

The Faith

Volume 86

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Number 2

2 Timothy 2:15

**Study to show thyself approved unto
Elohim,**

**A workman that needeth not to be
ashamed,**

Rightly dividing the word of truth.

**(dividing – Strong’s #3718 – to make a
straight cut, to dissect (expound)
correctly (the divine message)**

Contending for The Faith which was once for all delivered to the saints. Jude 3

VOLUME 86

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This magazine is published for the sake of truth in honor of our Heavenly Father and His only begotten Son. It upholds the originally inspired Scriptures, teaching to declare all the counsel of The Almighty One. It proclaims the Father's scholarly recognized name, YAHWEH, and the Son's, YAHSHUA, rather than substitutions. It upholds the Ten Commandments, recognizing the name, Yahweh, in the third, and the seventh day Sabbath (not the first day of the week) in the fourth. It stands for baptism (immersion) in the name, Yahshua, the Messiah, according to Acts 2:38 and Matthew 28:19; the ordinance of feet washing and the commemoration of the Messiah's death, at the Passover season; the set times of Unleavened Bread, Weeks (Pentecost), Tabernacles, with all the yearly set apart convocation days of Leviticus 23. It advocates tithing and the observance of Yahweh's laws for our well being including clean foods. It teaches repentance of sin (disobeying Yahweh), and justification by faith in Yahshua, the Messiah, in whom we have redemption through His blood; making right the whole man, physically and spiritually; stressing the importance of the set apart righteous life, and the Power of Yahweh's Spirit of separation teaching the obedient to do His will. It is supported by "called out ones of Yahweh," which is the meaning of "Assembly of Yahweh." It is for those hearing and heeding the call of Revelation 18:4, and is proclaiming to the world that Yahweh reigns, Psalm 96.

Original editor, C.O. Dodd (Deceased)

Our motto: FORWARD WITH
THE
ORIGINALLY INSPIRED

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IN THIS ISSUE

Editorial – Great Peace Have They That Love Thy Law	Page 3
The Scriptural Day	Page 5
When Does The Sabbath Begin?	Page 12
Yahshua's Jewels	Page 21
Yahweh's 2022 Calendar	Page 23

Editorial

GREAT PEACE HAVE THEY THAT LOVE THY LAW

Psalm 119:165 – Great peace have they that love thy law: and nothing shall cause them to stumble. Matthew 5:9 – Blessed are the peacemakers: for they shall be called the children of Yahweh. James 3:17 and 18 – But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Romans 12:1 and 2 – I beseech you therefore, brethren, by the mercies of Elohim, that you present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Elohim. Verse 17 – Recompense to no man evil for evil. Provide things honest in the sight of all men.

The above scriptures are great guide words; guidelines for us all. We are living in perilous times; anxiety is everywhere, uncertainty, the drug culture, many are being influenced by false teachings, with spiritual wickedness in high places, etc. There is so much unrest and turmoil in this current society; with rioting, false accusations, killings and murders, hatred, variance, the list goes on and on. Many peaceful demonstrations turn into riots with people losing their lives. It seems as though civilized people could sit down and talk through some of their problems without turning to violence. The Set Apart Scriptures tell us how to solve many of our problems, challenges, etc. Romans 12:18 and 21 – If it be possible, as much as lieth in you, live peaceably with all men. Be not overcome of evil, but overcome evil with good.

An example of the above is in Luke 17:1-4 – Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass (Strong's #264 – to err, offend, sin) against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Another example of this is in Matthew 18:15 and 16 – Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

There was even discord among the disciples. The Scriptures in Matthew 18:1-3 tell us – At the same time came the disciples unto Yahshua, saying, Who is the greatest in the kingdom of heaven? And Yahshua called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

Yahshua said in John 14, verse 27 – Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled. Neither let it be afraid.

Romans 14:19 – Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

On Another Note:

I have been asked the question, “Is this the beginning of the tribulation?” With regards to the two and a half years of the covid pandemic and the war in the Ukraine which is reported as a possible cause for worldwide shortages of wheat and grain in the near future. This question is a valid one. Prices for goods, food, gas, fuel for home heating, construction costs, lumber, the costs of farming and the growing of our food, etc., have substantially increased in the past year, while wages and earnings have not increased substantially. Those on fixed incomes have had to adjust their spending to meet these increases.

Matthew 24:6 and 7 – And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Yahweh is not slack concerning his promise, as some men count slackness; but is longsuffering toward us, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9

Pastor Samuel A. Graham

Editor’s Note: In this issue two extensive articles have been included covering the subject of when the day begins; The Scriptural Day and When Does the Sabbath Begin? Let us do as the scripture on the cover page of The Faith says – Study to show thyself approved ...

WHEN DOES THE SABBATH BEGIN?

(Continued from Page 20)

CONCLUSION

The scriptures seem pretty clear to me that Yahweh reckons days from evening to evening. While modern reckoning is from midnight to midnight, we need to submit ourselves to the daily heavenly clock that Yahweh Himself established at creation. It makes perfect sense that a day ends when a day ends...at evening.

Tom Martincic - www.EliYah.com

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THE SCRIPTURAL DAY

~Chuck Henry

IMPORTANT NOTE: The reader is *strongly* encouraged to consult every verse referred to in this study to see the weight of evidence supplied from Scripture.

Of late, there have been different theories about when a scriptural day begins. Does it begin in the morning or in the evening? This question is vital as it affects the observances of the weekly and annual Sabbaths of Scripture. The term “**Morning Theory**” refers to the assertion that the Scriptural day begins in the morning rather than in the evening. ...

