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Evening and Morning – Part 1

INTRODUCTION

This series by 119 Ministries is completely dedicated to examining some of the most challenging issues related to Yahweh's calendar. It proceeds with the assumption that you already recognize that the whole Bible is true and applicable to all believers today.

The goal of this series is not to suggest that we have everything regarding this subject figured out. In fact, we know that we do not, and we are not going to pretend that we do. The reality is that we may understand nothing. For whatever it is worth, we are simply sharing our studies on these matters, which of course could change at any time after further study.

In fact, after some time passes, we may find that we were not happy with our own results, and even change our position after further ongoing study.

This series will force us to take a position in a sea of controversy. This means that by default not everyone will be happy with the results or conclusions. Many may be disappointed or perhaps even angry that we did not come to the same conclusions as them. At minimum, we hope our presentation at least offers understanding why we currently believe what we believe, at best, we hope that this teaching offers you clarity, resolve, and understanding when it comes to our Creator's calendar.

We ask that you to continue testing everything according to the Word of God, including this teaching, and hopefully, as is our intent, we simply offer clarity and insight on this topic, instead of more confusion.

If you would like to learn more on what we believe and teach, we encourage you to visit us at TestEverything.net

We pray that this teaching series blesses you.

TEACHING SCOPE AND PURPOSE

When our Creator says that we should rest on the 15th of the first month, or observe Shabbat (the Sabbath) on the 7th day, when does a day, in that context, specifically start and stop?

This debate is often framed by two opposing perspectives.

Does Shabbat start when the sun goes down, or when the sun comes up?

Which one is it?

Why does this even matter?

Well, it matters to the degree that we wish to observe the Sabbath, or any other appointed time correctly.

We all desire to follow our Creator as He intended. We love Him and seek to walk out His Word the best that we are able.

If we observe the Sabbath starting when the sun goes down, and the Torah states that the Sabbath begins when the sun goes up, not only will we be starting the Sabbath early, but we will end the Sabbath prematurely when the sun goes down, thus causing us to violate His Word.

Likewise, if we observe the Sabbath starting when the sun comes up, and the Torah states that the Sabbath begins when the sun goes down, we would be late in observing our Sabbath, and thus violate His Word.

In this teaching we intend on accurately defining a day by determining the scope of when a day begins and ends.

WHAT IS A DAY?

The Hebrew word for day is *yom* (H317). This word is presented to us rather early in the Scriptures. We first find it in Genesis 1:5.

Genesis 1:5

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

The first thing one might notice is that a day is defined as when it is light. Because of this, there exists a minority that suggests that every time day is mentioned that it is simply referring to daylight, not a 24 hour period.

While that would be quite fantastic to have such a simple definition of a day, it appears that the Hebrew word *yom* as day is used in the same way that the English word for day is used. While it can simply refer to daylight when immediately contrasted against night, when used in isolation, day can often represent a 24 hour period of both day and night.

There are numerous examples in the Scriptures to reveal the duality of the usage of *yom*. We will offer just three examples just to establish the concept as *yom* referring to a 24-hour period of day and night.

Numbers 19:11

Whoever touches the dead body of any person shall be unclean seven days (*yom*).

If a day was to simply mean only daylight in this example, that would mean that a person is only unclean during daylight, but at night they could be considered clean. Obviously YHWH did not intend for us to understand it in this way. A day here is a 24-hour period.

Numbers 14:8

And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days (*yom*).

In this instance, if we were to understand day to only be defined as only daylight, that would mean that during the day he could stay outside of his tent, but at night he could enter his tent. Obviously YHWH did not intend for us to understand it in this way either. A day here is a 24 hour period.

Our Messiah gave us a prophecy in which he stated he would be in the heart of the Earth for three days and three nights, clearly distinguishing between day and night.

Matthew 12:40

For just as Jonah was **three days and three nights** in the belly of the great fish, so will the Son of Man **be three days and three nights** in the heart of the earth.

When day is contrasted with night, in Israel, a day is about 12 hours, and a night is about 12 hours. A day here is about a 12 hour period.

In John chapter 2, Yeshua references the same prophecy of three days and three nights and summarizes the three days and three nights as just three days.

John 2:19

Jesus (Yeshua) answered them, “Destroy this temple, and **in three days** I will raise it up.”

So, the same prophecy can equate three days and three nights as equal to three days.

There are many more examples such as this, illustrating that while a day can mean just daylight in its strictest sense, it is also Biblically accurate to understand “*yom*” to refer to both a complete day and night.

That duality in properly understanding the Biblical application of *yom* may be offered to us in its first usage in Genesis 1.

Genesis 1:5

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

The first usage of *yom* defines it as daylight, and is immediately contrasted against night. Day and night are clearly opposites.

