

Part 3

When Does The Biblical Day Begin?

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Alohym = God
Christ = Yahusha
Yahuah or Yahweh = Old Testament Pre-incarnate Christ

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PREFACE:

Understanding Alohym's day structure is an essential subject to all believers. Because as believers, we are to worship our Creator as He desires, not as we think we should or by the traditions of men. Understanding Alohym's day structure brings freedom from this world's religious belief system and erroneous teachings from the enemy meant to confuse the body of the Messiah. Scripture says it best;

"Howbeit in vain do they worship me, teaching doctrines the commandments of men."

[Mark 7:7](#)

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" [John 4:23](#)

Many believers wonder, "How can I be sure I am observing Alohym's day in its correct order"? I share and understand their frustration on this subject! There is plenty of information on this subject, full of half-truths and not based on the law of Alohym. But, which law we are speaking of; would be the sacrificial law. The sacrificial law, by design, focuses on obedience to our Creator through sacrifice. The sacrificial law is structured to draw the "offeror" closer to Alohym spiritually; through the burnt or ascent offerings. (The peace, sin, wave, and vowel offering), come later. .

The sacrificial system instituted at Mount Sinai through the Aaronic priesthood revolves around Alohym's day structure as given in [Genesis 1:5](#), light, night, evening, and morning. Through this order, we worship our Creator, giving us a clear understanding of when the day begins and ends. The evidence presented in this investigation is Biblical, historical, and scientific research in harmony with the word of Alohym.

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➤ Introduction

Welcome; as we build upon previous Parts 1 and 2, our research now turns to the knowledge and understanding of God's day structure. Previously, we learned through the original Hebrew text that Alohym's scriptural year begins on a Sabbath, as instituted in [Genesis 2:2-4](#). This scriptural truth (no doubt) has shocked many believers. Within this chapter, a new law of liberty will open your eyes, one not widely taught to Alohym's ecclesia.

In this Part, we will look closely at the knowledge Alohym imparts to us through his Word in determining the structure and beginning of a day. Most of the known Christian world believes that a day begins at midnight, whereas most Sabbath-keepers believe that a day starts at sunset. Which philosophy is correct? What does the Bible say about this subject? According to [*Alohym's calendar*](#), when does a day begin in Genesis 1? What does Alohym reveal through His inspired Word on this most important subject? Get ready for some awe-inspiring information that will change your life. Use your Bible to prove everything through this study, be Bereans! ([Acts 17:11](#))

Let us begin this section by studying in [Genesis 1](#): (KJV)

[v1](#); In the beginning God created the heaven and the earth [v2](#); and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters [v3](#); and God said, Let there be light: and there was light. [v4](#); and God saw the light, that it was good: and God divided the light from the darkness. [v5](#); "And Alohym called the [light day](#) and the [darkness he called Night](#) and the *evening and the morning were the first day*. (Editor's note: The Hebrew words for "Day" and "day" are exactly the same in verse 5 ["Day" = *yo·vm* and "day" = *yo·vm*]. Therefore, ["Day" = "day" = *yo·vm*]. There is no difference in capitalization. It is also exactly the same Hebrew word in [Gen. 1:8, 13, 19, 23, and 31](#). Therefore, ["light" = day "*yo·vm*" and morning light = "*yo·vm*"].

Notice that during rejuvenation week in verse 3, the first thing expressed is that "light existed." When Alohym brought forth "light," He separated it from darkness (He separated it from "night") and called it "day." Through His inspired Word, Alohym tells us that "light" is representative of "day" and "darkness" is representative of "night."

To understand the logic encompassing Alohym's day, we must first address this scripture's religious error. Most Torah observant believers blindly and without understanding the Hebrew language accept that Alohym's day begins at "evening" sunset. Let's investigate [Genesis 1:5](#) and notice the order built within scripture. (Let's read)

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v5; And Alohy^m ^{God} called^{H7121} the light^{H216} day^{H3117} and the darkness^{H2822} he called night^{H3915} and he ^(night) is becoming (he exists)^{H1961} evening^{H6153} and he ^(evening) is becoming (he exists)^{H1961} morning^{H1242} day^{H3117} echad^{H259} ^{(one, unity).}

After reading this scripture, notice how the day is structured (light = day, darkness = night, evening = together comingle, and morning = day). In verse 5, the word “evening” comes after the word night, not before, so to accurately state the day begins at “Sunset evening,” should have said such. Remember that Alohy^m is laying out His day structure; there is no support for this doctrinal belief of men!

Let’s investigate [Genesis 1:5](#) by using the (I.S.A.) Interlinear Scriptural Analyzer, which displays both the Hebrew and English translations. Giving the reader a visual understanding of how Alohy^m’s day is structured from a Hebraic point of view, let’s read.

interlinear							
Genesis 1:5							
WLC WLC_t Strong CHES							
AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.							
and Elohim called to light day and to darkness he called night and he exists evening and he existed morning day one (Revised)							
ויקרא	אלהים	לאור	יום	ולחשך	קרא	לילה	ויהי
uiqra	aleim	laur	ium	ulchshk	qra	lile	uiei
H7121	H430	H216	H3117	H2822	H7121	H3915	H1961
and-he-is-calling	Elohim	to-the-light	day	and-to-the-darkness	he-calls	night	and-he-is-becoming
ויהי	בקר	יום	אחד				
uiei	bqr	ium	achd				
H1961	H1242	H3117	H259				
and-he-is-becoming	morning	day	one				

Notice Strong’s #H1961 within the two red boxed areas state, “and-he-is-becoming” as rendered in English, which comes from the Hebrew word “hayah” (ויהי) meaning “to exist, or he exists.” If you reference the English translation, these words were left conveniently out of the scripture, of which the conjunction word “and” (ו) (vaw) was inserted between the night, evening, and morning nouns. Also, the original Hebrew script contains no punctuation or period (.), which was added by the translators thinking it would help the reader’s scriptural understanding.

✓ [Commentary](#)

The added period in the English translation was inserted after the word “night,” emphasizing “evening,” which changes the meaning of the entire scripture, bringing the error to Alohy^m’s intended day structure. Also, the translators omitted the word “he-is-becoming or he-exists.” These translation errors were of choice because (“in its original form”) the scripture could not support Judaism’s religious viewpoint concerning the day beginning in the evening. As believers, we must be Berean and not allow translation errors or the doctrinal views of men to enslave us from the true liberty of the Gospel.

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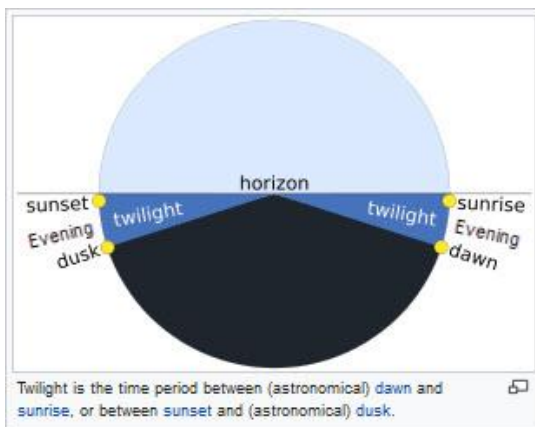
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Having now addressed the error in [Gen.1:5](#), our next step is understanding the "unity" of day one. The word "one," translated from the Hebrew meaning "unity or echad," addresses the elements that makeup Alohym's day structure. Again, let's read verse 5 (above), which states light = day, darkness = night becoming evening becoming morning day. Here four elements are addressed, of which two equal the "day" - light = day and morning = day. Now that you understand the true meaning of this scripture, it is overwhelmingly evident that Alohym's day is as follows: light equals day/morning, and darkness equals night/becoming evening, which is the end of the day.

