

When the Day Begins



The following *interlinear* word study is intended to reveal that there are yet precious truths to be discovered that have remained hidden just below the surface of all the Scriptural translations. The most amazing revelations that are coming to light in this and other word studies tend to be on the theme of *time*, revealing the astronomical beacons the Creator ordained to govern it.

Here, it is demonstrated that on the first seven days of creation, it was the “light” only that was to be called “day.” The “darkness” was to be called night. These two portions of a *full calendar date* were to forever be distinguished from each other. They were never to collectively occupy a portion of time called “day.” Rather, a day was to be a twelve hour period only (John 11:9). The order of time was very important to our Creator. The first thing He called forth was “light” and the first thing He named was “light.” Darkness was not only the absence of “light” and the absence of “day,” but it was merely an interim between two “daylights.”

The belief that “evening comes before morning” is a result of the translators falsely supplying the word “and” in place of the correct word, between “evening and morning.” Find out what important word “and” replaced six times in Genesis 1.

“And he shall think to change times and laws.” Daniel 7:25

Following the word study are point by point questions and answers to emphasize the new revealed truths.

Subject:**When the Day Begins****Scripture Verse:****Genesis 1:1-5****By: Kerrie French**

Strong's #	King James Bible Version	Hebrew	Strong's Definitions	Brown-Driver-Briggs Hebrew Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 1					
7225	In the beginning	re'shiyth	the <u>first in</u> place, time, <u>order</u> or rank;	<u>the first</u> ; the beginning; the best; the chief;	In the beginning
1254	created	bara'	absolutely to create; make;	<u>to create</u>	created
430	God	'Elohiym	plural name of God; specifically referring to the supreme God; <u>'Elohiym</u> ;	<u>'Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive-singular meaning) God; the one true God;	'Elohiym,
853	- 0 - [This Hebrew word is missing from most modern Bible Translations, yet it is very present in both the Modern Hebrew and Paleo-Hebrew text.]	#853 'eth תא root word - - #852 'eth תא root word - - #226 owth תוא	self; namely; even; --(this is the exact same Hebrew word) sign -- a sign; signal ; flag; beacon ; mark; ensign;	<u>sign marker</u> of the definite direct object, not translated in English but generally preceding and indicating the accusative case. -- a sign; miraculous <u>signs</u> ; wonders. -- a sign; a signal ; a distinguishing mark; a banner; remembrance; a warning; a token; an ensign ; a standard; a proof.	beacon signals
8064	the heaven	shamayim	dual of an unused singular shameh; to be lofty; the sky - as aloft; the dual perhaps alluding to <u>the visible</u>	visible heavens , sky: as the abode of the stars; <u>as the visible universe</u> , the sky, atmosphere; Heaven,	from the visible astronomical revolving celestial bodies

			arch in which the clouds move, as well as to the higher ether where <u>the celestial bodies revolve;</u> <u>astronomical;</u>	as the abode of God;	
853	and	#853 'eth תא root word - - #852 'eth תא root word - - #226 owth אתו	self; namely; even; -- (this is the exact same Hebrew word) <u>sign</u> -- <u>a sign</u> ; signal; flag; <u>beacon</u> ; mark; ensign;	sign marker of the definite direct object, not translated in English but generally preceding and indicating the accusative case. -- a sign; miraculous <u>signs</u> ; wonders. -- a sign; a signal; a distinguishing mark; a banner; remembrance; a warning; a token; an <u>ensign</u> ; a standard; a <u>proof</u> .	for signs of proof
776	the earth.	'erets	to be firm; <u>the earth</u> ; world;	<u>earth</u> ; land; ground;	<i>upon the earth.</i>
Verse 2					
776	And the earth	'erets	to be firm; <u>the earth</u> ; world;	<u>earth</u> ; land; ground	The earth
1961	was	hayah	to exist; <u>be</u> or become; come to pass; accomplished;	<u>to be</u> ; to become; to come to pass; to exist; <u>to come about</u> ; to happen; to fall out;	came about
8414	without form	tohuw	<u>to lie waste</u> ; a <u>desolate</u> surface; desert; a worthless thing; empty place;	formlessness; confusion; emptiness; unreality; <u>nothingness</u> ; wasteland;	from nothingness,
922	and void;	bohuw	<u>to be empty</u> ; vacuity;	<u>emptiness</u> ; void; waste;	emptiness,
2822	and darkness	choshek	the dark; <u>darkness</u> ; obscurity; night;	<u>darkness</u> ; obscurity;	and darkness,
9999	was	- 0 -	- 0 -	- 0 -	- 0 -
5921	upon	'al	above, over, upon, with a downward aspect; beyond the time; had	<i>As a preposition:</i> upon; <u>according to</u> ; on account of; on	according to