The second usage of *yom* as a day is defined to include both evening and morning. Evening and morning are also opposites. This will be important later.

We will further define an “*evening and morning* in just a moment.

First, we need to examine the pattern Genesis 1 sets up for us.

ESTABLISHING THE PATTERN

It does not take much study of the Scriptures to realize that His Word is built on patterns. These patterns repeat. These patterns do not violate each other, or conflict with one another.

The patterns in Scripture are there for a purpose. The patterns assist in revealing to us error should we interpret something incorrectly.

If we interpret something in the Torah and we find that it goes against the Biblically established and repeated pattern, that should be evidence to us that something is clearly off and needs to be reconciled.

Thus, the first thing we should want to do in establishing what comes first, night or day, is to seek out the pattern in His Word.

This is important.

There was no light in the beginning. The beginning did not start when there was light. The beginning started when there was no light.

Genesis 1:1-3

FIRST DARKNESS - In **the beginning**, God created the heavens and the earth. The earth was without form and void, and **darkness** was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

THEN LIGHT - And God said, “Let there be light,” and there was **light**.

Please allow us to repeat that, because this is perhaps the most important principle that needs to be recognized.

There was no light in the beginning. The beginning did not start when there was light. The beginning started when there was no light.

We are emphasizing this, because some try to state that the beginning was when there was light. The Bible is clear that the beginning was when there was no light.

There was no light, there was only darkness...in the beginning.

Some might say that YHWH was there in the beginning, and YHWH, He is light.

That is indeed very true. YHWH is light. We can't argue with that. YHWH is light.

But in the beginning there was no light.

Not before the beginning there was no light, but in the beginning there was no light.

Jeremiah agrees with us, there was no light in the beginning. None.

Jeremiah 4:23

I looked on the earth, and behold, it was without form and void;
and to the heavens, and they had **no light**.

So someone might say: *“If there was no light in the beginning, and YHWH is light, does that mean YHWH was not there, that would not make any sense.*

No, YHWH was there, but surprising to some, YHWH can hide Himself in darkness for His purposes:

1 Kings 8:12

Then Solomon said, “The Lord (YHWH) has said that he would dwell in thick darkness.”

YHWH dwells in darkness, until His Word, which is light, goes forth from Him.

That is what occurred on the first full day.

There was darkness, until Yah spoke His Word, which was light.

Genesis 1:1-3

FIRST DARKNESS - In **the beginning**, God created the heavens and the earth. The earth was without form and void, and **darkness** was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

THEN LIGHT - And God said, “Let there be light,” and there was **light**.

Again, YHWH can hide Himself in darkness for His purposes

Psalms 18:11

He (YHWH) made **darkness his covering**, his canopy around him, thick clouds dark with water.

Do you see the usage of “*darkness*” and “*covering*” here?

Let’s read it again.

Psalms 18:11

He (YHWH) made **darkness his covering**, his canopy around him, thick clouds dark with water.

This is important, as it is intentional. Remember:

- Darkness
- Covering
- YHWH

That will be important in just a moment.

This brings us back to the first *evening and morning* found in Genesis 1.

Genesis 1:5

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

The first 24-hour period contained an evening first, and then a morning.

Darkness is night. Evening is the beginning of night.

Here is Strong's definition of the Hebrew word for evening:

GK H6847 | S H6153 (ereb)

*n.[m.] [6845]. evening, twilight, dusk, the fading of the day; twilight can extend into **the dark of the night**.*

The Hebrew word “*ereb*” as “*mixing*” comes from the root word “*arab*” which means “*darkened as in the idea of covering with a texture.*”

Remember again Psalm 18:11:

- Darkness
- Covering
- YHWH

Psalm 18:11

He (YHWH) made **darkness his covering**, his canopy around him, thick clouds dark with water.

This is exactly what YHWH did in the beginning. His light was covered in the texture of darkness, which is defined as an evening.

Jeremiah 4:23

I looked on the earth, and behold, it was without form and void;
and to the heavens, and they had **no light**.

YHWH then spoke, and that was light. The light then broke through the darkness and separated the two

First there is no light, or there is darkness, and then there is light.

On day 4, the sun then created night and day in that order.

We can determine this Biblically established principle simply by examining the first few sentences of the Bible.

Darkness first, and then light.

But some might say something like the following:

“We are to walk in light, not walk in darkness...read all of these related verses!” (John 8:12, John 11:9-10, John 12:35, John 9:4)

And to that, we fully agree. That is so right. We are to walk in the light.

But let us ask an important question.

Were we first born in the light, or were we born in darkness, and then we came into the light?

Did that just connect with you?

We are to walk in the light, of course. But were we first born in the light, or were we born in darkness, and then we came into the light?

What came first, darkness or light?

Darkness, of course. So then, we can see how the spiritual even agrees with the physical pattern outlined in Genesis chapter 1.