➤ What is an Evening?

According to man's terminology, twilight is another name for evening. Twilight is neither day nor night; consequently, a buffer or safeguard against encroachment upon either. In the Bible and other historical texts like the Book of Jubilees', evenings are when the daily sacrifices were slain and made ready for their proper time of sacrifice. Also, "evening" means "the comingling of light and darkness"; this is the smallest part of a day or the third portion of the day, according to Alohym's day structure

Now, let's investigate [man's technical terminology](#) for the words [dawn](#) and [dusk](#), which is also called

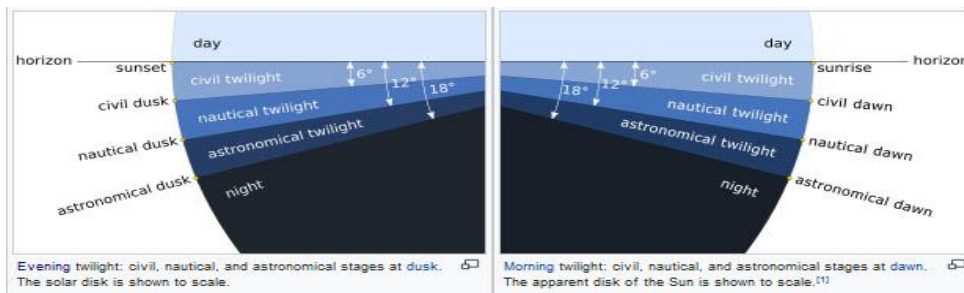


"twilight." The graphic below will help you visually understand how this daily event occurs before sunrise and the other beginning at sunset.

In a review of [Genesis 1:5](#), we see unmistakable clarification as to when the day begins, at sunrise. The evening *before* sunrise and *beginning* at sunset are the two areas of intermixing or commingling of light and darkness—Strong's #H6148-50, ('arab) meaning; to braid, i.e., intermix. In review, we must understand the word "evening"^{H6153.}

does not refer to "night"^{H3915} but to a period that must come before morning and before night.

Let's now take a little time to explain how man complicated the twilight – evening issue by assigning



degrees to progressive light or darkness, depending on which evening you refer. Notice the numbers 6, 12, and 18 degrees on each side of the drawing. These numbers apply to dawn and dusk and add up to 90 minutes (or 80 Segments of time) per evening which coincides with the

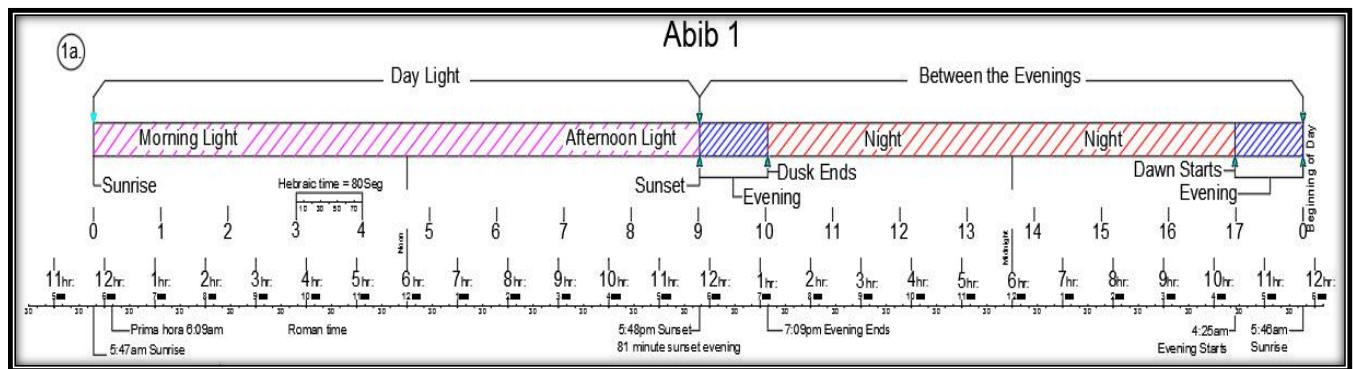
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Hebraic time division is called a “part” or “moment.” Remember that ancient Israel did not have watches or measure time as precisely as we do today. They would have seen the light breaking in the dawn/evening and prepared the sacrificial lamb for the morning/daylight sacrifice. Also, beginning at dusk/evening when the sun went down, the sacrificial sin offering of the oxen or lamb was performed “between the evenings,” and none was to be left by morning daylight.

➤ The Sacrificial Day Structure of Genesis, Jubilees’

Below is Alohym’s actual day structure, starting with “daylight” morning, evening, night, and evening. Now [Diagram \(1a - below\)](#) represents the “24-hour Roman” and the “18 part Hebraic” divisions of time. This Diagram will help you visualize how each part of the day fits perfectly into Alohym’s day structure. As we go through this study, we will add more information to this Diagram, proving there is only one actual day and calendar concerning observing our Creator.



One of the biggest mysteries surrounding Alohym’s day revolves around the placement of the “evenings.” Strong defines the word “evening” (*ereb*) H6153 as meaning; *dusk*, which comes from H6148-50, meaning; to grow dusky at sundown or intermix. Now, this definition fits the “evening,” which begins at sunset (dusk evening), but what about (dawn evening) before morning? Why is this forgotten “evening” not accounted for in Strong’s Concordance? The answer is simple, the mistranslation of the phrase “between the evenings” and the influence of man’s doctrinal views and resulting religious traditions. ([Mark 7:9, 13](#))


- [Note: Wikipedia states: [Dusk](#) occurs at the darkest stage of [twilight](#), or at the very end of astronomical twilight after [sunset](#) and just before [night](#)] See [Diagram 1a](#)

In review, the Hebrew letters for the word “evening” Strong’s H6153 is ערב (*ereb* - Ayin, Rosh, and Bet) comes from the Strong’s root #H6148-H6151 ערב (*arab* - Ayin, Rosh, and Bet) meaning: to braid, or intermix, better stated commingle. The evenings are the commingling of light and darkness, as shown by Diagram 1a. As an example of correcting this error, the translators could have distinguished the difference “between the evenings.” Still, the translators made no distinction; it begs whether this was a deliberate act due to religious tradition based on a flawed doctrinal view.


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➤ When does God's Day Begin?

We've addressed the minor portion of Alohym's day, the "evenings," according to scriptural and scientific references. The evenings, a most insignificant part of God's day, also act as the divisional borders between light and darkness, beginning at sunset and the other just before sunrise. The next logical question would be, "When does Alohym's day begin"? The answer is quite simple; "sunrise," in fact if we investigate the ancient Hebrew letters within the word "bqr" (בקר "morning" Strong's #H1242 meaning; dawn (*as the break of day*); generally, morning, from root #H1239 meaning; break forth. Let's look at the Ancient Paleo Hebrew symbols  which are (right to left) "Bet, Quph and Resh," which means; "inside or amid, circle or time, is first, top or beginning. This pictograph says that amid the "rising" sun begins the day. Question: is there a scriptural reference that proves this point of view? Let's read.