			charge of; <u>accordingly</u> ; after; among; as; by reason of;	behalf of; concerning; beside; beyond; together with. <i>As a conjunction:</i> because that; because; notwithstanding; although.	
6440	the face of	paniyim	<u>the face</u> as the part that turns; before time; endure; forefront; of old time; showbread; times past; was purposed;	<u>the face</u>	the face of
8415	the deep.	tehowm	<u>an abyss</u> , the deep; <u>bottomless</u> ;	the deep; depths; <u>abyss</u> ;	the endless abyss.
7307	And the Spirit of	ruwach	breath; <u>Spirit</u> ;	A wind; breath; a mind; <u>a spirit</u> ;	The Spirit of
430	God	'Elohiym	plural name of God; specifically referring to the supreme God; <u>'Elohiym</u> ;	<u>'Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive- singular meaning) God; the one true God;	Elohiym
7363	moved	rachaph	<u>moved</u> ; to brood;	<u>To hover</u> ; to grow soft; to relax;	hovered
5921	upon	'al	above, over, <u>upon</u> , with a downward aspect; beyond the time; had charge of;	<i>As a preposition:</i> <u>upon</u> ; on the ground of; according to ; on account of; on behalf of; concerning; beside; in addition to; together with; beyond; above; over; by; on to; toward; to; against. <i>As a conjunction:</i> because that; because; notwithstanding; although.	over
6440	the face of	paniyim	<u>the face</u> as the part that turns; before time; endure; forefront; of old time; showbread; times past; was purposed;	<u>the face</u>	the face of
4325	the waters.	mayim	<u>dual waters</u> ; juice; urine; semen; waste;	water; <u>waters</u> ;	both the waters above and

			watering; water-spring;		below.
Verse 3					
559	And	‘amar	to say; bid; <u>declare</u> ; publish; speak; <u>command</u> ; answer; appoint; avouch; call; certify; challenge; charge; demand; determine;	to say; to speak; to utter; <u>to command</u> ; to avow; to avouch;	Commandingly declared
430	God	‘elohiyim	plural name of God; specifically referring to the supreme God; <u>‘Elohiym</u> ;	<u>‘Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive- singular meaning) God; the one true God;	Elohiym,
1961	let there be	hayah	to exist; <u>be or become</u> ; come to pass; accomplished;	<u>to be</u> ; to become; to come to pass; to exist; to happen; to fall out;	“let there be
216	light:	‘owr	illumination; bright; <u>light</u> ;	<u>the light of day</u> ; the light of heavenly luminaries (the moon, the sun, the stars); <u>daylight</u> ; daybreak; the morning light.	light,”
1961	and there was	hayah	to exist; be or become; <u>come to pass</u> ; accomplished;	to be; to become; to come to pass; to exist; <u>to come about</u> ; to happen; to fall out;	and there was
216	light.	‘owr	illumination; bright; <u>light</u> ;	<u>the light of day</u> ; the light of heavenly luminaries (the moon, the sun, the stars); <u>daylight</u> ; daybreak; the morning light.	light.
Verse 4					
7200	and	re’ah	behold; certainly; take heed; look; mark; view ; perceive;	to see; to look at; to inspect; to perceive; to consider; to look after; to observe; <u>to be visible</u> ; <u>to be seen</u> ; <u>to cause to see</u> ; to behold; to be exhibited to; to show;	Causing to be seen visibly,
430	God	‘Elohiym	plural name of God; specifically referring to the supreme God; <u>‘Elohiym</u> ;	<u>‘Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive-	Elohiym

				singular meaning) God; the one true God;	
853	- 0 - [This Hebrew word is missing from most modern Bible Translations, yet it is very present in both the Modern Hebrew and Paleo-Hebrew text.]	#853 'eth תא root word - - #852 'eth תא root word - - #226 owth תוא	self; namely; even; --(this is the exact same Hebrew word) sign -- a sign; signal; flag; <u>beacon</u> ; mark; ensign;	<u>sign marker</u> of the definite direct object, not translated in English but generally preceding and indicating the accusative case. -- a sign; miraculous <u>signs</u> ; wonders. -- a sign; a signal; a distinguishing mark; a banner; remembrance; a warning; a token; an <u>ensign</u> ; a standard; a proof.	<i>set as a beacon signal</i>
216	the light,	'owr	illumination; bright; <u>light</u> ;	the light of day ; the light of heavenly luminaries (the moon, the sun, the stars); daylight ; daybreak; the morning light .	the daylight
3588	that	kiy	and; as; but; even; <u>for</u> ; seeing; rightly; that; since; surely; when; while; yet;	that; <u>for</u> ; because; when; as though; as; because that; but; then; certainly; except; surely; since;	for
9999	it was	- 0 -	- 0 -	- 0 -	- 0 -
2896	good:	towb	good; <u>good thing</u> ; well;	good; pleasant; agreeable;	His good purposes.
914	and	badal	to divide; separate; distinguish ; sever;	to divide; to separate; to make a distinction ; to divide into parts; to sever; to be set apart;	Making a distinction,
430	God	'Elohiym	plural name of God; specifically referring to the supreme God; <u>'Elohiym</u> ;	'Elohiym (plural) rulers; judges; divine ones; angels; gods; (plural intensive- singular meaning) God; the one true God;	Elohiym
996	from	beyn	a distinction; <u>from</u> ;	between; among; in	in the midst of it,

