# THE SCRIPTURAL WEEKLY SABBATH IS NOT FROM SUNSET TO SUNSET

**International Congregation of Yahweh** 

oes the Scriptural weekly Sabbath, the Saturday Sabbath, start sunset Friday and end at sunset Saturday? Those who observe the Saturday Sabbath say it does. But have they proved it? If you observe the Saturday Sabbath, have you proved when it begins and ends—*from the Bible*? It is true that the weekly Sabbath is Saturday instead of Sunday. But did you know the Scriptures do *not* teach a Friday sunset-to-Saturday sunset Sabbath?

The traditions of men are firmly entrenched on this subject. A fact which makes it all the more imperative we approach this very important matter carefully, prayerfully, logically, Biblically and with an open mind.

When we observe the weekly Sabbath is of utmost importance. After all, the difference between Sunday worship and Scriptural Saturday worship is just one day. But a day late is not good enough! And, a *too early* Friday evening and night, *is just as bad*. The *right* period of time is the real issue.

#### A Widespread Practice in Paganism

Who decided Friday night is part of the Scriptural weekly Sabbath? Who decided the true weekly Sabbath 'day' begins with the evening and night?

The answers to these questions may be lost in antiquity. Perhaps the emerging saga of the Dead Sea Scrolls will one day shed some light on the matter. But consider the following quote from *Unger's Bible Dictionary*, "Day," page 1098:

> "From a very early period the time of reckoning the day was from sunset to sunset, and this **became the Jewish method...**The *Phoenicians, Numidians* and other nations of the East are said to have *followed the same custom,* if it was not indeed the custom generally followed in remote antiquity. 'The ancient *Germans* (Tacitus, ch. xi) compute not the number of days, but *nights*; the *night* appears to draw on the day..." [Emphasis mine].

Here we find evidence of a widespread practice of a sunset-tosunset day by pagans. Note that *Unger's* records "...and this *became* the *Jewish* method..." It is interesting to note this was not the Jewish method originally, but *became* their method of reckoning the day. When did that happen and where?

Since it was a practice they *borrowed*, it apparently was *not their* practice or "…custom generally followed in remote antiquity…"

Pagan use of this concept of 'day' does not prove the true origin of the practice was in fact paganism. However, it is noteworthy we find it widely used in many ancient pagan nations.

It is also noteworthy that history and modern times show the truth of Yahweh has time and again become polluted and mixed with pagan customs of every ilk. Given this fact, it would hardly be surprising to find that was the case for this practice as well.

Whatever the origin, the practice of a weekly sunset-to-sunset Sabbath certainly did not come from the Bible! Let us continue and see just *where* the *Jews* actually got their evening-to-evening day.

#### **Babylonian Practice**

Look at this unshakable historical evidence gathered by exhaustive studies in Babylonian mathematics and astronomy by professor O. Neugebauer, an imminent researcher in premodern science:

"So far as we know, the Babylonian calendar was at *all periods* [*before* the Israelite captivity and Jehoiachin's capture in 597 B.C.] truly lunar,...the month *began* with the *evening* when the new crescent was for the first time again visible shortly after sunset. Consequently, the **Babylonian day also begins in the evening**..." (*The Exact Sciences in Antiquity*, O. Neugebauer, 1957; Brown University Press; 1969 Dover Publications, Inc.; New York; p.106) [Emphasis mine].

Notice what he said about the day. *It began in the evening*. This is the *Babylonian Day*!

Also, Neugebauer says, "...at *all periods*..." It was the Babylonian day *before* Israel was taken into Babylonian captivity in 597 B.C.

Babylon did not borrow that concept from the Israelites—from their Jewish captives. They had it *before* capturing Israel.

Is it not highly probable the captives would adopt the ways of their captors? After all, who was serving who? Who was subject to whom? Was this the origin of the sunset-to-sunset day that *became* the

Jewish method now used for their weekly Sabbath observance?

Is Yahweh's weekly Holy Sabbath day observed just as the *Babylonian* day?