- **Exodus 16:23**, And he said unto them, This [is that] which the LORD hath said, To **morrow** [is] the rest of the holy sabbath unto the LORD: 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 18:13**, And it came to pass on the **morrow**, that Moses sat to judge the people: and the people stood by Moses from the **morning** unto the evening.
- **1 Samuel 5:4**, And when they arose early on the **morrow morning**, behold, Dagon [was] fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands [were] cut off upon the threshold; only [the stump of] Dagon was left to him.
- **1 Samuel 11:11**, And it was [so] on the **morrow**, that Saul put the people in three companies; and they came into the midst of the host in the **morning** watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.
- **1 Samuel 19:11**, 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.

After reading these five scriptures, does it not become clear that the day begins at Sunrise? The word "morrow" Strong's #4279 and 4283, and Ancient Hebrew Lexicon (AHL) – 1181 (A)-a (רחמ) meaning; Later  (מחרת) meaning; Tomorrow: [kjv: morrow, next day, next] {str: 4283}. Just as a review, tomorrow or that Sunrise is the beginning of the next day.

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✓ Commentary

Not once in scripture does it ever say that the “evening – sunset” begins the day.

➤ Understanding the (Greek Structured) New Testament day

As written in Greek, the New Testament day is best defined by events and scriptures leading up to and surrounding Yahusha’s Passover death in 30 A.D. Therefore, our study begins in Matthew 28:1 as we investigate several word definitions throughout the New Testament.

Beginning with the word “*dawn*,” which means: “the first appearance of daylight” or “the beginning or rise,” simply put “*dawn*” cannot be the beginning of a day because there is more darkness than daylight, [*In fact, dawn is the beginning of evening*] as the light grows toward the sunrise. Below is scriptural evidence to prove this point! [Matthew 28:1](#), Notice:

v1; “In the end^{G3796} of the sabbath, as it began to dawn^{G2020} toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher”

Note: the phrase “first day of the week” means [first of the Sabbaths](#)!

Notice carefully what the above scripture states. Mary Magdalene and Mary came to the sepulcher “*at the end of the Sabbath*,” as it began to dawn^{G2020} towards the first (“of the week”) of Sabbaths. Does this indicate that the end of the Sabbath started at dawn^{G2020}, NO! We have learned that dawn is the beginning of the “evening,” the comingling of light before sunrise. Also, one needs to focus on the word “end^{G3796},” which means “*late in the day*,” to clarify that dawn is not the beginning of the next day. The term “dawn^{G2020}” in [Matthew 28:1](#) continues to confirm this Biblical truism. “Dawn” is translated from the Greek word “epiphoskouse,” meaning; “*begin to grow light, dawn*.” Therefore, [Matthew 28:1](#) could be summarized as follows:

v1; “late in the day^{G3796} now the sabbath, as it began to grow light^{G2020} on the first of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher”

Note: the English translation seems unclear that the end of the Sabbath (or the end of a 24 hour day) came as it began to grow light toward the next day? In other words, the Sabbath day did not end at sunset but was ending as sunrise appeared! Notice the following translations of this same scripture:

a) “*Now late on the Sabbath...as it began to dawn toward the first day of the week...*”
(*American Standard Version*).

b) “*After the Sabbath, as the first light of the new week dawned.*” (*The Message Bible*).

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- c) “Now after the Sabbath, as it began to dawn toward the first day of the week...”
(New American Standard Bible).

Let’s look at the phrase in the Greek language in clearing up this translation issue.

Matthew 28:1									
ScrTR ScrTR_t CGTS CGES_id Strong Parsing									
. In the end of the sabbath, as it began to dawn toward the first [day] of the week, came Mary Magdalene and the other									
οψε	δε	σαββατων	τη	επιφωσκουση	εις	μιαν	σαββατων	ηλθεν	μαρια
opse	de	sabbatOn	tE	epiphOskousE	eis	mian	sabbatOn	Elthen	maria
evening	YET	OF-SABBATHS	to-THE	ON-LIGHTING	INTO	ONE	OF-SABBATHS	CAME	MARY
				lighting-up		one-day			
G3796	G1161	G4521	G3588	G2020	G1519	G1520	G4521	G2064	G3137
Adv	Conj	n_ Gen Pl n	t_ Dat Sg f	vp Pres Act Dat Sg f	Prep	a_ Acc Sg f	n_ Gen Pl n	vi 2Aor Act 3 Sg	n_ Nom Sg f

Opse de sabbaton is the Greek phrase variously translated: “In the end of the sabbath...”, “AND in the end of the sabbath...”, “At the end of the sabbath...”, “Now late on sabbath...”, “Now late on the sabbath day...”, “After the Sabbath...”, “After the Sabbaths...”, “After the day of worship...”, “But on the eve of the Sabbath...”, “And on the eve of the Sabbaths...”, and “After the end of the week...”. So, what was meant by “Opse de sabbaton”? Does it mean “at the end,” “Now late on,” or “after”? Which translation has the correct meaning for this scripture and others; let’s explore Barnes’ Commentary, Thayer’s Greek Lexicon, and Strong’s Concordance so we can get to the truth of the matter.

Barnes’ Commentary concedes that the beginning of [Matthew 28:1](#) (“Opse de”) can be translated as either “end of the Sabbath” or “after the Sabbath.” However, this Commentary seems to choose “after” for the meaning *to rationalize their accepted calendar belief system and their presumed timetable of Crucifixion Week events.* (“Using circular reasoning”) Thus, they prefer the definition: “In the night following the Sabbath, for the Sabbath closed at sunset, as it began to dawn...” for [Matt. 28:1](#). Technically, this is a possible translation; but, is it the right one? Without the correct understanding of when Alohym’s day begins, one cannot expect any expert translator to get it right. What an understatement; just changing one’s understanding to an actual biblical point of view clears up numerous Bible “difficulties” that are impossible to correlate without it. (AMEN!)

Let’s investigate the word “after” by use of Thayer’s Greek Lexicon; *Strong’s NT* G3796: ὀψέ, Opse – meaning; *late in the day, i.e., at evening*, which comes from “opiso,” ὀπισ; see ὀπίσω, (G3694) meaning; *at the back, i.e., aback*, [as adv. or prep. of time and place] Also, *Strong’s Concordance* G3798; ὀψιος, α, ον (opsios) (op’-see-os) Short Definition: late, Definition: late, evening.

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Note of Importance: Thayer's Lexicon - Copyright 1886 (Page 471) denotes that G3798; ὄψιος, α, ον (opsios) comes from the Hebrew Strong's H996 & H6153 (הערבים בין) meaning; "between the evening." Realizing that the Greek words Opse and Opsios (i.e., *late, evening, and late in the day*), origination reflects the Hebrew language and gives us a better perspective into the Greek interpretation the translators were trying to convey in the New Testament.