				the midst of; <u>from</u> between;	
914	divided	badal	to divide; <u>separate</u> ; distinguish; <u>sever</u> ;	to divide; <u>to separate</u> ; to make a distinction; to divide into parts; <u>to sever</u> ; to be set apart;	separated and severed
216	the light	'owr	illumination; bright; <u>light</u> ;	<u>the light of day</u> ; the light of heavenly luminaries (the moon, the sun, the stars); <u>daylight</u> ; daybreak; the morning light.	the light
996	from	beyn	a distinction; <u>from</u> ;	between; among; in the midst of; <u>from</u> between;	from the
2822	the darkness.	choshek	the dark; <u>darkness</u> ; obscurity; night;	<u>darkness</u> ; obscurity;	darkness.
Verse 5					
7121	And	qara'	to call out; <u>address by name</u> ; invite; preach; proclaim; pronounce; publish; speak;	to call; to call out; to recite; to read; to cry out; to proclaim; to proclaim; <u>to name</u> ; <u>to give name to</u> ; <u>to be named</u> ; to be chosen;	Addressing it by name, called
430	God	'Elohiym	plural name of God; specifically referring to the supreme God; <u>'Elohiym</u> ;	<u>'Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive-singular meaning) God; the one true God;	Elohiym,
216	the light	'owr	illumination; bright; <u>light</u> ;	<u>the light of day</u> ; the light of heavenly luminaries (the moon, the sun, the stars); <u>daylight</u> ; daybreak; the morning light.	the light
3117	day	yowm	from an unused root meaning to be hot; <u>a day</u> (as the warm hours), sunrise to sunset; sunset to sunset; (Note: Sunset to sunset cannot apply here because the creation process was specifically designed	day; time; year; <u>a day as opposed to night</u> ; a working day; a division of time;	“day,” as opposed to night (the warm hours from sunrise to sunset),

			to separate the light from the darkness, day from night; and not to include the night in the day.)		
2822	and the darkness	choshek	the dark; <u>darkness</u> ; obscurity; night;	<u>darkness</u> ; obscurity;	and the darkness
7121	called	qara	<u>to call out</u> ; address by name; invite; preach; proclaim; pronounce; publish; speak;	<u>to call</u> ; to call out; to recite; to read; to cry out; to proclaim; to proclaim; to name; to give name to; to be named; to be chosen;	He called
3915	night.	layil	night; darkness , night season; a twist away of the light; night season. Note: Night cannot be included in the term “day,” because the Creator is here making a distinction between “day and night” by separating them, He is not putting them together.	night (as opposed to day) Note: This Hebrew Lexicon defines night as distinctly separated from the “day.” A foundational principle is set here in stone by the Creator, Himself that day and night are to be forever and distinctly separate.	“night,” as opposed to day (the dark period from sunset to sunrise).
1961	and	Hayah	to exist; or to become; <u>come to pass</u> ; beacon, altogether; follow; happened;	to be; to become; to come to pass; <u>to exist</u> ; to happen; to fall out;	It came to pass
6153	the evening	`ereb ערב `ereb #6154 -- ערב Root word- - - #6148 `arab	dusk ; evening tide; night ; day <u>mixture</u> to braid, intermix; mingle; give pledges;	sunset , evening; night ; #6154 `ereb— which is the same Hebrew word: woof; as <u>mixed</u> ; interwoven; knitted material; mixture; mixed people; mixed company. to exchange ; to engage; to give in	the darkness of night at sunset (the evening exchange of light)

		ערב Root word - - #6150 `arab ערב	engage; to give to be security (as a kind of exchange); through the idea of covering with texture; sundown; be darkened ;	pledge; to take on a pledge; to guarantee; to exchange pledges; to have fellowship with;	
1961	and	Hayah	to exist; or to become; come to pass; beacon, altogether; follow ;	to be; to become; to come to pass; to exist; to happen; to fall out;	followed
1242	the morning	boqer	dawn; morning ; break of day ;	morning ; end of night; coming of daylight ; coming of sunrise ; beginning of day ; figuratively - bright joy after a night of distress; the morrow; the next day; the next morning;	the morning sunrise,
3117	day.	yowm	from an unused root meaning to be hot; a <u>day (as the warm hours)</u> , sunrise to sunset; sunset to sunset; (Note: Sunset to sunset cannot apply here because the creation process was specifically designed to separate the light from the darkness, day from night; and not to include the night in the day.)	<u>day</u> ; time; year; a <u>day as opposed to night</u> ; a working day; a division of time;	day (as opposed to night, the warm hours from sunrise to sunset)
259	the first	'echad	a numeral meaning to unify; one; as an ordinal <u>first</u> ;	one (number); each; every; a certain; only; once; once for all; <u>first</u> ;	one.

New Comprehensive Word for Word Analysis:

- Verse 1** In the beginning created Elohiym, beacon signals *from the* visible astronomical revolving celestial bodies for signs of proof upon the earth.
- Verse 2** The earth came about from nothingness, emptiness, and darkness, according to the face of the endless abyss. The Spirit of Elohiym hovered over the face of both the waters above and below.
- Verse 3** Commandingly declared Elohiym, “let there be light,” and there was light.
- Verse 4** Causing to be seen visibly, Elohiym *set as* a beacon signal, the daylight, for His good purposes. Making a distinction, Elohiym, in the midst of *it*, separated and severed the light from the darkness.
- Verse 5** Addressing it by name, called Elohiym, the light “day,” as opposed to night (the warm house from sunrise to sunset), and the darkness He called “night,” as opposed to day (the dark period from sunset to sunrise). It came to pass, the darkness of night, at sunset (the evening exchange of light) followed the morning sunrise, day one. Genesis 1:1-5

Questions and Commentary:

Ask yourself the following questions:

