

The Scriptural “Day”

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by Sha’ul bayn
Yahukhenun ha Yahudah



“Exalting belief in our Father, the Most High יהוה (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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Acknowledgements and Intro

Thanks go to those that helped enlighten on this subject. It took a while to accept this concept (around 03/2008 Roman date). It is understood now that a Scriptural “day” is defined as being the daylight hours or 12 hours of a 24hr period, a 24hr period which spans from one morning to the following morning. The “darkness” is called “night” and is also 12 hours. Night comes AFTER the “day.”

I pray that anyone who reads this will find truth in it. But we know that the acceptance of truth over any lie is a hard step. Plenty of people are observing Scriptural times to the best of their ability and knowledge. We would encourage those to continue to do their best, even if they still go by evening to evening after reading this. But whether you have your evening and night time before the day time in your reckoning of the 24hr period, or if you have it after the day time as we do, the day time still stays in its place. Evening to evening or morning to morning only makes a big difference in understanding things like Passover and other Scriptural time-keeping issues. It definitely makes a difference in one's observance of Sh'b'ayt (Sabbath). So we do think people should give this serious study and prayer.

Simple Logic with Scriptural Appeal

When things are true, they are usually simple and not confusing or convoluted. They are logical. Not always, but usually. Let us consider a few logical thoughts with regards to how to understand a 24hr Scriptural time period, and back it up with Scripture. We begin with the “Beginning” or creation account known as “B’rasheet” or “Genesis.” We are told that our planet was in turmoil, it was a mass of who knows what. It needed some work and forming to establish boundaries for the water and the land masses, amongst other plans that the Almighty had. **Then He “broke through” the darkness** when He said “Let there come to be light” (Beginning (Gen.) 1:3). **As a result, we have the common phrase known as the “break of day” or “daybreak,”** which most people should be familiar with. The Aibreit (Hebrew script) word used for this is seen in behind the English word **“morning,”** in Gen. 1:5, and that word is **“b'qor.”** This describes the light breaking through the darkness at the start of each day.

From the time that the morning light breaks through the darkness of night, until the light disappears into darkness, we have “daylight.” And that is because when the Almighty separated the light from the darkness, He made a distinction. **The “light” He called “day” (yoom). The “darkness” He called “night” (layil).** There are twelve moon cycles in a year (originally), twelve tribes of Y'shr'Al (Israel) and 12 hours in the day.

Evidently, we can see simplicity in taking the Almighty at His word. If He says that **the “light” is “day,” and that the “darkness” is “night,”** then that must be our primary understanding. But most people (including our family in the past) hear the word “day” in

Scripture and are thinking of an evening to evening period. **But unless the context of what we are reading tells of an evening to evening period, that would be a bad assumption.** And we will soon reveal that the 24hr period is very rarely referred to in Scripture, and is usually a morning to morning period.

The 24 Hour Period

As we have covered so far, the 24hr period is broken into two 12hr periods, one being the “light” of “day,” and the other being the “darkness” of “night.” The Scriptures have much to say regarding what types of things are done in each of these periods. Go back to the Creation week. B'rasheet (Gen.) 1:5 was the biggest stumbling-block to understanding the 24hr morning to morning period for us. But when this text is broken down with an understanding of each verse leading up to this, we will see how it shows a 24hr morning to morning period.

Technically speaking, the Almighty doesn't begin the first 24hr period until He speaks "light" or "day," into existence. Would it make any sense for us to think that when the Almighty created light, that such an action resulted in an immediate "ayrab" or "darkening" of light? Because that is what we would have to believe if we were going by evening to evening reckoning of a 24hr period. The "ayrab" that we see in verse 5 speaks of a darkening of light that followed the first 12 hours of daylight. In order to have an "ayrab" or "darkening" of light, you would have to have a beginning of light, a building of greater light, and then a darkening of light. And surprisingly that is seen in B'rasheet (Gen.) 1:1-5.

After the Almighty Creator broke the darkness with the creation of "light" or "day," we see that the first 12 hours of daylight working hours were then spent doing several tasks. During that first work day of the creation week, אַרְבָּעָה (YaHUAH):

1. Separated the light from the darkness.
2. Called the "light" as "day."
3. Called the "darkness" as "night."

And then two things happened:

1. The 12hr period of "daylight" ended with the setting of the sun, the final stage of "ayrab."
2. And then "there came to be morning." And that ended the first 24 hour day. The Aibreit (Heb. Script) reads "wa'y'he b'qor, yoom akhed." "Yoom akhed" literally means "day united." It is like the unity of male and female as "one" "Adawm" in B'rasheet (Gen.) 1:27. So also the 12hrs of daylight were followed by 12 hours of night and became "one" (akhed) 24 hr "day," ending with the "daybreak" at the end of B'rasheet (Gen.) 1:5.