Other interpretive meanings

- a. especially late in the day (namely, τῆς ἡμέρας, which is often added, as Thucydides 4, 93; Xenophon, Hellen. 2, 1, 23), i.e. *at evening* (Homer, Thucydides, and Plato, for עֶבֶר יָמָא, [Genesis 24:11](#))
- b. with a genitive (Winer's Grammar, § 54, 6), ὀψέ σαββάτων, the sabbath having just passed, after the sabbath, i.e. at the early dawn of the first of the sabbath — (an interpretation absolutely demanded by the added specification τῇ ἐπιφωσκούσῃ κτλ.), [Matthew 28:1](#) cf. [Mark 16:1](#) (ὀψέ τῶν βασιλέως χρόνων, long after the times of the king, Plutarch, Numbers 1; ὀψέ μυστηρίων, the mysteries being over, Philostr. vit. Apoll. 4, 18); [*but an examination of the instances just cited (and others) will show that they fail to sustain the rendering* "after" (although it is recognized by Passow, Pape, Schenkl, and other lexicographers); ὀψέ followed by a genitive seems always to be partitive, denoting late in the period specified by the genitive (consequently still belonging to it. 'late on the Sabbath']

Note: The information above is necessary to understand the Greek interpretation of the word "after" (ὀψέ, Opse G3796, relating to G3798) meaning; *late, late on the Sabbath, evening*. The information above is used throughout this research and will most certainly apply in the upcoming section.

It can become confusing when figuring out the timetable of Crucifixion Week (and other events, like counting Pentecost, for example). For over two thousand years, Alohym's accurate calendar has been ignored and forgotten until now. Can anyone blame scholars and translators for contributing to the fraud and not correcting this confusion? Perhaps it is that Alohym has not chosen to reveal his calendar to us until this time, close to Christ's return. It is time to stop relying upon plain text erroneous reasoning and best-guess scenarios that attempt to force the problematic Jewish calendar or any calendar from the minds of men to fit into Alohym's Word. Unfortunately, this is precisely what many commentaries do to make things fit. Let's look at what else is typical.

There are a few eminent scholars (Clark, Kitto, etc.) who have tried to "explain away" the meaning of the Greek word *epiphoskouse* (English, "daybreak"), probably in an attempt to rationalize their

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accepted calendar beliefs and their timetable surrounding Christ's crucifixion. They claim that it doesn't refer to "daybreak" but the lighting of candles inside houses in Jerusalem, at their definition of sundown. Nevertheless, there was no lighting of candles around the area in the physical setting of this verse (graveyards); in fact, candles could not create the overall ambient breaking daylight and thus would have burned or been put out by the time indicated by this verse (before dawn). Also, as noted above, the Greek words used in the first part of [Matthew 28:1](#) can be translated as "the end of the Sabbath" ([see Thucydides, lib. Iv. Chap. 93](#)) or "after the Sabbath."

The same "explaining away" applies here when other translators chose "after the Sabbath" when "late of the Sabbath" would fit reality. There are many other examples like this of how Satan has deceived some of the most knowledgeable and honorable experts; and, through them, "deceives the whole world" ([Rev. 12:9](#)). If they had discovered Alohym's abandoned calendar, they would not have been in error.

If it were "late on the Sabbath" and beginning "to dawn toward the first of the Sabbaths" when the two Marys went to the "sepulcher" grave, it should be clear that the Sabbath does not end at sunset! Meditate deeply on this vital truth, and allow the Bible to interpret itself! Let us discuss another New Testament passage, which continues to prove this point being made to us by Alohym through his inspired Word. Notice: [Luke 23:44-54](#)

[v44](#); "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. [v45](#); And the sun was darkened, and the veil of the temple was rent in the midst. [v46](#); And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. [v47](#); Now when the centurion saw what was done, he glorified Alohym, saying, certainly this was a righteous man. [v48](#); And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. [v49](#); And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. [v50](#); And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: [v51](#); (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 Alohym. [v52](#); This *man* went unto Pilate, and begged the body of Jesus. [v53](#); 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. [v54](#); And that *day was the preparation, and the sabbath drew on*^{G2020}."

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Notice that verse 54 (above) concludes by stating that it was the preparation day and the Sabbath "drew on"^{G2020}, or "began to grow light"^{G2020}! The Preparation "day" extends until sunrise! The above passage tells us that Joseph of Arimathea went to Pilate and begged for the body of (Yahusha) Christ, which took some time. Once Pilate granted clearance ("leave"), Joseph removed the body from the crucifixion. Joseph and Nicodemus ([John 19:39, 40](#)) then cleaned the body, wrapped it in linen, and transported it to the "sepulcher" grave, all before the Sabbath began. To do all this would have taken more than just a few hours.

According to "Roman time," scripture states Christ died at the ninth hour 9 ([Luke 23:44](#)), "which is" around 3 pm, and sunset was around 6 pm. If we think about this logically, it should be evident that it must have taken Joseph hours after Christ's death to fulfill necessary obligations, including seeking clearance to remove Christ's Body from the stake and cleaning and transporting the body to the burial place. No doubt, Joseph labored into the night. Scripture also states that Joseph's work finished before the Sabbath "drew on G2020" in Luke 23:54. Before going forward, let's find the meanings of a few of Strong's numbers.

- ❖ Strong's Number [G2020](#), means; epiphosko, a form of [G2017](#); [to begin to grow light](#). KJV: begin to dawn, X draw on. Let's look at [G2017](#) just to cover our basis which means; [to illuminate](#) (figuratively). KJV, give light

According to [Luke 23:54](#), the Sabbath did not begin at sunset when it began to grow dark, nor when it "began to grow light"^{G2020} toward the sunrise. Joseph's preparation work finished before the Sabbath began in the dawn with growing light "the evening" before sunrise.

Notice the following Bible translations for [Luke 23:54](#) which continue to give us further clarity:

- a. "It was the day of preparation [for the Sabbath], and the Sabbath was dawning..." ([Amplified Bible](#)).
- b. "And [the] day was [the] preparation and [the] Sabbath lighted up..." ([Greek Interlinear](#)).

The above translations emphasize that the preparation day was concluding as it began to grow light at dawn toward sunrise! So Joseph of Arimathea finished his work before the Sabbath began in the dawn ("evening") as it began to light up! Isn't this what Scripture tells us? A day according to Alohym, starts at sunrise morning as the sun peeks over the horizon and not at sunset.

➤ Instructions on offerings – more proof!

Alohym gave some specific instructions regarding daily sacrifices. If we look closely at these instructions, we can see the evidence that proves that a day begins at sunrise and not at sunset! Notice [Leviticus 7:15](#)

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v15; “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^{H1242}”
(Note: morning: *break of day light* i.e. “sunrise” not growing light as dawn)

Below is the scriptural law concerning the peace offering sacrifice! This information, added for the reader's review, helps explain what was required by Alohym in fulfilling the evening sacrifices. But, first, [Leviticus 7:11-17](#) let's read:

v11; And this [is] the law of the sacrifice of peace offerings, which he shall offer unto the LORD. v12; If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. v13; Besides the cakes, he shall offer [for] his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. v14; And of it he shall offer one out of the whole oblation [for] an heave offering unto the LORD, [and] it shall be the priest's that sprinkleth the blood of the peace offerings. v15; 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. v16; 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: v17; But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

Scripture clarifies peace offerings are to be offered and consumed on the same day; nothing remains till the morning^{H1242}. Consider; "if the following morning^{H1242} were the same day the priest offered the sacrifice, then why did the priest keep no offerings till morning^{H1242}"? Simply because it was the beginning of the next day! These statements (such as [Leviticus 7:15](#)) suggest that the morning^{H1242} marks the beginning of a new day. Interestingly, the word "morning^{H1242}" is translated from the Hebrew word "boqer" (Strong's H1242) and could be rendered as "morrow" in the KJV! The fact that "morning" refers to "morrow" provides further clear evidence that a new day begins at sunrise! Taking this definition into account, verse 15 could translate as:

v15; “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 morrow (morning)^{H1242}”.

