

Does a Day begin at Sunrise? or Sunset?

By Rabbi Samuel Thompson

We have been told that a day is from evening to evening. We were taught that the Shabbat is observed from sundown/dark to sundown/dark. Is this so?

Before you answer or begin this teaching, please ask Abba Yahuwah to supply you with revelation and discernment on this subject.

You also need to keep an open mind and be teachable.

S.a.tan has counterfeited everything else set in place at Creation, so should you be surprised that someone would come along with evidence challenging the established evening to evening day? Who said that each day begins at evening?

The truth of the matter is written in Scripture.

Over the past year Yahuwah has begun to show Nazarene Yisrael that the Shabbat is not Friday through Saturday, but every seventh day from the New Moon or Rosh Chodesh.

For more information on this subject please click here: [The Biblical Solar-Lunar Shabbat](#)

Yahuwah also began to reveal that the weekly days and Shabbats do not start at sundown as we have been led to believe for many years.

In my search on this subject I came across some information from the Creation Calender website that I have used in some of this document with their permission to present as much scriptural evidence as possible, to show you that the days and shabbats start at sunrise and not at sunset.

The first serious flaw in most people's theology or [belief system](#) is that they generally believe that the word even or evening means the short period between sundown and complete darkness only, which is approximately forty five minutes to an hour long, commonly known as dusk.

Many also believe that morning is only a short period of time from just before the sun rises to when the sun is up, which is also approximately forty five minutes to an hour long commonly known as first light.

However throughout scripture the Day consists of only daylight hours as Genesis chapter one clearly tells us that Yahuwah divided or separated Day from Night.

They are two totally different periods of time; they can never be the same or mix.

Genesis 1:4-5

4 And Elohim saw the Light, that it was tov: and **Elohim divided the Light from the darkness.**

5 And Elohim **called the Light, Daytime**, and the **darkness He called Night.** And the evening and the morning were Yom Echad.

However throughout scripture the evening period is commonly seen to be from Midday to Sunset, as we go through this teaching and others to follow you will see this very clearly.

Yahushua HaMoshiach created the universe and was there in the beginning as the Word of Yahuwah, while He was on this earth; he stated how many hours there are in a day.

Yochanan/John 11:9-10.

9 Yahushua answered, **Are there not twelve hours in the day? If** any man walks in the day, he stumbles not, because he sees the Light of the olam hazeh (The World).

10 But if a man walks **in the night**, he stumbles, because there is no Light in him.

Yahushua makes it abundantly clear here that Day and Night are two different periods of time and are not regarded as the same.

Lyla, the Hebrew word for night and **erev** are not quite the same. Likewise, the lit part of day is **yom**, the Hebrew word for day.

Boker is the Hebrew word translated as morning as used in the creation account and it very simply means only the early segment of a day, or morning, not the whole day (*yom*).

I will list here the four Hebrew words and their meanings:

Yom Hebrew Strong's #3117

- 1) **Day**, time, year
- a) **day (as opposed to night)**
- b) Day (24 hour period)
- 1) As defined by evening and morning in Genesis 1
- 2) **As a division of time**
- a) **A working day, a day's journey** c) Days, lifetime (pl.)
- d) **Time, period (general)**

- e) Year
- f) Temporal references
- 1) **Today**
- 2) **Yesterday**
- 3) **Tomorrow**

Boker Hebrew Strong's #1242

- 1) **Morning, break of day**
- a) **Morning**
- 1) **Of end of night**
- 2) **Of coming of daylight**
- 3) **Of coming of sunrise**
- 4) **Of beginning of day**
- 5) **Of bright joy after night of distress (fig.)**
- b) **Morrow, next day, next morning**

Erev Hebrew Strong's # 6153

- 1) **Evening, night, sunset**
- a) **Evening, sunset**
- b) **Night**

Laylah/Layil Hebrew Strong's #3915

- 1) **Night**
- a) **Night (as opposed to day)**
- b) **Of gloom, protective shadow (fig.)**

The translators have not been honest with the Hebrew words given and we have been taught to continue the dishonesty.

When the Hebrew is honestly examined, an evening to evening day is suddenly lost in translation.

Furthermore, there is a Hebrew phrase that means sundown.

It is Shemesh (**Strong's #H8121**) (sun) bow (**Strong's #H935**) (down or set).

The phrase **shemesh bow** is used to mean three differing points of time:

Below you will see a line on which represents the horizon and each point where the sun is at each of these positions.

Before the sun has set on the Horizon
Genesis 15:12,



As the sun is setting on the Horizon
Exodus 17:12,



After the sun has set on the Horizon
Genesis 28:11,



If the Hebrew word erev (evening) means sunset (just before, during or just after) why didn't Moshe use the word erev in the three verses above? Or why didn't Moshe use **shemesh + bow** in all the places evening is used?

The reason for this is that the term even or evening (erev) is not as fixed moment in time as we would like it to be; a point where something begins and/or ends.

In some places in Scripture, it means noon, in other places evening means about 3:00p.m.

In other places it means about the time the sun hits the horizon, in other places the sun is just below the horizon. In other places evening is the twilight time phase from sunset until darkness. Here are some examples of each of the above.

The word evening in **Exodus 12:6** literally means between the two evenings. This is commonly said to be about **3:00 p.m.**, but clearly a period of time before sunset.

Here are other passages that indicate that evening means an unspecified period of time between noon and sunset.

Notice that evening is part of the present day: **Exodus 12:18, Exodus 29:39, (Leviticus 23:5), Numbers 28:16 and 9:3, Deuteronomy 16:6, and Yahoshua 5:10, 2 Kings 16:15, I Chronicles 16:40, Ezra 9:4.**

Exodus 30:8 indicates a period of time shortly before the sun sets, when it is still light out and the shadows are long, a perfect time to light the lamps. Again notice that evening is still part of the current day.

It should be noted that in these early days they did not have lights like we do today in the way of electricity, so the daylight hours or when the sun was up was an important time, for almost all things, work, planting, teaching and travelling.

Here are other passages that indicate that evening means a period of time shortly before the sun sets and darkness sets in: **Numbers 9:15, 21; Deuteronomy 23:10-11, Judges 19:16, Ruth 2:17, Psalm 104:23, Jeremiah 6:4.**

Many verses say that one is unclean until the evening. **Leviticus 11:24** is the first. This use of the word is generally understood to mean sunset.

Many will use **Leviticus 11:24** to try and prove that an evening starts at Sundown; however this is not what scripture says.

The following verses use **erev** to mean sunset.

Please note that evening is not part of the next day: **Leviticus 11:25, 11:27-28, 11:31-32, 11:39-40, 11:46**, nearly all of **Lev. 15**, much of **Numbers 19, Judges 20:26, 2 Samuel 1:12, 2 Chronicles 18:34.**

There is even a period of twilight between sunset and dark where **erev** is used...

Proverbs 7:9, and **Ezekiel 12:7**. These two verses could have been combined with the verses below.

Genesis 29:23 is a perfect example of the Hebrew word, erev (evening) meaning that the sun has set. Please read in context. If it had been still daylight out, don't you think Yaakov would have known he was consummating with the wrong woman?

Here are other passages that indicate that evening means the sun has set: **Genesis 49:27, Yahoshua 7:6, 8:29, 10:26, Zephaniah 2:7** and this is still considered today, not tomorrow.