It is quite clear that there was a 12hr period of daylight, during which the Almighty worked. Then darkness took over for 12hrs. Then came the daybreak or morning. Then the creation week continues in verse six with what the Almighty did during the second daylight period, followed by night time, ending with morning again in B'rasheet (Gen.) 1:8. Until finally the Almighty finishes creating Adawm during the 6th daylight portion. **But instead of going back to work in the morning, the Almighty rests on the 7th daylight portion.** B'rasheet (Gen.) 2:1 is very clear to point out that on the morning after the 6th night, the Almighty rested from His work. He favoured or selected that day and distinguished it from all the other daylight working periods.

B'rasheet (Gen.) 1:5 has also been translated properly by *Rabbi Samuel b. Meir*. He wrote that "It does not say that it was night time and it was day time which made one day; but it says 'it was evening,' which means that the period of the day time came to an end and the light disappeared. And when it says 'it was morning,' it means that the period of the night time came to an end and the morning dawned. Then one whole day was completed."¹

4 Parts in a Day

1. **"Ayraab"** means the "evening" or time when the sun begins to set, until the time that there is night (layil).
2. **"Layil"** means the "night" (see Sh'moot (Ex.) 12:42) time that follows the departure of the

¹ http://ebionite.tripod.com/_forum/0000003a.htm.

sun (ayrab).

3. **“B'qor”** means the time when light breaks through the darkness of night (layil), called “daybreak” or “morning.”
4. **“Yoom.”** means the **hot daylight hours** of the 12 hour daylight period. “Yoom” can also be used as a word that means **a 24 hour day**, as in the expression “and there came to be evening, and there came to be morning, day one” (B'rasheet (Gen.) 1:5). This attributes the night time to the daytime that came before it, as one 24 hour period.

From the *4 Parts in a Day*, we can see that the sun, moon, and stars are truly lights for us to know our “days.” With the breaking of the day at dawn or “morning, we know that we are starting a fresh 24hr day. When the stars and moon can be seen, and it is dark, we know that night or “layil” is upon us. When the light breaks through the darkness at daybreak or morning (b'qor), we know that hot daylight (yoom) is not far. Moreover, on a clear night or “layil” when we look up, we see the stars and the moon. Each night, we can see that the moon gains a little more light upon it, telling us how far into the moon cycle or “month” we are.

A Backwards Creation Account

Hardly anyone has noticed the tremendous problems of thinking that the creation account in Genesis 1 supports evening to evening time reckoning. Consider these points:

1. The creation account SHOULD start with the Almighty creating a beautiful sundown, and then resting in the night, and then working throughout the day following the night, and the evening or sundown after that begins the next day”... if evening to evening were true. Example, “The Almighty created light, and the evening came, and then the morning came, and then the Almighty worked during the day, and then sundown came, ending the first day.” But we don’t see that. We see the Almighty creating light, corresponding to the breaking of day, or morning. Then He did several things during that workday, and then came “ayrab” or “evening.” And when morning came, that ended “yoom akhed” or “the first day.”
2. The Almighty Creator should have began His Sh'bayt (Sabbath) at the end of the 6th daylight portion or “evening” if we are to truly believe that evening to evening reckoning is correct. Most people today rush to get things done for sundown on the 6th day of the Roman week, and they have a special “evening” service to begin their Sh'bayt (Sabbath). We SHOULD expect to see something of that nature in the creation account... but we don’t. Rather, we see that the morning came around, following the night of the 6th day (B'rasheet (Gen.) 1:31), and then the Almighty rested during the 7th day. He basically decided not to go to work in the morning.
3. Those who go by evening to evening time periods have tried a very backwards approach to the creation account. After each day’s work, it is said that “there came to be evening, and there came to be morning, _____day.” The evening to evening people say “Oh, well, these statements go back in time. In other words, it is saying that the day started with evening, followed by night, followed by morning and daylight, ending with the following evening.” But did Scripture actually say that or even hint at that? No.