Remember, it was Yahweh who said, "Come *out* of her [Babylon, v. 2], my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

Why come out? Obviously, it was "...her *sins*..." we are to avoid. We, as Yahweh's people, are to come *out of Babylon*, not adopt her sinful ways! Is a sunset-to-sunset weekly Sabbath sinful? Yes it is, if it is not Yahweh's true Sabbath—which it is not, as we will see.

Notice what S. Langdon, professor of Assyriology at Oxford (1933) had to say:

"Obviously the Jews in exile in Babylonia *knew the calendars* of the temples there; they knew the myths of the months. So effective was the influence of Babylonia upon them that they abandoned their own names for the months and accepted the Babylonian names" (Babylonian Menologies and the Semitic Calendars, S. Langdon, Oxford University Press, 1933; p. 21) [Emphasis mine].

This influence continues to this very day. Amazing, but true! Check the Hebrew calendar. It uses those names *to this day*.

But that is not all they retained from Babylon. Notice *what else they adopted from Babylon:* 

"The Babylonian **day** [evening-to-evening: see Neugebauer above] was divided into 12 'double hours,' each divided into 60 'double minutes,' in turn containing 60 'double seconds,' **a system adopted by the Jews after the Babylonian captivity**" (*Babylon*, Joan Oates; Thames and Hudson, 1979, p.186) [Emphasis mine].

Here is historical evidence showing just *where* the Jews got their evening-to-evening day with its various time divisions! This indicates the origin of the concept of 'day' used in their weekly religious observances is from *Babylon—not from the Bible*!

# **Coming Out of Babylon is Not Easy**

Millions, following the Jewish example, have accepted this *very same* Babylonian definition of the day, and claim it is the true day of the Scriptural weekly Sabbath, which it is not.

Is it possible Satan, the adversary, has pawned off Sunday as *the* counterfeit Sabbath, while deftly slipping in an even *better* counterfeit; a Friday sunset-to-Saturday sunset Sabbath? One that is actually closer to the real weekly Sabbath of Scripture.

Remember Yahshua warned us: "For there shall arise false Messiahs, and false prophets, and shall show great signs, and wonders, *in so much that, if it were possible, they shall deceive the very elect*" (Matt. 24:24). They are obviously very 'slick.'

Has the weekly Sabbath itself been somehow immune to Satan's tampering? Actually, there is no reason to believe he would not try to change any or even *all* of Yahweh's Law, if he could!

Thinking to "...change *times* ["*feast days*," Gesenius] and *laws*..." (Dan. 7:25), is a part of the heresy Daniel prophesied of long ago. But were Sunday, Halloween, Christmas, Easter, etc. the *only* changes made in times (festivals) and laws? Hardly!

Clearly, not only the day of the week, but also the *precise hours* of the weekly Sabbath have been "changed" to accommodate a Babylonian concept of 'day.' Amazing, but true!

Coming out of Babylon may not be as easy as we thought. In fact, it may be far, far more difficult than we ever imagined.

The clear historical evidence shows the Babylonian day became the Jewish method of reckoning time for all days—Sabbaths included. This 'day' is now accepted by Sabbath-observing groups worldwide as the day of the true weekly Saturday Sabbath. The deception runs deep and wide. It is one of the *mysteries of Babylon* (Rev. 17:5) perpetrated in the name of Yahweh and His Word!

# Many False Doctrines Come from Babylon

How many false doctrines have come from Babylon? Many! Read the revealing books, Alexander Hislop's *The Two Babylons* (Loizeaux Brothers; Neptune, New Jersey, 1959), and Ralph Woodrow's *Babylon Mystery Religion-Ancient and Modern* (Ralph Woodrow Evangelistic Association, Inc., Riverside, CA). Here we find indisputable Babylonian origins of many false religious practices extant *today* from false holidays to idol worship.

Amazingly, many false doctrines come from ancient Babylon! We can now also see historical evidence that a Babylonian concept of an evening-to-evening day and its time divisions, became a part of the civil time regulation and thus religious system of worship of the Jews as well. Babylonianism is pervasive.

It is unclear to what extent this has prevailed in all segments of the Hebrew community since the captivity. Certainly, Yahshua condemned the Oral Law of the Jews of His day (Mark 7:1-13). He had many sharp differences with them, even condemning many of their *doctrines* (v. 7).