- 1. According to Genesis 1:1, who was the Creator in the beginning?** Elohiym (plural), evidently both Father and Son working together.
- 2. What was the purpose of the astronomical revolving celestial bodies?** These are signs of proof (signs of the time units) upon earth that Elohiym is Creator, because as we learn in Genesis 1:14-18, the sun, moon, and stars were specifically created to define “time” in addition to light and heat. The one who can create time is alone the Creator of all and is above all, deserving of our worship. Calendation was instituted by the Creator for all His creation to come together for worship at His appointed times. It is Genesis 1:14 that establishes that all the Creator’s units of time are beacons by His celestial bodies, this proactively includes the “week” and its Sabbath. To declare otherwise, is to call the Creator a liar.
- 3. Verse 2 lists three conditions of earth that were present prior to the first act of Creation. What were they?** Nothingness, emptiness and darkness.
- 4. Since darkness was included in the pre-existing state of earth, then is it possible that it was the first thing created?** No, just as our Creator did not create nothingness, or emptiness, He also did not create darkness. Rather, darkness is like a synonym to nothingness and emptiness, in that it is a void of anything created. Darkness is void of light.

5. **What was the first thing that Elohiym spoke into existence according to verse 3?** “Light.”
6. **For what purpose was daylight given according to verse 4?** It was to be a visible beacon signal for *His* good purposes.
7. **To make a distinction between the “light” and the “darkness” what did the Creator do?** He separated and severed them, dividing them from each other.
8. **In verse 4, what is the specific name Elohiym gives for “light” to differentiate it from “darkness?”** He called it “day.” Is it not a fact, that this light as seen during the day is defined as “daylight?” Yes!



Approximately 4000 years after creation, the Messiah, who was present at creation, came to earth and defined the “day” as a twelve hour period of daylight.

Jesus answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if one walks in the night, he stumbles, because the light is not in him.” John 11:9-10 NKJV

According to the Messiah, there is no darkness whatever included in the day. He drives this physical reality home with a spiritual principle by stating that if one walks in the night, the reason he stumbles is because there is no light. Therefore, is it fair to say, there is no “light” in the belief that “day” begins at the “darkness of night?”

9. **In verse 4, what is the specific name Elohiym gives for “darkness” to differentiate it from the “day?”** He called the darkness “night,” the dark period from sunset to sunrise. Notice this “dark period” includes both the dusk that follows sunset as well as the dawn, just prior to sunrise.
10. **According to Genesis 1:4 can the light of day and the darkness of night be joined together as one unit, and both called by the name of “day?”** Absolutely NOT, because Elohiym was making a specific distinction between the two by separating them.

In addition to light and darkness being visibly distinct from one another and having differentiating names as given by the Creator, the “day” and “night” are also divided into units of time on completely different time scales. “Days” are divided into twelve hours as the sun shines on a sundial. Hours are units of time beacons by the visibility of the sun and light. While the hours vary in length depending on the time of year, there are always twelve hours (John 11:9).

The time between the rising and the setting of the sun was divided into twelve equal parts, which were called hours. John 11:9. As this period

of time, however, is longer at one season of the year than at another it is plain that the hours would also be of different length at different times. In winter they were, of course, shorter than in summer. They were numbered from the rising of the sun, and not from the middle of the day, as is common with us. —*Nevin's Biblical Antiquities*, pp. 171,172.

Day — The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in summer, the twelfth: hour, as all the others were, was longer than in Winter. — *Encyclopedia Religious Knowledge*.

The day was divided into twelve hours, which, of course, varied in length, being shorter in winter and longer in Summer.—*Watson's Biblical and Theological Dictionary*.



Alpha	Beta	Gamma	Delta	Epsilon	Zeta	Eta	Theta
A α	B β	Γ γ	Δ δ	E ε	Z ζ	H η	Θ θ
1	2	3	4	5	7	8	9
Iota	Kappa	Lamda	Mu	Nu	Xi	Omicron	Pi
I ι	K κ	Λ λ	M μ	N ν	Ξ ξ	Ο ο	Π π
10	20	30	40	50	60	70	80
Rho	Sigma	Tau	Upsilon	Phi	Chi	Psi	Omega
P ρ	Σ σ ς	T τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
100	200	300	400	500	600	700	800

Digamma	Stigma	Koppa	Sampi
F Ϝ	Ϛ	Ϟ ϟ	Ϡ ϡ
6	6	90	900

In contrast, the “nights” are divided into four night watches: The Evening Watch, the Midnight Watch, the Cockcrowing Watch and the Morning Watch (Mark 13:35). So, here you have a third distinction between “days” and “nights,” they are defined by completely separate units of time. Days are defined by hours of light from the sun (Gen. 1:14). Nights are divided into four time units known as night watches, which