This verse could have been more clearly written as follows:

“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 next day.”

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In this study, let's dig deeper into the morning sacrifice and then move on to the evening sacrifice. Here are perfect examples in scripture that reinforce the time of the morning sacrifice; let's read.

1. [Exodus 32:5](#), And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, To morrow^{H4283} (Strong's meaning: next day-tomorrow) [is] a feast to the LORD
2. [Exodus 32:6](#), And they rose up early^{H7925} 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.
3. [Judges 21:4](#), And it came to pass on the **morrow**, that the people rose early^{H7925}, and built there an altar, and offered burnt offerings and peace offerings

Here is the Strong's meaning for [H7925](#), i.e., [to start early in the morning](#). Here we can see there isn't any actual controversy about the times of the morning sacrifice, unlike the evening sacrifice that we will address next.

➤ Notice the Scriptural clarity

Did you notice that Aaron woke up on the morrow^{H4283} [the next day], which was early in the morning? Does this not yet indicate the morning is the beginning of a new day? If there are still skeptical about this Biblical Truth, there is even more proof! Notice the following account, [Genesis 19:33-34](#).

[v33](#); 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.

[v34](#); And it came to pass *on the morrow* [[H4283](#) = *next day*], that the firstborn said unto the younger, Behold, I lay *yesternight* [[H570](#) = *yesterday, last night*] 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

These two verses prove that the night before the morning, or "yesternight," was counted as part of the previous day and was not part of the new day, which began in the morning! How plain and simple are the teachings of Alohym when we allow his Word to interpret itself? (AMEN!)

Let us take one final look at Genesis 1:5 and discuss an additional exciting point that supports the Biblical fact that a day does not begin in the evening but at sunrise. The issue is that twilight is where darkness and light become commingled ("even"), not at sunset or midnight! Notice:

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v5; And Alohym called the light Day and the darkness he called Night and the *evening and the morning* were the first day^{H3117}”

Morning and daylight make up the light portion of the day, while evenings are the comingling of light and darkness of which night falls in between, making up the dark portion of a particular date. The Old Testament word for "day" translates from the Hebrew word "yom" H3117 Strong's Concordance gives the following definition, which confirms verse 5's communication regarding the "day":

“From an unused root meaning to be hot; a day (as the warm hours)...from sunrise to sunset...” The *warm hours* of a day are of course the hours between *sunrise and sunset*!

Notice; the “light part of a day” is from morning until the end of evening which is after sunset. The definition in Strong's Concordance continues: “...a day...from one sunset to the next...” (Judaism's point of view)

Many use this last part of this definition to conclude that a day begins at sunset and ends the following evening. They are satisfied to rely on this "man-made" definition rather than allow the Bible to define the meaning of the word "day"! If one honestly desires to understand this subject, one must question the legitimacy and accuracy of the latter part of this definition. Because scripture consistently and irrefutably proves that a day begins at morning light "sunrise," it should be evident a "24-hour" day ends at sunrise. It seems obvious that the Old Testament definition in Strong's Concordance for the word "day" was undoubtedly influenced by Jewish tradition rather than scripture. (**Note:** A calendar "date" is commonly referred to as "24 hours," which begins at sunrise and ends 24 hours later at sunrise.)

Interestingly, one should note that Strong's definition of the word "day" in the New Testament, which is much more expanded, encompasses evenings and daylight. "Day" translates from the Greek word "hemera" (Strong's number G2250). Which gives the following definition; "...the time-space between dawn and dark, or the whole 24 hours...."

From all the evidence that we have seen, is it not abundantly clear that the Biblical "morning and daylight" make up a Biblical "day," which is the light portion of a "24-hour" period? Doesn't scripture teach that a Biblical "day" refers to the time between sunrise and sunset as the "warm hours" of a given date? Alohym offers even more proof that a day starts at sunrise (rather than sunset). Get ready for a more profound and conclusive understanding of this subject!

➤ **Passover – irrefutable proof the day begins at sunrise!**

The Lord's Passover instructions confirm that a new day begins at sunrise. For example, notice the following passage from [Exodus 12:1-10](#).

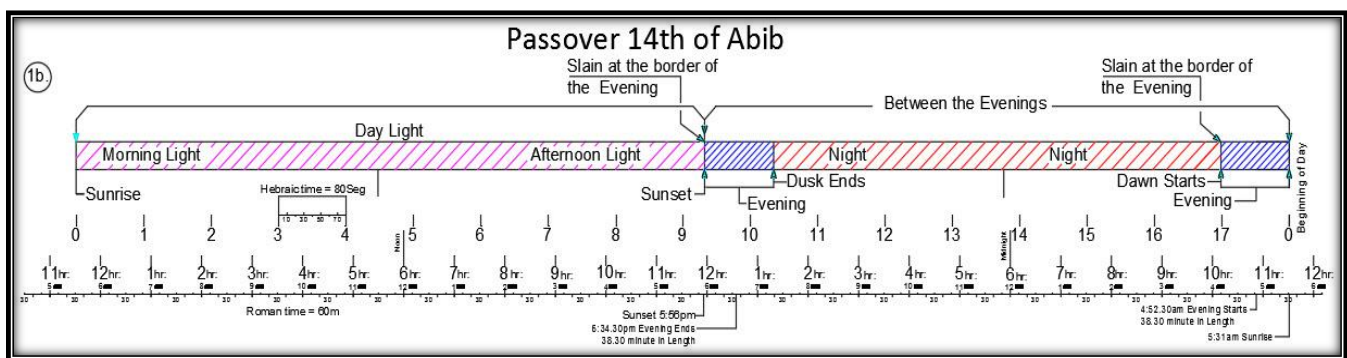
v1; “And the LORD spake unto Moses and Aaron in the land of Egypt, saying, **v2;** This month shall be unto you the beginning of months: it shall be the first month of the year

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to you. **v3**; Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: **v4**; And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. **v5**; Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: **v6**; And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall *a)* kill it in the evening. **v7**; 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. **v8**; And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. **v9**; Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. **v10**; And ye shall let nothing of it remain until the morning^{H1242}; and that which remaineth of it until the morning^{H1242} ye shall burn with fire". **Note:** *a)* in verse 6 means "between the evenings", not *in the evening* as the translators rendered.

On the fourteenth day of the first month, which is Passover, the Israelites were told to kill the lamb in the "evening" (*English translation*) and instructed to eat the flesh "in that night" – *not the next day!* To make it even more precise, the Israelites would kill the lamb in the evening "between the evenings" (*Hebrew translation*) on the fourteenth and eat it "that night," time reckoned with the fourteenth! Furthermore, they were to leave none of the Passover lamb remaining "until the morning H1242" or until the "morrow H1242" (the next day).



➤ "Between the evenings": Understanding the Daily Sacrifices

Our first example begins with the knowledge that Israelites were required to perform daily sacrifices by law. Notice these sacrifices were performed in the "evening," *specifically* "between the evenings"; let's read [Exodus 12:6](#)

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v6; “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](#).”

Here in verse 6, for the first time in scripture, it states, “kill it in the evening,” but notice what the highlighted (“red box”) Hebrew text states on the following graphic; ([Exodus 12:6](#)) “between the evenings.” The term “between” occupies a specific time and place, in this case, the period between the two evenings. If we look back to Diagram 1b, we will see this time frame.