Genesis 49:27 Benjamin shall tear as a wolf: **in the morning** he shall devour the prey, **and at night** he shall divide the plunder.

Yahoshua 7:6 And Yahoshua tore his clothes, and fell to the earth upon his face before the Ark of Yahuwah **until the evening**, he and the zechanim (elders) of Yisrael, and put dust upon their heads.

Yahoshua 8:29 And the melech (king) of Ai he hanged on an eytz (tree) **until evening**: and **as soon as the sun was down**, Yahoshua commanded that they should take his body down from the eytz (tree), and cast it at the entrance of the gate of the city, and raised on it a great pile of stones, that remains to this day.

Yahoshua 10:26 And afterward Yahoshua smote them, and killed them, and hanged them on five eytzim (trees): and they were hanging upon the eytzim (trees) **until the evening**.

Tzephanyah 2:7 And the coast shall be for the remnant of Beit Yahudah (House of Judah); they shall feed there: in the houses of Ashkelon shall they lie down **in the evening:** for Yahuwah their Elohim shall visit them.

The adversary laughs at us every time we, break Yahuwah's Shabbat's, however his days are numbered because Yahuwah is not the Author of confusion.

Remember the truth of the matter lies in Scripture.

Well, let's allow Scripture to have a voice. And if I may be so bold, please listen and heed what they say.

What was the first thing called to order during creation week? Light?

Did you forget the creation event in **Genesis 1:1**? This was a time consuming event, so why was it not called a day after heaven and earth was created?

The segment of time in **Genesis 1:1** is not an ordinary day; it was the first day of the first month of the first year on planet earth so it would have been the new moon day.

The sun does not need to rise or set to demark this day for while the sun tells us that a new day has begun, it is the moon that tells us what kind of day it is, let's face it without the sun we cannot see the moon to be able to determine our months, weeks, days and years.

We need the Sun and the Moon along with the stars; these are Yahuwah's eternal witnesses in the heavens for all mankind to be able to reckon time. (**Genesis 1:14**)

Here the moon was not illuminated (naturally) because the sun had not been lit yet, so **Genesis 1:1** is a new moon day, the dark phase of the moon.

Point to consider: All months in Scripture begin with a new moon day (Rosh Chodesh). If the second month after creation began with a new moon, how do you think the first month on earth began?

When did the first day of the creation WEEK begin? In **Genesis 1:3**.

Without any luminaries in the heavens, there are no time keepers for planet earth. Until Yahuwah said, **Let there be light**, time as we understand it (days, weeks, months and years) did not exist.

So when Yahuwah said let there be light, did the light tarry for some twelve hours before it came on or did it come on immediately?

I believe it came on as soon as He commanded it to come forth. Thus, days began (as we understand them) **at that moment**. This was the first week day on planet earth and it began with LIGHT.

Actually, this is how the literal Hebrew reads, and there was evening, and there was morning, Day one.

Genesis 1:5 (RSTNE)

"And Elohim called the Light, Daytime, and the darkness He called Night. And the evening and the morning were **Yom Echad (First Day)**".

Most people interpret this by saying that because the word evening is before morning that this proves that the day begins at evening.

One could also say that because Morning is mentioned last that this is when the day ends also, it's really how you want to look at it.

If we search out scripture with an honest heart we will find the answer.

Genesis 1:5 (In 10 other versions, please note that I have removed the pagan titles and put in the true title Elohim.)

(ASV) And Elohim called the light Day, and the darkness he called Night. And there was evening and there was morning, **one day.**

(CEV) and named the light "Day" and the darkness "Night." Evening came and then morning **that was the first day.**

(ESV) Elohim called the light Day, and the darkness he called Night. And there was evening and there was morning, **the first day.**

(GNB) and he named the light "Day" and the darkness "Night." Evening passed and morning came **that was the first day.**

(GW) Elohim named the light day, and the darkness he named night. There was evening, **then morning-the first day.**

(KJV) And Elohim called the light Day, and the darkness he called Night. **And the evening and the morning were the first day.**

(KJVR) And Elohim called the light Day, and the darkness he called Night. **And the evening and the morning were the first day.**

(LITV) And Elohim called the light, Day. And He called the darkness, Night. **And there was evening, and there was morning the first day.**

(MKJV) And Elohim called the light, Day. And He called the darkness, Night. **And the evening and the morning were the first day.**

(RV) And Elohim called the light Day, and the darkness he called Night. **And there was evening and there was morning, one day.**

So in light of these scriptures the Moring is part of the Day and Evening is part of the same day, as day and night are two different periods of time, you cannot mix light with darkness or Day with Night.

Here is an example of how as per scripture a day and night are: **D = Day**, **N = Night**

D-N-D-N-D-N-D-N-D-N-D-N

Day = Sunrise to Sunset which consists of twelve hours.

Morning = Sunrise to Midday & Evening = Midday to Sundown

Night= Sunset to Sunrise which consists of twelve hours

Let me give you some evidence in Torah and the Neviim (prophets) that a day does NOT begin at evening.

Exodus 16:22-23.

22 And it came to pass, that on the **sixth day** they gathered twice as much lechem (bread), two omers for one man: and all the rulers of the congregation came and told Moshe.

23 And he said to them, this is that which Yahuwah has said, **Tomorrow is the rest of the kadosh(Set-Apart)Shabbat to Yahuwah;** bake that which you will bake today, and cook what you will cook; and that which remains leftover, **store up for yourselves until the morning.**

24 **And they stored up until the morning,** as Moshe commanded: and it did not stink, neither was there any worm inside.

25 And Moshe said, **Eat that today; for today is a Shabbat to Yahuwah: today** you shall not find it in the field.

This is the first place in Scripture that uses the word Shabbat. This is the last day of the first six days that manna fell. Yahuwah states that **tomorrow** is the Shabbat.

Yisrael was to prepare today **(the sixth day or preparation day)** and lay up for themselves all that remained, to be kept until morning.

So they laid up **until morning (verse 24)** and it did not stink as it had all the other mornings they had tried to collect enough for two days.

Verse 25 says, eat that **TODAY**, for **TODAY is the Shabbat**. It does not say eat that this **evening**, for **this evening** is the Shabbat. It does not say that **tonight** is the rest of the Kadosh (Set-Apart) Shabbat unto Yahuwah. It says tomorrow.

Neither the Shabbat nor tomorrow began that evening, it began the next morning.

This is Torah whether you accept this or not, so is the Creation account in **Genesis chapter one**.

When we look up the origins of the word **"tomorrow"** this is what we come up with, and I encourage you to look this up yourself.

to·mor·row (tə-môr'ō, -môr'ō)

n.

1. The day following today.
2. The future.

adv. On or for the day following today: *"I won't think of it now...I'll think of it tomorrow"* (Margaret Mitchell).

[Middle English to morow , from Old English tō morgenne , **in the morning** : tō , at, on ; see to + morgenne , dative of morgen , **morning**.]

So as we have the word tomorrow in the scriptures of **Exodus 16:23**, it would be definitely correct to say that Shabbat starts at sunrise or morning.

The Passover event in **Exodus 12** is also troublesome for the evening to evening proponents.