This study asserts the following and cites information from Scripture and reference sources to support these conclusions:

- The 24-hour Scriptural day begins in the evening.
- Depending on context, the word “day” can refer to daylight hours, *or* it can denote a 24-hour calendar day.
- The word “**day**” sometimes refers to events that occurred specifically at **night**.
- Thus, the word “day” is not limited to daytime hours; *context determines the application*.
- Moreover, practical examples from everyday life demonstrate the different usages of the word “day”:
 - If someone says he wants to fix his fence “during the day” tomorrow, this means that he wants to fix it during the next period of daylight hours.
 - However, if a supplement directs you not to exceed four pills “per day,” it means not to exceed this amount during a 24-hour calendar day.

Some allege that the evening-to-evening reckoning of a day originated in Babylon; however, the following reference works state *the exact opposite*:

“Day,” *World Book Encyclopedia*, Vol. 4, 1962, p. 46: *The Babylonians began their day at sunrise. The ancient Jews began the day at sunset. The Egyptians and the Romans were the first to begin the day at midnight.*

“Calendar,” *Pictorial Bible Dictionary*, Nashville: The Southwestern Co, 1968. p. 128: *While the Babylonian day, like that of most Near Easterners began at sunrise, the Jewish day began at sunset. (Deuteronomy 23:11)*

Notwithstanding the information above, Morning Theory supporters would have us believe that the Jews adopted a counterfeit evening-to-evening day during their exile in Babylon (c.586 – 516 BCE). **Later**, however, around 30 CE, Yahshua offered *no rebuke* concerning the evening-to-evening Sabbath observance of these **post**-exile Jews.

Morning Theory supporters sometimes claim, “We are children of the light” (cp. **Ephesians 5:8**), thus implying that those who reckon that a Scriptural day begins in the evening are in spiritual darkness. Nevertheless, this comparison between *spiritual* light and darkness and *literal* day and night is **out of context**.

Scripture states that both day **and** night are Yahweh’s (**Psalm 74:16, Psalm 104:20, Isaiah 45:7** for a few examples). Since the **night** is Yahweh’s, is He in spiritual *darkness*? Certainly not. Numerous verses refer to spiritual light and darkness; examples are: **Matthew 5:14, John 3:19-21, John 8:12, Ephesians 6:12, Colossians 1:12-13, 1 Peter 2:9**. In **1 Thessalonians 5:4-8**, note the following:

- Part of being “sons of the day” (v. 5) is **not sleeping** (v. 6).
- Thus, Paul draws an *analogy* to spiritual darkness.
- If taken out of context, one might conclude that we should *never sleep!*
- This example demonstrates the damage done by out-of-context, misapplied comparisons.
- The context of this passage has nothing to do with denoting when the *literal*, twenty-four-hour Scriptural day begins.

While Morning Theory supporters associate positive attributes with daytime and negative attributes with nighttime, Scripture illustrates daytime as having dangers of its own such as in **Psalm 91:5-6** and **Psalm 121:6**.

Concerning *spiritual* darkness, indeed, there is no darkness in Yahweh, and we should be children of light and sons of the day. However, concerning *literal* days and nights, Scripture states that *both* day and night, light and darkness, *belong* to Yahweh. Out-of-context comparisons between *spiritual* light and darkness and *literal* day and night are erroneous.

Another Morning Theory assertion is that Yahweh did none of His work at night; consequently, the Scriptural day begins with light, followed by darkness. But notice that **Genesis 1:1-2** informs us that “In the beginning Elohim created the heavens and the earth...and *darkness* was on the face of the deep.”

- Thus, from the Scriptural record, *darkness [choshek] was here first*.
- In verse 2, it was dark, *after* which Yahweh created light in verse 3.

Notice **Genesis 1:3-5**, Then Elohim said, Let there be **light**; and there was **light**. And Elohim saw the light, that it was good; and Elohim divided the light from the darkness [*choshek*]. Elohim called the light Day [*yom* H3117], and the darkness [*choshek*] He called Night. So the evening and the morning were the first day [*yom*].

- In verse 5, the darkness [*choshek*] is called “Night.”
- Nowhere does Scripture state that Yahweh created darkness *after* He created light.
- Additionally, there is no reason to limit Yahweh to working only during the daytime; both the day and the night are His (**Psalm 74:16**).

Morning Theory adherents assert **Genesis 1:5** as a proof text for the Scriptural day beginning at morning light, and their rationale asserts:

1. “Elohim called the light Day...”
2. Therefore, Light = Day and Day = Light

3. "...and the darkness He called Night..."
4. Therefore, day does not include night because darkness is night.
5. Since Light = Day, a day must begin at first light.

Additionally, the Morning Theory issues the following challenge regarding the word *yom* in **Genesis 1:5** — *Is it possible for the same verse to use the same word, yom, to denote the light called "day" in one case, and a 24-hour day in the second case?*

- The answer to this challenge is, "**Yes, it is possible!**"
- A day can refer to daylight, **and** it can also refer to a 24-hour calendar day.
- Evidence follows throughout this study.

Do not overlook the fact that **Genesis 1:5** declares that the evening **and** the morning were the first day (*yom*), thus describing the **24-hour** Scriptural calendar day.

Remarkably, *each time* Genesis 1 describes a creation day, it states that the evening **and** the morning were a day (*yom*), *in that order*, thus indicating:

- The **24-hour** calendar day
- That the Scriptural day begins in the evening
- These verses are 5, 8, 13, 19, 23, and 31.

Accordingly, the seventh day of the Creation week would not have suddenly jumped the track and began at a different time than the previous six days, nor would it have consisted of "day only." Like the other six days of the week, the Sabbath also consists of evening and morning, a **24-hour** period (cp. **Genesis 2:1-3**--the "seventh day").

Daniel's 2300-day prophecy describes these days as "evenings and mornings."

Daniel 8:14, 26 14) *And he said to me, for two thousand three hundred days*; then the sanctuary shall be cleansed. 26) And the vision of the evening and mornings which was told is true; therefore seal up the vision, for it refers to many days in the future.*

* "Literally *evening-mornings*" (NKJV text note).