Exodus 12:6

WLC WLC_tm Strong CHES

AV 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.

וְהָיָה	לָכֶם	לְמִשְׁמֶרֶת	עַד	אַרְבַּעַת	עֶשְׂרֵי	יוֹם	לַחֹדֶשׁ	הַזֶּה	וַיַּשְׁחֲטוּ	אֹתוֹ	כָּל
u·eie	l·km	l·mshmrth	od	arboe	oshr	ium	l·chdsh	e·ze	u·shchtu	ath·u	k1
H1961	—	H4931	H5704	H702	H6240	H3117	H2320	H2088	H7819	H853	H3605
and-he-becomes	to-you ^(P)	for-charge	until	four	ten	day	to-the-month	the·this	and-they-slay	»-him	all-of

קָהַל	עֵדֻת	יִשְׂרָאֵל	בֵּין	הָעֶרְבִים
qel	odth	ishral	bin	e·orbim
H6951	H5712	H3478	H996	H6153
assembly-of	congregation-of	Israel	between	the-evenings

✓ [Commentary](#)

In researching the word of God, it is perplexing that Alohym’s word gets so twisted when something as simple yet important as the phrase “[between the evenings](#)” could have easily been inserted. Here is a classic example of “error begets error,” and many are defiled. Let’s keep with this theme and investigate [Exodus 29:39](#) with similar issues.

In [Exodus 29:39](#), Alohym expounds to Moses concerning the sacrificial structure of how the Israelites were to perform those daily sacrifices. Two lambs were sacrificed daily, once in the morning and the evening. Let’s read this in the Interlinear Scriptural Analyzer.

Exodus 29:39 WLC WLC_t Strong CHES									
AV The one lamb thou shalt <u>offer in the morning</u> ; and the other lamb thou shalt offer at even:									
אֶת	הַכֶּבֶשׂ	הָאֶחָד	תַּעֲשֶׂה	בַּבֹּקֶר	וְאֵת	הַכֶּבֶשׂ	הַשֵּׁנִי	תַּעֲשֶׂה	בֵּין
- ath	ekbsh	eachd	thoshe	bbqr	uath	ekbsh	eshni	thoshe	bin
- H853	H3532	H259	H6213	H1242	H853	H3532	H8145	H6213	H996
»	the-he-lamb	the-one	you-shall-make ^{do}	in-the-morning	and-»	the-he-lamb	the-second	you-shall-make ^{do}	between
									הָעֶרְבִים
									eorbim
									H6153
									the-evenings

Notice the last three words in verse 39 in the “red highlighted box” at the end of the scripture. It states [between](#)^{H996} [the evenings](#)^{H6153} not just “at even” but “[between the evenings](#),” which is a massive clue in the overall understanding of Alohym’s day structure. According to this scripture, two sacrifices

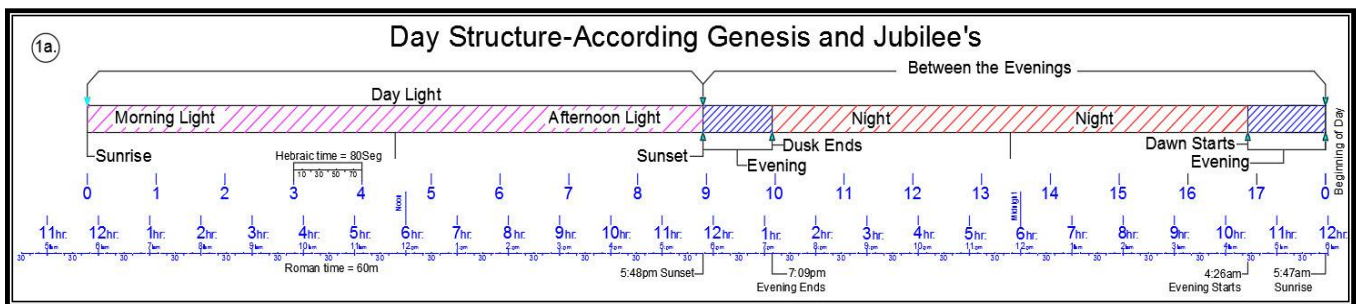
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took place every day; one offered in the morning the "first sacrifice." The second sacrifice was offered at even^{H6153}, better rendered between^{H996} the evenings^{H6153}, as rendered from the original Hebrew.

The phrase "between the evenings" is not a random biblical phrase. It occurs eleven, 8 more times in scripture mistranslated. This error led to the scriptural misunderstanding about Alohym's daily sacrifices and structure. Below are seven additional scriptural references having the words "*between the evenings*" in them. ([Exodus 16:12](#), [Exodus 29:41](#), [Exodus 30:8](#), [Lev. 23:5](#), [Numbers 9:3](#), [Numbers 9:5-11](#), [Numbers 28:4, 8](#)) (*Be Berean and look them up*)

Our next investigative step begins with the word "between"^{H996}, a distinction, meaning "a time separating" (*two points in time*). The question is what two points in time are being referenced here? The example day; (1a.) below will answer that question. Notice there are two (2) evenings per day, one before sunrise (morning) and one starting at sunset (evening)



At this point in understanding Alohym's day structure, let us go to the Book of Jubilee's as a second witness. Within the Book of Jubilees', explicit instructions are written to Israel about the observance of Passover. Let's start in [Jubilees' 49:1](#) and work our way through these scriptures from the Ethiopic Orthodox Bible. Let's read

[Chap. XLIX. i.](#) Remember the command which the Lord commanded thee concerning the Paschah, that thou shalt keep it in its time, on the [fourteenth of the first month](#), that thou shalt [kill it before the evening](#) come, and that they [shall eat it during the night](#), on the [evening \(before sunrise\) of the fifteenth](#), from the time of the [setting of the sun](#), [*for this is the first day of the festival and the first Paschah*].

✓ [Commentary](#)

I have stated previously; that translators cannot accurately convey the truth of a matter when they lack understanding themselves; thus, error begets error. While reviewing the Ge'ez (Ethiopic) language regarding the above scripture, I noticed an issue concerning scriptural consistency from the Hebrew to the Ge'ez language, which was a missing word at the end of the scripture; let's review and read the accurate transcription from the Ge'ez to the English language.

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Jubilees' 49:1									
ተዘከር	ትእዛዝ	ዘእዘዘከ	እግዚአብሔር	በእንተ	ፋሲካ	ከመ	ትግበር	በጊዜሁ	አመ
Remember	- the command	- of God	who commands	- that	- Passover	- like	- vigilant	- they shall	- at a time
ፋዳማዊ	ከመ	ትጥብሐ	ዘእንበለ	ይምሳይ	ወከመ	ይብልዕዎ	በሌሊት	አመ	ምሴት
- first	- like (Just as)	- slaughter	- so that not	- become evening	- and in this way	- eat that	- night	- at a time on	- evening
ወኅመስ	እምጊዜ	ዕርበተ	ፀሐይ						
- and five	- from the time	- setting of the sun	- rising						

Hopefully, you took a few seconds to read the above translation, but what I want to point out is the last word in the scripture, the term "rising" (or arose, high), which is missing from the 1888 Copyright version of Jubilees by George H Schodde, Ph.D. As a translator, Dr. Schodde did a fantastic job transcribing the Ethiopic language. This section witnesses the original Hebrew script; however, just one word left out can change a scripture's entire focus. So let's read the revised [Jubilees' 49:1](#).

v1: Remember the command of God who commanded that Passover they shall be vigilant on the fourteenth of the first month as to slaughter it (so that) not before evening and in this way eat that night until evening a time when the setting of the sun arises.