Evidence shows they even disagreed on the Passover date the year of His crucifixion (See article: *Three Vitally Important Points About Passover*; ICY). As one author comments,

> "Was there, then, a dispute about the date of the Passover in the year of the Crucifixion?...Was it, in fact, an "illegal" Passover, so far as the *date* and place were concerned, which Jesus [Yahshua] and His disciples celebrated in Holy Week? Mark XIV, 12ff, emphasizes the secret nature of the preparation for it. The meal in John, falling before the official Passover, does show certain paschal features. Was it the illegality of the transformed rite...set at an illegal season (the old Calendar) which gave Judas his final opportunity to betray Christ [Messiah]? In carrying off the sop, he took evidence with him to the priests and Pharisees that an 'illegal' feast had been celebrated. In that case, Jesus [Yahshua] was challenging *Pharisaic Law* in its stronghold, Jerusalem itself" (The Scrolls and Christian Origins, Matthew Black; Charles Scribner's Sons, New York; 1961, pp. 200-201) [Emphasis mine].

Keep in mind Judah (the Jews) has a *long* history of profaning Yahweh's calendar as Isaiah records (ch. 1, vv. 1, 14). This precedes the captivity, going as far back as 740 B.C.-700 B.C.

The current Jewish 'day' concept apparently goes back at least to the Babylonian captivity, thus possibly a much used idea in communities where Yahshua lived. The Bible does not spell out the details of every disagreement Yahshua had with many of the Jews of His day. But we know the differences were so severe they finally killed Him because of them!

Since the advent of the present Hebrew calendar, this concept of 'day' has gained complete dominance throughout Jewish commun-

ities and Sabbath-keeping groups. A cornerstone of this calendar is the evening-to-evening day (See, *The Comprehensive Hebrew Calendar*, Arthur Spier; Behrman House, Inc.; New York, 1952).

The present Hebrew or Jewish *calculated* calendar was apparently "...not developed until three to four centuries after the close of the Talmudic period, about A.D. 485..." (*Sanctification of The New Moon,* Rabbi Maimonides, from the introduction by Rabbi Ibn Ezra; Yale University Press; 1956). However, the *evening-to-evening day became a basic part of their calendar long before 485 A.D, during the Babylonian captivity which began 597 B.C.* 

And we will see, by clear Biblical proof, the *evening-to-evening day* is *not* the Biblical day for the weekly Sabbath.

#### **Prove All Things**

The widespread weekly Sabbath error is the result of spurning the Biblical instruction to "Prove All Things..." (I Thess. 5:21), and a lack of understanding and using the process of proof.

But what is a proof? *How* are we to *know* we have in fact *proved* something?

The method of precise proof is well known to mathematicians. The process of infallible proof has been used in mathematics for untold centuries. It goes back, at the very least, to the days of the great geometer, Euclid, who was a professor at the University of Alexandria in Alexandria, Egypt c.300 B.C. Euclid's *Elements* is the monumental work on geometry which to this day is the basis of all modern plane geometry texts. It is second only to the Bible in the number of languages into which it has been translated.

But one does not have to be a great mathematician to use this process correctly. He only has to understand it and use it precisely. The origin of this method is unimportant. It stands on its own merits, and can be applied to all fields of thought.

#### **Deductive Reasoning**

This text, *The Elements*, has endured because of its sure method of proof; often called, 'the geometrical method of proof.' This method uses *deductive reasoning*.

Deductive reasoning is a method of drawing conclusions from *statements that we accept as true using logic*. By using logic we mean no contradictions are allowed.

Notice what Harold Jacobs says in his text, *Mathematics: A Human Endeavor;* 2nd edition page 32:

"In contrast to inductive reasoning, which helps us find what *may* be true, *deductive reasoning* tells us what *must be true*. Because of this, mathematicians usually use deductive reasoning when they want to prove something is true" [Emphasis mine].

Scientists too, use this method to make great discoveries, such as Einstein's famous formula showing the relationship between energy and matter. It can also be used in religious studies.

#### **Examples of Deductive Reasoning**

A simple example of this deductive method is as follows:

Statement accepted as true (premise):	All major planets are round.
Additional fact:	Saturn is a major planet.
Conclusion:	Saturn is round.

