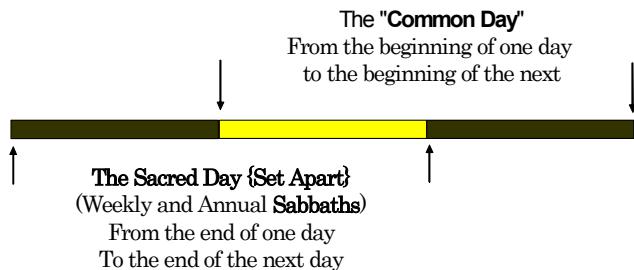


Figure 24
Extensions of the Natural Day
(The Common Day and the Sacred Day)



"The use of "evening and morning," in that order, is significant. As each day's work was accomplished during the "light," there was a cessation of God's activity during the "darkness." Consequently, there was nothing to report between "evening and morning." The beginning of the next day's activity began with the next period of light, after the "morning" or better, "dawning." The literal sense of the formula after each day's word is: "Then there was dusk, then dawn, ending the first day." Henry M. Morris, Ph.D., LL.D., Litt. D., *The Defenders Study Bible*, Genesis 1:5 note (Word Publishing, © 1995). See Bacchicci, Samuele, *The Time of the Crucifixion*, "The Reckoning of the Day of Bible Times," pages 66-89.

Genesis 1:5 defines the day as "light". This means from dawn to dusk, and does not include any part of the night. Most of God's creating took place in the interval from morning to evening, i.e. dawn to dusk. During the first three days and part of the fourth, the "light" was not from the sun, moon, or stars.

Figure 25

**Proof that Evening means a receding of the light,
 And not the presence of "darkness"**

Luke 1:10

And the whole multitude of the people were praying outside at the hour of incense.

Acts 3:1

Now Peter and John went up together to the temple at the hour of prayer, the ninth hour.

Exodus 30:8

And when Aaron sets up the lamps in the evening, he shall burn it, a perpetual incense before the LORD throughout your generations.

- The hour of prayer was the 9th Hour, about 3 p.m.
- These texts show that "evening," or "between the evenings" included the period from noon to sunset.
- The incense, prayers, 9th hour, and evening sacrifice were All at time same time
- Yeshua died at 3 p.m. at the time of the evening sacrifice.

Further proof that בֵין הַעֲרָבִים means "between the settings", which is between noon and sunset is found in 1Kings 18. Elijah caressed the prophets of Baal into going first (vs. 25). So they proceeded to call on their god for the morning offering: מהבקר ועד ה策רים = *from the morning even until noon*. At noon when the deadline arrived Elijah taunted them (vs. 27), but he lets them fudge as much as possible "until the going up of the offering" עד לעלות המנחה. This would be about 1 p.m. Then Elijah repairs the Altar of YHWH, digs a trench around it, puts wood on it, cuts up the bull, drenches it all in water three times, and then "at the going up of the offering" (ויהי בעלות המנחה), he prays to YHWH. Since it says, המנחה, *ha-minhah*, it is the regular sacrifice time (vs. 36), which is connected with "between the settings" (בֵין הַעֲרָבִים) (cf. Numbers 28:4). It is about 3 p.m. God answers with fire; 400 prophets of Baal are captured and executed; Ahab was sent to eat and drink; Elijah climbed Mt. Carmel; his servant was sent back seven times to check for rain; a cloud was seen in the west; the sky grew black because of the rain. There are some dialects of English where "evening" refers to afternoon. Whenever the Scripture says "evening" and it is from the Hebrew word ערב, *erev*, it means "setting" and can refer to noonset or sunset, and between those times is 3 p.m.