

119

GROUP STUDY GUIDE

Time: Evening and Morning Part 1

Use with the full teaching and a Bible. Read or watch first, complete the questions, then discuss and apply. For family study, an adult can select suitable portions and accept spoken answers.

Test the teaching's explanations against the cited passages. Keep the answer key and facilitator notes separate when distributing learner pages.

[Open the full teaching](#)

Teaching summary

This lesson asks whether the biblical day used for Sabbath and festival observance begins with nighttime or daylight. It supports a night-first understanding and begins by examining how Scripture uses the word day. The question matters because it affects the beginning and ending of a period of rest.

The Hebrew word yom can refer to daylight or to a complete day that includes night. Genesis 1:5 uses day in the creation account, and the lesson compares passages about periods of uncleanness and Yeshua's three-day statements. Context must determine the intended sense; a reference to daytime does not automatically define a calendar boundary.

The teaching emphasizes that Genesis 1:2 describes darkness before God calls forth light in verse 3. It relates this sequence to the repeated evening-and-morning description. This darkness-before-light pattern is the main foundation of its night-first argument.

The source also uses spiritual movement from darkness into light as an illustration. We can consider that connection without treating a spiritual metaphor as an independent rule for calculating a date. Genesis 1 and passages directly concerning observance should remain distinct from the lesson's illustrations.

The lesson describes evening as a transition while sunlight fades into darkness. Its particular explanation allows days to overlap in that transition and says the new day has fully arrived once darkness is complete. That is the source's interpretation; it should not be silently flattened into an exact sunset rule or treated as an explicit statement in Genesis.

The introduction acknowledges that this is a disputed question and invites further testing. As we prepare for Sabbath and appointed times, we should state the view accurately, examine the passages in context, and preserve fellowship rather than making agreement with every detail a measure of faithfulness.

Summary points

- The lesson supports a night-first calendar day.
- Yom can describe daylight or a complete day in context.
- Genesis 1:2 describes darkness before the command for light.
- Genesis 1 repeatedly describes evening and morning.
- A duration expressed in days need not exclude its intervening nights.

- Matthew 12:40 explicitly names days and nights.
- John 2:19 uses three days in Yeshua's temple saying.
- Spiritual darkness-and-light passages are used as illustrations.
- The source describes twilight as a transition between days.
- Its twilight explanation is an interpretation to test.

Fill in the blank

Use the teaching and the cited Bible passages. Equivalent wording is welcome when it expresses the same meaning.

Basic

1. The Hebrew word for day discussed in the lesson is _____.
2. In Genesis 1:5, God calls the darkness _____.
3. Genesis 1 repeatedly pairs evening with _____.
4. Before God calls forth light, Genesis 1:2 describes _____.
5. Numbers 19:11 assigns corpse-contact uncleanness a period of _____ days.
6. Matthew 12:40 refers to three days and three _____.

Challenging

1. The meaning of day in a particular passage must be determined by its _____.
2. In John 2:19, Yeshua speaks of raising the temple in _____ days.
3. The lesson's calendar model puts _____ before daylight.
4. The source interprets fading light at evening as a _____ between days.
5. The source says the new day has fully arrived when it is completely _____.
6. The spiritual movement from darkness to light functions as an _____ in the calendar argument.

Group discussion

Discuss respectfully and support answers from the passages. Use these lines for brief notes or a notebook for longer responses.

1. Why is it important to distinguish daylight from a complete calendar day?

2. What sequence in Genesis forms the lesson's main argument?

3. How do Matthew 12:40 and John 2:19 help illustrate different uses of day?

4. What can a darkness-to-light spiritual illustration contribute to this study?

5. How does the source describe the evening transition?

6. What is a responsible way to apply the lesson while studying further?

Answer key

For the leader or parent. Answers follow the teaching and the passages. Accept equivalent wording that expresses the same meaning.

Basic

1. yom

What Is a Day?; Genesis 1:5

2. Night

Genesis 1:5

3. morning

Genesis 1:5

4. darkness

Genesis 1:2-3

5. seven (also: 7)

Numbers 19:11

6. nights

Matthew 12:40

Challenging

1. context

What Is a Day?; Genesis 1:5; Numbers 19:11

2. three (also: 3)

John 2:19

3. night (also: nighttime)

Establishing the Pattern

4. transition

Establishing the Pattern; twilight discussion

5. dark

Establishing the Pattern; practical conclusion

6. illustration

Establishing the Pattern; Matthew 4:12-17

Facilitator notes

These responses give direction for discussion. They are not a test of identical wording. Invite participants to explain the passages and consider a faithful practical response.

1. A passage can describe work done during daylight without defining when a date changes. Periods such as seven days of uncleanness include intervening nights; context controls the sense.

Genesis 1:5; Numbers 19:11; What Is a Day?

2. Darkness is described before God calls forth light, followed by the evening-and-morning wording. The lesson takes that sequence as a pattern for night-first days; identify both the wording and the inference.

Genesis 1:2-5; Establishing the Pattern

3. One passage explicitly names days and nights; the other uses three days. The lesson uses them to show that day can include night, though comparing them alone does not settle every detail of crucifixion chronology.

Matthew 12:40; John 2:19

4. It can help us see a theme the teaching finds meaningful. It should support reflection without replacing close reading of passages about calendar practice or being treated as an independent astronomical rule.

Matthew 4:12-17; Establishing the Pattern

5. It describes days as blending while sunlight fades and the new day as fully present in darkness. Report that particular explanation accurately and distinguish it from a precisely defined sunset boundary; the text does not itself quantify a twilight interval.

Establishing the Pattern; twilight discussion

6. Prepare for observance thoughtfully, compare direct biblical instructions with the proposed pattern, and acknowledge what remains interpretive. The lesson's invitation to test its conclusions leaves room for patient study and fellowship.

Introduction; Teaching Scope and Purpose; conclusion

Facilitator reminders

The guide distinguishes explicit biblical statements from this teaching's interpretations and historical reconstructions. Continue testing conclusions and preserve fellowship across calendar differences.

Put it into practice

Choose one response to the passages. What will we do, and when will we revisit it? Share only what you are comfortable sharing.