SUNDOWN TO SUNDOWN?

WHEN DOES THE DAY BEGIN?

At what point in Jewish history did the Jews begin using sundown to begin the next day? I know it was sometime after Yehshua was killed because the Apostle John makes it clear they had the correct timing then.

I am confident that it was in the 4th century when they perverted the rest of the calendar.

I do not know for sure when. I do know that they have perverted nearly every truth in my Father’s word so I have stopped taking anything they observe today for granted as being truth.

After all, it would be pretty foolish of anyone to continue to follow a source that has been proven to mislead us on so many other things, would it not?

The facts will always be found in Yehweh’s word that He gave us to live by. His word expresses all truth and exposes all lies.

This is a very serious subject and it must be addressed with a spirit of fearing being wrong because much hinges on being in agreement with our creator.

If we are wrong and we are living a lie, then we accept satan as our father because He is the father of lies.

Today I will examine the two places in scripture that appear to lend credibility to the sundown to sundown theory of when a day begins and ends.

And yes, it is a theory; nowhere in scripture does it say the day begins at sundown and several places in scripture it says that the next day begins at dawn.

But if we have pre-conceived ideas applying the instructions of the Day of Atonement to be our guide for all days or if we do not examine closely what is said in Genesis 1, that the evening and the morning where the first day, we can get side tracked.

Why is it important? I can tell you why, having the correct time for our Creator’s appointed times is what defines whether we are walking in truth or not.

We cannot even know the timing of the Passover without possessing the truth on this subject. Plus we change our Creator’s instructions and are living in sin if we have it wrong.

Let’s start of examining Genesis one;

Gen 1:3-5

3 And Elohiym said, Let there be **light**: and there was **light**.

4 And Elohiym saw the **light**, that it was good: and Elohiym divided the **light** from the **darkness**.

5 And Elohiym called the **light** **DAY**, and the **darkness** He called **NIGHT**. **And the EVENING and the MORNING were the first day.**

This phrase “and the evening and the morning were the…” is repeated for days 2 thru 6 as well.

We have all six words in question used it these three verses; light, darkness, day, night, morning and evening.

Five of these words that are used here have clear definitions

But the word translated to evening is used in a mixture of ways throughout scripture. This word is the Hebrew word EREB.

Let’s assume it means sundown (and I will prove in a moment with scriptures that it does not, at least not by itself).

If it meant sundown, then at noon on each of these first 6 days, the day would end because the word used for morning, boker, means morning.

No, our creator does not leave out the afternoon in each of these first 6 days, instead He leaves out the night.

As with all things, it is simply a matter of believing Him.

Moses records here, and the afternoon and the morning were the first day. He is speaking of the day light portion of each day, plain and simple.

I said I would prove this and I will. I will use scripture to do so because it is the only truth. The word is truth. Granted, there are a lot of translation errors put in place by man to support their erroneous ideas so we must be diligent.

We must also make sure we have the spirit of counsel and the spirit of understanding, wisdom and knowledge from our creator and these are given freely only IF we are crying out to Him in truth and agreeing with Him to walk in His truth, no matter how much it opposes what we have been taught is true.

Here are these six words;

**LIGHT**- Strong’s # 216

'owr (ore); illumination or (concrete) luminary (in every sense, including lightning, happiness, etc.)

**DARKNESS**- Strong’s # 2822

choshek (kho-shek') the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:

**DAY**- Strong’s # 3117

yowm (yome); from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or figurative (a space of time defined by an associated term), [often used adverb]:

**NIGHT**- Strong’s # 3915

layil (lah'-yil); or (Isa 21:11) leyl (lale); also layelah (lah'yel-aw); properly, a twist (away of the light), i.e. night; figuratively, adversity:

**MORNING**- Strongs #1242

boqer (bo'-ker); properly, dawn (as the break of day); generally, morning:

We see these 1st five are pretty definitive.

**EVENING**- Strong’s # 6153

`ereb (eh'-reb); from OT:6150; dusk:

Scripture teaches this definition is incomplete. It can be anytime from the mid-day until it is dark

Does our creator want to confuse us? NO, if He wanted to say and the night and the day were the first day, would not He simply have Moses record; and the night and the day were the first day? He did not!