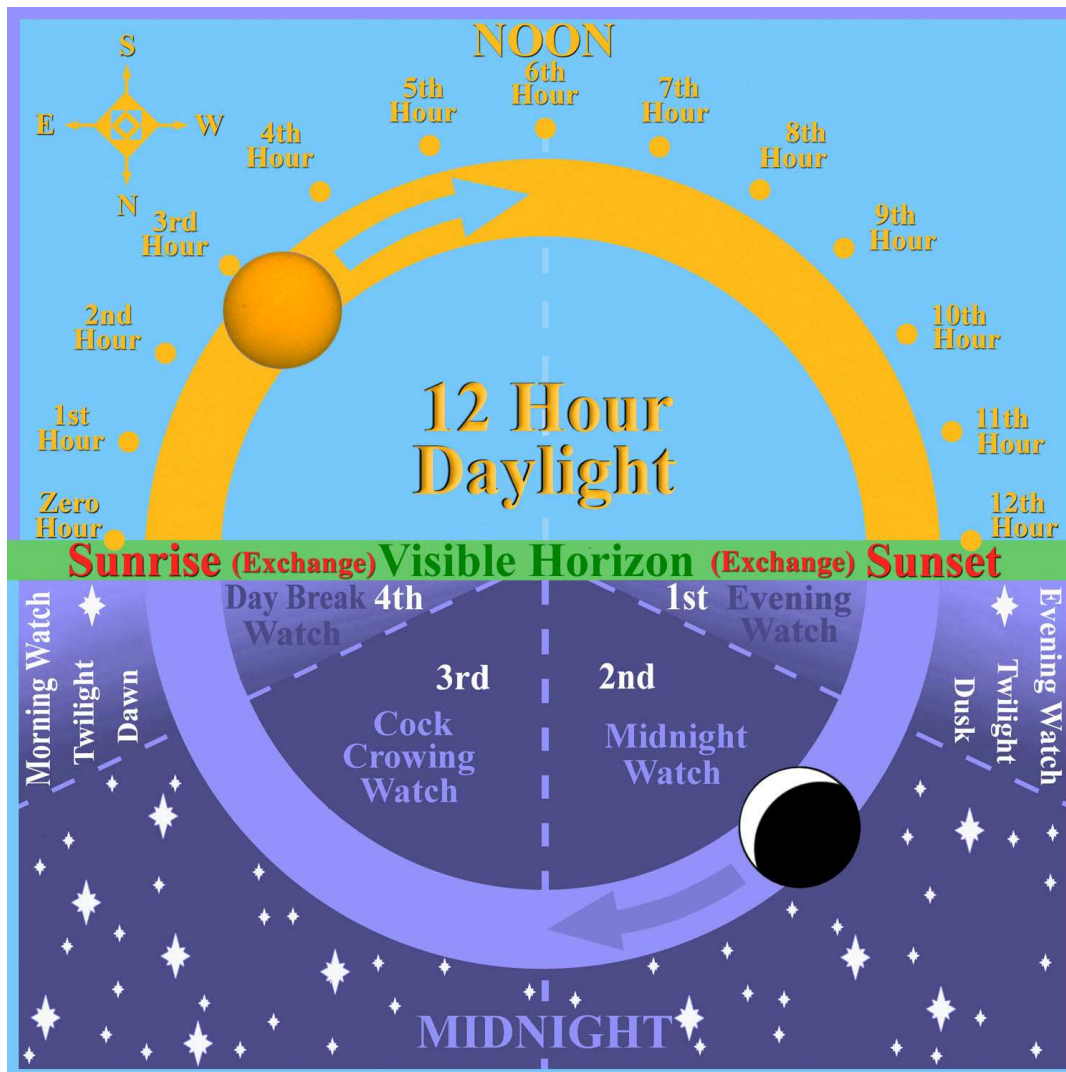
are defined by the moon and stars (Genesis 1:14). Refer to article, “*Visible Stars Define the Parameters of Day and Night.*”

11. **Is it possible that “darkness” is merely the absence of “light?”** Yes.
12. **Since darkness is the absence of light, then is “night” (darkness) the absence of “day” (light)?** Yes! They cannot be one and the same, as they were permanently separated by the Creator Himself. He gave them specific differentiating names and they are made up of opposing units of time.
13. **When does Genesis say that “night” begins?** Night begins when the daylight ends, also known as sunset.
14. **Since the “night” begins at sunset, when does the “day begin?”** It begins at sunrise. Contrary, to what many Jews and Saturday Sabbatarians believe, it is impossible for the “day” to begin at the darkness of “night,” according to the divisions of time as set forth in Genesis 1:1-5.
15. **As a second witness, Genesis 1:14 states, “Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years.” What purpose would a person have in going against the straight testimony of these first two well defined**

witnesses in Genesis chapter 1? Might it be following the tradition of men as opposed to the word of truth? Yes!

Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Titus 1:14 NKJV

16. **The Jews and other Saturday Sabbatarians believe that the “day” (light) begins at sunset (darkness of night). Is this possible according to the definitions of day and night?** No, because this would be claiming that “light” equals “darkness,” and would declare the Creator to be a liar.
17. **Is there any “thus saith the Lord” that the “day” (light) includes both daylight and the darkness of night?** No where in all of Scripture is this stated with a “thus saith the Lord.” While there are times that the translators have defined a full *calendar date* as a “day,” every time there is direction from the heavenly Father Yahuwah regarding this unit of time it is always referring to the “daylight” only and does not include the “darkness of night.” He always differentiates the days and nights.



18. From verse 5 above, the evidence shows that what has always been translated as “evening,” means “the darkness of night,” which commences at “sunset.” In fact the word “evening” would have been the most unlikely intended term. Because there is no definitive explanation of what it means until Genesis 8 or 19. Here in Genesis 1:1-5, the Creator has just made a distinction between the “day” and the “night,” and is now defining the exact point of time in which “night” turns to “daylight” and “daylight” turns to “night.” When do these exchanges of light occur? Two times every full calendar date, which are precisely at sunrise and sunset.
19. According to verse 5, which comes first in order, the daylight or the darkness of night? The daylight precedes the darkness of night.
20. Are the terms “evening” or “morning” the reason for the confusion as to the order of the day, whether evening or morning come first? No, it is the word incorrectly place between these two words.