Additionally, the NIV, RSV, and NASB all say, "evenings and mornings."

If **Genesis 1** does not provide enough proof by explicitly labeling days as evenings and mornings **six times**, then how about **two thousand, three hundred more times** in Daniel 8? In his 2300-day prophecy, Daniel...

1. **Endorses** the understanding that a **Scriptural day consists of evening and morning, a 24-hour period.**
2. Shows that 2300 days refers to many such 24-hour periods.

...

Creation of the Sun Proves Daylight First? - **Genesis 1:14-19** states:

Then Elohim 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; and let them be for lights in the firmament of the heavens to give light on the earth; and it was so. Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. Elohim set them in the firmament of

the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good. So the evening and the morning were the fourth day.

...

What does Scripture *actually* state, and what does it *not* state?

- Verse 16 confirms that the greater light rules the day and the lesser light rules the night, but *it does not specify which was created first.*

For all we know, Yahweh could have created the lights simultaneously! Indeed, the text lends evidence to this possibility when it states —

Then Elohim said, let there be lights [plural] in the firmament of the heavens...and it was so. — Excerpts from **Genesis 1:14-15**.

- Nowhere does Scripture specify that the sun was created *first* and *afterward* the moon.

For the sake of examining the argument, assume, for a moment, that the sun was created before the moon. If so, this still does not prove that the Scriptural day begins with first light.

- As noted previously, ***darkness was here first (Genesis 1:1-2).***
- Plus, three evening-morning cycles of the creation week had already occurred *before* the creation of the lights on Day 4.
- Some may question how three evening-morning cycles occurred before the creation of lights on the fourth day, but *Almighty Yahweh has the power and radiance to furnish light in and of Himself when and where needed* (cp. **Isaiah 60:19-20; Revelation 22:5**).

Word Order - Genesis 8:22 says:

While the earth remains, seedtime and harvest, cold and heat, winter and summer, and day and night shall not cease.*

* **Note:** While the NKJV says, “winter and summer,” the Hebrew text has “summer and winter.” Several English translations follow the order in the Hebrew text, such as the KJV, NIV, RSV, NASB, and others. The significance of this word order is discussed and documented below.

Those who contend that the Scriptural day begins in the morning and not the evening assert that the word order “day and night” proves that the Scriptural day begins with daylight, followed by night.

However, this verse uses the figure of speech ***antithesis***, which is the *contrast of opposite words*. Accordingly, this verse emphasizes *cycles* of events, not *order* of events. The Hebrew text confirms that the correct interpretation is *cycles* of events, not *order* of events. The Hebrew text has “cold and heat and summer and winter.” Comparing these two phrases, the first mentions cold before heat, but the second *reverses* the order and mentions summer before winter, i.e., heat before cold (the reader can verify this by consulting a Hebrew-English Interlinear). Moreover, the **evening-morning** order was already established in the beginning, in the first chapter of Genesis—“the evening and the morning were the first day ... the second day ...” and so on.

Messenger of Death - Comparing **Exodus 12:12, 29** with **Numbers 3:13**, notice “that night” and “at midnight” in Exodus specify the point of the “day” of Numbers. “At midnight” confirms that “the day” Yahweh struck the firstborn in Egypt refers to the **24-hour Scriptural day, which includes night**.

The Manna - According to **Exodus 16:21, 26**, the manna was gathered every morning, except Sabbath. Morning Theory supporters claim this as a proof text that the Sabbath did not begin until the *morning* of the seventh day of the week. However, context is key, and the context centers on the *timing of gathering the manna*, not the definition of a Scriptural day. The raining of manna in the morning does no more to prove that the day begins in the morning than do quails coming up in the evening prove that the day begins in the evening (**Exodus 16:8, 13**).

“Tomorrow” [machar] - Where **Exodus 16:23** says, “Tomorrow [*machar* H4279] is a Sabbath rest...Bake what you will bake today...” it ties in with the context discussed above. Since “tomorrow” was a Sabbath morning, there would be no rain of manna. Morning Theory advocates argue that the word “tomorrow” *demands* a new Scriptural day, but this is not necessarily the case. “Tomorrow” can simply refer to the next period of daylight hours, whether or not it is on a different calendar day.

- The Hebrew word is *machar*, meaning “deferred” (*Strong’s* H4279).
- The definition also states that *machar* can refer to an indefinite time “hereafter.”
- Thus, *machar* is a *deferral* until sometime in the future, whether that is the immediate morrow or some indefinite time hereafter.
- **Exodus 8:10** is an example of *machar* referring to the **next period of daylight hours** when Pharaoh requested Moses to intercede “tomorrow” so that the plagues of frogs would be removed.
- **Exodus 13:14** is an example of *machar* referring to an indefinite time hereafter, translated as “time to come.”
- Thus, the word “tomorrow,” in and of itself, does not prove the start of a new calendar day.

Timing of Sacrifices - Taken by themselves, **Leviticus 7:15** and **22:29-30** might seem to say that the next calendar day does not begin until the next morning light. Nevertheless, we must take these verses along with the rest of the verses bearing on the subject within the full scope of Scripture. The explanation involves *when* sacrifices were offered and how elapsed time was figured *after* sacrifices were offered.

- ***Sacrifices were made during daytime hours only, not at night.***
- Even the “evening sacrifice” was not offered at night but during the closing daytime hours (cp. **Exodus 29:38-41; Numbers 28:3-4**).

Instructions for Becoming Clean – In **Leviticus 22:6-7**, we are told of circumstances where we are unclean until evening AND clarified by the words “when the sun goes down.” In **Deuteronomy 23:9-11**, there is another reference to an unclean man; when evening comes, he should wash, and when the sun sets, he can come into the camp. There are other instances in Scripture where these or similar instructions are given (such as **Leviticus 15:16**). Evidently, the significance behind washing and becoming clean in the evening is that the person becomes clean and has a fresh start along with the *commencement of a new day*.

