word of Yahweh in disregard of the multitudinous "scholars" and historical records in favor of "sunset" and will continue to beseech Yahweh for His mercies upon all those who draw near to

Him through the blood of Yahshua the Messiah. Yahweh's truth will prevail and I will continue to strive to take part in what He is doing.

If after giving this full consideration (for 1-2 months), you cannot observe the sabbath from morning to morning, I will be interested in hearing the scriptural basis for your opposition. But let us remember: only Yahweh can teach His people what is true and right.

I cannot (and will not) partake in a continual, back-and-forth lambasting of other dear brethren who do not believe as do I; my responsibility has been fulfilled in declaring the whole counsel of Yahweh (Acts 20:26, 27) by providing all brethren with the proof necessary for change. Yahweh will establish anything which is truly of Him.

While knowledge of the truth concerning any matter is certain to lead to further revelation (Psalm 97:11, Proverbs 4:18), as of the below date the third installment of the study is "complete." Others will certainly have additional insight to bring on the matter in the future.

I have presented this work to Yahweh the Father in the Name of Yahshua His Son; may all who receive it number among the wise of heart who will not fail to consider the matter, Proverbs 10:18, Daniel 12:10, 18:15, 1 Corinthians 2:15. Many can witness that I was not the originator of the concept we have considered. Yahweh was the Originator of all that is true and I believe He choose to bring this initially through our dear brethren Everett Pudwill and Edward Lim.

And so I direct the hearts of you, my brethren, to look, not to man, but *"to the Rock from whence ye are hewn."* Isaiah 51:1 This work was originally brought forth as my effort to ascertain if I, personally, was in error (as to a day's beginning) and now it is presented to you that you may do likewise. May the favor of Yahshua the Messiah grant all who earnestly seek Him to know the

*"certainty of the words of truth."* Proverbs 22:21

Craig Wm. Peters Jun-15-1995

### ***Bibliography***

This page provides a bibliography of other books which have been mentioned in the progression of the this present study and which the author recommends for reasons indicted previously and/or as below. In the case of each book, the information needed to obtain it is included whenever possible. Prices are not given as they will inevitably change overtime.

#### ***Earth's Earliest Ages***, by G.H. Pember

This work not only clarifies many truths of the creation account and the most anterior times of the earth, it exposes the Satanic devices of the New Age movement and the one-world religious order long before the term "New Age" was in vogue. His predictions of the end-times are most astounding and magnify the foreknowledge of the Omnipotent Yahweh who, having declared the end from the beginning, is not taken by surprise as these things come to pass, Proverbs 21:30; all things will serve His purposes whether good or evil, Proverbs 16:4; it behooves all to stand in awe of the Most High Elohim so as to be delivered from the coming wrath through obedience to the Father's will made totally possible by the shed blood of the Messiah, Revelation 12:11.

To Order Contact:

Kregel Publications P.O. Box 2607

Grand Rapids, MI 49501 616-459-9444

#### ***World's In Collision***, by Immanuel Velikovsky

Gives strong evidence of powerful, magnificent cosmic disturbances which have

come upon the earth and our solar system in times past. Provides amazing evidence of historical records which concur between peoples who never knew each other being on opposite sides of the globe and furthers one's understanding of the exodus from Egypt and the mighty hand of deliverance wrought for them by El Shaddai. As believers in the word we have evidence of these (for example, the fire and brimstone rained from heaven on Sodom and Gomorrah was likely a meteor shower) and we know that similar such cosmic upheavals are prophesied to occur in the end as Yahweh's wrath comes upon the sons of disobedience, see Isaiah 13:13, Joel 3:6, Haggai 2:6, 21, Isaiah 34:4/Hebrews 1:10-12/Revelation 6:12-14, Luke 21:25, Revelation 16:21.

To Order Contact:

Book search companies and used-book bookstores; the text is now out of print but I have been able to locate some copies using this method. Most are inexpensive paperbacks.

***The Time of the Crucifixion and Resurrection***, by Dr. Samuele Bacchiocci

This book presents the "3 days and 3 nights" as idiomatic and shows why Yahshua must have been impaled on the 6th day and raised on the 1st day. A number of his thoughts were incorporated into the text of this present work.

To Order Contact:

***Biblical Perspectives*** 4990 Appian Way

Berrien Springs, Michigan 49103 USA

Phone: 616-471-2915 (after 7:00 p.m. EST) Fax: 616-471-4013

***Restoring the True Sabbath***, by Edward Lim, ISBN: 0-8062-4010-5, Carlton Press, New York, N.Y., 1992.

This book is now out of print and is available on a very limited basis among

those brethren who have possession of a few copies. However, Mr. Lim is considering reprinting an updated version. This book presents a number of thoughts on observing the Sabbath from morning to morning and, in addition to scriptural considerations, the author presents a number of technical items which complement and support such a view. He also provides a history of debate over this issue among the Seventh Day Adventists.