If the Shabbat begins at evening, then Yahuwah went over Egypt on the Shabbat (Aviv 15, the day after Passover). The act of judgment and retribution is work; it is not a Shabbat activity.

The battle/siege of Jericho was a consecutive seven day affair. Israel did not march around Jericho on the Shabbat (they started on a new moon day one of the month then marched around for the next 6 work days, days 2-7) because war/judgment is not a Shabbat activity.

Yahuwah does not make a Mitzvah¹; then break it Himself. So did Yahuwah Passover Egypt during the Shabbat hours, breaking the Shabbat Himself or did the Shabbat not begin until the morning AFTER the Death Angel passed over? This also is Torah.

The remains of the Passover lamb will tell us the answer.

Exodus 12:6-10 tells us that Israel was to kill the lamb on **Aviv 14**, at evening (between the evenings actually), which means sometime in the afternoon.

They were to put the blood on the doorposts **that day**, and they were to eat it **THAT night** (the night Yahuwah would pass over).

6 And you shall keep it up until **the fourteenth day** of the same month: and the whole assembly of the congregation of Yisrael shall kill it in **between the evenings**.

7 And they shall take of the dahm (blood), and strike it on the two side posts and on the upper doorpost of their batiym (houses), in which they shall eat it.

8 And they shall eat the flesh **in that night**, roasted with fire, and matzah (Unleavened Bread); and with bitter herbs they shall eat it.

9 Eat none of it raw, nor cooked, or boiled at all with mayim (water), but roasted with fire; its head with its legs, with the inside parts.

10 **And you shall let nothing of it remain until the morning; and that which remains until the morning you shall burn with fire.**

That night was connected to Aviv 14. They were not to leave any of the lamb remaining until the following morning (the next day).

Did THAT night belong to the next day (Aviv 15th or THAT day (Aviv 14th)?

Clearly the night after the evening belonged to Aviv 14th because it is called **THAT night**, not the next night or tomorrow night.

This is another witness in Torah indicating that the day begins in the morning, not in the evening.

Leviticus 7:15 presents the same argument from Torah.

Leviticus 7:15 And the flesh of the sacrifice of his shalom offerings for hodu (thanks) **shall be eaten the same day that it is offered; he shall not leave any of it until the morning.**

¹ A Single Commandment, Or Torah Obedient Act, Or Command

Let's look at the language itself. The light (sun) was to divide the day from the night.

The light is called day, the darkness is called night. This is a Scriptural fact.

Is it wise to say that the day begins at darkness?

Day means it is light, not dark. **Job 17:10-12** calls those who change the night into day unwise.

Job 17:10-12

12 But as for all of you, do you return, and come now: for I cannot find one wise man among you.

11 my days are past; my purposes are broken off, even the thoughts of my lev (heart).

12 **They change the night into day:** the light is short because of darkness.

Numbers 11:32, also shows that the night does not belong to the next day.

32 And the people stayed up **all that day, and all that night, and all the next day**, and they gathered the quails: he that gathered least gathered ten homers: and they spread them out for themselves all around the camp.

This too is in the Torah. It says that the people stood up all **THAT day**, and all **THAT night**, and all the **NEXT day**.

Please look at this with your Strong's Concordance, your Young's Concordance, or any other reference material of your choice, it is up to you the reader to examine the matter, and take fact and scripture above tradition.

This is one of the strongest verses against a day beginning at evening.

The day cannot begin at evening or it would have been written that **they stood all THAT day, all the NEXT night and all the NEXT day**.

Exodus 10:13 and **1 Samuel 19:24** and **28:20**, present the same argument. The Torah and the prophets speak, and they all agree, naturally.

Remember we need two or three witnesses to establish any matter **Numbers 35:30; Deuteronomy 17:6; Deuteronomy 19:15**.

Indeed, the day ends when it becomes dark, but the next day begins the next morning at sunrise.

The evening belongs to the day, not the night as per Genesis Chapter One.

Numbers 28:16 and **Exodus 12:6** make this clear by stating that the lamb was killed at evening and that evening was part of Aviv 14, not Aviv 15.

This is also stated in **Exodus 12:18**, **Leviticus 23:5**, **Numbers 9:3**, and **Yahoshua 5:10**.

Remember, the sun divides day from night. And there is still sunlight visible at evening; it belongs to the day, not the night. Night is the absence of sunlight.

I'm trying to show you that this issue is VERY much a part of Scripture even though there is not a verse that comes right out in English and says, a day begins at dawn, but let's face it there's no scripture that says a day starts at sundown either.

Genesis 1 says that the day begins in the morning over and over in Hebrew, but we have been taught to read it as it has been translated, rather than as it was written.

This is where the issue arises in my opinion, as with many issues within scripture, we need to look into the Hebrew and get its true meaning and purpose, and English in my opinion is a very corrupt language.

Many will base their theology on tradition rather than scripture, scripture must interpret scripture and that is fact, when man interprets scripture we end up with corruption and lies.

However think about this for a moment, there is not a single verse that says that the **weekly** Shabbat is from evening to evening.

When a day begins is another issue that the Adversary counterfeited (midnight to midnight) then (in my opinion) dual counterfeited (evening to evening).

This dawn day issue is not a strong subject for me, nor is it my focus, but it is a part of the Creation Calendar, when Yahuwah began to restore the Biblical Solar Lunar Calendar this led me to the next stage in this wonderful restoration process.

We know when a month begins; we are able to determine this by the Rosh Chodesh (New Moon).

By the way you have to view the last waning crescent in the morning (Not the Evening) to determine the Rosh Chodesh (New Moon) etc.; if you cannot see a pattern here you may want to read this article over and over until you see this.

However if the enemy had deceived us into believing that Friday-Saturday is Shabbat instead of every seven days from Rosh Chodesh (New Moon), as it is within scripture, how do we know that our reckoning of when a day starts has also been

tampered with and hidden behind tradition so that we break Yahuwah's Torah?

But many may ask don't the Yahudim (Jews) have an Erev (Evening) Shabbat service, does this not provide some proof that Shabbat starts at evening?

This is another tradition, **no where** in scripture can we find an Erev (Evening) Shabbat service, just because the Yahudim (Jews) do something does not mean we have to accept it as Torah, especially when it's not.

A simple study of the facts and acknowledgment of the evidence will show that **EVERYTHING** about time has been counterfeited; including the beginning of the day.

The Shabbat has been taught and observed for thousands of years from Friday sunset to Saturday Sunset, based on tradition and dogmas of man, however there is **NOT** a single verse of scripture that's states the Shabbat is Friday through Saturday.

Believe me, this subject cut directly across my belief system. Sunset to sunset Shabbat was part of my very being Since 2005, when Yahuwah showed me that He wanted my family to observe everything in His Word, I've learned more than I even thought was in there.

Also, I've discovered I need to UN-learn twice as much stuff as I have yet to learn.

In fact when this was first presented to me early 2009 I rejected this as I did with Solar-Lunar Shabbat as well, however Yahuwah has His perfect timing I was not ready to receive this in early 2009.

Maybe you are the same, maybe you will not accept the Shabbat starting in the morning or at sunrise now, however I encourage you to file this paper away in a safe place and when Yahuwah gets to you, get it out and take a refresher course.