The Key

21. **So where is the problem that causes good folks to believe that the “evening” comes before “morning?”** The problem is the word the translators called “and” that makes the verse read “evening and morning” were the first day, or day one. This word “and” does not belong between these two words. In fact it is not even a possible word choice. As you can see above in the word study table, the only word that fits appropriately in the context is the word “followed.” Notice how inserting the correct word actually reverses the order of the day, causing the “evening to follow the morning.” So we find that the “evening followed the morning.”

As simple and surprising as this is, Genesis 1:5 is now in harmony with the rest of Scriptures. By removing the falsified word “and,” then replacing it with the correct word “followed,” Genesis 1 is in harmony with the Sanctuary services, specifically the “morning and evening” sacrifices. We can be certain this is correct, because now these first five verses of Scripture are perfectly in harmony with each other.

It came to pass, the darkness of night at sunset (evening) followed the morning sunrise, day one. Genesis 1:1-5

Other Examples of This:

Each of these six verses below refer to the “morning” (boqer #1242) and “evening” (ereb #6153) in this order with no words between them what ever. Even though the word “and” appears, it is only there to connect the two words in the English language. They are correctly translated.

1 Samuel 17:16	morning and evening
1 Chronicles 16:40	morning and evening
2 Chronicles 2:4	morning and evening
2 Chronicles 31:3	morning and evening
Ezra 3:3	morning and evening
Psalms 65:8	morning and evening

However, below is a different story. Each of these seven verses in Genesis 1 that define the six days of creation, and foundation for Scripture on when a day actually begins, have been translated incorrectly as “the evening and the morning.” The word “and” was supplied by the translators to replace the real word and sabotage the true meaning of the text. The word “and” is not even a possible word choice. Utilizing the word study table above, the only word that fits appropriately in the context Genesis 1:1-5 is the word “followed” (hayah #1961).

Genesis 1:5	So the evening <u>and</u> the morning, day one.
Genesis 1:8	So the evening <u>and</u> the morning, day two.
Genesis 1:13	So the evening <u>and</u> the morning, day three.
Genesis 1:19	So the evening <u>and</u> the morning, day four.
Genesis 1:23	So the evening <u>and</u> the morning, day five.
Genesis 1:31	So the evening <u>and</u> the morning, day six.

Notice below, how inserting the correct word actually **reverses** the order of when the day begins. As a result, we discover the “evening followed the morning.” Now Genesis 1:1-5 is in perfect harmony with itself, the rest of Scriptures, and with the Sanctuary services, specifically the morning and evening sacrifices.

Here the word “and” has been removed and the correct word “followed” inserted.

Genesis 1:5	So the evening <u>followed</u> the morning, day one.
Genesis 1:8	So the evening <u>followed</u> the morning, day two.
Genesis 1:13	So the evening <u>followed</u> the morning, day three.
Genesis 1:19	So the evening <u>followed</u> the morning, day four.
Genesis 1:23	So the evening <u>followed</u> the morning, day five.
Genesis 1:31	So the evening <u>followed</u> the morning, day six.

The following twenty five verses declare the day precedes the night by simply stating “day and night.” These are each translated correctly.

Genesis 8:22; Exodus 13:21; Leviticus 8:35; Deut 28:66; Joshua 1:8; 1 Kings 8:59; 1 Chronicles 9:33; 2 Chronicles 6:20; Nehemiah 1:6; Nehemiah 4:9; Psalms 1:2; Psalms 32:4; Psalms 42:3; Psalms 55:10; Psalms 88:1; Jeremiah 9:1; Jeremiah 16:13; Jeremiah 33:20; Jeremiah 33:25; Lamentations 2:18; Luke 18:7; Acts 9:24; Revelation 7:15; Revelation 12:10; Revelation 20:10.

22. When does verse 5 clarify that the “exchange” of light for darkness took place? Was it at sunset or at sunrise? The “exchange” of light for darkness took place at sunrise. It occurred at the defined moment the Creator commanded, “let there be light.” This did not occupy a period of time such as dawn, with its gradual passing away of the darkness of night to verse 5 above. There was only pure darkness prior to the command for light. The darkness just prior to the command for light, as we discovered in verse 2, was linked with nothingness and emptiness.

23. Also, in verse 5, after Yahuwah makes the distinction between light and darkness, which one was addressed first in order of receiving its name? First the light was named “day,” followed by the darkness being named “night.” Clearly, if there were to be any question as to the order of day and night, the Creator here provided a second witness, by clarifying the order for all time.

For example— if a person walks into a room in disarray, and begins picking up the mess from off the floor, no one would accuse him of first putting the room in disarray. The disarray was the state of things prior to his entrance on the scene or the work of putting it in order.

24. According to Genesis 1:1-5 is there any possibility that Elohiym in His phraseology, is declaring the “day” to begin at sunset and end the following sunset? No, because that would be the exact opposite of what is stated by making a

distinction between light and darkness. Light was to be “day” and darkness was to be “night.” Together, “day” and “night” make a complete *calendar date*, but always in the order of daylight first, as “evening followed morning.”

Another point that supports that the “daylight” is first, and then is followed by the “night,” is in the names of the night watches. The last three night watches are by their very definitions watching for the next period of time. For example the Second Watch is watching for the Midnight, and is called the Midnight Watch. The Third Watch is watching for the time of the Cock Crowing, and is called the Cock Crowing Watch. The Fourth Watch is watching for the morning (sunrise), and is called the Morning Watch.

