

The Beginning And Ending Of God's Day

"And the evening and the morning were the first day" (Gen. 1:5). Here we have the beginning of the first "day" of creation. The beginning is called evening which begins after the sun has set. This division of God's time called "day" was divided into two parts: "And God called the light DAY, and the darkness He called NIGHT" (Gen. 1:5). The night or darkness preceded the light or day. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2,3).

Therefore the common expression of evening (even) as applied to the close of the day is incorrectly used according to God's Word. The even or evening of any day is the beginning and not the ending. We must first have an ending. Let us search out some scriptures to give us light on this subject.

"And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils" (Mark 1:32). This proves that even or evening is at sunset, the beginning of another day. In this particular instance it was the beginning of the first day of the

week now commonly called Sunday. Why? Please read the 21st verse of Mark 1, "And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught." Reading on down this chapter we come to verse 32 which we just quoted to show that "at even, **when the sun did set,**" was after the Sabbath was past and another day had begun.

And again in Luke 4:16 it says, "And He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Following the worship in the synagogue we read verse 40 of this same chapter, "Now **when the sun was setting,** all they that had any sick with diverse diseases brought them unto Him; and He laid His hands on every one of them, and healed them."

This shows that the Sabbath day had passed with the setting of the sun, and another day had begun. For the Jews would not carry the burden of their sick to Jesus on the Sabbath day to be healed.

The evening of any day is not the end or close of that day, but is the beginning of another day. In Deut. 23:11 it reads: "But it shall be, **when**

evening cometh on, he shall wash himself with water: and **when the sun is down, he shall come** into the camp again." Here we have two synonymous expressions: "When evening cometh on" and "when the sun is down," showing the beginning of another day.

In Lev. 11:24, 25 it shows that uncleanness lasted until that day was past, and the even (beginning of another day) was come. Read both of these verses.

Turn to Judges 19:9, and read: "Behold, now the day draweth **toward evening,** I pray you tarry all night: behold the day groweth to an end." Yes, the light part or day was drawing toward evening, but had not yet come to it. The day was growing to an end. The close of a day is called the end of that day.

In Matt. 28:1, we read: "In the end of the Sabbath, as it began to dawn (draw on) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." They came in the end (not the beginning) of the Sabbath (7th day) to see the sepulchre.

The Interlinear Greek-English New Testament gives it thus: "Now late on Sabbath, as it was getting dusk toward (the) first (day) of (the) week,

came Mary the Magdalene and the other Mary to see the sepulchre."

The terms "late on", "the end", etc. denote the latter part of the day, never "even or evening."

Now we return to Ex. 12:6, "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." When was the passover lamb to be killed? The verse just quoted says "in the evening." This was the beginning (not the ending) of the fourteenth day after the sun had gone down. From the beginning of this day (the 14th) to the beginning of the next day (the 15th) there were twenty-four hours. The passover lamb was not killed in the end of any day, but in the evening (the beginning) of the 14th just after the close or end of the 13th after the sun had gone down. Jesus ate the passover lamb every year at the same time, and the last supper with His disciples was absolutely no exception. Everything concerning the last passover supper that was observed by Jesus with His disciples was on the dark part (beginning) of the 14th day as it had always been since the coming of the children of Israel out of Egyptian bondage. Read Ex. 12th chapter. In John 13:30

it says: "He (Judas) then having received the sop went immediately out: **and it was dark.**" This dark part (night) was the beginning of the 14th starting at sunset, and it is according to all the calculations governing God's day. This rules out entirely the 15th of Nisan as having any part in the Passover, or the Lord's Supper.

Paul says, "That the Lord Jesus the same night in which He was betrayed took bread." It was in the evening (beginning) of the 14th that He ate the last passover and instituted the ordinance of the Lord's Supper; the very same night in which He was betrayed.

Sabbath evening is always recognized as the beginning of the Sabbath just after the end of Friday. Also the world recognizes this fact, for the so-called Christmas Eve is the evening or night preceding Christmas day.

Going back to God's creation of the day in Gen. 1 says "And God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." This was a complete 24 hours. The beginning of the night was "evening", and the beginning of the day was "morning." Putting the parts together as a whole constituted

the first full day. This was God's first day, and this procedure was repeated until God had seven full days. This has never been changed, although man has repeatedly tried to do so.

For anyone to deviate from this timely way set forth in the Word of God may rob himself of eternal life. God's way is the right way, and He is very particular. Let us adhere to it in every jot and tittle.