Now, this conclusion is true beyond any doubt whatsoever. It is *proven true*, because it follows by logic from the *statement which is accepted as true*. Any other facts about Saturn can in no way change or contradict this conclusion. It is not necessary to search high and low for other evidence to see if Saturn is round. It is as certain as tomorrow's sunrise, as unchangeable as the law of gravity.

Another more important example related to our study here is:

Statement accepted as true (premise):	And Elohim called the light day (Gen. 1:5).
Additional Fact:	But the seventh day is the Sabbath of Yahweh(Ex. 20:10).
<b>Conclusion</b> :	The Sabbath of Yahweh is the Seventh light.

The word 'day' used here is the same in both Genesis 1:5 and Exodus 20:10. And here again, as in the previous example, the

conclusion is *proven true* beyond *any doubt*. There is no way to change it. No arbitrary assumptions were made. Deductive reasoning was used to reach the conclusion. The conclusion is based on a premise which is a direct and unambiguous fact: "...light is called Day..." which we *must accept as true*.

There is no need to hunt through scores of Scriptures or *any other* verse to see if this is true. The conclusion could not be more certain! Nothing else about the seventh day Sabbath can in *any* way alter *nor contradict* this conclusion. The Sabbath of Yahweh is the seventh light (the period ruled by the sun's light; Gen. 1:16). *It cannot, therefore, include any night hours whatsoever.* If anyone can break the scripture of Genesis 1:5—that *light is day,* then this additional conclusion can be invalidated. But we know as Yahshua said, "…and the scriptures *cannot be broken*" (John 10:35). And, "Heaven and earth shall pass away: but *my words shall not pass away*" (Mark 13:31).

The Biblical weekly Sabbath *cannot* possibly include Friday *night*. Why? Because Yahweh defines night as *darkness:* "...and the darkness he called *night*" (Gen. 1:5). Day is not night.

It was in fact Yahshua who spoke the words in Genesis 1:5. For it says, "In the beginning *Elohim* created heaven and earth...And *Elohim* said, let there be light...And *Elohim* called the light Day" (Gen. 1:1, 3, 5). And as John says, "In the beginning was the *word* and *word was Elohim*...All things were *made by Him*; and without *Him was not anything made that was made*" (John 1:1, 3).

A proof, then, is established by starting with basic statements, such as unconditional definitions and postulates, which are considered *true beyond doubt*. These are often called "self-evident truths." We build on these using other facts, carefully, gradually, reaching the conclusion using deductive reasoning with logic.

#### **Build On The Rock**

The reason it is so important to isolate the fundamental *unconditional* definitions or facts of the Bible, is because the entire marvelous work of Yahweh's Word is built on them (See p. 26 for a discussion of unconditional definitions). These foundational points are the bedrock upon which the whole structure rests. And what can be more bedrock than Yahshua's ['the Rock,' I Cor. 10:4] own words? We must build on the Rock and not on the sand (Matt. 7:26). How are doctrinal errors made? Many doctrinal errors come by assuming a traditional belief is true, and proceeding to those selected scriptures which *may appear* to verify the belief.

Having found a particular case, or even several such cases, the generalization is then made that it must be true in *all* cases. This is an improper use of the *inductive* method of reasoning. The inductive method, as noted earlier, can be used to show what *may* be true *not* what must be true. It must be used with care. More on this later.

In many cases doctrinal error comes by ignoring unconditional Scriptural definitions altogether, or if one has found the definition, it is abandoned at the slightest difficulty it presents to cherished beliefs already held as true.

Doctrinal errors also arise when deductive reasoning is not used logically or is used where inductive reasoning is needed.

We must tenaciously stick to Biblical definitions when they are found in Scripture and reason deductively to our conclusion, not bowing to any other belief or "authority." Unconditional definitions can be used to reach solid, absolute conclusions (See again p. 26).

#### What the Bible Teaches

Let us continue to look into the Biblical teaching on the Scriptural weekly Sabbath day.

We can now see, the Sabbath question does not begin in Exodus 20:8-11, nor in Genesis 2:2-3. It begins in what we might call the *"chapter of definitions:"* Genesis chapter one. *We have to define the terms 'day' and "night."* In the example given earlier (page 7), the importance of putting Biblical definitions *first* was evident, and cannot be emphasized too strongly or too often.