Feast Days Reckoning – **Leviticus 23:27** specifically states the Day of Atonement is the 10th day of the 7th month, yet verse 32 states you shall afflict your souls on the 9th of the month at evening, from evening to evening, it shall be celebrated. This indicates that as the 9th day ends, the 10th day begins. Morning Theory followers call this an “anomaly,” yet we are given similar information pertaining to the Feast of Unleavened Bread. While **Leviticus 23:9** and **Numbers 28:7** state that the Feast of Unleavened Bread begins on the 15th, **Exodus 12:18-19** says in the 1st month on the 14th day at evening until the 21st day at evening—for 7 days. Thus, as the 14th ends in the evening, the 15th begins, and 7 days likewise run to the *evening* ending the 21st day.

David and Saul’s Understanding – When Saul and his men were pursuing David in **1 Samuel 26**, verse 7 says David came into the camp by *night* [*layil*, Strong’s #H3915], and David took Saul’s spear and water jug (verse 12). Yet in verse 21, Saul states how he realized his life was precious in David’s eyes that *day* [*yom*] (though **this** event occurred at night). And, in verse 23, David acknowledges that Yahweh delivered Saul into his hand **TODAY** [*yom*] (again referring to this event, which occurred at night). This indicates they knew the day started in the evening, so the night/dark and day/light equaled one day/today.

Sabbath Reform under Nehemiah – **Nehemiah 13:15-22** describes Nehemiah’s reform of Sabbath abuses. Verse 19 reports that Nehemiah enacted measures *before the Sabbath began* to prevent violation of the Sabbath. Morning Theory followers claim this verse supports their case as they allege that *darkness had fallen*, and yet it was still “before the Sabbath.” However, please note the language “began to be dark.” The words are translated from the Hebrew word *tsalal*, which means “to shade, as twilight or an opaque object” (Strong’s H6751). Nehemiah described the process of the sixth day growing older and coming to a close, and a new day, the Sabbath, then beginning. Thus, the Sabbath did not begin in the morning but rather in the evening.

Example Verses from the Newer Writings

Mark 1:35 – This verse refers to the Messiah getting up “in the morning....a long while before daylight....” Despite the Morning Theory assertion that the Scriptural day begins in the morning, at daybreak, according to Mark, “morning” can be “a long while before daylight.”

Mark 14:30 – Yahshua said, “**today, even this night....**” If “day” *only* means “daylight,” then there is a discrepancy here. Yahshua’s use of “today, even this night” shows that **He recognized that “day” includes the entire 24-hour Scriptural calendar day in this context.** Comparing **Matthew 26:34** and **Luke 22:34** confirms that the calendar day includes night. Matthew states, “**this night,**” while Luke says, “**this day.**”

John 11:9-10 – *Yahshua 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.* The Morning Theory asserts that Yahshua here defined a Scriptural day as consisting of twelve hours. However, the context in **John 11:9** is the *daylight portion* of the full, 24-hour calendar day. Moreover, the overall context is spirituality as opposed to when the 24-hour day starts. Did Yahshua limit the word “day” to only daylight hours? Absolutely not as we saw above in **Mark 14:30** (i.e., “today, even this night”).

“Dawn” and “Daybreak” – These terms do not mean “beginning of a calendar day.” They mean ***to begin to grow light***. Dawn (or daybreak) is the beginning of the *daylight portion* of a full, 24-hour calendar day. Most importantly, dawn or daybreak pose no problems to the 24-hour Scriptural calendar day running from evening to evening.

Yahweh’s Silence about Evening to Evening – Some Morning Theory supporters contend that Yahweh is silent about keeping certain observances from “even to even,” yet Yahweh is NOT silent about these observances. Yahweh established the order in the beginning – Genesis 1 – “the evening and the morning were the first day ... second day ...” and so on. Could it be simpler? Once the first evening-morning sequence was established, *each day follows this sequence*. The seventh-day Sabbath is no different; it is a 24-hour period beginning in the evening. Therefore, let us “Remember the Sabbath day, to keep it holy” (**Exodus 20:8**) — the full 24 hours of it.

In conclusion, as the numerous Scriptures examined in context show, the Scriptural day is a 24-hour period beginning in the evening. All are encouraged to search the Scriptures, prove all things, and do NOT go with what sounds good if it goes against Yahweh’s words.

A more detailed study on this topic is available as a PDF file upon request to ChuckHenry2014@gmail.com.

As believers, when we read the Word of Yahweh:

**We read what we believe in, and
We believe in what we read.**

Russell F. Medina

We Must Have Faith

Greetings in the Mighty Name of Yahshua our soon coming King. We are truly in the last days and more than ever we need to hold on to Yahshua’s true sound doctrine. We must have faith. We must trust Yahweh with an everlasting trust sealed with our commitment to observe His laws (our covenant with Him). Many are the afflictions of the righteous, but Yahweh promises to deliver us from them all. He loves His people with an everlasting love.

Let us not be discouraged as we face the trials of the last days. Great shall be our reward. Great is the peace and comfort Yahweh gives us through His Spirit. He is amazing and Yahshua is always there to help us with all our weaknesses.

M. Richards

WHEN DOES THE SABBATH BEGIN?

In modern culture, most of us have been raised to believe that a new day begins at midnight. There is no scriptural precedent for this belief and the way that midnight is reckoned today would be impossible without mechanical clocks.

Since Yahweh is the one who created days and nights, it is important for us to understand when He regards a new day to begin. This becomes important if we want to keep the Ten Commandments because the fourth commandment says that we must “Remember the Sabbath, to keep it holy.”

The purpose of this study will demonstrate from the scriptures that evening marks the time when a day has ended and a new 24 hour day begins.