Leviticus 23:32 is very easy to explain. In context and it reads: **It shall be to you a Shabbat-Shabbaton**, and you shall afflict your beings: on the ninth day of the month at evening, from evening to evening, shall you celebrate your Shabbat.

This verse is only talking about the Day of Atonements. It says Shabbat (meaning the 10th day of the seventh month), not the weekly Shabbats. And I do observe the Day of Atonement from evening to evening, just as commanded.

Notice it says that this appointed time was to begin on the 9th at evening, and end on the 10th at evening. If the 10th day of the seventh month is Day of Atonement, why didn't Yahuwah just say keep the 10th as day to afflict your beings?

The point is, the affliction of the soul begins on the 9th day at evening (this is not the beginning of the day) and ends on the 10th day at evening.

This affliction time is spread over two days, however some of that time would be occupied in sleeping.

Passover/Unleavened Bread presents a similar issue.

Unleavened bread was eaten on the 14th day of the first month at evening, with the rest of the Passover meal (**Exodus 12:8**) and was to be eaten until the 21st at evening. This is part of 8 days, yet **Exodus 12:15** says to eat it for seven days.

And so it is. The day part of the 14th is over when eaten on the 14th, so unleavened bread is only eaten on DAYS 15 through 21. Remember Day and night are two separate terms.

Again, the time segment is about when to begin practicing a certain diet, it says NOTHING about the beginning of the day, which is neither mentioned nor implied in the context of this passage.

Nehemiah 13:19 is a verse I have used to defend evening to evening but now, after truly examining the verse, I find that it does not defend evening to evening at all.

19 And it came to pass, that when the gates of **Yahrushalayim (Jerusalem) began to be dark before the Shabbat**, commanded that the gates should be shut, and charged that they should not be opened **until after the Shabbat**: and some of my avadim (servants) I assigned at the gates, that no burden should be brought in on the **Shabbat day**.

It is not saying that the Shabbat began at evening it says that right before it became dark the gates were shut and the Shabbat had still not begun.

If the Shabbat begins at sundown (which is the transition between day and night) then the Shabbat would begin before darkness fell, which is called night.

Nehemiah says that as darkness fell, it was still not the Shabbat.

Nehemiah would not speak contrary to the Torah, would he? Of course not and neither should we.

Genesis 32:24, **Judges 19:26** and **Yahoshua 6:15** agree that the days begin at dawn. Job felt the day began at dawn, **Job 3:9**, and **7:4**. So did Solomon, **Song of Solomon 2:17** and **4:6**. Solomon was a very wise man.

Genesis 32:24 And Yaakov (Jacob) was left alone; and there wrestled a Man with Yaakov (Jacob) **until the breaking of the day**.

Judges 19:26 Then came the woman in the **dawning of the day**, and fell down at the door of the man's bayit (house) where her master was, until it was light.

*Definitions of **dawning** on the Web: **dawn: the first light of day; "we got up before dawn"; "they talked until morning"**wordnetweb.princeton.edu/perl/webwn Dawn; **The first beginnings of something** en.wiktionary.org/wiki/dawning **The beginning of an empire, civilization, or historical time period.***

Yahoshua 6:15 And it came to pass on the seventh day, **that they rose early about the dawning of the day**, and circled the city after the same manner seven times: only on that day they circled the city seven times.

Job 3:9 Let the cochavim (stars) of its twilight be dark; let it look for light, but have none; **neither let it see the dawning of the next day:**

Job 7:4 When I lie down, I say, when shall I arise, **and the night be gone?** And I am full of tossing back and forth **until the dawning of the day.**

Song of Solomon 2:17 **Until the day break**, and the shadows flee away, turn, my Beloved, and be like a gazelle, or a young stag upon the mountains of Bether.

Song of Solomon 4:6 **until the day breaks**, and the shadows flee away, I will go my way to the mountain of myrrh, and to the hill of frankincense.

So far we have only looked at time in one direction: forward. Let's examine it backward now. Please read **Genesis 19:33-35**.

33 And they made their abba (father) drink wine **that night**; and the bechora (Female first born) went in, and lay with her abba (father); and he did not perceive when she lay down, or when she arose.

34 And it came to pass **the next day that** the bechora (Female first born) said to the younger, See, I lay **last night** with my abba (father): let us make him drink wine **this night** also; and you go in, and lie with him, that we may preserve zera (seed) for our abba (abba).

35 And they made their abba (father) drink wine **that night** also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Lot's oldest daughter tells her sister that she had lain with her father Lot last night and it was the younger sister's turn to lay with her father tonight.

In the opinion of the author of Genesis and the translators, last night belongs to yesterday, not today.

Again, the day cannot begin at evening or the oldest would have said tonight I have lain with my abba (father) and it is your turn to lay with our abba (father) tomorrow night.

In Scripture, tomorrow never begins at sundown.

Example, **Exodus 32:5-6**. Tomorrow in Scripture always begins at the break of day, early in the morning. This thought is preserved elsewhere in fact, everywhere else in Scripture **Exodus 18:13-14**, **Exodus 16:22** and **I Samuel 19:11**, **Esther 2:14**.

Exodus 32:5-6

5 And when Aharon saw it, he built an altar before it; and Aharon made a proclamation, and said, **tomorrow is a moed (feast) to Yahuwah.**

6 **And they rose up early in the morning, and offered burnt offerings,** and brought shalom(peace) offerings; and the people sat down to eat and to drink, and rose up to play.

Exodus 18:13-14

13 And it came to pass **the next day** that Moshe sat to judge the people: and the people stood by Moshe **from the morning to the evening.**

14 And when Moshe's abba (father)-in-law saw all that he did for the people, he said, what is this thing that you do for all the people? Why do you sit alone, and all the people stand before you from **morning to evening?**

Exodus 16:21-26

21 And they gathered it **every morning,** every man according to his need: and when the sun became hot, it melted.

22 And it came to pass, that **on the sixth day** they gathered twice as much lechem (bread), two omers for one man: and all the rulers of the congregation came and told Moshe.

23 And he said to them, This is that which Yahuwah has said, **Tomorrow is the rest of the kadosh(set-apart) Shabbat** to Yahuwah; bake that which you will bake **today,** and cook what you will cook; and that which remains leftover, store up for yourselves **until the morning.**

24 **And they stored up until the morning,** as Moshe commanded: and it did not stink, neither was there any worm inside.

25 And Moshe said, **Eat that today; for today is a Shabbat** to Yahuwah: **today you shall not find it in the field.**

26 **Six days you shall gather it;** but on the **seventh day,** which is the Shabbat, in it there shall be none.

Exodus 34:1-4

1And Yahuwah said to Moshe, Cut two tablets of stone like the first: and I will write upon these tablets the words that were on the first tablets, which you broke.

2 And be ready in the morning, **and come up in the morning** to Har (mount) Senai, and present yourself there to Me on the top of the mount.

3 And no man shall come up with you, neither let any man be seen throughout the entire mount; neither let the flocks nor herds feed before the mount.

4 And he cut two tablets of stone like the first; **and Moshe rose up early in the morning,** and went up to Har (Mount) Senai, as Yahuwah had commanded him, and he to in his hand the two tablets of stone.

Here we can see that the Torah was given to Moshe by Yahuwah in the morning, why?