Again, notice the foundational definitions of Genesis 1:4-5:

"And Elohim saw the *light* (Heb, "*owr*," SEC 216) that it was good: and Elohim divided the light from the darkness (Heb. *choshek*, SEC 2822 and 2821)" [Emphasis mine].

"And Elohim called the **light day** (Heb. *yowm*, SEC 3117) and the **darkness** he called **night** (Heb: *layelah*, *layil*, SEC 3915). And the evening and the morning were the first day" [Emphasis mine].

Here is the beginning of wisdom regarding the weekly Sabbath. Notice again, in verse five how 'day' is defined *unconditionally: day* is *light*.

And what is light? See verse four: "And Elohim *saw* the light..." Light is what can be seen. It includes the visible portion of the electromagnetic spectrum. This is further evidenced by verses 14-18 where Elohim *saw* the light emitted by the sun, moon (reflected light), and stars. Day is ruled by the sun's light (Gen. 1:16).

Verse five also defines "night:" night is darkness.

Verse four does *not* say Elohim saw the darkness. It cannot be seen. The light was separated from the darkness (Gen. 1:4; *RSV*). Darkness is the *opposite* of light. Numerous scriptures concur on the invisibility of darkness.

These two definitions *are* the Scriptural definitions of *day* and *night*. When Yahweh uses the terms *day* (*Heb. yowm*) or *night* (Heb. *layelah*), He means light and darkness, respectively. That is what He states clearly and *unconditionally* in Genesis 1:5. *Under no circumstances can these terms be changed—by anyone!* 

#### **Day Does Not End at Sundown**

It is now easy to see the Biblical day does *not* end at sundown. Why? Because the sun's light continues its unbroken rule over the other lights of heaven at sunset *and long after*. The stars and moon, when it is close to the sun, are still invisible at sunset. And since the sun's light rules the day, which is *light* (Gen. 1:5), the period of its rule *must* be the period of day (Gen. 1:16).

Here, as you can see, deductive reasoning was used starting with the clear definitions that the sun (greater light) was made "...to rule the day..." (Gen. 1:16), and that "...Elohim called the *light Day*..." (Gen. 1:5).

The ruling light of the Biblical day (sunlight) continues *long after sunset*. The *day* (*light*) ends when *night* (*darkness*) begins. Consequently, there is no such thing as a 24-hour *day* in Scripture. That is, the Scriptures *do not* indicate a 24-hour *light period* (Extended light periods occur at extreme northern or extreme southern latitudes, but are not 24-hour daily cycles). There is, however, a Scriptural 24-hour period composed of Day *and* Night *combined* with the night following the day.

#### The Day Starts at Dawn

The day (light) starts when the sun's light *begins to grow* with the first faint rays of sunlight (see Ruth 3:14), long before sunrise, while stars are still visible. This period is called "dawn" (twelfth part of the day), and is usually translated "morning" (SEC 1242). The Biblical reference to the "morning stars" in Job 38:7 clearly supports this. These stars are visible in the early part of the day called the *dawn*—a growing light period before sunrise.

An account in Genesis chapter 32 actually shows the day (*light*) starts at dawn with the growing light *before* the sun rises.

Notice this interesting account.

Verse 24: "And Jacob...wrestled a man...until the *breaking of the day*" ["until the going up of the dawn" *Interlinear Hebrew-English Old Testament*, George Berry, Kegel Publication, 1979].

Then the man says, "...Let me go, for the *day breaketh*" (v. 26).

Berry has: "... for has gone up the dawn."

Young's Literal Translation of the Bible says, "...for the day hath ascended..."

Now notice what happens *after* they had wrestled and *after* the *dawn of the day* had *already* started. Verse 31: "And as he passed over Peniel *the sun rose upon him...*" (Gen. 32:23, 25, 30-31). So the day started long before sunrise!

Now, the *day* is *separate from the night* as we see in II Samuel 2:32: "...And Joab and his men went *all night*, and came to Hebron at *break of day*" (SEC 215: *to be luminous*; root of *light* used in Gen. 1:5). Day was breaking *after* the night.