The Morning Watch occupies the period of time when the eastern sky begins to grow light and ends at the first visible rays of sunlight of sunrise. This is the period of time that is made up of a varying mixture of darkness with light. While it has some light, it is not without darkness. In this way it is called twilight, which means— 1. the light from the sky between full night and sunrise and between sunset and full night. It is produced by the diffusion of sunlight through the atmosphere and its dust. *Webster’s Dictionary*. Therefore, in the language of the night watches, they are progressively watching for the first light of the sunrise that commences the day.

Notice, there are two “twilights” every full calendar date. One precedes sunrise and the other follows sunset. They behave as bookends for the “day.” Neither “twilights” are part of the “day,” but both are part of the “darkness of night.” The “twilight” that follows sunset occupies the entire period from sunset to full darkness and is called “dusk” or the First or Evening Watch. The “twilight” that precedes the sunrise occupies the period from first light of “dawn” to sunrise (rays of light), and is known as the Fourth or Morning Watch.

The spiritual principle here is that any mixture of darkness with light still equals darkness, just as any error mixed with truth still equals error. Therefore, pure light equals truth and righteousness, while any part of darkness mixed with light will always equal error and unrighteousness.

25. **In Genesis 1:4-5 of the Old Testament and John 11:9 of the New Testament, when does the "day" begin and end?** Sunrise to sunset, a twelve hour period of “daylight,” which is reckoned by hours and not the four watches of the night.
26. **When the six days of creation were completed Elohiym rested from all His work of creation. Does the record bear any statement that Elohiym’s rest was at the commencement of the “darkness of night,” or is it clearly stated that it was during the “daylight” of day seven?** Moses declares three times in Genesis 2:1-3 that Elohiym rested on the seventh “day” as opposed to the “night.”

Thus the heavens and the earth, and all the host of them, were finished.

And on the seventh day Elohiym ended His work which He had done, and He rested on the seventh day from all His work which He had done.

Then Elohiym blessed the seventh day and sanctified it, because in it He rested from all His work which He had created and made.
 Genesis 1:1-3 NKJV (*God is replaced by Elohiym*)

27. For a second witness, is there another place in Scripture where Moses records not only when a day begins, but when to commence the Sabbath? Indeed there is. It is found in Exodus 16:23-30 in reference to the manna and its application for gathering it on five work days, and a double portion on the sixth day to hold over through the Sabbath hours. Moses here is giving detailed instructions according to the word of Yahuwah.

Verse 23 Then he said to them, "This is what Yahuwah has said: Tomorrow is a Sabbath rest, a holy Sabbath to Yahuwah. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "

Verse 24 So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

Verse 25 Then Moses said, "Eat that today, for today is a Sabbath to Yahuwah; today you will not find it in the field.

Verse 26 Six days you shall gather it, but on the seventh day, which is the Sabbath, there will be none."

Verse 27 Now it happened that some of the people went out on the seventh day to gather, but they found none.

Verse 28 And Yahuwah said to Moses, "How long do you refuse to keep My commandments and My laws?

Verse 29 See! For Yahuwah has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day."

Verse 30 So the people rested on the seventh day. Exodus 16:23-30 NKJV (*Yahuwah replaces the incorrect term "Lord"*)

Notice in verse 23 that "tomorrow" is stated to be the Sabbath rest. It does not say, tonight is the Sabbath rest. Bake everything today and it will keep to the morning, unlike the other days where it will stink and have worms.

Notice in verse 25 that "tomorrow" has now come, and it is the seventh day Sabbath. There is no manna on the ground to be picked up at the commencement of this Sabbath morning in stark contrast to each of the other six days (as opposed to nights).

Notice in verse 26, each of the six days that began with sunrise, there was manna to gather, but on the seventh daylight that also commenced at sunrise, there was none.

We find in verse 27 that some rebellious hearted and disobedient, went against the directions of Yahuwah and went out on the seventh day at sunrise (because this is when the manna had for six days been given), but they found none.

Verse 28 shows that it is imperative to keep Yahuwah's commandments. This includes rightly defining and keeping the commencement of the Sabbath day from sunrise to sunset, as He has just demonstrated to Israel with the feeding schedule of the manna. The manna never was given at sunset, as would be necessary to support the day beginning at sunset. The manna was always given for the commencement of the "daylight" when the Israelites could visibly see it to gather it up.

A key point is that in verse 23, Moses tells the people that the manna will be kept until the morning of the seventh day. On all the other six days, at morning, the exact same point in time, the manna would stink and breed worms. Nothing at all is even said about the night. Here, as a second witness, and "as a nail in a sure place," it is illustrated that the "day" begins at morning. The only other option is to proactively choose to believe a lie.

Rome says the "day" begins at midnight. The Jews and other Saturday Sabbatarians teach the "day" begins at sunset, at the commencement of darkness. Yet, by their own admission, they walk in darkness and the "light of truth" is not in them.

But if one walks in the night, he stumbles, because the light is not in him." John 11:10

- 28. If the celebration of the holy Sabbath day begins when the sun is going down, why would our Creator state that all nations shall praise His name and worship Him from the "rising of the sun, even to its going down?"** It can now be seen that indeed the "day" does not begin at "night."