The “Workday”

The world is familiar with the phrase “workday.” It isn’t even something we should question. Naturally, we were meant to work during the daylight hours and sleep during the night time hours. **Work is to be followed by rest, and this is seen by the fact that the 24hr period follows the pattern of the weekly period.** There are 6 days of work, followed by a 7th day of rest. The 24 hour workday is made up of 12 hours of daylight labour, followed by 12 hours of night time rest. Scriptural time reckons the night to be after the workday, according to the creation account and most other places. All of the workday activities and labours of Adawm (man) come to an end when the sun has gone (generally speaking). We see the workday filled with praises and offerings at the start and finish of the day with the morning and evening offerings (Sh'moot (Ex.) 6:13 (vs. 20 in Bibles)). We see the final moments of praise and worship ending with the “men'kheh b'ayrab” or “evening meal offering” (*ibid*). Gates were shut and made secure with guards for the night when the workday ended. See B'rasheet (Gen.) 19:1 for example. Wages were paid at the end of the day (Wa'y'qora (Lev.) 19:13), and only certain duties like the night watch continued through the night. The word for "watch" being to guard or observe, as used in B'rasheet (Gen.) 31:49.

One point to be made here is that Scripture has general rules, which there are sometimes exceptions to. The daylight hours are not always 12 hours in a day. In the winter, there are less hours of daylight than in the summer. And so when people argue with us about how the moon’s phases change and argue the reliability of our understanding of time, we must bring them to the Scriptural truths of the general rules of Scripture. Sometimes our days are longer than our nights. Sometimes we have a two-day New Moon festival rather than one day. But Scripture is Scripture and it does not change.

How We Mis-Understood “Evening”

If we look back on the things we have talked about so far, it will be easy to see how people got side-tracked about the meaning of “evening.” When the sun begins to go down near the land's end, the “shadows lengthen.” The “lengthening of the shadows” should be the first thing we should understand about “evening” or “ayrab.” This refers again to our “daylight hours” or “workday.” And the greatest reason why people have misunderstood “ayrab” or “evening” is due to the fact that they have separated “ayrab” from its context of the workday in ancient times.

In ancient times, people used clay lamps lit with pure beaten olive oil. That was expensive also, so you would want to conserve on your oil. **You would not be working into the night as much as possible. We see that in the creation account, the Almighty did not work at night. In fact, He finished His work before there came “ayrab” (evening).** The Almighty worked during the brightest of daylight hours from right after “b'qor” (morning) until “ayrab” (evening). “Ayraab” is the time when the brightest of daylight hours has passed and day (yoom) is beginning to disappear into the night (layil). But this is not necessarily sundown as most people think. Nor is it identifiable on some “Jewish” calendar with its “sundown times.” “Evening” means to make the daylight “even out” with the night time. Daylight mingles with night time when the sun begins to hide beyond the land’s end. In the Turah (Law), "evening" is used as well to represent afternoon, as in the Passover slaughter in Sh'moot (Ex.) 12:6. So the full scope of "ayrab" in Scripture means the descent of the sun and lengthening of shadows, culminating in its disappearance into the night (layil).

The number one reason why most people have thought that “evening to evening” is the way to understand the Scriptural 24hr period is because of the preparation day for Sh'bayt

(Sabbath). We see that the preparations for the Sh'b'ayt (Sabbath) were made on the 6th day of the work week according to the Turah (Law), yes (Sh'moot (Ex.) 16:5). Orthodox Judaism and its traditions likewise enjoined upon its adherents not to work into the 6th night in preparing for Sh'b'ayt (Sabbath). Naturally, for a lot of wonderful reasons, this tradition makes a lot of sense. Although the Sh'b'ayt (Sabbath) does not technically begin until morning, it would have been taxing for Y'shr'Al (Israel) to be preparing for Sh'b'ayt (Sabbath) during the night of the 6th day Scripturally. They would have had to use lamps or torches to see what they are doing, whether it be cooking, cleaning, etc. As stated earlier, the use of oil was a costly commodity. Moreover, it was important to have the clothing ready and to have “immersed” (meq'uah) and cleansed oneself for the Sh'b'ayt (Sabbath). These things continue to be a part of preparation to this day. Getting clothes ready and cleansing oneself in the night would also have been quite a chore. Finally, it was important to prepare for the Sh'b'ayt (Sabbath) morning spiritually and mentally through prayer... before going to sleep on the 6th night. Yes, Y'shr'Al (Israel) had traditions and ways of preparing for the Sh'b'ayt (Sabbath) morning before the evening of the 6th day came upon them, and so should we. But that doesn't make the Scriptural 24hr period an “evening to evening” period. All it shows is that from ancient times, the workday ended at sundown, and preparations for the next day were done before heading to bed, or before night time. This is common sense. But nowhere in Scripture do we hear the Almighty say that we must observe all 24hr days by “evening to evening” reckoning.