As you read this study, you will notice that I often refer to the Hebrew and Greek. This is so that we can be sure that we are getting the true meanings that Yahweh intended when He inspired the scriptures. The best way to arrive at a proper understanding of a Hebrew or Greek word is to examine how it is used throughout the scriptures. Lexicons are nice, but examining the various contexts of Hebrew and Greek words is the very thing that lexicon writers do when coming up with their definitions. Therefore, it is important that we trace their steps rather than just blindly accepting what any lexicon may have to say.

GENESIS 1

According to the scriptures, Elohim created the heavens and the earth, the waters, and all that is in them in six days:

Genesis 1:1- In the beginning Elohim created the heavens and the earth.
2 – The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of Elohim was hovering over the face of the waters.

So Elohim begins His creation of the heavens and earth in **Genesis 1:1**. It is important to note that the earth is already present in verse 2. Otherwise there would not have been any “face of the waters” for the Spirit of Elohim to move upon, and there would have been not “face of the deep” for darkness to be upon. Therefore, **Genesis 1:1** is describing the first event which occurred on day 1—the creation of the heavens and the earth. With this, other scriptures agree:

A careful study of the 4 accounts of Yahushua’s resurrection will reveal that Yahweh regards a day to begin at evening. For simplicity, we will do a side by side comparison of the timing that the women came to the tomb:

From EliYah Ministries, www.EliYah.com - When Does the Sabbath Begin?

Scripture verse	Matthew 28:1 (ISR) Now after the Sabbath, toward dawn on the first day of the week, Miryam from Magdala and the other Miryam came to see the tomb.	John 20:1 Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.	Mark 16:2 And very early on the first day of the week, they came to the tomb when the sun had risen.	Luke 24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.
Timing	1. After the Sabbath 2. Toward dawn on the first day of the week	1. First day of the week 2. Early, while it was still dark.	1. Very early on the first day of the week 2. When the sun had risen.	1. On the first day of the week 2. Very early in the morning.
Position of sun	"Toward dawn" so sun had not yet risen	"Still dark" so sun had not yet risen	Sun had risen	"very early in the morning" so sun had risen
Time reference	When they left to go to the tomb		When they arrived at the tomb	

On the surface, it would appear that these four accounts contradict one another, but they are easily reconciled when we understand that Matthew and John are speaking about the time they set out to head to the tomb but Mark and Luke would be speaking of when they actually arrived at the tomb. Since a person needed to travel on foot, it would have taken some time to get there.

Notice that while **John 20:1** says it was already the “first day of the week,” it also says that “it was still dark.” If it is still dark, that would mean the first day of the week had already begun prior to sunrise. This would mean the first day of the week began at the previous sunset. The word translated “dark” does indeed mean dark and cannot have any other meaning.

The word translated “still” where it says “still dark” in **John 20:1** is #2089 “eti.” In every instance the word is found in scripture, always carries a meaning similar to “still” or “yet.” The actual definition given in the Strong’s Lexicon is “yet, still (of time or degree).”

Some who believe a day begins at sunrise have suggested that #2089 “eti” can carry a meaning of “no longer.” But the only time it can mean “no longer” or “no more” is when it is accompanied by a Greek word which means “no.” For instance:

Galatians 3:25– But after that faith is come, we are **no longer** <2089> <3765> under a schoolmaster.

Hebrews 8:12– For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no <3364> more <2089>.

The only time #2089 “eti” can mean “no longer” is when it is coupled with another word that means “no.” To say that “eti” means “no longer” would be like a foreigner trying to tell us that our English word “light” actually means “darkness” because they saw the word “light” being used in the phrase “no light.”

I’ve also heard that “eti” can mean “after that.” Knowing that context is key, I looked diligently but could not find any place where “eti” is translated “after that” in the KJV or any translation. The Strong’s lists “after that” as one of the translations in the KJV (words after the “—” in any Strong’s definition are the KJV translations of the word), but it simply does not exist and the Thayer’s lexicon agrees that it does not exist.

Also, notice that **Matthew 28:1** says it is “after the Sabbath” which indicates the first day of the week has begun. The sun had not yet risen though because it says that it was “toward dawn.”

Matthew 28:1 (ISR) Now **after the Sabbath, toward dawn** on the first day of the week, Miryam from Magdala and the other Miryam came to see the tomb.

In this instance I used the ISR “The Scriptures” version because it accurately conveys the Greek word used in this instance which is #2020 and means “to begin to grow light.” The Sabbath had ended at evening and now it was beginning to grow light outside just before the sun rose. Therefore, it was “toward dawn” but not quite sunrise when the women started heading toward the tomb. It does not mean “sunrise.” There are two Greek words that actually do describe sunrise:

Luke 1:78 (ISR) through the tender compassion of our Elohim, with which the daybreak (#395 “anatoley”) from on high has looked upon us,

2 Peter 1:19— And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns (#1306 “Diaugazo”) and the morning star rises in your hearts;

But the word used in **Matthew 28:1** “toward dawn” describes same period of time as John 20:1— the time when they started heading toward the tomb. It was still technically dark outside, but the light of dawn was on the horizon.

In **Mark 16:1**, it appears that a possible reason it took some time to get to the tomb was due to their purchase of spices:

Mark 16:1- Now **when the Sabbath was past**, Mary Magdalene, Mary the mother of James, and Salome **bought spices**, that they might come and anoint Him. **2** – Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

So this is yet more evidence that the Sabbath had ended the evening before. Of course, if we believe the Sabbath day is still in effect until sunrise, the women and the seller of spices would have been breaking the Sabbath.

So based on the 4 accounts, it is evident that the chronology was that the women started heading to the tomb before the sun rose on the first day of the week, they bought spices “after the Sabbath” yet before sunrise, and they arrived at the tomb at sunrise.

