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## **Evening and Morning – Part 2**

In part one of this series, we covered foundational material. We learned that in the beginning, night came first, and then day. We also learned how that physical concept also relates back to the spiritual realm. We were born into darkness, and we come into the light when we come into the Word of God.

So the physical reality is darkness first, and then light. The same is true for our own spiritual reality, first darkness, and then light.

We also discovered how a day does not become a new day, like the flip of a switch. A new day begins as the previous day ends. This transition occurs as the sun begins to set. When the sun is setting, the day is ending, and the next day is also beginning. For a time, two days are blending or mixing together. Once it is completely dark, meaning no light from the sun, the previous day has fully ended, and the new day has fully arrived.

We would expect what was established in the beginning to present itself as valid in the rest of Scripture.

The subsequent parts of this series will do just that. We will now begin to test the expectation that darkness is first, and then light, as it relates to a full 24-hour period.

### **THE EXODUS**

The Exodus includes the first documented Passover and is one of the most enlightening examples of when a Hebraic 24-hour period starts.

We see that the Passover is sacrificed during the portion of the 14<sup>th</sup> day of the first month. Israel then eats of the Passover that night, which is defined as the 15<sup>th</sup> day of the first month. Israel leaves Egypt the same night, still being the 15<sup>th</sup> day of the month. It needs to be noted, that this is before morning even arrives.

This would prove, without a doubt, that the order established in the beginning, in Genesis 1, is still being followed in the time of the Exodus.

If a Hebraic 24-hour period was a “day first, and then night” model, then Israelites would have left the night of the 14<sup>th</sup>, not the 15<sup>th</sup>. Because according to the “day first, then night” model, the 15<sup>th</sup> day would not arrive until morning.

Yet, we see that such does not happen.

Let’s examine all of this more closely.

The Israelites kept the lamb until the 14<sup>th</sup> day of the month.

#### **Exodus 12:3-6**

Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, **and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight** (*between the evenings*).

The lamb was sacrificed at twilight, or more specifically between the evenings about 3pm, which is when our Messiah was slain (Matthew 27:46).

This would allow a few hours to prepare and cook the Passover by fire. The Passover was then eaten that night.

#### **Exodus 12:8**

They shall eat the flesh **that night**, roasted on the fire; with **unleavened bread** and bitter herbs they shall eat it.

We are also told that it is a feast unto YHWH.

#### **Exodus 12:14**

“This day shall be for you a memorial day, and you shall keep it as a **feast** to the Lord (YHWH); throughout your generations, as a statute forever, you shall keep it as a **feast**.”

This feast, in which the Passover lamb, unleavened bread, and bitter herb are all eaten is called the Feast of Unleavened Bread.

The eating of the Passover lamb cannot be its own feast, it cannot stand alone as there are only three feasts.

There are only three feasts, not four feasts.

#### **Exodus 23:14-17**

**Three times in the year you shall keep a feast to me.** You shall keep the **Feast of Unleavened Bread**. As I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt. None shall appear before me empty-handed. You shall keep the **Feast of Harvest (Shavuot)**, of the firstfruits of your labor, of what

you sow in the field. You shall keep the **Feast of Ingathering (Sukkot)** at the end of the year, when you gather in from the field the fruit of your labor. Three times in the year shall all your males appear before the Lord (YHWH) God.

and

## **2 Chronicles 8:13**

as the duty of each day required, offering according to the commandment of Moses for the Sabbaths, the new moons, **and the three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths.**

Unleavened Bread, Shavuot, and Sukkot.

Now, we just read in Exodus 12, that the eating of the Passover lamb, bitter herb, and unleavened bread is a feast (*Chag*) of YHWH.

In Exodus 23 and 2 Chronicles 8, we just read that there are only three feasts, meaning this, the Passover lamb, bitter herb, and unleavened bread is one of those feasts that includes the eating of the Passover Lamb.

We know that The Feast of Weeks (Shavuot) occurs about 7 weeks after the Week of Unleavened Bread, and the Feast of Booths (Sukkot), occurs about 6 months after the week of Unleavened Bread.

This, of course, that simply leaves us the Feast of Unleavened Bread.

Thus, what is typically called the Passover meal or Passover Seder by tradition, is actually the Biblical day of the Feast of Unleavened Bread.

We cannot have four Biblical feasts being the Passover Seder, Unleavened Bread, Shavuot, and Sukkot because the Bible says that there are only three annual feasts.

The Feast of Unleavened Bread is when the Passover Lamb, bitter herb, and of course, unleavened bread are to be eaten.

So, when is the Passover Seder, or the more Biblically accurate Feast of Unleavened Bread, to be eaten?

Answer: On the 15<sup>th</sup> day of the first Hebraic month.

## **Leviticus 23:6**

**And on the fifteenth day of the same month is the Feast (chag) of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.**

This also agrees with Exodus 12.