The first thing He did was say let there be light, the darkness was already here. People want to twist this and say; see, the darkness was created first!

It was already here. In verse two we read the earth had become without form and void.

It was in a state of destruction because of an earlier event but that is not the subject matter of this video.

 (And the, #1961) (evening, #6153) (and the, #1961) (morning, #1242) (\_\_th) (day- #3117, Yowm)

It is a matter of stepping aside from our pre-conceived ideas from what we have been taught and simply believe the words of our creator’s servants.

“and the” come from the Hebrew word that is Strong’s # 1961;

hayah (haw-yaw); **to exist, i.e. be or become, come to pass**

So these verses actually read something like; afternoon came to pass, morning came to pass , day one. It really is that simple.

I am going show you how scripture makes it even more simple using the timing of the death of our Messiah.

In fear of being wrong on this, I went through the 134 times the word EREB is used in the old testament,.

In doing so, I applied the principle of it meaning from mid-day to dark and it fit every time.

Trying to Make it mean at sundown does not fit in several places.

Of course, it does include sundown, this is obvious **and,** when used with other criteria it can certainly means sundown.

Lev 23:5

5 In the fourteenth day of the first month **AT EVEN** is YEHWEH’s passover.

The enemy done a number on this verse.

This is also the sure proof that Ron Weinland and many others are a false. They refuse to let go of an error and twist this verse to defend their error. In doing so, they have led many into believing a lie.

“at” here is the Hebrew word Strong’s #996;

beyn (bane) (sometimes in the plural masculine or feminine); properly, the constructive form of an otherwise unused noun from OT:995; a distinction; but used only as a prep**,** between (repeated before each noun, often with other particles); also as a conjunction, either ... or: **among or within**

The lie is, they say this verse means on the 14th day of the 1st month between TWO evenings is YEHWEH’s Passover.

First of all, where did they get the word “two” from?

Or they word it “between the evenings” implying two sun downs. They do this to make their belief fit scripture instead of simply believing scripture.

The sickness of man is incredible.

This verse actually says from the Hebrew; 14th day, 1st month, within or among, afternoon, Yehweh’s, Passover.

This verse in itself does not give us all of the instructions for the Passover. The rest of the instructions are recorded elsewhere.

Lev 23:5 simple tells us when the Passover is to be killed. It is to be killed in the afternoon of the 14th day of the first month as we read in;

Ex 12:6

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. (BEYN EREB)

And in numbers 9

Num 9:3-5

3 In the fourteenth day of this month, **AT EVEN** (BEYN EREB), (ye shall keep; #6213) it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, (shall ye keep; #6213) it.

4 And Moses spoke unto the children of Israel, that they (should keep; # 6213) the Passover.

5 (And they kept; #6213) the Passover on the fourteenth day of the first month **AT EVEN** (BEYN EREB) in the wilderness of Sinai: according to all that Yehweh commanded Moses, so (did; #6213) the children of Israel.

This word # 6213 is uses 2,629 times in the old testament, it means to prepare, to make ready, in some places to dress, or to perform.

The 14th DAY is the preparation day of the Passover lamb or goat, in the afternoon.

The simple proof- **when did YEHSHUA die**? Scripture tells us plainly, I don’t know of one person who disputes the fact that He died at approximately at 3 P.M on the 14th of Nisan (Abib).

Take the time to go through the 134 uses of the word Ereb, it is clear that it has a wide variety of applications. There are two words that are used together that mean sundown as we will discuss.

Here is one use of the word ereb, just for an example;

Jer 6:4

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goes away, for the shadows of the evening (EREB) are stretched out. Do you have a shadow after sundown?

A simple fact is they were to kill the Passover in the afternoon of the 14th and prepare it to be cooked and eaten in the night of the 14th; All we have to do is just believe scripture instead of trying to twist it to fit into the sundown to sundown theory.

The fact is, this is exactly when our Passover, the Messiah was killed.

How the enemy has deceived so many is he has perverted this by teaching us to believe that the last supper that was on the night of the 13th was the eating of the Passover lamb, it was not.