Our best example and way of knowing exactly what “ayrab” is, can be found in the story of Passover. The Passover lamb was killed “between the evenings” according to Sh'moot (Ex.) 12:6. The literal text reads that they must kill it “ha ayrabim,” literally translated as “the evenings.” Let us back up and take this step by step. Passover celebrates the Almighty passing over His people and sparing them from death. You may think of it as the game of “duck, duck, goose” which most children know. It is the same as separating the sheep from the goats, or the wheat from the false stalks which are called “tares.” At Passover, every household had to select a lamb that had no blemishes like a damaged eye that couldn't see, or a bad leg that limped because of a fracture (Sh'moot (Ex.) 12:3-5). They would go and find a lamb during the daylight hours, long before sundown. Naturally it would take quite a long time for them to take that lamb and make a meal out of it, as they were also commanded to do in the Passover story. And by the time they finished preparing and eating their meal, they were well into the darkness that follows sundown. Assuredly, Y'shr'Al (Israel) understood the night that followed the day of the slaying of the lamb as being a 24 hour period, known as the 14th. The day that the lamb was slain was the 14th of the first moon cycle (month) of the Scriptural year, and was called “Passover day.” And the night that followed that daylight portion was called the “Passover night.” Evening to evening time periods make no sense under a true Passover account. Such an idea would mean that the night before the daylight portion of the 14th was somehow stretched to the following night for the Passover deliverance. Here is what it would look like by evening to evening standards:

1. Sundown begins the night of the 14th
2. Day of the 14th,
3. Sundown begins night of the 15th.

But according to Scripture, Passover is the 14th of the 1st moon cycle (Wa'y'qora (Lev.) 23:5).

It is during the daylight of the 14th, at “ayrab” that they are to kill the Passover lamb. In

the original account of the Passover story in Sh'moot (Ex.), they were told to stay in their homes during the Passover night of the 14th, as the Almighty passed over them. They were told to stay in their homes until morning (12:22). That was the Passover night. The **PASSOVER DAY CAME BEFORE THE PASSOVER NIGHT**, and both that day and that night were known as the 24hr Passover "DAY." If people want to say that 24hr periods were reckoned by evening to evening, they have to change the Passover account in Exodus.

The phrase "ha ayrabim" or "the evenings," along with what we have shared so far, gives us some real food for thought. Indeed, "evening" begins when the sun makes its descent from its highest position at noon until it is fully even with night some time past sundown. What most people will find hard to understand is that there are two "evenings" or "ayrabim" in a 12 hour day, towards its ending. When the shadows become longer (which could be 2pm or later), that is the first "ayrab" or "evening." Then at sundown is a later "ayrab." Again, the Scriptural text states that on "the 14th day of the same moon cycle (month)," they should "kill it between the evenings." We know that Passover only works when we see the 14th day followed by the 14th night. That leaves us only one scenario: From the time of the first "ayrab" in the afternoon until the time of the final "ayrab" at sundown, Y'shr'Al (Israel) was to slay the Passover lamb. If a day was "evening to evening," there would be no need to specify that the lamb be slaughtered "between the evenings."

Another Scriptural example which shows us that the night follows the day in a Scriptural 24 hour period is Wa'y'qora (Lev.) 7:15. "And the flesh (wa'b'shir) of the slaughter-offering (zabaykh) of his thanks (tudat - thanksgiving offering), of his peace (sh'lameyu), in the day (b'yoom) he offers it (qor'banu) he will eat it (y'akal). He will not leave (la-y'nee-yakh) any of it (m'menu) until the morning (ayd-b'qor)." Wait a minute. As one of our friends, Yahudit, has rightly written, "If sundown is the beginning of day, the scripture would read not to leave any of it until sundown."