Here is a summary of how these accounts actually contradict “sunrise to sunrise” Sabbath keeping:

1. **John 20:1** says that it was “on the first day of the week”, yet it was “still dark.” Therefore the first day of the week had already begun prior to sunrise.
2. **Mark 16:1** says that they bought spices “when the Sabbath was passed,” yet it was before the sun had risen, proving the Sabbath ended at sundown.
3. **Matthew 28:1** says that it was “after the Sabbath” during the period of time that it began to “grow light,” a word that describes the period of time just before sunrise.

Therefore, these verses clearly support the fact that the Sabbath ends at sundown and the first day of the week was already in motion prior to sunrise.

EVENING TO EVENING

Scripture plainly commands “from evening to evening you shall celebrate your Sabbath.”

Leviticus 23:27- Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to Yahweh. **28** – And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before Yahweh your Elohim. **29** – For any person who is not afflicted in soul on that same day shall be cut off from his people. **30** – And any person who does any work on that same day, that person I will destroy from among his people. **31** – You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. **32** – It shall be to you a sabbath of

solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.”

Numbers 29:7- On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

Since Yahweh doesn't contradict Himself, it is no contradiction that the 10th day of the month is “Yom Kippur/Day of Atonement” while also commanding that we begin and end this day at evening. Since the 10th day began and ended at evening, the days surrounding it would need to begin and end at evening as well. Thus, all days begin and end at evening.

Another example:

Exodus 12:15- Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. **16** – On the **first day** there shall be a holy convocation, and on **the seventh day** there shall be a holy convocation for you. **No manner of work shall be done** on them; but that which everyone must eat — that only may be prepared by you. **17** – So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. **18** – In the first month, **on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.** **19** – For **seven days** no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.

Notice that the same language which described the timing of the tenth day of the seventh month (Day of Atonement) is also used to describe when the fifteenth day of the first month (the Feast of Unleavened Bread).

The common thread between this feast and the Day of Atonement is they both have eating restrictions of some kind. In ancient times, without the electric lights that we have today, it was typical for a person to work throughout the day until sundown. At that time they would all sit down to eat. But since the Day of Atonement and Feast of Unleavened Bread had eating restrictions, it would mean that they would need to break from their normal habit to keep these observances. Therefore, these are perfect places in scripture for Yahweh to explain when a day begins so that they would remember to refrain from eating leaven, or in the case of the Day of Atonement, refrain from sitting down to eat as they normally would in the evenings.

So why do these verses use a phrase like “on the 9th day at evening” or “on the 14th day at evening” to describe the time when each observance begins?

We use similar language in our own day when trying to tell people when we start keeping Sabbath. One will often say “on ‘friday’ at sundown we start keeping the Sabbath”

even though it's understood that "friday sundown" is actually the beginning of the Sabbath day. Likewise, when Yahweh is attempting to describe when the fifteenth day begins, He says "on the fourteenth day of the month at evening (sundown)" to describe when we begin the fifteenth day. In other words, if you are sitting in your house on the fourteenth day of the month, the fifteenth day (the time you begin eating unleavened bread) will begin at sundown.

If Yahweh wanted to explain to them that a day begins at sundown, He couldn't say "at the going down of the sun on the 15th you eat unleavened bread" because some might think that they would need to start eating unleavened bread in the middle of what would be the 15th day of the month. Explaining that the feast of unleavened bread begins on the 15th and we start when sundown occurs on the 14th should be sufficient explanation for us to understand when the 15th actually begins. Otherwise, you aren't actually beginning the Feast of Unleavened Bread on the 15th, but you are starting it in the middle of the 14th. Then, you would end it in the middle of the 21st day which makes no sense at all.

Besides, you can't reckon 7 days out of the year as beginning and ending at evening without affecting how the Sabbath is observed during those 7 days and affecting every day of the year.

THEY CAME NO MORE "ON THE SABBATH"

If we take the time to study Nehemiah thoroughly in context, it will also clearly demonstrate when the Sabbath begins.

Let's take a moment and examine it in full context:

Nehemiah 13:15- In those days I saw people in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions. **16** – Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Sabbath to the children of Judah, and in Jerusalem. **17** – Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, by which you profane the Sabbath day? **18** – **Did not your fathers do thus, and did not our Elohim bring all this disaster on us and on this city?** Yet you bring added wrath on Israel by profaning the Sabbath."

What is Nehemiah speaking about when he says "Did not your fathers do thus, and did not our Elohim bring all this disaster on us and on this city?"

In the writings of the prophet Jeremiah, Yahweh made an offer to the children of Israel. It's a quite amazing offer actually. He said that if they would only stop bringing burdens through the gates of Jerusalem on the Sabbath, to keep the Sabbath, He would bless the city and allow it to remain forever. And kings & princes would enter those gates forever, sons of David riding in horses and chariots, to an everlasting city. He told Jeremiah to stand in each of the gates of the city and declare these things:

Jeremiah 17:19 Thus Yahweh said to me: "Go and stand in the gate of the children of the people, by which the kings of Judah come in and by

which they go out, and in all the gates of Jerusalem; **20** – and say to them, ‘Hear the word of Yahweh, you kings of Judah, and all Judah, and all the inhabitants of Jerusalem, who enter by these gates.

Notice that Jeremiah is standing at the gates while giving this message. Remember this for later:

Jeremiah 17:21- ‘Thus says Yahweh: “Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; **22** – nor carry a burden out of your houses on the Sabbath day, nor do any work, but hallow the Sabbath day, as I commanded your fathers. **23** – But they did not obey nor incline their ear, but made their neck stiff, that they might not hear nor receive instruction. **24** – And it shall be, if you heed Me carefully,” says Yahweh, “to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work in it, **25** – then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem; and this city shall remain forever. **26** – And they shall come from the cities of Judah and from the places around Jerusalem, from the land of Benjamin and from the lowland, from the mountains and from the South, bringing burnt offerings and sacrifices, grain offerings and incense, bringing sacrifices of praise to the house of Yahweh.