Clearly, Yehshua instituted some instructions that night to the disciples for the future but he did not die on the wrong day.

A proof that it was not the Passover night and the eating of the lamb, Yehshua went out that night to the garden. If it was the Passover night, he would have stayed in His gates as He was commanded to do.

Another proof is in John 19:13-14;

13 When Pilate therefore heard that saying, he brought Yehshua forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the **PREPARATION OF THE PASSOVER** , and about the sixth hour: and he saith unto the Jews, Behold your King!

Was John misled about when the Passover was? After all, he WAS AN EYE WITNESS!

The facts line up as they always do. But, there is always another attempt by the enemy to thwart the truth and it is in the translation of Matthew 26 ( I won’t get into the Luke account of this story because it is not necessary, Luke was not an eye witness to the event, he was a follower of Paul, he had some truth mixed in with some error)

Matt 26:17-20

17 Now the first day of the feast of unleavened bread the disciples came to Yehshua, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

18 And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand;

(I will keep; #4160) the Passover at thy house (with; #3326) my disciples.

19 And the disciples did as Yehshua had appointed them; and they made ready the Passover.

20 Now when the even was come, He sat down with the twelve.

First to prove that there are translation errors, in verse 17 we read that the disciples came to Him on the first day of the feast of unleavened bread, this is obviously a translation error because I think almost everyone reading this knows the 1st day of U.B is the 15th which is two days after this exchange which was on the 13th.

I don’t think any of you would deny that Yehshua is giving this instruction to them on the 13th.

“I WILL KEEP” is not even in the text.

NT:4160

poieo (poy-eh'-o); apparently a prolonged form of an obsolete primary; to make or do (**in a very wide applications, more or less direct):**

KJV - abide, **agree**, **appoint,** avenge, band together, be, bear, bewray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do (-ing), execute, exercise, fulfil, gain, give, have, hold, journeying, keep, lay wait, lighten the ship, make, mean, none of these things move me, observe**, ordain**, perform, provide, have purged, purpose, put, raising up, secure, shew, shoot out, spend, take, tarry, transgress the law, work, yield. Compare NT:4238.

And “with” is also a stretch once you believe the truth.

NT:3326

KJV - **after** (-ward), that he again, against, among, and, **follow**, hence, **hereafter**, in, of, (up-) on, our, and setting, since, (un-) to, together, when, with (+-out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

So what happened in this discussion on 13 is, one of the disciples asked Yehshua, because the feast was almost there, where will we PREPARE to eat the Passover?

The preparation is on the 14th, this is on the 13th when the disciple asked Him this question. Did they go to check on the arrangements?

Is Matthew saying they went that day to appoint the place that they would make ready the Passover on the next day, the preparation day? or is he saying they went and prepared it on the 13th?

Yehshua knew the time was approaching for His betrayal. The disciple asked where they would prepare the Passover (on the 14th as commanded) and Yehshua told Him and sent them to check the arrangements.

Yehshua had to have had this all worked out to some degree prior because the place that he sent them to, the man had to have picked out the lamb and set apart 3 days earlier on the 10th to be in agreement with scriptures.

And, Yehshua was certainly preparing the disciples the night of the 13th, giving them all of the incredible last night instructions that he gave that are recorded in John chapters 13-17.

They arrived at their destination that night of the 13th and they all set down to eat what we know of as His last supper. To believe otherwise is to say that John recorded it wrong AND either;

1) They prepared the Passover lamb on the wrong day (the 13th) or 2) He, being our Passover, was killed on the wrong day because he was killed the next day. Neither of these two is possible.

Unless, of course, you design counterfeit calendar system, which is what satan has accomplished. A calendar system where you can try and say that night begins the day, therefore the end of the 13th is actually the beginning of the 14th and the lamb was to be killed then, after sunset, therefore the Passover is during the night of the 13th, since, after all, it is really the 14th, and then stretch that Yehshua died before the 2nd of the two evenings, therefore he still died in that 24 hour period so it is okay. Oh, don’t forget, that word two is not in the instructions.