Because it was the next day and I believe Yahuwah wanted Moshe to be refreshed and ready for this new day.

Judges 16:2 And it was told to the Gazites, saying, Shimshon is come here. And they surrounded him in, and lay in wait for him all night in the gate of the city, and were quiet **all the night, saying, In the morning, when it is day, we shall kill him.**

Here we see that the day is referred to here as morning, or in my opinion the morning starts the day.

Judges 19:9-11

9 And when the man rose up to depart, he, and his concubine, and his eved, his abba (father)-in-law, the woman's abba (father), said to him, **See, now the day draws toward evening,** I ask you **stay all night:** see, the day grows to an end, lodge here, that your lev may be glad; **and in the morning go early on your way, that you may go home.**

10 But the man would not stay that night, but he rose up and departed, and came over against Yevus, which is Yahrushalayim (Jerusalem); and there were with him two donkeys saddled, his concubine also was with him.

11 And when they were by Yevus, **the day was almost over;** and the eved said to his master, Come, I ask you, and let us turn in into this city of the Yevusites, and lodge in it.

As I have stated many times that evening is a part of the daylight hours and is separate from night, these passages above show us that a day grows to an end before the night starts.

It is clear that a day is only twelve hours in duration that is from sunrise to sunset.

Judges 18:25-27

25 But the men would not listen to him: so the man took his concubine, and brought her forth to them; and they knew her, **and abused her all night until the morning: and when the day began to dawn they let her go.**

26 Then came the woman **in the dawning of the day** and fell down at the door of the man's bayit (house) where her master was, **until it was light.**

27 And her master rose up **in the morning,** and opened the doors of the bayit (house), and went out to go his way: and, see, the woman his concubine was fallen down at the door of the bayit (house), and her hands were upon the threshold.

Judges 21:4 **And it came to pass in the morning,** that the people rose early, and built there an altar, and offered burnt offerings and shalom (peace) offerings.

2 Kings 3:20 **And it came to pass in the morning, when the grain offering was offered,** that, see, there came mayim (water) by the derech (way) of Edom, and the country was filled with mayim (water).

Ezekiel 7:10 **See the day, see, it is come: the morning has come;** the rod has blossomed, pride has budded.

Here is a very clear scripture that the day begins in the morning.

Ezekiel 46:1-15

1 This says the Master Yahuwah the gate of the inner courtyard that looks towards The east **shall be shut the six working days;** but **on the Shabbat it shall be opened,** and **on the day of Rosh Chodesh (New Moon) it shall be opened.**

First of all Yahuwah states that the Temple is to be shut the six working days Yاهشua stated in **Yochanan/John 9: 4** I must do the works of Him that sent Me, **while it is day:** the night comes, when no man can do works.

It is a fact that without light we cannot work at night so as with the verse above it was shut six working days which began at Morning (When there was light) and ended at Sundown, and each day begun again each morning (When there was light).

This is confirmed by Moshiach Yahushua below.

Yochanan/John 11:9-10.

9 Yahushua answered, **Are there not twelve hours in the day?** If a man walks **in the day**, he stumbles not, because he sees the light of the olam hazeh (this world).

10 But if a man walks **in the night**, he stumbles, because there is **no light in him**.

Now back to **Ezekiel 46:2**

2 And the Nasi shall enter by the derech (way) of the porch of the gate from the outside, and shall stand by the post of the gate, and the Kohanim (priests) shall prepare His burnt offering and His shalom offerings, and He shall worship at the threshold of the gate: then He shall go out; **but the gate shall not be shut until the evening**.

3 Likewise the people of the land shall worship at the door of this gate before Yahuwah in the Shabbats and in the Rosh Chodashim (New Moons).

4 And the burnt offering that the Nasi shall offer to Yahuwah on the **Shabbat day** shall be six lambs without blemish, and a ram without blemish.

5 And the grain offering shall be an ephah for a ram, and the grain offering for the lambs, as he shall be able to give, and a hin of oil for an ephah.

6 And in the **day of the Rosh Chodesh (New Moon)** it shall be a young bull without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a grain offering, an ephah for a bull, and an ephah for a ram, and for the lambs according as his hand shall attain to, and a hin of oil for an ephah.

8 And when the Nasi shall enter, He shall go in by the path of the porch of that gate, and He shall go out by the path of it.

9 But when the people of the land shall come before Yahuwah in the solemn moadim (feast days), he that enters in by the path of the north gate to worship shall go out by the path of the Southgate; and he that enters by the path of the south gate shall go out by the path of the north gate: he shall not return by the path of the gate by which he came in, but shall go out opposite it.

10 And the Nasi (The Messiah in a Millennial Context) in the midst of them, when they go in, He shall go in; and when they go out, He shall go out.

11 And in the feasts and in the moadim (feast days) the grain offering shall be an ephah to a bull, and ephah to a ram, and to the lambs as he is able to give, and a hin of oil for an ephah.

12 Now when the Nasi shall prepare a voluntary burnt offering, or shalom offerings voluntarily to Yahuwah, one shall then open for Him the gate that looks toward the east, and He shall prepare His burnt offering and His shalom offerings, as He did on the **Shabbat day**: then He shall go out; and after His going out one shall shut the gate.

13 You shall prepare a burnt offering to Yahuwah daily of a lamb of the first year without blemish: **you shall prepare it every morning.**

14 And you shall prepare a grain offering for it **every shachrit**, one sixth of an ephah, and one third part of a hin of oil, to moisten the fine flour; a grain offering continually by a perpetual ordinance to Yahuwah.

15 In this manner shall they prepare the lamb, and the grain offering, and the oil, **every shachrit** (Morning prayer/sacrifice) for a continual burnt offering.

In verse one of **Ezekiel 46** it tells us that the gates of the temple will be opened on the Shabbat Days and Rosh Chodashim Days(New Moon Days).

However it states in verse two of the same chapter that it should be shut in the evening.

If Shabbat starts in the evening then we have an issue, as most have an erev Shabbat service which supposedly starts the Shabbat, according to these verses this did not happen, so there goes the Erev Shabbat service out the opinionated window.

Notice that all offerings in scripture were done in the morning or in the afternoon why?

Because this is the period that we have light, and because they don't do offerings at night because they would not be able to see what they were doing, Yahuwah is not an Elohim of disorder.

Now let's look at these passages of scripture below:

Tzephanyah 3:3 Her rulers within her are roaring lions; **her shophtim (Judges) are evening wolves; they leave no bones until tomorrow.**

Very clear that wolves are out in dark hours and that tomorrow refers to daylight which starts in the morning.

Psalms 5:3 My voice shall You hear **in the morning.** O Yahuwah; **in the morning will I direct my tefillah (prayer) to you.** and will look up.

Some try and defend the Sundown to Sundown day, by saying that Yahuwah spoke to the Prophets at night, thus proving that a day or Shabbat begins at sundown

In scripture we see the opposite of this opinion many times Yahuwah spoke during the day in the passage above Dawid says that Yahuwah will hear his voice in the morning and that he would pray to him in the morning but why?

Most likely Dawid was sleeping at night.

If Yahuwah is not going to answer your prayer during the day what makes us think he will at night?