## **Exodus 12:17**

**And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt.**

This is why the Feast of the Unleavened Bread and the Passover meal are stated to be the same day, the same feast:

### **Mark 14:1**

It was now two days before the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes were seeking how to arrest him by stealth and kill him,

If the Passover feast was eaten on the 14<sup>th</sup>, and another feast was on the 15<sup>th</sup> day of the month as Unleavened Bread, that would create four feasts, and violate Exodus 23:14-17 and 2 Chronicles 8:13, which state that there are only three feasts unto YHWH.

The day that Israel was brought out of Egypt was at night.

### **Deuteronomy 16:1**

“Observe the month of Abib and keep the **Passover** to the Lord your God, for in the month of Abib the Lord (YHWH) your God brought you out of Egypt **by night**.

and

### **Numbers 33:3**

They set out from Rameses (Egypt) in the first month, **on the fifteenth day of the first month**. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians...

Israel observed the Passover (or killed the Passover) on the 14<sup>th</sup> day, during the day, around 3pm, as commanded. The Passover is when the Passover Lamb was to be slain:

### **Exodus 12:5-6**

Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight (*between the evenings*).

### **Leviticus 23:5**

In the first month, on the **fourteenth day** of the month at **twilight** (*between the evenings*), is the Lord's (YHWH's) **Passover**.

The Passover is on the 14<sup>th</sup> day, being the time that the Passover was killed.

Numbers 33:3 declares that Israel left the day after the Passover, which would mean they left on the 15<sup>th</sup> day of the month.

### **Numbers 33:3**

They set out from Rameses (Egypt) in the first month, **on the fifteenth day of the first month**. **On the day after the Passover**, the people of Israel went out triumphantly in the sight of all the Egyptians...

And of course, that was the night of the 15<sup>th</sup>:

### **Deuteronomy 16:1**

“Observe the month of Abib and keep the **Passover** to the Lord your God, for in the month of Abib the Lord (YHWH) your God brought you out of Egypt **by night**.

In summary, here is the order of events:

- 1) Israel identifies a lamb on the 10<sup>th</sup> day of the month (Exodus 12:3).
- 2) Israel sacrifices the Passover lamb at 3pm on the 14<sup>th</sup> day (Exodus 12:6; Leviticus 23:5).
- 3) Israel eats of the Passover lamb that night (Exodus 12:8)
- 4) Israel eats in haste, belts fastened, with sandals on their feet, and staffs in their hand, so that they are ready to go at a moment's notice that same night (Exodus 12:11).
- 5) Eating the Passover lamb that night is called the Feast of Unleavened Bread (Exodus 12:14) and is declared to be the day that YHWH brought Israel out of Egypt (Exodus 12:17). The Feast of Unleavened Bread is declared to be on the 15<sup>th</sup> day of the month (Leviticus 23:6). *Notice that morning has not yet occurred.*
- 6) In the middle of the night, YHWH struck down the first born of Egypt (Exodus 12:29).
- 7) Pharaoh and all Egyptians woke in the middle of the night (Exodus 12:30).
- 8) Moses and Aaron were summoned to see Pharaoh in the middle of the night and tells Israel to leave (12:31).
- 9) The Egyptians were urgent and told Israel to leave in haste, that same night, the 15<sup>th</sup> day of the month. (Exodus 12:33, Deuteronomy 16:1; Numbers 33:3).

Notice in all of this, we went from the 14<sup>th</sup> day, in which the Passover was sacrificed, to the 15<sup>th</sup> day, before morning even occurred. Thus, the 24-hour Hebraic day does not and cannot start in the morning.

A “morning then evening” Hebraic day model is not compatible with the events outlined in the Exodus.

The Passover is eaten on the 15<sup>th</sup> day of the month, which was defined as the night following the killing of the Passover on the 14<sup>th</sup>. Israel left that same night.

A “morning then evening” Hebraic model forces the eating of the Passover on the 14<sup>th</sup> day of the month, as the night following the killing of the Passover lamb is then considered to be the same day.

This would also mean that Israel eating in haste, with belts fastened, sandals on their feet, and staffs in their hand was all for nothing if they were leaving over 24 hours later instead of the same night that they ate of the Passover.

## OBJECTIONS

Despite the conflicts that would occur in a “morning then evening” model, there are still a few objections that need to be addressed.

***Israel was supposed to stay in their dwellings until morning. How then could Israel have left “that night?”***

We know that Moses and Aaron certainly did not stay in their homes.

### **Exodus 12:31**

Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the Lord, as you have said.

Why could Moses and Aaron leave? Did Moses and Aaron break a commandment from YHWH?

No, of course not.

The answer is in Exodus 12:21-22. Everything previous to verse 21 is YHWH speaking commandments to Israel.

Everything after verse 21 is Moses speaking.

YHWH never stated to stated to Moses to tell Israel to stay in their houses until morning.

YHWH told Moses that YHWH will pass-over houses marked in blood sometime during the night. Since Moses had no idea exactly what time this would occur, it was common sense to instruct Israel to stay in their houses until morning.