Reading the revised scripture now flows with the rest of chapter 49 as it now supports the topic under discussion "*between the evenings.*" So let's jump down a few verses to [Jubilee's 49:8-11](#), here the writer of Jubilees' (*Moses*) explains the complete structure of the day; let's read.

v8; And a man, if he is pure and does not come to observe in its time the day, to bring an offering which is acceptable before the Lord on the day of the festival, and to eat and to drink before the Lord, on the day of his . festival, that man shall be rooted out, if he is pure and near, because he has not brought the offering to the Lord in its time, and that man places a sin upon himself Let the children of Israel, who will yet come, observe the Pascah on the day of its time, on the fourteenth of the first month, between the evenings, in the third part of the day to the third part of the night; for two parts of the day are given to the light and the third to the evening ; this it is that the Lord has commanded that thou shalt observe it between the evenings. **v9;** And it shall not take place in the morning, at any time of daylight, but only at the limits of the evenings; and they shall eat it, in the time of evening until the third [of] night, and whatever is left of all the meat on the third [of] night, they shall again burn in the, fire. **v10;** And they shall not cook it in water and shall not eat it raw, but carefully roasted on the fire and broiled on the fire; its head together with the intestines they shall roast, and its feet, and shall not break any bone within it, for none of the children of Israel shall have any bone broken. **v11;** On this account the Lord has commanded the children of Israel to observe

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the Paschah on the day of its time, and that no bone in it shall be broken, for it is a festival and a day commanded, and there must be no change from it from one day to another, or from one month to another, but on the day shall its festival be observed.

Here we read several points about observing the Passover day, all of which mirror Alohym's day structure as given in [Genesis 1:5](#) and support the daily sacrifices. Bullet points are below:

1. Passover is observed on the 14th day of the first month, Abib.
2. It is to be observed "[between the evenings](#)" which ends at sunrise (morning) on the fifteenth, from a time of the setting sun (evening) on the 14th, for this is the first day that begins the festival season.
3. Observance is to take place from the [third part of the day](#) (the [evening](#) starting at sunset) to a [third part of the night](#), the evening ending at sunrise morning light.
4. [Two parts](#) of the day are given to the light, (morning and evening) Ref: Diagram 1a. The distinction between the evenings is "light retreats into the evening" (Sundown) and night brings forth the evening to (Sunrise) Note: Each about 80 or so minutes in length.
5. Notice that the Passover festival "shall not take place in the morning or at any time of the daylight. *Note:* Messiah being the perfect lamb would have observed this structure for His own death.
6. Again, it is reiterated that the feast is to be observed [at the limits of the evenings](#) and they shall eat the lamb *from the* [evening until a third of night](#). The third part of night is "evening before sunrise", and from that time if any lamb is left it is to be burnt in the fire. Alohym gave the Israelite plenty of time to finish the Passover meal before morning.

Remember that Paschah/Passover starts at (sunset) evening on the 14th of Abib and is the beginning Festival leading into the first day of Unleavened Bread, which begins at sunrise on the 15th, for a second witness "The Chronology of the Book of Jubilees," is added for your review.

Date 212 (49:1) 2410/.14D, 1M, of every year the Passover is to be observed. They can sacrifice it before evening (*night*) so that they can eat it at night, [between the evenings](#); they are to eat the Passover unto the [third part of the night](#). No bones were to be broken. Every man from 20 years old and upward must eat it before the Temple, and nowhere else. Alohym sent Masteba to kill all the first-born in Egypt. (*The Chronology of the Book of Jubilees, by Leslie McFall, Dec 31 2013*)

After reading the time references in the previous paragraphs, i.e., [the third part](#) and [two parts](#), keep in mind the reckoning of time was different in ancient Israel. The word "part" as used in the Books of

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Enoch, Jubilees' and Jasher, were also known as "moments," of which 18 "parts or moments" made up a day. Having researched through the Book of Jubilees concerning the structure of Passover, we can confidently say that all scriptural accounts match Torah. Through the written inspired word of Alohym, we can see that Passover starts in the evening - sunset on the 14th (a memorial), a Holy Convocation.

➤ Unique Instruction: Feast of Unleavened Bread beginnings

Interestingly, Alohym *specifically* commands that unleavened bread be eaten from "even" the day before the first day of the Feast of Unleavened Bread (i.e., Passover evening). Likewise, He commands his people to afflict their souls beginning the previous "even" the day before the Day of Atonement. Let us first of all notice Alohym's instructions on the Passover:

"And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread." (Leviticus 23:6) Alohym explains the Feast of Unleavened Bread begins on the fifteenth of the first month. However, other scripture tells us to start eating unleavened bread from the "even" of the fourteenth - the previous day! Notice:

"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). Here, we are "specifically" commanded to begin eating unleavened bread from the fourteenth day of the month at even. Yet, the Feast of Unleavened Bread begins on the fifteenth. (Leviticus 23:6) Alohym requires that we prepare ourselves for the Feast of Unleavened Bread by eating unleavened bread starting in the evening (sunset) of the previous day, the 14th of Abib. If the "previous" night was the beginning of a day, why would Alohym call it the 14th in Exodus 12:8 and 18? It would be part of the 15th of Abib. Also, if the previous night were the beginning of the day, unleavened bread would have to be eaten longer than required. The last sunset was still the 14th. The 15th began at sunrise the following morning.

➤ Similar Instructions: The Day of Atonement

v27; "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD". (Leviticus 23:27)

Here we are told explicitly the Day of Atonement observance is on the tenth day of the seventh month, yet in the following scripture, reminded to afflict our souls from "even" on the *ninth* day of the seventh month:

Leviticus 23:32, "It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month ¹at even, ²from even ³unto even, shall ye celebrate your Sabbath".

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Alohyim commands we observe the Day of Atonement on the tenth day of the seventh month, yet to afflict our souls from (evening-sunset) on the 9th to (evening-sunset) on the 10th. Again, Alohyim requires that we prepare for the Day of Atonement by afflicting our souls 12 hours before the actual Day of Atonement. If sunset were the beginning of the day, Alohyim would not have specified in verse 32 that fasting was to begin the (sacrificial) even of the 9th. Alohyim references the “even” of the 9th as the 9th and not the 10th, indicating the day does not begin at sunset!

Many use verse 32 as proof of a sunset-to-sunset configuration of a day; however, the Berean individual will realize these scriptures prove the day begins at sunrise! Please understand in Leviticus 23:6, Alohyim plainly states that the first day of the Feast of Unleavened Bread is on the fifteenth day of the first month. In verse 7, He clearly says the Day of Atonement is the tenth day of the seventh month. Therefore, Alohyim states to begin eating unleavened bread at (sunset)-evening on the fourteenth before the first day of Unleavened Bread and begin fasting from (sundown)-evening on the 9th before the Day of Atonement, indicating the day starts at sunrise. Otherwise, Alohyim would not need to tell us to begin the day before! If the day started at sunset, the command would have been to keep the Day of Atonement on the 10th, just as He tells us to observe all the other Feasts. In review, Alohyim emphasizes fasting begins on the eve of the 9th, 12 hours before the Day of Atonement begins.