Psalms 30:5 For His anger endures but for a moment; in His favor is chayim (Life): weeping may endure for a night, **but simcha (joy) comes in the morning.**

Psalms 59:16 But I will shir (sing) of your power; yes, **I will shir (sing) aloud of Your rachamim (mercy) in the morning:** for You have been my defense and refuge in the day of my trouble.

Psalms 143:8 **Cause me to hear Your loving chesed(kindness) in the morning;** for in You do I trust: cause me to know the derech(way) in which I should walk; for I lift up my being to You.

Job 1:5 And it was so, when the days of their feasting were over, that Iyov (Job) sent for them and set them apart, **and rose up early in the morning, and offered burnt offerings according to their number:** for Iyov said, It may be that my sons have sinned and cursed Elohim in their levim (hearts). This did Iyov continually.

Lamentations 3:22-23

22 It is because of Yahuwah's chesed (kindness) that we are not consumed, because His rachamim (mercy) fail not.

23 **they are new every morning:** great is your faithfulness.

Nehemiah 8:1-3

1 And all the people gathered themselves together as echad (one) into the street that was before the Water Gate; and they spoke to Ezra the Sopher (scribe) to bring the scroll of the Torah of Moshe, that Yahuwah had commanded to Yisrael.

2 And Ezra the kohen (priest) brought the Torah before the congregation both of men and women, and all that could hear with binah (understanding), upon the first day of the seventh month, which is Yom Teruah (feast of trumpets).

3 And he read from it in the open space that was before the Water Gate from the **morning until midday**, before the men and the women, and those that could understand; and the ears of all the people were attentive to the scroll of the Torah.

Sefer Yahshar 40:11-19

11 And the cries of the Chorinites were very great **on that night**, and continued to increase; and they smote each **other till morning**, and numbers of them were killed.

12 And the morning appeared, and all the sons of Yaakov **rose up at daybreak** and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.

13 And the sixth day appeared, and all the inhabitants of Kanaan saw at a distance all the people of Beth-Chorin lying dead in the castle of Beth-Chorin, and strewed about as the carcasses of lambs and goats.

14 And the sons of Yaakov led all the spoil which they had captured from Gaash and went to Beth-Chorin, and they found the city full of people like *the sand of the sea*, and they fought with them, and the sons of Yaakov smote them there till evening time.

15 And the sons of Yaakov did to Beth-Chorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sarton and to Shiloh.

16 And the sons of Yaakov took with them the spoil of Beth-Chorin and all the spoil of the cities, and on that day they went home to Shechem.

17 And the sons of Yaakov came home to the city of Shechem, and they remained about the city, and then they rested there from the war, **and tarried there all night**.

18 And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they said, Perhaps there may be yet more fighting against us, and they may come to besiege us in Shechem.

19 And Yaakov and his sons and their servants **remained on that night** and **the next day** in the portion of the field which Yaakov had purchased from Chamor for five shekels, and all that they had captured was with them.

Sefer Yahshar 46:6-7

6 And at the end of the year, they both dreamed dreams in one night, in the place of confinement where they were, **and in the morning** Yoseph came to them to attend upon them as usual, and he saw them, and behold their countenances were dejected and sad.

7 And Yoseph asked them, why are your countenances sad and dejected **this day?** And they said to him, we dreamed a dream, and there is no one to interpret it; and Yoseph said to them, Relate, I ask you, your dream to me, and Elohim shall give you an answer of shalom as you desire.

Sefer Yahshar 53:24 **And on the next day the men rose up early in the morning,** and they loaded their donkeys with their corn, and they went forth with Binyamin, and they went to the land of Kanaan with their brother Binyamin.

Luke 21:36-38

36 Watch therefore, and make tefillah always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Ben Ahdahm.

37 **And in the daytime He was teaching** in the Beit HaMikdash (Temple); and at night He went out, and stayed on the mount that is called the Mount of Olives.

38 And all the people came **early in the morning** to Him in the Beit HaMikdash (Temple), to hear Him.

Acts 28:23

23 And when they had appointed **him a day,** there came many to him into his lodging; to whom he expounded and testified about the malchut (Kingdom) of Yahuwah, persuading them concerning Yahushua, both out of the Torah of Moshe, and out of the Neviim (Prophets), **from morning until evening.**

Revelation 22:16

16 I Yahushua have sent my heavenly malach (messenger) to testify to you these things in the Yisraelite congregations. I am the Root and the Offspring of Dawid, and **the Bright and Morning Cochav (Star).**

If a Day/Shabbat begins at evening, then what will we do with all the texts above?

There are many passages in Scripture, many of them found in Torah that reveal or give supporting evidence that the day begins at dawn.

The Brit Chadasha (Renewed Covenant) is not silent on the subject either.

Remember when Rabbi Shaul (Apostle Paul) spoke until midnight, and was to depart on the morrow? (**Acts 20:7-11**)

7 And after havdalah, when the talmidim (disciples) stayed together to break lechem (bread), Shaul proclaimed to them, ready to depart **the next day;** and continued his speech **until midnight.**

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutuchos, who fell into a deep sleep: and as Shaul was sharing a long teaching, he sank into deep sleep, and fell down from the third loft, and was picked up dead.

10 And Shaul went down, and fell on him, and embraced him and said, don't worry; for his chayim is now in him.

11 When he therefore had come up again, and had broken lechem, and eaten, and talked a long while, even **until daybreak** he then departed.

I would just like to add a significant point.

The fact that Shaul spoke until midnight and departed on the morrow is solidified by the term daybreak used in **verse 11**. It was not tomorrow until the break of day.

Is this not **strikingly** clear?

Matthew 28:1 says that the first day did not begin until it began to dawn.

The first day drew on; it did not begin 12 hours ago when it first got dark.

John 20:19 says, the same day, at evening, indicating that the evening is part of the preceding day, not the next day. **Mark 4:35** says the same thing.

Matthew 28:1 In the end of the Sabbath, **as it began to dawn toward the first day of the week,** came Mary Magdalene and the other Mary to see the sepulchre.

John 20:19 **Then the same day at evening,** being Yom Rishon (First Day), when the doors were shut where the talmidim (Disciples) were assembled for fear of the unbelieving Yahudim (Jews), came Yahushua and stood in their midst, and said to them, Shalom Aleichem (Peace be unto you).

Mark 4:35 **And the same day, when the evening was come,** He said to them, Let us pass over to the other side.

And to me at least, **Luke 23:54** is the Icing on the cake as far as the Renewed Covenant texts go.

The translators wrote it as, As the Shabbat drew on but Strong's concordance will tell you that the phrase drew on in the **Greek #2020** means to grow light, and begin to dawn.

Luke 23:54 And that day was the preparation, **and the Shabbat drew near.**

Greek #2020. epiphosko ep-ee-foce'-ko a form of **2017; to begin to grow light:--begin to dawn, X draw on.**

Greek #2017. epiphauo ep-ee-fow'-o a form of 2014; **to illuminate (figuratively):--give light.**

If the Shabbat was drawing on as it was beginning to grow light, when did the Shabbat begin? At dawn or 12 hours ago when it got dark?

Remember what Job said about those who call the night day (and conversely, call the day night)?

Let's look at when Yahushua was executed, I would like to point out some things that I believe gives strong evidence that at the time of Yahushua a day and a Shabbat started at Sunrise and not at Sunset.

