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GROUP STUDY GUIDE

Time: Evening and Morning Part 3

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 continues the night-first argument by examining New Testament passages and common objections. It considers Yeshua's burial, the visit to the empty tomb, Firstfruits, and passages that mention the next day or tomorrow. Its practical method is to ask what each passage actually establishes about the beginning of a date.

Deuteronomy 21:22-23 requires a body displayed on a tree to be buried the same day rather than left overnight. The lesson compares Joshua 8:29 with the urgency surrounding Yeshua's burial before Sabbath in John 19 and Luke 23. It treats these accounts as support for the approaching evening boundary.

John 20:1 calls Mary's visit the first day of the week while it was still dark. The lesson uses this as evidence against sunrise beginning that day. The verse describes when Mary found the stone removed; it does not state the precise moment of the resurrection or every step of a proposed Firstfruits presentation.

The teaching connects Yeshua's resurrection with the firstfruits language of 1 Corinthians 15. That biblical identification should be distinguished from the source's proposed reconstruction of priestly actions and chronology. Historical descriptions of the omer ceremony also require care because the sources preserve disputes about its timing.

Many objections rely on a narrative saying that an event happened the next morning or listing day before night. The lesson notes that the next daylight period can follow a previous daylight period under either calendar model. We should consider context rather than assume every reference to morning defines a new calendar date.

The source concludes by acknowledging the difficulty of the debate and asking believers to be considerate. We can weigh direct time markers more heavily than ambiguous sequences, distinguish a passage that supports a view from one merely compatible with it, and avoid claiming greater certainty than the evidence provides.

Summary points

- The lesson examines New Testament support and common objections.
- Deuteronomy 21 requires same-day burial rather than an overnight display.
- Joshua 8:29 describes removal of the body at sunset.
- John 19 places concern about the bodies before an approaching Sabbath.

- John 20:1 calls the still-dark visit the first day of the week.
- First Corinthians 15 identifies the risen Messiah as firstfruits.
- A next-morning event need not define a calendar boundary.
- The order of words day and night does not itself establish that boundary.
- Some passages are compatible with both models and do not decide between them.
- The conclusion calls for consideration toward other believers.

Fill in the blank

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

Basic

1. Deuteronomy 21:23 says a displayed body must not remain on the tree all _____.
2. Joshua ordered the king of Ai's body taken down at _____.
3. John 19:31 describes an approaching _____.
4. Mary came to the tomb on the _____ day of the week.
5. John 20:1 says it was still _____ when Mary came.
6. First Corinthians 15:20 describes the risen Messiah as the _____ of those who have died.

Challenging

1. The source says the manna account in Exodus 16 is compatible with _____ proposed day-boundary models.
2. The order in which day and night are mentioned does not by itself define a calendar _____.
3. A reference to the next morning may identify the next period of _____ rather than the instant a date changes.
4. John 20:1 records the discovery of the removed stone, not the precise _____ of resurrection.
5. The Hebrew word machar can refer to tomorrow or a _____ time, depending on context.
6. The conclusion asks us to be _____ toward those reaching another position.

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 burial argument relate Torah instructions to the Gospel accounts?

2. What does John 20:1 directly contribute to the day-boundary discussion?

3. How should we discuss Yeshua as firstfruits without adding unsupported details?

4. Why can a next-morning passage be compatible with both calendar models?

5. What is the difference between a passage supporting a view and simply not contradicting it?

6. How does the source's conclusion guide discussion with someone who disagrees?

Answer key

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

Basic

1. night (also: nighttime)

Deuteronomy 21:22-23

2. sunset

Joshua 8:29

3. Sabbath

John 19:31

4. first (also: 1st)

John 20:1

5. dark

John 20:1

6. firstfruits (also: first fruits)

1 Corinthians 15:20

Challenging

1. both

Exodus 16:22-27; Objections

2. boundary

Zechariah 14:7; Deuteronomy 1:33; Objections

3. daylight

Exodus 18:13; Jonah 4:6-7; Objections

4. moment

John 20:1; The Resurrection

5. future (also: later)

Genesis 30:33; Exodus 13:14; Objections

6. considerate

Conclusion

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. Deuteronomy requires same-day burial, Joshua gives a sunset example, and John and Luke describe an approaching Sabbath. The source reads them together as support for an evening boundary; keep its chronology distinct from each passage's exact wording.

Deuteronomy 21:22-23; Joshua 8:29; John 19:31; Luke 23:54

2. It calls Mary's still-dark visit the first day of the week. That supports the source's objection to sunrise as the beginning of that day. It does not give the exact moment when Yeshua rose.

John 20:1

3. Affirm the identification in 1 Corinthians 15:20, 23. Label the proposed timing of an ascent or wave-sheaf presentation as reconstruction, since John 20:1 does not narrate those actions.

1 Corinthians 15:20, 23; John 20:1, 17

4. If the preceding event occurred during daylight, the following morning is later under either model. Unless the passage also identifies the date boundary, the sequence alone may not decide the issue.

Exodus 16:22-27; 18:13; Jonah 4:6-7

5. Support supplies a relevant positive time marker or instruction. Compatibility means a proposed sequence can fit the passage but may not be the only fit. We should not turn every ambiguous example into proof.

Objections to a Night First Then Day Model

6. Continue examining the passages and be considerate. State what is explicit, what is inferred, and where the evidence is inconclusive, while recognizing the shared desire to walk faithfully.

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.