

119

GROUP STUDY GUIDE

Time: Evening and Morning Part 2

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 tests the night-first understanding of a biblical day against passages in the Torah and Nehemiah. It focuses on the Exodus, the Day of Atonement, and the closing of Jerusalem's gates before Sabbath. It continues Part 1's distinction between a full day and its daylight portion.

The Exodus discussion links the Passover sacrifice on the fourteenth with the meal eaten that night, the Feast of Unleavened Bread on the fifteenth, and Israel's departure. The lesson combines Exodus 12, Numbers 33:3, and Deuteronomy 16:1 to argue for an evening change of date. Some details of the sequence are reconstructed rather than explicitly timed in a single passage.

The source identifies the Passover meal with the beginning of Unleavened Bread and discusses the three annual pilgrimage feasts. When using that argument, distinguish those three pilgrimage occasions from every biblical use of the words feast or appointed time. Exodus 23:14-17 does not mean that Scripture can never call another occasion a feast.

Exodus 12:22 instructs the people to remain inside until morning. The source tries to resolve its departure chronology by calling this Moses's precaution, but Exodus 12:28 describes the people acting as YHWH commanded Moses and Aaron. We should retain that instruction and identify the chronological question rather than dismissing it as nonbinding advice.

Leviticus 23:27 names the tenth day as the Day of Atonement, while verse 32 specifies an evening-to-evening observance beginning on the ninth at evening. The lesson sees the transition from the ninth into the tenth as evidence for a night-first day. Applying this boundary to all biblical days is its wider argument.

Nehemiah 13:19 records the gates being closed as darkness approached before Sabbath, so loads would not enter on that day. The teaching takes this as further support for evening Sabbath boundaries. We can assess the passage's direct wording and the source's deductions while preparing for rest and respecting those still studying the question.

Summary points

- The lesson examines the Exodus, Atonement, and Nehemiah.
- The Passover lamb is kept until the fourteenth day.
- Exodus 12 places the meal that night.
- Leviticus 23 begins Unleavened Bread on the fifteenth.
- Numbers 33:3 dates the departure from Rameses to the fifteenth.

- Deuteronomy 16:1 describes deliverance from Egypt by night.
- Exodus 12:22's instruction to remain inside until morning must be retained.
- Atonement is explicitly observed from evening to evening.
- Nehemiah closed the gates before Sabbath to prevent loads entering.
- Direct chronological statements and reconstructions should remain distinct.

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 Passover lamb was kept until the _____ day of the month.
2. Exodus 12:8 says the Passover meat was eaten that _____.
3. Leviticus 23:6 begins Unleavened Bread on the _____ day.
4. Numbers 33:3 says Israel set out from _____.
5. The Day of Atonement is on the tenth day of the _____ month.
6. Nehemiah ordered Jerusalem's gates to be _____ before Sabbath.

Challenging

1. Deuteronomy 16:1 describes YHWH bringing Israel out of Egypt by _____.
2. Exodus 12:22 instructs the people to stay inside until _____.
3. Leviticus 23:32 explicitly describes Atonement as evening to _____.
4. Leviticus 23:32 begins that observance on the _____ day at evening.
5. Nehemiah's stated purpose was to prevent a _____ being brought in on Sabbath.
6. The source's detailed ordering of the Exodus passages is a chronological _____.

Group discussion

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

1. How does the lesson connect the Passover sacrifice, meal, and departure?

2. Why must Exodus 12:22 remain part of the discussion?

3. What does Leviticus 23:27, 32 directly establish?

4. How does Nehemiah 13:19 contribute to the argument?

5. How can we use the three-feast argument carefully?

6. What is the practical value of distinguishing text from reconstruction?

Answer key

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

Basic

1. fourteenth (also: 14th)

Exodus 12:6

2. night (also: nighttime)

Exodus 12:8

3. fifteenth (also: 15th)

Leviticus 23:6

4. Rameses

Numbers 33:3

5. seventh (also: 7th)

Leviticus 23:27

6. shut (also: closed)

Nehemiah 13:19

Challenging

1. night (also: nighttime)

Deuteronomy 16:1

2. morning

Exodus 12:22; Objections

3. evening

Leviticus 23:32

4. ninth (also: 9th)

Leviticus 23:32

5. load

Nehemiah 13:19

6. reconstruction

The Exodus; Objections

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. It places the sacrifice on the fourteenth and the meal and departure in the night assigned to the fifteenth. Exodus 12, Numbers 33:3, and Deuteronomy 16:1 supply key statements; the detailed harmonization must also account for Exodus 12:22.

Exodus 12:6-8, 22; Numbers 33:3; Deuteronomy 16:1

2. It directly instructs the people not to leave until morning. Verse 28 relates their obedience to YHWH's command through Moses and Aaron. We should not dismiss it as merely human advice to make a chronology work.

Exodus 12:21-28

3. Atonement is assigned to the tenth day and its observance runs from the ninth at evening to the next evening. The teaching uses that explicit boundary to support its broader night-first understanding.

Leviticus 23:27, 32

4. The gates close as it grows dark before Sabbath, and loads are excluded until Sabbath ends. This supports the lesson's evening-boundary reading, while the text does not state the exact duration of twilight or a minute-by-minute schedule.

Nehemiah 13:15-22

5. Exodus 23 identifies three annual pilgrimage occasions. We can explain their relationship with Passover and Unleavened Bread without assuming the word feast has only three possible applications throughout Scripture.

Exodus 23:14-17; Leviticus 23:5-8

6. It helps us prepare responsibly for observance and test the strongest direct evidence without concealing difficult details. We can hold convictions humbly and maintain fellowship while working through the chronology.

The Exodus; Yom Kippur; Nehemiah 13

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.