Let's face it, it took a great deal of time to bury Yahushua He was on the stake at about 9:00 a.m. (third hour of the day) **Mark 15:25.** It was dark from noon until 3 p.m. (the sixth to the ninth hours)

Mark 15:33-34. Then **as evening had come,** Yoseph of Arimathaea asked for the body of Yahushua.

Any point from noon onward could be considered evening, but in context, Yoseph did not ask for the body until sunset, not shortly before as we have been taught, but sunset. Please read it for yourself.

Mark 15:42-43

42 And now when **the evening had come,** because it was the preparation, that is, **the day before the Shabbat,**

Question: If the Shabbat began at evening why does it mention that this was the day before?

Answer: Because the Shabbat did not start until the next morning as all days and Shabbats begin, at sunrise or morning.

43 Yoseph of Ramathayim, a prominent Sanhedrin member, who also believed in and waited for the malchut (kingdom) of Yahuwah, came, and went in boldly to Pilate, and asked for the body of Yahushua.

If evening had come and it still was not the Shabbat, then dark would have to be when Shabbat begins in this scenario (and I have kept the Shabbat from evening to evening for a period of 3-4 years because of this).

Have you tried to account for all the events from the moment Yoseph appears before Pilate until dark?

Actually, one is forced to recognize dark as the beginning of the day in this model just to get 30-45 minutes (the approximate time from sundown to dark) to work with.

Please examine the events and honestly do the maths. Is it POSSIBLE for all the below events to occur in 30-45 minutes time?

First of all, Yoseph went to Pilate when evening was come already.

It is not said that he gained an audience with Pilate at that moment. What official is available the moment you get to his office? Pilate did not believe that Yahushua was dead already and summoned the Centurion in charge to inquire this of him (**Mark 15:44-45**).

The Centurion in charge was back at the site of the execution. Now, how far was it from Pilate's office to Golgotha? I have been told it was about 5 minutes.

So from sunset, we have Yoseph's 5 minute walk to Pilate's office, then an unknown amount of time to gain an audience with Pilate, several minutes speaking with Pilate, then a messenger had to be dispatched to Golgotha (another 5 minutes) and the centurion then returns to Pilate's office (another 5 minutes, plus the time to interrogate the centurion).

Now, once permission was granted, Yoseph had to return to the hill (another 5 minutes). They did not have cars and still had to get back to Golgotha before dark (in an evening to evening scenario).

Yoseph might have waited 20 minutes just to gain an audience and we have 20 minutes of travel time back and forth between Golgotha.

We have just lost nearly all of our allotted time, add the pleading and interrogation time, and we've lost all of it. No wonder Nicodemus and Yoseph were in such a hurry.

Here is a full size man, nailed to a stake. He is dead weight [literally] and so we are told, not one bone in his body was to be broken.

So, they had to rig up some sort of scaffolding so several people could climb up and Un-nail him, and let him down gently.

If it was a stake (and not affixed to a real tree as some scholars believe), then they could dig the thing up and with ropes and scaffolding and let it down gently.

I don't care HOW you want to see it, you just ran out of time.

It says that there was a sepulchre nearby; it says nothing about a hardware store being closed by. Do you suppose the friends of the convicted always brought hammers, nails, rope, saws and/or shovels with them to an execution?

Even if there were ladders at the scene, it would require several men to ascend them, undo the ropes and/or pull the nails then extract the body without slipping themselves or dropping the deceased.

Are they going to make it before Shabbat begins?

Most Rabbis, Pastors or teachers wouldn't take any of these things listed above into consideration when reading or teaching this topic of Yahushua's death and burial.

One other point is that I have taught in past years as many have that Yahushua's body had to be down off the stake and in the tomb before sundown.

This is another misinterpretation of Torah, let's read it as it is written.

Deuteronomy 21:21-23

21 Then all the men of his city shall stone him with stones, so that he dies: so shall you put evil away from among you; and kol (All) Yisrael shall hear, and fear.

22 And if a man has committed a sin worthy of death, then he shall be put to death, **and you shall hang him on an eytz (tree)**

23 His body shall not remain all night upon the eytz (Tree), but you shall bury him that day; (for he that is hanged is cursed by Elohim ;) that your land is not defiled, which Yahuwah your Elohim gives you for an inheritance.

So from the above passage of scripture, the Torah states that **His body shall not remain all night upon the eytz (Tree)**

It does not state that the body should be down before sundown at all, it states that it should not remain on the tree **"ALL NIGHT"**, it then goes on to say but you shall bury him **"THAT DAY"**.

So if a day starts at sundown we have the following problems:

1. Yahushua was still on the tree when it was dark according to **Mark 15:42,**

IF the day starts at Sundown, then we have a Torah violation as according to those who teach that a day starts and ends at Sundown, Yahushua should have been buried **"THAT DAY" and clearly according to a sundown to sundown scenario Yahushua is still up on the stake the next day which starts at sundown.**

However the Day beginning in the morning scenario in my opinion would not only make more sense, but would also be within the grounds of Torah because Yahushua was not on the tree all night and was buried before the morning when a new day starts.

2. Secondly the amount of work that was done, would be a breach of Shabbat rest, where it is clearly commanded not to do any work, also I know Yahuwah would not have planned all this to be done on a Shabbat.

It makes more sense that the next day started the next morning at sunrise which also begun the weekly Shabbat Day and also the first day of the annual feast of Chag Matzoth (unleavened bread).

The Hebrew word used is for all night is:

Strong's Hebrew #3885 lwn loon or liyn {leen}; a primitive root; to stop (usually overnight); by implication, to stay; hence (in a bad sense) to be obstinate (especially in words, to complain):--abide (all night), continue, dwell, endure, grudge, be left, lie all night, (cause to) lodge (all night, in, -ing, this night), (make to) murmur, remain, tarry (all night, that night).

Now for the bad news: we are nowhere NEAR done with the events that supposedly took place before dark when evening is truly over. Nicodemus brought about 100 lbs. of spices that we assume were lovingly wrapped about the body of the deceased, not dumped and wrapped in 5 minutes time (**John 19:40**).

How long did it take to roll the great stone that covered the entrance of the tomb? Two to three minutes? Are there that many left remaining before dark? **Luke 23:55-56** says that the women in his life came and observed where the men lay his body then they went back home and prepared MORE spices BEFORE the Shabbat.

Luke 23:56 says they brought additional spices THEN rested according to the commandment. Where on earth did they get the time to obey the commandment if the Shabbat started at dark (at the latest)?

Notice that the story then goes onto **Luke 24:1** which says:

1 Now upon one of the weekly Shabbats, **very early towards the morning**, they came to the tomb, bringing the spices that they had prepared, and certain others with them.

Normally, they buried their dead within a 24 hour period for obvious reasons. Once dead, the preparation of the body was a rather serious matter. They were respectful of the dead, and took their time wrapping and adding the spices with great care.

What makes perfect sense is that when it says the Shabbat drew on that it meant the following morning, because, clearly, there are several HOURS worth of work to do AFTER Yoseph asked for Yahushua's body.

Another clear reference in my opinion that the Shabbat begins at Sunrise is found in **Yochanan/John 7:53** we find that every man went to his own bayit, this would have included Yahushua, and obviously it was night and time for sleep (In my opinion).