So Yahweh gives a promise here. And what a promise it was, for He didn’t even ask them to serve Him or not worship idols, etc. Just keep the Sabbath. I think Yahweh knew that if they would keep the Sabbath, the Sabbath would keep them (Meaning, cause them to delight themselves in Yahweh per Isaiah 58) and this memorial of creation would cause them to seek Yahweh weekly. But if they chose to bring burdens through those gates and break the Sabbath, He would burn those gates with fire.

He said if they will only keep the Sabbath and “bring no burden through the city gates of this city on the Sabbath,” Yahweh would allow Jerusalem to remain forever. But if they chose to break the Sabbath and allow the carrying of burdens through the city gates on Yahweh’s holy day, He would destroy the city:

Jeremiah 17:27- “But if you will not heed Me to hallow the Sabbath day, such as not carrying a burden when entering the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” ‘ ‘

So it makes sense why Nehemiah says:

Nehemiah 13:18- “Did not your fathers do thus, and did not our Elohim bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath.”

Nehemiah’s course of action from this point will make a lot more sense when we understand his comments in the proper context. Jeremiah said that Yahweh would allow Jerusalem to remain forever if they would keep the Sabbath and forbid the bringing of

burdens into the gates of the city, but He would destroy it if they permitted these things. So what does Nehemiah do?

Nehemiah 13:19- So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

To ensure that no burdens were brought through the gates on the Sabbath, He made a special point to command that the gates be shut “as it began to be dark before the Sabbath.” In looking at the Hebrew, there is no doubt that this refers to a time prior to sunset. The Hebrew word translated “dark” in this verse is #6751 which means “shadowing.” Other words related to #6751 carry this kind of meaning as well:

4699 mtsullah mets-ool-law’ from **6751**; shade:–bottom.

6738 tsel tsale from **6751**; shade, whether literal or figurative:–defence, shade(-ow).

6751 tsalal tsaw-lal’ a primitive root (identical with **6749** through the idea of hovering over (Compare **6754**)); to shade, as twilight or an opaque object:–begin to be dark, shadowing.

6752 tselel tsay’-lel from **6751**; shade:–shadow.

Here are a couple of examples of these words:

Job 40:22- The lotus trees cover him with their **shade** (#6752); The willows by the brook surround him.

Ezekiel 31:3- Indeed Assyria was a cedar in Lebanon, With fine branches that **shaded** (#6751) the forest, And of high stature; And its top was among the thick boughs.

Psalms 17:8- Keep me as the apple of the eye, hide me under the shadow (#6738) of thy wings.

Thus, the New International Version Nehemiah 13 as:

Nehemiah 13:19- When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day.

But no matter how one translates it, it has something to do with shadows. Since there are no shadows after sunset, the verse would have to be speaking of a time prior to sunset. Long shadows are a characteristic of the time just before sunset.

So now that we have established that the timing of Nehemiah’s closing of the gates occurred just before sundown, what would have been the purpose of shutting at that time? Obviously, it was the time just “before the Sabbath.” Nehemiah did not want people bringing in and carrying burdens into Jerusalem on the Sabbath day so he had the gates shut just before sundown to ensure that. If he shut the gates right at sundown, someone could have come in just prior to sundown and lugged their wares around to their destination on the Sabbath.

Nehemiah 13:20- Now the merchants and sellers of all kinds of wares lodged outside Jerusalem once or twice. **21** - Then I warned them, and said to them, “Why do you spend the **night** around the wall? If you do so again, I will lay hands on you!” From that time on they came no more on the Sabbath. **22** – And I commanded the Levites that they should cleanse themselves, and that they should go and guard the gates, to sanctify the Sabbath day. Remember me, O my Elohim, concerning this also, and spare me according to the greatness of Your mercy!

If the previous verses were not clear enough, we have Nehemiah himself telling us when the Sabbath is. Note the progression of events here.

1. The merchants came and spent the night around the wall, presumably in hopes to bribe their way in or to buy/sell to anyone leaving the city.
2. Nehemiah threatens to lay hands on them if they spend the night around the wall.
3. Inspired scripture says, “**From that time on they came no more on the Sabbath.**”

Since the scriptures tell us they were coming on the Sabbath, and they were coming to spend the night around the wall, this would clearly tie in the Sabbath as beginning in the evening. The gates were shut as the shadows fell upon the gates of Jerusalem just before the Sabbath, then the merchants came afterward and tried to spend the night around the wall, hoping to get in the next morning. Nehemiah then threatened them to prevent them from spending the night around the wall—a time that scripture calls “the Sabbath.”

After taking care of that problem, Nehemiah then commands the Levites to cleanse themselves and guard the gates so that the Sabbath would be sanctified. Earlier he had placed his own servants there but now he is trusting the Levites to do what they are supposed to do and guard those gates from Sabbath breakers, lest the gates be burned with fire again as Jeremiah prophesied.

AT THE SETTING OF THE SUN

Another scripture supporting the fact that the Sabbath ends at evening is in Luke chapter 4:

Luke 4:38- And having risen out of the synagogue, he entered into the house of Simon, and the mother-in-law of Simon was pressed with a great fever, and they did ask him about her, **39** – and having stood over her, he rebuked the fever, and it left her, and presently, having risen, she was ministering to them. **40** – And at the setting of the sun, all, as many as had any ailing with manifold sicknesses, brought them unto him, and he on each one of them his hands having put, did heal them.

For people to wait until the setting of the sun to bring the sick people to Yahushua for Him to heal demonstrates that it was certainly a first century practice to end the Sabbath at sundown. After all, why wait until sundown to carry the sick to him if it’s still considered to be the Sabbath day?