We would also do well to notice the **TEMPERATURES** of Aibreit (Hebrew) time periods. No doubt, the morning or "**b'qor**" is a cooler time period, when the daylight has not yet reached a large degree of heat. As the day progresses, we get into the hotter daylight hours as we approach 10am till the height of noontime, and cooling down as the sun's shadows lengthen with the sun's descent. So we might say that the "**hot**" hours of "**Yoom**" stretch from 10am till about 3pm or later in summer hours. Then as the **daylight cools down with the sun's descent, we begin to see the "ayrab"** or "evening" that Ex. 12:6 speaks about. We might say that the first "ayrab" is around the 7th hour of daylight, into the afternoon. The last "ayrab" is at the 12th hour of daylight as the sun disappears into the cool of the night with the stars appearing. So altogether, we have a cool morning (b'qor), hot daylight (yoom), cool evening (ayrab) and colder night (layil). Surely the understanding of the temperatures of Aibreit (Hebrew) time periods gives a better grasp of time in Scripture. Moreover, our concept of "ayrab" as being afternoon until the stars appear will stop the inadequacies of "evening to evening" reckoning. Because "evening" is not a specific minute mark on a Jewish "sunset times" calendar.

In English cultures we have a difference of words between "afternoon" and "evening" to identify the earlier and later parts of the sun's descent, Aibreit (Hebrew script) uses "ayrabim" (evenings) to describe both of these parts. When the first "ayrab" of the day, or early afternoon begins, the heat of "yoom" (hot hours of the day) is dissipating. For example, in B'rasheet (Gen.) 24:11 we see that "ayrab" is a time when ladies went to get water for their households. Would they be going to get water when it is dark out? This would not make any sense, especially in ancient times. Clearly, this was a couple hours before sundown, or towards the end of the work day, as they get water for their families to finish washing, cooking, cleaning and prepare for the next day. It would have been in the afternoon.

When the afternoon draws on, it gets darker and darker, there is less sunlight, and we see colours of deep pink or red and dark blue above us. And as it gets darker still, we begin to see the stars come out and there are no more colours up above... “layil” or “night” is upon us. Scripturally speaking, “ayrab” refers to the “lengthening of the shadows” until the stars come out at “night” or “layil.” This should clear up a lot of problems in people’s understanding of time.

Evening to Evening Anomalies

“Anomalies” are exceptions to the rules. They are the surprises that stick out from the norm. And we would think that if evening to evening was the true way of determining the Scriptural 24hr day, then it shouldn’t look like an anomaly in Scripture. But it does. Our first anomaly is seen in Wa'y'qora (Lev.) 23:32, where we are instructed to have a fasting of 24hrs from the evening (ayrab) of the 9th of the 7th moon cycle until the evening of the 10th. That is “Yoom ha-Kapayrim” or “Day of Coverings/Atonement.” **Now if “evening to evening” was the Scriptural standard for understanding a 24hr time period, wouldn’t it be redundant for the Almighty to tell us to observe this from the evening of the 9th to the evening of the 10th?** He already stated that we are to have a fasting on the 10th day of the 7th moon cycle in verses 26 to 31 in great detail. And if it was so obvious that a day begins at evening, then why would the Almighty have to say this? It makes much more sense when we understand that a Scriptural 24hr period is from one morning to the next. As such, the Almighty stated that as the 9th daylight portion ended, they were to fast from that point until the daylight ends on the 10th. In this way, He could be sure that they had fair warning not to be eating their regular evening meal into the night of the 9th. Rather, they would not have eaten as the workday of the 9th ended, and they prepared for the 10th day. Yoom haKapayrim (Day of Atonement) was to be a time of fasting, rest, and worship... a “Sh'bayt” (Sabbath) for Y'shr'Al (Israel).

It pays to understand the original texts of Scripture. Then you won’t jump to false conclusions (in most cases). The few examples of “evening to evening” or texts that seem to support it are “anomalies.” In a few cases, Y'shr'Al (Israel) was to guard the evening and night time prior to the daytime, for very specific reasons such as Yoom haKapayrim (Day of Coverings/Atonement). Once again, we need to prepare for festival days before the night which approaches them comes. It doesn’t make sense for us to be working in preparation of festival days into the night time as the festival morning approaches. So there is some sense to this tradition or way of life. This is the major stumbling block which then causes people to think that 24hr periods are from evening to evening. In most cases, we see that the creation week and the rest of Scripture show 24hr periods which ran from one morning to the next. The general rule is that the daylight hours of any given day are the focus, with the morning and evening of each festival day highlighted. The 12 hours of daylight are the main focus of most Scriptural observances.