Let's look at **Chapter 8 & 9** of Yochanan/John very closely first of all we know that this day was a Shabbat as stated in **Yochanan/John 9:16**

16 Therefore said some of the Prushim (Pharisees); This Man is not from Eloah, because **He does not shomer (Watch, Keep, Observe, Or Guard) the Shabbat!** Others said, how can a man that is a sinner do such nisim (miracles)? And there was a division among them.

It starts of the account in chapter eight verses 2 by saying

2 And early in the morning He came again into the Beit HaMikdash (Temple), and all the people came to Him; **and He sat down, and taught them.**

It's my opinion that Yahushua went to the Temple and taught as any Rabbi would do on Shabbat, now you may be saying okay Rabbi you are twisting scripture here, this may seem to come across like this however fact is fact and I cannot find where Yahushua went to the Temple at night to teach can you?

This is not an exhaustive study. There is a lot more information in Scripture that supports the day beginning at dawn, but I believe I've covered the bases.

Please take your time to digest this and examine it.

It's not me saying that the day begins at dawn, Scripture does.

Study to show yourself approved unto Yahuwah (NOT MAN). Be a Berean.

2 Timothy 2:15 Study to show yourself approved before Yahuwah, a workman that needs not to be ashamed, rightly dividing the word of emet.

Acts 17:11

11 These were more noble than those in Tesloniqyah, in that they received the word with all readiness of mind, and searched the Keetvay HaKadosh (Set-Apart Scriptures) daily, whether those things were so.

Let's briefly examine the account of Shavuot in Yahrushalayim, where Yahuwah renewed His Torah with Yisrael in Acts the second chapter.

Not only was Torah and Ruach Hakodesh given in the morning, but what did Kepha say in Acts chapter two? **These men are not drunk as you suppose, seeing it is but the THIRD HOUR (9AM) OF THE BIBLICAL DAY.**

If the day starts at evening, then Peter under the influence of the Ruach Hakodesh lied or was in ERROR. If the day starts at evening/sundown then he should have said 'seeing it is but the 15th hour of the day if the day started the prior evening.

Acts 3:1 Now Kepha and Yochanan went up together into the Beit HaMikdash (Temple) at the hour of tefillah (Prayer), **being the ninth hour.**

This scripture tells us that Kepha and Yochanan went up to prayer at the Beit HaMikdash at 3:00pm, why would they not be going up at night or as the sun was setting?

This is answered in verse three of Acts chapter four.

Acts 4:3 And they laid hands on them, **and put them in prison until the next day: for it was now evening.**

Clearly this shows that the next day did not start until the next morning as it was now evening and they put them in prison until the next day, or when the morning came.

Acts 5:19

19 But a heavenly malach (Messenger) of the Master Yahuwah opened the prison **doors at night**, and brought them out, and said,

20 Go, stand and speak in the Beit HaMikdash (Temple) to the people of Yisrael all the words of this Way of chayim (life).

21 And when they heard that, **they entered into the Beit HaMikdash (Temple) early in the morning, and taught.** But the Kohen HaGadol (High Priest) came, and they that were with him, and called the Sanhedrin together and all the Sanhedrin of the children of Yisrael sent word to the prison to have them brought out.

Here we see the Shlichim/Apostles going into the Temple and teaching early in the morning, I have examined Acts over and over and cannot find anywhere where they went to any place for a night service.

Please let me know if you can find any passages of scripture that state they went and had a night service anywhere.

Let me know what you think after reading the above passages of Scripture. I am interested in your view on this. Whatever you do, please do NOT take my word for anything. Please study it out for yourself.

The Ruach Hakodesh is helping us to find, and rebuild the old waste places; we are to be the restorers of the breach that has been made in Yahuwah's Torah. I believe that understanding when the Shabbat begins is one of those things.

Josephus also writes that the day begins at dawn: In the month of Xanthicus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. Antiquities of the Jews, 3.10.5

Remember the command to not let any of the Passover Lamb remain until the morning? (I have not yet scratched the surface on defending this dawn to dawn issue).

The most salient point is if evening means several points of time anywhere from noon to dark, then it cannot begin the day. If it does not begin the day, what does?

The fact is it is impossible to prove a sundown to sundown day as the Jews practice the Shabbat when a complete and unbiased study of word usage in Scripture is honestly engaged.

Just as it is impossible to prove that the weekly Sabbath is from Friday to Saturday, as the Jewish people have claimed for many years, because it's just not written in scripture.

John 11:9 Yahushua answered, **Are there not twelve hours in the day?** If any man walks in the day, he stumbles not, because he sees the Light of the olam hazeh (World).

Worship Yahuwah from the rising of the sun, till the going down of the same, and remember the seventh DAY to keep it kadosh. You now know what a day is and when it begins, right?

If you still think night is day, please go back to the front page of this study and start again.

Scriptures for us to consider:

Isaiah 41:25 I have raised up one from the north, and he shall come: **from the rising of the sun shall he call upon My Name:** and He shall come upon rulers as though mortar, and as the potter tramples clay

Malachi 1: **For from the rising of the sun even to the going down of the same My Name shall be great among the nations:** and in every place incense shall be offered to My Name, and a pure offering: for My Name shall be great among the nations says Yahuwah tzevaoth (of hosts).

Psalms 50:1 The mighty El, even Yahuwah, has spoken, and shall call the earth **from the rising of the sun to its going down.**

Psalms 113: **From the rising of the sun to the going down of the same** Yahuwah's Name is to be praised

Isaiah 45:6 **That they may know from the rising of the sun,** and from the west, that there is none beside me. I am Yahuwah, and there is none else.

Isaiah 59:19 **So shall they fear the Name of Yahuwah from the west, and His tifereth (Glory) from the rising of the sun.** When the enemy shall come in like a river, the Ruach Hakodesh (Set-Apart Spirit) of Yahuwah shall lift up a standard against him to humble him.

In Conclusion

Now looking back at **Genesis 1:2-4** briefly

2 And the earth was without form, and void; and **darkness** was upon the face of the deep. And the Ruach (Spirit) of Elohim moved upon the face of the mayim (waters).

The Hebrew word used for darkness in this verse is **H#2822 choshek kho-shek'**

This is what it means:

H#2822 choshek kho-shek' from H#2821; the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:--dark (-ness), night, obscurity.

Now is this what Yahuwah used to start a day?

Are we going to continue believing that this was Yahuwah's plan to start a day?

3 And Elohim said, Let there be Light: and light was.

4 And Elohim **saw the Light that it was tov (good):** and Elohim divided the Light from the darkness.

The Hebrew word for light used in these passages is: Strong's H#216

H#216 'owr ore from H#215; illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.):--bright, clear, + day, light (-ning), morning, sun.

H#215 'owr ore a primitive root; to be (causative, make) luminous (literally and metaphorically):--X break of day, glorious, kindle, (be, en-, give, show) light (-en, -ened), set on fire, shine.

1 John 1:5 This then is the message which we have heard of him, and declare unto you, that **Yahuwah is light**, and **in Him is no darkness at all.**

Yeshayahu/Isaiah 5:20 Woe to them that call evil tov, and tov evil; **that put darkness for light, and light for darkness;** that put bitter for sweet, and sweet for bitter!