This fact coupled with the account of Jacob in Genesis chapter 32, further shows-beyond doubt-the *day starts* (sun's light starts growing) *in the morning* at dawn with the first faint sunlight as the stars begin to fade *after* and *separate from the night*. *Not at evening*!

Depending on latitude, and season of the year dawn may last an hour to an hour and a half (more on this later).

Therefore, the day of the Bible is from dawn-to-dark when the sun's light rules the other lights. It does not start at sunset.

# When Does the Dawn Start? The Scriptural Hour: a Twelfth of the Day

We must know when the dawn starts in order to begin the day at the

correct time. To do this, the knowledge of the Biblical hour is crucial.

Here is another *vital truth:* the true Biblical hour. This is a basic unit of Yahweh's time keeping system.

Carefully follow this important study.

The period early in the morning, when the first rays of sunlight begin to lighten the eastern horizon, is called "dawn." This has clearly been established beyond question based on the Bible.

The word "morning" (SEC 1242) should properly be translated "dawn." *Strong's* and *Gesenius* agree on this point.

But when does the dawn of the day start, and how does this depend on the Biblical hour? The answer to those questions must come *from the Bible*. Notice the amazing way in which Yahweh provides the clear and precise answer to those very important questions.

First, the Master Yahshua reveals the number of units in the "day." Yahshua answered, "Are there not *twelve hours in the day*…" (John 11:9)?

The term "hour" here is the Greek word "*hora*" and is the "12th part of the day" (*Arndt-Gingrich* p. 904), as Yahshua said.

The 12-hour day Yahshua defines, and the *Arndt-Gingrich* definition of the hour, is also substantiated by a parable Yahshua gives in Matthew chapter twenty.

Notice in this parable a man hires laborers to work in his vineyard. He hired the first group apparently early in the morning—probably shortly after sunrise (vv. 1-2). They agreed to work for a penny a day.

About the third hour (v. 3), the sixth and ninth hours (v. 5) he hires others to work in the vineyard.

Notice about the *eleventh* hour he hires others (v. 6).

Now verse 8: "So when *even was come*, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire..." The point to note here is that the evening came and sometime shortly after sunset (See Mark 1:32) they were paid.

These verses (vv. 6, 8) together with Mark 1:32. ["And at evening, when the sun did set..."] show the *eleventh hour ended at sundown*, for the others complained: "*These...wrought but one hour*." This leaves one more hour of sunlight to complete the full 12-hour day, which Yahshua specified in John 11:9.

The time of year was no doubt in the summer since the laborers complained that "...us...which have borne...the heat of the day" (v. 12). This day was obviously then, much longer than 12, 60-minute hours. For note, the *eleventh hour* of the Scriptural day ended when sunset occurred. Actually, summer days can be as long as eighteen, 60

-minute hours near the time of the summer solstice.

We can only conclude that the 12 divisions of the Scriptural day are not 12, 60-minute periods each day of the year.

*The biblical hour is thus a variable unit.* Its duration varies throughout the days of the year. So the day is divided into 12 units regardless of the amount of time expiring from dawn-to-dark. *The biblical hour is therefore one-twelfth the biblical day.* 

**This** "hour" cannot be a sundial hour, since the Biblical day begins before sunrise with a shadowless landscape and ends after sundown with no direct sunlight. Without direct sunlight at the start and end of the day, sundials are useless in providing the divisions of the full Biblical day. Their use is from sunrise to sunset which comprises only ten-twelfths of the Scriptural day.

#### **Three Days and Three Nights**

The term 'day' (SEC 2250), which Yahshua used when referring to the 12-hour period in John 11:9, is easily shown to be the true Biblical day whose characteristics have been given in the earlier parts of this study: *the period from dawn-to-dark.* 

This follows from the fact that He used the same term 'day' when giving the sign of His Messiahship: "For as Jonas was three *days* (SEC 2250) and three *nights*, in the belly of a huge fish, so the Son of Man will be in the heart of the earth" (Matt. 12:40).

This refers to Jonah 1:17 in which the term "days" is used. This word "days" (SEC 3117) is the same as that used in Genesis 1:5 where Day is defined as *light*.