Believing that the night of the 13th is the beginning of the 14th means you have to also believe that Israel fled Egypt on a Sabbath because the 15th is a High-Sabbath. Yehshua clearly told us; pray that your flight be not on the Sabbath. He is referring to fleeing, just as the children of Israel fled.

Knowing the truth makes it clear that, since they left at night, it was after the daytime portion of the 15th, which also proves that the Sabbath day means what it says, it is the Sabbath day, it does not include the night. It is not a 24 hour period of time. Yehshua also taught are there not 12 hours in a day, this would have been a perfect time for Him to make it clear that there are 24 hours in a day.

Yes, satan’s calendar system sure does make things confusing and our creator’s calendar sure makes things simple, it is just a matter of believing Him instead of trying to make things fit into our beliefs.

The truth is pure, all dots connect and it is simple. Translations of men have perverted and hidden the truth.

I will share some examples in scripture of when a day begins and how ereb is used in other places, along with another combination of words referring to sundown, at the bowing of the sun.

We must 1st believe the word and then let it define the events.

Moses does use other terminology in other places that means the bowing of the sun. Here is an example in Exodus 17

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

It is the combination of two words used here and in other places

Strong’s #935;

bow' (bo); a primitive root; to go or come

Strong’s # 8121

shemesh (sheh'-mesh); from an unused root meaning to be brilliant; the sun;

Clearly Moses is recording that the sun was going down, why not use these two words instead of EREB in Leviticus 23:5 if BEYN EREB meant from sundown until sundown? We can see the Hebrew language has words to describe the bowing of the sun.

He does use the words referring to sundown elsewhere, as we will see later in Lev 22, to describe a specific point of time within EREB, so why not the Passover?

Here we see in Exodus that they were to offer up two lambs each day continually, one in the morning and one in the EREB;

Ex 29:38-39

38 Now this is that which thou shalt offer upon the altar; two lambs of the first year each day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

Does EREB mean after sundown here? Of course not, it is insane to say so, just to hold onto a belief that the day begins at sundown.

Obviously the second lamb would have been offered in the next day if EREB meant after sundown. And it is describing something that was to happen each DAY, YOWM, 3117, look it up.

And in Deuteronomy 23;

10 If there be among you any man, that is not clean by reason of uncleanness that chances him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening (EREB) cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

Are they being told here to wash after sundown? Of course not, it goes on to say that after they have washed they can come back into the camp again AFTER THE SUN HAS BOWED, same two words discussed a moment ago. Both EREB and the bowing of the sun are used in the same verses here and Ereb is before the bowing of the sun.

SHAME ON ALL OF YOU FALSE TEACHERS THAT SAY DIFFERENTLY

Also, notice, it is not saying they can return the next day. The night before was simply the night before the day, they we able to return that night.

Lev 7:15

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten THE SAME DAY that it is offered; he shall not leave any of it until the morning.

Here we see the following night clearly belongs to the day!

Gen 19:32-35

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine THAT NIGHT: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 AND IT CAME TO PASS ON THE MORROW, that the firstborn said unto the younger, BEHOLD, I LAY YESTERNIGHT with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their 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.

Numbers 11;

32 And the people stood 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 all abroad for themselves round about the camp.

I could go on but I think it should be pretty clear by now that the night belongs to the preceding day and not the other way around.

Now on to the Day of Atonement;

DOES THE TIMING OF THE DAY OF ATONEMENT DETERMINE THE BEGINNING OF EACH DAY?

Lev 23:26-28

26 And YEHWEH spoke unto Moses, saying,

27 Also on THE TENTH DAY OF THIS SEVENTH MONTH there shall be a day of atonement: IT SHALL BE AN HOLY CONVOCATION UNTO YOU; and ye shall afflict your souls, and offer an offering made by fire unto YEHWEH.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the YEHWEH your Elohiym

Lev 23:32

32 It shall be unto you a Sabbath of rest, and ye shall afflict your souls: IN THE NINTH DAY OF THE MONTH AT EVEN, FROM EVEN UNTO EVEN, shall ye celebrate your Sabbath.