A 24 hour period has both night and day. So, if we are going to look at the spiritual realm on how the pattern works there to apply the same pattern in the physical realm, then let's really apply it.

Again, what came first in our lives? Darkness and then light, or light and then darkness?

Do you see?

The spiritual teaches the physical and the physical teaches the spiritual.

When we were we born as creatures of the light, we were first creatures of darkness and then we came into the light of the Word of God.

First darkness, and then light.

First we were in darkness, and then we came into the light.

That is why in the beginning it is said in Genesis that at first there was darkness, or by Jeremiah that at first there was no light.

Then our Creator spoke and the Word went forth. It is the Word that is light.

When we become believers the Word goes forth in us, and we are reborn from darkness into the light.

Likewise, in the beginning, there was night number one, then day number one, then night number two, then day number two....and so on and so on.

The sun follows that pattern. First darkness, or night, and then there is light, or day.

Genesis 1 teaches us our own spiritual process...

Genesis 1:1-3

FIRST DARKNESS - In **the beginning**, God created the heavens and the earth. The earth was without form and void, and **darkness** was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

THEN LIGHT - And God said, “Let there be light,” and there was **light**.

The patterns set forth from the beginning, was darkness first, and then light, and that defined one calendar day.

So it should be obvious by now, that we are advocating that a Biblical 24-hour period begins at night.

But when exactly does the first day of the month become the second day of the month? Is it at the moment the sun touches the horizon? Is it at the moment the sun dips below the horizon? Is it the moment that it is completely dark?

Here is the thing to remember. Hebraic thinking is not Greek thinking.

Greek thinking forces us to use an atomic clock to dictate the exact nanosecond a new day starts. Hebraic thinking functions differently.

In Hebraic thinking, a day does not suddenly become a new day like a flip of a switch. Though, that is what most of us are used to.

It is often difficult to think differently.

Days blend together, as light mixes with darkness. As the sun touches the horizon, a new day is starting the same time the previous day is ending. This process continues until the next day fully arrives and the previous day fully ends. So, there is a period between sunset and darkness in which days are basically blended together.

This is to teach us that mixing and confusion brings us into darkness. YHWH then brings us out of that darkness into light. Of course, this is with the “*night then day*” model.

Using a “*day then night*” model, that would teach us that we start in light, and then confusion and mixing happens after we enter the light, until we conclude in darkness. We would hope that does not sound right to you, because it isn’t.

Remember, even our Messiah came in darkness, to bring light. We cannot emphasize the Biblical pattern enough.

First darkness, then light.

Matthew 4:12-17

Now when he heard that John had been arrested, he withdrew into Galilee. And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled:

“The land of Zebulun and the land of Naphtali,
the way of the sea, beyond the Jordan, Galilee of the Gentiles—
the **people dwelling in darkness**
have seen a great light,
and for those dwelling in the region and shadow of death,
on them a light has dawned.”

From that time (Yeshua) Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

When our Messiah returns, first darkness, then light.

Isaiah 60:2

For behold, **darkness** shall cover the earth, and **thick darkness** the peoples; but the Lord (YHWH) will arise upon you, and his glory will be seen upon you.

Ezekiel 34:12

As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick **darkness**.

Joel 2:31

The sun shall be turned **to darkness**, and the moon to blood, before the great and awesome day of the Lord comes.

Amos 5:18

Woe to you who desire the day of the Lord (YHWH)! Why would you have the day of the Lord (YHWH)? It is **darkness, and not light**,

Amos 5:20

Is not the day of the Lord **darkness, and not light**, and gloom with no brightness in it?

In the beginning, the darkness is removed by the light...

In the end, the darkness is removed by the light...

The end is revealed from the beginning...

Isaiah 46:10

...**declaring the end from the beginning** and from ancient times things not yet done, saying,
‘My counsel shall stand, and I will accomplish all my purpose,’

So, the next day would fully begin once darkness has fully arrived.

For example, for Shabbat, we would want to start winding down around sunset, as Shabbat is entering in, and then, cease all work by the time it is fully dark.

You may have noticed that this is how Jews today also interpret a day, first night, then day. We are not agreeing with Jews on this matter simply because it may seem convenient. If you have watched any of

our other calendar teachings, it should be noted that we disagree on several other points on the orthodox Jews understanding of the Biblical calendar.

We do believe however, that this is an understanding of the calendar that Jews do have correct.

As illustrated, the night first, then day, is the Biblical pattern established from the beginning, because once again, in the beginning, there was no light.

What we have established so far, is that the beginning establishes a night first, and then a day. We even see that pattern present itself in the spiritual realm to also teach us the spiritual order.

We will see this present itself as a thread throughout the whole Bible, which will be our focus in part 2 of this teaching, as we go through numerous verses one by one.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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