Obviously though, once all firstborn had died, or a house was passed-over from death, it was then safe to leave the house, as Moses and Aaron did when they went to go see Ramses.

This is why we do not see such a commandment repeated in Deuteronomy, Leviticus, or Numbers. The instruction to Israel to not leave the house till morning was from Moses, not YHWH, and based on common sense.

***Israel was to burn anything leftover in the morning, if they left at night how could they accomplish that?***

Israel was also commanded to not have anything left over (Exodus 12:10) and to eat in haste (Exodus 12:11). Should they have had anything left over, it could have been brought with them during the Exodus, and burned in the morning (Exodus 12:10).

***Exodus 12:31-36 implies that they plundered the Egyptians after the firstborn had died, how would that have occurred at night?***

All of Egypt was already awake (Exodus 12:30). All of Egypt wanted to send out Israel in haste, meaning immediately, "Get Outta Here!", not 24 hours later. (Exodus 12:33). YHWH prepared Israel in advance to leave in haste (Exodus 12:11). This would have all occurred that night.

***Leviticus 23:5-6 does not say that the Passover meal must be eaten on the 15th.***

As we already covered, there are only three feasts according to the TANAKH, Unleavened Bread on the 15th day of the 1st month, Shavuot, and Sukkot. Passover is referred to as a feast (Exodus 34:25). Mark 14:1 also declares the timing of the eating of the Passover and the Feast of Unleavened Bread to be on the same day. Luke 22:1 states that the Feast of Unleavened Bread is called the Passover. The reason is that Passover is a feast, and since there are only three listed feasts, the only feast that makes sense is the Feast of Unleavened Bread, which is stated to be on the fifteenth of the first month. Thus, the eating of the Passover is on the 15th, lest we create four feasts instead of three. (2 Chronicles 8:13)

The 14th is when the Passover is slain (Leviticus 23:5). The 15th is when the Passover meal occurred. Leviticus 23:5 is noting the timing of the Passover sacrifice as "between the evenings" which agrees verbatim with Exodus 12:6.

In conclusion, it is impossible for a morning then evening model to be reconciled with the events of the

Exodus. The only model that does work is evening then morning, which also agrees with Genesis 1.

## YOM KIPPUR

### Leviticus 23:27

“Now on the tenth day of this seventh month is the Day of Atonement. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the Lord (YHWH).

### Leviticus 23:32

It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from **evening to evening** shall you keep your Sabbath”

So why does it state that Yom Kippur is on the tenth day in verse 27, but in verse 32 it says that Yom Kippur begins on the evening of the 9<sup>th</sup>? How confusing is that?

Remember what we already learned, days blend together in the evening. In the evening of the 9<sup>th</sup>, the 10<sup>th</sup> day is beginning just as the 9<sup>th</sup> day is ending. It's not a flip of the switch. It's Hebraic thinking, not Greek thinking.

This actually proves that a day is evening to evening, or at least a full 24-hour period day. And this demonstrates the biblical concept that days blend or mix together in the evening.

## NEHEMIAH 13

### Nehemiah 13:19

As soon as it began to **grow dark** at the gates of Jerusalem **before the Sabbath**, I commanded that the doors should be shut and gave orders that they should not be opened until after the Sabbath. And I stationed some of my servants at the gates, **that no load might be brought in on the Sabbath day.**

As we just illustrated earlier with Yom Kippur, the Sabbath begins when it is dark, when the sun is set. “Began to be dark” is the time when the sun is beginning to set, before the Sabbath, just as Nehemiah said. The gates were closed just before the Sabbath commenced.

The phrase “began to be dark before the Sabbath” clearly indicates that the Sabbath began when it was dark. “Began to be dark” means the darkness was imminent—darkness followed not later, but immediately. “Before the Sabbath” means the Sabbath was also imminent—the Sabbath followed not later, but immediately.

Nehemiah was interested in “no load being brought in ON the Sabbath day.” His problem was not with merchants coming BEFORE the Sabbath day.

If the Sabbath began in the morning, then why would he have forced merchants to be outside the gates at

night if the issue was about carrying a load on the Sabbath?

If the Sabbath was actually began in the morning, then it could not be interpreted that the merchants were “carrying a load” on the Sabbath. Not only that, but why force them to sleep outside of the wall if it was not the Sabbath yet for another 12 hours?

If the Sabbath starts in the morning, why would Nehemiah close the gates for 36 hours, starting at evening?

Some state that it was common practice to shut the gates in the evening. If that is true, and it is such common practice, then why did the merchants not understand that they should get there before dark? And if closing the gates at night was common practice, then how were the merchants carrying a load before?

It simply does not make any sense for Nehemiah to do what he did, under the pretense of not carrying a load on the Sabbath, if the Sabbath did not even start for another 12 hours, meaning in the morning.

This concludes some of the top verses in the TANAKH that supports an “evening to evening” model.

The next part in this series will examine Scripture from the Brit Hadasha, as well as objections to the “evening to evening” model.

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](http://www.testeverything.net)*

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

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