Yahshua's 12-hour day is obviously, therefore, the same as that referred to in the Law. It is therefore from dawn-to-dark.

It is noteworthy and *extremely important* to keep in mind that Yahshua makes a clear *distinction* between day and night in this Gospel account. Just as He did in the Law.

While many readily accept that He meant what He said in Matthew's record, they refuse to accept the *exact same* distinction between day and night given in the *Law*. Yahshua is *consistent*. Men are not.

There can be no compromise on Yahshua's emphatic separation of day from night. The Biblical *day* cannot include night.

#### Dawn and Evening are Each One-Twelfth of the Day

We can now clearly see the Scriptural day is a dawn-to-dark period which is divided into 12 equal parts. Dawn and evening are the first and twelfth parts of the day, respectively. We must know how long each is on a given Sabbath in order to know the length of the entire Sabbath. Using other Scriptures, we can now prove conclusively the exact duration of dawn and evening.

Turn to Luke 1:9-11. Here we find reference to the "time of incense." Let us get the context.

It was the custom of the priest's office that the priest burn incense when he went into the temple (v. 9).

Notice what it says: "And the whole multitude of the people were praying without *at the time of incense*" (v. 10).

The word "time" here is the Greek "hora" (SEC 5610) which Yahshua used in John 11:9 where it is translated "hours" ["...are there not twelve hours in the day?"].

This phrase is correctly rendered: "...*at the hour(s) of incense*" (See *RSV*, *NJB*, *Mofatt*, *YLT*). Or, as we now know, more precisely as: "At the twelfth part of the day when incense was offered."

Notice this verse did not say "...at the half (or third, etc.) of an hour of incense," but at the hour-a whole hour-of incense.

The next verse, 11, makes certain it is on the altar of incense where the duty of offering incense is being performed.

Now, *when* was incense offered on the altar of incense according to the Law?

Quickly turn to Exodus 30:1. Here are instructions to make an "...altar to burn incense upon: of shittim wood..."

Now down in verse seven notice *when* the incense was offered: "And Aaron shall burn thereon sweet incense **every morning** ("*dawn*" SEC 1242 as noted earlier)..."

And in verse eight: "And when Aaron lighteth the lamps **at even** [the time from sunset to dark], he shall burn incense upon it..."

Notice the amazing facts revealed by these Scriptures: The *dawn* and the *evening are each hours of incense*.

#### This shows dawn and evening are each twelfth parts of the day!

Notice! The dawn and the evening are each a twelfth part of the day. This is vital information needed for these important calendrical studies!

Here is further corroborating evidence:

The parable referred to earlier in which men were hired to work in the vineyard also indicates the evening is the twelfth part of the day. Notice how this is shown.

The last group of men were hired about the *eleventh* hour (Matt. 20:6).

Then in the evening *as the sun went down* (v. 8; Mark 1:32) when they were paid, the first hirelings complained that the last group had worked only *one hour*: "Saying, These last have wrought but *one hour*..." (v. 12).

As noted earlier, this shows the eleventh hour ended at sundown. That is, the last workers were hired at the eleventh hour, and when sundown came they had worked only one hour.

Now Yahshua said there are 12 hours in the day and He is telling this parable of the kingdom. So there had to be one hour (one division) left in the day from sundown until dark. That last hour is the twelfth hour. Consequently, **the evening has to be a twelfth part of the day.** This is exactly the conclusion, also demanded by the Scriptures cited above, regarding the hours of incense.

### Calculating the Beginning and Ending of the Day

We now have sufficient information to diagram the day. The true Scriptural day is a period of *light only*. It begins very early before sunrise, and ends after sunset as the light of evening grows dimmer until night begins. The evening is at the end of the day as we shall further illustrate later. Evening and morning are each one-twelfth of the day.

Using these final pieces of the puzzle, the figure on the next page shows the divisions of each day throughout the days of the year.

In Figure 1 the numbers represent the beginning of the hours or divisions of the Biblical day. The line segment joining numbers 1 and 11 represent the east-west line from horizon-to-horizon at any location on earth.

The diagram numbers mark 12 equal periods of time from dawnto-dark on any given day of the year.