The Night

It is because the “day” is for work that very few types of employment were done in the night, such as prostitution or being the night “watch” (security guard). The night is often associated with evil for this very reason. Simply look at Sadam (Sodom) and Aym'rah (Gomorrah) in B'rasheet (Gen.) 19:1-5. The night “watch” was necessary to provide safety and warning through the night. Wicked people love the darkness, and evil deeds are often done at night. But there are several positive things about the “night” also. The Most High appeared to Y'tsakheq

(Isaac) by night (B'rasheet (Gen.) 26:24). As one might guess, the night was a time for marital intimacy (B'rasheet (Gen.) 30:15). The greatest deliverance of YaH of course came at night, forever memorialized in the song of M'shih (Moses - Sh'moot (Ex.) 15). The protection of the Most High over His people in the night was seen by a pillar of fire (Sh'moot (Ex.) 40:38). The stars and the moon shine at night, giving us light to see and tell time by. The night stars also tell stories, as Scriptural writers have examined in the 12 constellations. It is falsely called a "horoscope," referring to "Horus" once again... it is the idea that this false mighty one can see our future depending on which "zodiac" sign we are born under. We should avoid such abominable concepts as "horoscope" and "zodiac." However, understand that the stars and the 12 constellations are the creation and message of YaH to instruct us. Despite all the positive things regarding the night in Scripture, it is often seen as a time of danger, the time for thieves and wild animals. It is the time when most evils like drunkenness, wild parties and sexual misconduct occur.

Beyond the Turah (Law)

The only other leg that "evening to evening" believers have to stand on is outside of the Turah (Law) of YaH, using N'khemYah (Neh.) 13:19-22. The only problem is that the text in N'khemYah (Neh.) in no way proves the point they'd like to believe. Those verses show N'khemYah (Neh.) decided to shut the gates of Y'rush'lam (Jerusalem) before it got dark on the 6th day. In verses 15-18 there were a great number of different people defiling the Sh'bayt (Sabbath) day. People in Yahudah (Judah) were treading grapes in the winepresses on the Sh'bayt (Sabbath). They were also bringing all kinds of things to be sold on the Sh'bayt (Sabbath). There were also some "Tsarim" (13:16 - people from Tyre) who brought fish and other things to be sold. So N'khemYah (Neh.) was concerned about people who were treading their grapes and selling grapes, figs and all kinds of things DURING THE SH'BAYT (Sabbath), not during the night time of the 6th night of the week. Again, let us reiterate. NekhemYah (Neh.) wasn't shutting the gates on the 6th night of the week because people were trading and merchandising on that night. No. He shut the gates on the 6th night of the week because he had to stop them from doing these things during the daylight hours of the 7th day. Now how else would N'khemYah (Neh.) stop these people from doing this unless he heads them off at the pass? In other words, if you want the merchants to stop selling, you have to catch them before they get there. So he ordered that the gates be closed off to these merchants on the 6th night of the week, before "l'payni ha'Sh'bayt" or literally "the face/presence of the Sh'bayt (Sabbath)" arrived in the morning. Naturally, merchants would be selling during the day and traveled at night. N'khemYah (Neh.) stopped them as they were traveling into town at the end of the daylight hours on the 6th day.

Our Prayer

We understand that it is difficult to change our minds on issues we so firmly believe to be true, however false they may actually be. Our prayer is that those who have read and studied this document will not get the impression that we are condemning "evening to evening" believers. We encourage all people to observe the Scriptural times of the Most High according to the best of their ability. An evening to evening observance, while not the most accurate in our view, is better than no observance. Pages and pages more could be written on this subject, but we pray that these few pages have provided enough of a foundation for people to do further study. While not being an exhaustive study, it certainly provides a strong

understanding of the creation week, in conjunction with other concepts. Another example of morning to morning is seen in the giving of “men” (manna) to Y'shr'Al (Israel) in the wilderness/desert after their deliverance from slavery. They were to gather it in the morning and not leave any of it until the next morning... or there would be worms and stench. We pray that this study will encourage others to study the times of Scripture more precisely, as we all seek to observe time by the standards of the Almighty. May the Almighty guard your going out and your coming in. May He prosper your labours and help you to guard His times of rest and worship.