HISTORICAL EVIDENCE

Confirming the above scripture, we also have historical evidence that in the first century, the Sabbath was observed starting at evening. Josephus, a first century Jewish historian makes the following comment:

Wars of the Jews 4:582 and the last was erected above the top of the Pastophoria, where one of the priests stood of course, and gave a signal beforehand with a trumpet, at the beginning of every seventh day, **in the evening twilight**, as also **at the evening when that day was finished**, as giving notice to the people when they were to stop work, and when they were to go to work again.

So his report is that a trumpet was blown at the beginning of every Sabbath, which Josephus designated to be in the evening, would historically mark the time when the people should stop working, and begin working. Josephus had no reason to lie, and archaeological finds even concur with Josephus' comments about the place of trumpeting:

When we evacuated the beautifully paved Herodian street adjacent to the southern wall and near the southwestern corner of the Enclosure Wall, we found a particularly large ashlar block. On the inside was a niche where a man might stand, especially if the ashlar were joined to another which would enlarge the niche.

On the outside was a carefully and elegantly incised Hebrew inscription: LBYT HTKY 'H LHH [RYZ]; "To the place of Trumpeting to (declare)." If the restoration of the word "declare" is correct, the rest of the missing part of the inscription probably went on to tell us more about the declaring of the beginning and the end of the Sabbath.

The stone had been toppled during the Roman destruction of the Temple onto the street below where it had lain for nearly two thousand years until we uncovered it.

It must have originally come from the pinnacle of the southwestern corner of the Temple Mount. From a spot on top of the Temple chambers a priest would blow a trumpet on Sabbath Eve, to announce the arrival of the Sabbath and the cessation of all labour, and to announce, on the following evening, the departure of the Sabbath and the resumption of all labor.

The entire city was visible from this spot on the southwest corner of the Temple Mount; the clarion call of the trumpet would reach the farthest markets of the city. Such a scene is recounted by Josephus in his work, *The Jewish War*. (IV, 582). *Editor, H. S. 2004; 2004. BAR 06:04 (July/Aug 1980). Biblical Archaeology Society*

I know that some might say that the Jews (e.g. Pharisees) were observing it wrong in the first century. But wouldn't it seem pretty odd that Yahushua would say things like "Hypocrite! Does not each one of you on the Sabbath loosen his ox or his donkey from the stall, and lead it away to water it?" but then never once mention that they break the Sabbath every week when the trumpeter sends out his call to resume working after sundown? I think we can be certain that such a major issue would not escape the attention of Yahushua and the apostles.

With as strict as the Jews were about Sabbath breaking, it seems quite unlikely that they would even try to change it. And the idea that all the Jews scattered around the world would simultaneously change the time that they observed the Sabbath is quite incredulous—especially when you consider that there is not a shred of evidence indicating such a change.

YAHSHUA'S JEWELS



Yahshua's Young People

"Let no man despise thy youth; but be thou an example of the believers, in conversation, in charity, in spirit, in faith, in purity." (1 Tim 4:12)

LISTEN TO THE



BIRDS!!

Stop for a moment! Listen to the birds singing their sweet melodies to Father Yahweh. In the morning, afternoon and evening, they sing their praises to the Mighty One.

Why? Because Yah provides their daily needs and loves them dearly.

Matt 6:26 - "Behold the fowls of the air: for they sow not neither do they reap, nor gather into barns; yet, your heavenly Father feedeth them. Are ye not much better than they?"

Matt 10:29 - "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

WHAT CAN WE LEARN FROM THE BIRDS?

→ Yahweh takes care of the daily needs of his people.

→ If Yahweh takes so much care of the birds, he will do even more for you. You are greater and more precious to him than the birds. Remember you are his greatest creation.

→ Worry less; trust Yahweh more.

→ Be thankful.

→ Praise Yahweh more.

→ Respect Your Creator.

→ Take it easy. Don't be easily stressed out.

→ Enjoy life pleasing to Yahweh.

→ Yahweh is merciful to every living creature.

LISTEN TO THE BIRDS, THEY CAN TEACH US A LOT!



MYSTERY VERSE

Unscramble the words below to reveal the verse

YAHWEH IS _____ TO _____: AND HIS TENDER
DOGO LAL

_____ **ARE OVER ALL HIS _____.**
SEICREM KSWOR

(HINT: PSA 145:9)

CHECK OUT ALL EDITIONS OF YAHSHUA'S JEWELS:

<http://assemblyofyahweh.com/youth>

REMEMBER TO PASS IT ON TO YOUR YOUNG PEOPLE.

Yahweh's 2022 Calendar

New Moon Days	YAHSHUA'S MEMORIAL (Passover) APRIL 16 Celebrate APRIL 15 after sunset	Annual Convocation Days
Jan. 4 (Borderline)	FESTIVAL OF UNLEAVENED BREAD APRIL 17 through APRIL 23	April 17
Feb. 3		April 23
Mar. 4 (Borderline)	FEAST (appointment) OF WEEKS JUNE 6 See Leviticus 23:10, 11, 15, 16, 21	June 6
Apr. 3		Sept. 28
May 2 (Borderline)	FEAST (appointment) OF TRUMPETS SEPTEMBER 28	Oct. 7
June 1		Oct. 12
July 1	DAY (appointment) OF ATONEMENT OCTOBER 7	Oct. 19
July 30 (Borderline)		FEAST OF TABERNACLES (Booths or Huts) OCTOBER 12 through OCTOBER 18
Aug. 29	LAST GREAT DAY OCTOBER 19	
Sept. 28		
Oct. 27		
Nov. 26		
Dec. 25		

Begin YAHWEH's days with the sunset preceding the indicated Roman days lasting till the next sunset.

Regarding the above "borderline" dates for New Moon Days. If the new moon crescent is not sighted on these dates in Jerusalem, Israel; observe as you are led, the next or following day as New Moon Day.

Isaiah 2:1-3 – The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of Yahweh's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem.

Micah 4:2 – And many nations shall come, and say, Come, and let us go up to the mountain of Yahweh, and to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of Yahweh from Jerusalem.

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