Interestingly, Alohyim does not tell us to begin the Feast of Pentecost from the sunset on the day before the Feast. He does not ask us to start the Feasts of Trumpets, Tabernacles, or the Eighth Day from the twilight of the day before the Feast! It is clear that, from all his Feasts, Alohyim commands that we eat unleavened bread beginning at sunset on the eve, the 1st day of the Feast of Unleavened Bread, and that we afflict our souls from the even before the Day of Atonement. Scripture never states to begin any other Feasts from the previous evening.

Interestingly, Unleavened Bread and Atonement are the only two Feasts with a specific connection with food! Alohyim wants us to eat unleavened bread 12 hours before the Feast of Unleavened Bread begins and to begin afflicting our souls 12 hours before the Day of Atonement begins. The Feast of Unleavened Bread demonstrates - spiritually putting on Messiah as we remove sin by eating unleavened bread beginning on Passover evening. Notice what Messiah stated in Luke 22:19, “Do this in remembrance of me.”

The Feast of Unleavened Bread begins the next day, the 15th. ([Leviticus 23:6](#)) Like the Day of Atonement, Alohyim wants us to afflict our souls starting the evening before the Feast so we can get our bodies ready for the actual Day of Atonement. Therefore, he commands us to begin fasting between sunset on the 9th and the evening on the 10th, thus rendering physically and spiritually the Day of Atonement.

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When Does The Biblical Day Begin?

➤ Notice another scripture:

"Moreover Josiah kept a Passover unto the Lord in Jerusalem: and they killed the Passover on the fourteenth day of the first month...And they roasted the Passover with fire according to the ordinance: but the other holy offerings sod them in pots, caldrons, and pans, and divided them speedily among all the people. And afterward, they made ready for themselves, and the priests: because the priests the sons of Aaron were busied in offering burnt offerings and the fat until night; therefore the Levites prepared for themselves, and the priests the sons of Aaron...So ALL THE SERVICE of the Lord was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah" (2 Chronicles. 35:1, 13-14, 16)

In the above verses, we are told: "All the service of the Lord was prepared the same day." In other words, they killed, cooked, and ate the lamb on the 14th. They killed the lamb between the evenings, they cleaned, prepared, and cooked the lamb after that, and they ate it after sundown – "in that night." The time after sundown was still the fourteenth. And as we read later in Exodus 12:10, whatever remained of the Passover lamb until the morning of the next day, they were required to burn. Remember – the death angel PASSED OVER on that same night. It PASSED OVER on PASSOVER, at midnight, which was still the fourteenth and not the beginning of the next day or the fifteenth! So everything about the Passover occurred on the 14th of the first month.

➤ Historical evidence

Here is some historical evidence that supports the Biblical Truism that a day begins at sunrise:

- ❖ "Meaning of "day": In the Bible, the season of light (*Gen. 1:5*), lasting from dawn (literally "the rising of the morning") to the coming forth of the stars" (*Jewish Encyclopedia*, page 475)
- ❖ "In order to assure against profanation of the Sabbath the Jews added the late Friday afternoon hours to the Sabbath" (*The Jewish Festivals: History & Observance*, p.13). [Note: The Jews also changed the configuration of a day and added the time between sunset and sunrise to the day. This is not Biblical but constitutes a pharisaical approach to add more to scripture than there is!]
- ❖ "If we look at the essentials of a day of rest and reflection which has a religious orientation, it is possible to justify the *shifting of Sabbath worship to Friday evening*" (*world's definition of evening*), "the celebration of the vigil/night watch was moved back to the eve of the Feast as early as the middle ages..." (*Judaism: Between Yesterday and Tomorrow*, p. 518).
- ❖ "...a sacred day of rest on the 7th day (the Sabbath). Days were reckoned from morning to morning..." (*New Catholic Encyclopedia*, Vol. 11, pg. 1068).

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- ❖ "Following the reign of King Josiah (c. 640-609), and especially after the Babylonian exile, a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...The day however, was counted from evening to evening, after the Babylonian fashion...." (*New Catholic Encyclopedia*, Vol. 11, P.1068 section titled "Later Jewish Calendar").
- ❖ "...shortly after the beginning of the Greek period, [236 BC] came the change in the method of reckoning the day, from evening to evening instead of from morning to morning as of old..." (*The Calendars of Ancient Israel*, p. 146)
- ❖ ".....among the Greeks the day was reckoned from sunset to sunset..." (*Handbook of Chronology*, op, cit., P.8)
- ❖ "...The Mishnah (the collection of Jewish law made at the end of the 2nd century AD) fully describes the system which the Jews had worked out under Babylonian influence..." (*Eerdman's Handbook to the Bible*)
- ❖ "....When the Jews returned to Palestine after their Babylonian exile (516 BCE.), they brought back with them the Babylonian astronomy and way of reckoning time...." (*What is a Jew*, P.108)
- ❖ "....According to the strict interpretation of the Mosaic Law, every day begins with sunrise and ends with sunset..." (*Jews Encyclopedia*, P.591-597)
- ❖ "....The Babylonian calendar was at all periods truly lunar... the month began with the evening when the new crescent was for the first time visible shortly after sunset, consequently, the Babylonian day also begins in the evening..." (*Exact Sciences in Antiquity*, P.106)
- ❖ "...The change of reckoning the day must have taken place between the end of the monarchy period and the age of Nehemiah...this would bring us to the beginning of the exile..." (*Ancient Israel*, P.181-182)
- ❖ *Note*: "...In early Hebrew practice, it seems to have been customary to reckon the day from sunrise to sunrise. Thus the law for the "praise-offering" (*Lev. 7:17*(pt.)) specifies that this sacrifice must be eaten on the day upon which it is offered and nothing may be left until morning..."
- ❖ *Note*: "...The repetition of the law in *Lev. 22:30* is even more explicit: "On that very day (when it was sacrificed) it shall be eaten; ye shall not leave anything of it until morning. Clearly the next morning is reckoned here as belonging to the next day, and not the same day as the preceding evening and night. In other words, the day is reckoned here from sunrise to sunrise."

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- ❖ *Note:* "...Likewise in [Exodus 16:19f](#) the manna was given to the people in the morning, just at evening and before the sun had become warm (16:21), it was to be eaten only on the day upon which it was gathered; nothing was to remain over until the next morning; that which did so became foul. Here, too the day seems to have been reckoned from sunrise until sunrise..." See the Account (KJV) [Exodus 16:21-24](#), they were to eat flesh at even (between the evenings) and be filled with bread in the morning, the reckoning from the sixth to the seventh day manna account.

➤ Commentary; Simple Logic

Does it make logical sense for a day to begin at sunset, at a time when a man has ended his daily labor? Does it make logical sense that a new day starts when a man is exhausted from his daily work? Does it make sense for a day to begin at night after the day has died out? The nighttime is a time for sleep. Does it make sense for a fresh, new day to start when humanity, and creation at large, goes to sleep? No! Alohym is logical. Let *us* also use logic to understand that what has been brought forth is correct and Biblically accurate.

On the other hand, doesn't it make more sense for a day to begin when there is daylight, at a time of daily new beginnings? Does it not make more sense for a day to start at daybreak when most life forms on this earth awake for a fresh start to a bright, new day? Absolutely!

There is no Biblical proof for sunset to sunset day (much less a midnight to midnight day)! Clear Biblical evidence demonstrates that a day begins at sunrise. Please study this script with an open mind, clear of preconceived ideas, proving all things with your Bible as you go along ([1 Thess. 5:21](#))