First, remember this is a specific set of instructions for a specific day. It means what it says. You are to afflict yourself from a point in the afternoon of the 9th day of the month, from then UNTIL a point in the afternoon on the 10th day.

AND, Moses also said the 10th DAY is to be a holy convocation, a Sabbath of rest.

We must be careful to not add our own ideas into this. So when is the point of time in the afternoon, is it sunset?

From the other examples given in scripture for EREB, it could be wide variety of times and I am confident for such an important subject, it is defined elsewhere in scripture. We look at the Strong’s definition for the word until and see;

#5704

`ad (awd); properly, the same as OT:5703 (used as a preposition, adverb or conjunction; especially with a preposition); as far (or long, or much) as, whether of space (even unto) or time (during, while, until) or degree (equally with):

KJV - against, and, as, at, before, by (that), even (to), for (-asmuch as), [hither-] to, how long, into, as long (much) as, (so) that, till, toward, until, when, while, (+as) yet.

It is tough to be definitive for the timing by this definition alone since, as shown, it has such a variety of different meanings.

We need to turn to other scriptures to be sure.

It is simply a matter of letting scripture define itself. The answer is just a chapter earlier in Leviticus 22;

The word used for until in the following verse is the same word “AWD” that was used in Leviticus 23 describing the ending of the second ereb to end the afflicting of our selves.

This verse is discussing a point of EREB where the unclean would be made clean and could enter back into the camp after they had washed earlier in the EREB, or afternoon.

Lev 22:6-7

6 The soul which hath touched any such shall be unclean UNTIL EREB, and shall not eat of the holy things, unless he wash his flesh with water.

7 AND WHEN THE SUN IS DOWN, he shall be clean, and shall afterward eat of the holy things; because it is his food.

So we see that the combination of AWD AND EREB is defined as the bowing of the sun in the previous chapter.

It really has to be that simple. I have found no other explanation with all of the facts on the table.

So yes, the affliction of one’s self begins as the sun is bowing in the afternoon on the ninth and lasts until that point on the 10th. AND, the 10th is to be an holy convocation as well.

It is not saying that the night time portion of the ninth belongs to the 10th. That is read into it.

Another important thing to know is that most who keep some form of this day have it on the wrong day anyway much of the time, sometimes a whole month off.

They follow the calendar that was put in place in the 4th century and observed by those who call themselves Jews today.

In doing so, the 1st day of the seventh month is often postponed so that it fits their perverted schedule to not fast the day after or before what they say is the weekly Sabbath.

And other times their calculations have it on the conjunction phase of the new moon, and other times they are a whole month off due to their error in using the vernal equinox to determine the timing of the first month instead of the barley harvest as they were commanded to do.

All of these errors, of course, make the 10th day of the 7th month off as well.

At least they have the sundown to sundown right on this one day.

Once you have the truth about when the day begins, it is certainly a stretch indeed to say that this defines the 10th as starting on sundown of the ninth. If it did, Moses would have simply said the 10th day is a day of affliction because all would have known the 10th day began at sundown the night before if that was the case anyway.

No, the wording simply defines the time at which we are to be afflicting our souls.

It is a large jump indeed to us this as an example of the way that all days are to be counted, disregarding all of the examples in scripture to the contrary.

This schedule outlined for atonement is referring to one particular holy day, the Day of Atonement. The holy convocation is on the 10th, during the day, but the affliction of self is to begin the previous day, just as it says.

In order to make it say that the day begins at sunset the day before, you have to give EREB a different definition than how it is defined by its uses in so many other places in scripture.

Our creator does not make His truth confusing, that is satan’s job.

Of course Lev 22 also defines that the point of EreB that one is to be unclean “until” and that is also the bowing of the sun.

Again, I challenge you to look up the 134 uses of EREB in the Old Testament and see how many of those verses that the “after sundown” definition can apply to. Of course, again, it does include sundown, this is obvious.

Sometimes it is referenced to as being at the bowing of the sun when used with other criteria.

This does not make the next day to begin at this point either way.

The concept of the day beginning at sundown is contrary to the many examples that I gave you earlier in scripture and many others.

In scripture, tomorrow NEVER begins at sunset, check it out, when specifically identified, it always begins with next day.