From the rising of the sun to its going down Yahuwah's name is to be praised. Psalms 113:3 NKJV

The Mighty One, Elohiym, Yahuwah, has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Psalms 50:1-2 NKJV

For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; in every place incense shall be offered to My name, and a pure offering; for My name shall be great among the nations," says Yahuwah of hosts. Malachi 1:11 NKJV

- 29. This question could not be asked until now. What were the beacon signals for in verse 1, that Elohiym created?** The astronomical revolving celestial bodies were to signal earth with visible light for determining all His units of time. This is verified in Genesis 1:14, with the explanation that the light of the sun and moon were to beacon "signs, seasons, days and years. In addition to the days and years, the Sabbath's were beacons by light signals in the heavens known as signs, and the moon was given for seasons.

Sabbaths as Signs:

Moreover I also gave them My Sabbaths, to be a sign (#226 owth) between them and Me, that they might know that I am the Lord who sanctifies them. Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised my judgments, which, if a man does, he shall live by them; and they greatly defiled My Sabbaths. Ezekiel 20:12-13 NKJV

I am the Lord your God: Walk in My statutes, keep My judgments, and do them; hallow My Sabbaths, and they will be a sign (#226 owth) between Me and you, that you may know that I am the Lord your God. Ezekiel 20:19-20 NKJV

They also who dwell in the farthest parts are afraid of Your signs (#226 owth); you make the outgoings of the morning and evening rejoice. Psalms 65:88 NKJV

Your enemies roar in the midst of Your meeting place; they set up their banners [counterfeit calendars with continuous weekly cycles] for signs (#226 owth). Psalms 74:4 NKJV

We do not see our signs (#226 owth); there is no longer any prophet; nor is there any among us who know how long [time]. Psalms 74:9 NKJV

Do not learn the way of the Gentiles; do not be dismayed at the signs (#226 owth), of heaven (#8064 shamayim – revolving celestial bodies) for the Gentiles are dismayed at them. For the customs of the peoples are futile . . . Jeremiah 10:2-3 NKJV

Moon for Seasons:

He appointed the moon for seasons . . . Psalms 104:19 NKJV

30. Is there a third witness in Scripture that declares Elohiym called forth the day to begin at sunrise and end at sunset? Yes!

The Mighty One, Elohiym, Yahuwah, has spoken and called the earth from the rising of the sun [in the east] to its going down [at sunset in the west]. Psalms 50:1 NKJV

The words in brackets above are in the original Hebrew text.

The Weight of Evidence

1. Both the Father and Son together created all things.
2. The astronomical revolving celestial bodies were designed to be beacon signals upon the earth for proof of “divine design” and calendation.

3. Darkness was categorized with emptiness and nothingness and was not created.
4. The first thing the Creator called into existence was “light.”
5. The first thing the Creator named was “light,” calling it “day.”
6. Visible light was given to be a beacon signal for His good purposes.
7. “Light” and “darkness” were eternally severed from each other both visibly and by name.
8. There are twelve hours in a day, commencing precisely at sunrise and ending precisely at sunset, as beacons by the sunlight on a receiving sundial.
9. Daylights are divided by “hours” and nights are divided by “watches.”
10. Since darkness is the absence of light, night is the absence of day.
11. As a second witness Genesis 1:14 states that the lights in the heavens are to divide the day from the night.
12. It would be calling the Creator a liar to state, “the day begins at sunset.” Genesis 1:14
13. It is true that a full calendar date includes both the day and night, but day and night are opposite terms.
14. There is both a sunrise and sunset exchange of light.
15. Errors in translation have caused the assumption that the “day” begins at “night,” as the translations say, “evening and morning,” day one, etc.
16. The overt error is in the placement of the “and” between the word “evening” and “morning.”
17. The word “and” is not an optional term for the Hebrew word (hayah #1961).
18. The only word choice that fits appropriately in the context is the word “followed.”
19. The translators consistently and proactively erred six times in Genesis 1, as it defined the “evening and morning” as day one, two, etc.
20. The Creator in Genesis 1, and the Messiah in John 11:9 state that the day is twelve hours from sunrise to sunset.
21. The holy seventh-day Sabbath, is to be kept according to the parameters of Genesis 1, during the daylight only.
22. Both the months and the weeks with their respective Sabbaths were beacons by the astronomical celestial bodies as stated in Genesis 1:14 to be signs and seasons.
23. As a spiritual principle, pure light equals truth and righteousness, while darkness or any mixture of it equals error and unrighteousness.
24. From the “rising of the sun to its going down, Yahuwah’s name is to be praised.
25. As a second witness the feeding schedule of the manna in the wilderness supports the day commencing at morning and not evening.
26. As a third witness, Elohiym, Yahuwah called the earth from the rising of the sun in the east to its going down at sunset in the west, according to Psalms 50:1.

The sister study to this one is the one on the Third and Fourth Commandments, as both demonstrate the same errors in translation. In both cases the “beacon signal” was removed. In addition, the Fourth Commandment puts much emphasis upon which “day” is the Sabbath. Both Genesis and Exodus are shown to be in perfect harmony as they overtly clarify that the “day” is truly from sunrise to sunset, a period of 12

hours, only. Refer to Word Study, *Exodus 20:7-11, "A New Moon Beacon Found in Both the Third and Fourth Commandment."*

May Yahuwah continue to lead you as you diligently walk in the light of truth.

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