Note there are **ten** equal divisions from sunrise to sunset. This fact allows easy and direct calculation of the Biblical "hour" and from this, the beginning and ending of the day at any time of the year can be easily determined. On this basis, for June 20 at the location of Pocahontas, Arkansas the Biblical "hour" is 1 (one) hour and 28 minutes. On this date the dawn of the day *starts* at 4:18 A.M. CDT. The day *ends* at 9:52 P.M. CDT as evening turns to night (See Appendix I for details).

Sunset and sunrise times necessary for these computations can be obtained from a local weather channel, special calendars, almanacs, or directly by observation.

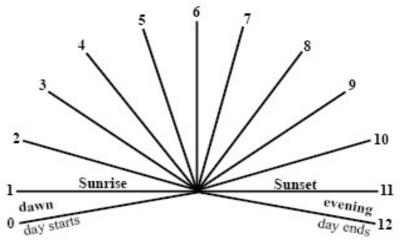


Figure 1

Or if you prefer a complete set of sunrise-sunset times for each day of the year, a calendar including these times for every day of the year can be purchased from Astronomical Data Service, 3922 Leisure Lane, Colorado Springs, Colorado 80917 for a specific longitude and latitude. From this the duration of the Biblical hour on a given day can be determined. Or if your prefer, we have a specialized computer program developed by ICY which determines the beginning and ending of the day for any day of the year. This program also calculates New Moons for any location in the northern and southern hemispheres (Write today for your *New Moon Table of Locations*, ICY)

#### **Evening Was and Morning Was**

Sabbath observers universally claim with one voice that the Biblical weekly Sabbath day *begins in the evening at sundown*. But is this really the case? Does the ordinary day of Scripture really begin in

the evening? As shown earlier, it does not.

To answer these questions in further detail, look next at the last part of Genesis chapter one, verse five. *Here is where the confusion starts on this matter of the true beginning of the day*. Notice what we find.

"...and evening and the morning were the first day ['yowm'; SEC 3117]" (v. 5; *KJV*).

The literal Hebrew reads,

"...and evening and the morning was, day one" (v.5; *Interlinear Hebrew-English Old Testament*, George Berry).

What is usually overlooked is the fact that this part of the verse places the evening and morning within the classification of 'Day.' So deductive reasoning gives the following result:

Statement accepted	
as true (premise):	"And Elohim called the <i>light</i>
	<b>Day</b> " (Gen. 1:5)
Additional Fact:	"and evening was and morning
	was, <i>day</i> one" (Gen. 1:5).
Conclusion:	Evening and morning are both <i>light</i>
	(classified as light).

Here, as in previous cases, the conclusion is what *must* be true not what might be true—since it was reached by correctly using deductive reasoning. Again, there is no need to sift through verse after verse to see if this conclusion is true. It *is* absolutely true.

This sure conclusion, that evening and morning are *both periods of light*, is of great importance in deciding when the day begins and ends.

Now, since *evening is a period of light only*, it can never include darkness. It is the opposite of darkness, thus it cannot include night. Nor is it not a part of the night.

Evening is a period of light only.

All other Scriptures regarding evening cannot contradict this sure fact, because it rests unshakably on other sure facts. We would expect other Scriptural usage to conform unerringly to this conclusion. And that is exactly what we find! Yahweh never contradicts Himself.

Likewise, *morning* is also *a period of light only*, for the same reasons that evening is light only.

## **Evening is Part of the Day**

Notice how several Scriptures concur with the conclusion reached above that evening is part of the light period Yahweh calls '*day*.'

"...And *evening was*, and morning was, the first... second...third...fourth...fifth...sixth *day*" (vv. 5, 8, 12, 19, 23, 31).

*Exodus 12:18*: "In the first month, *on* the fourteenth *day* of the month *at evening*."

*Numbers 9:3: "In* the fourteenth *day* of this month, at *evening*" [Literal Hebrew reads, 'between the two evenings'].

"...kept the passover *on* the fourteenth *day*...at *evening*..." (v. 5).

- Joshua 5:10: "...Passover on the fourteenth day... at evening..."
- *I Samuel 30:17:* "And David slaughtered them from the twilight even until the *evening of the next day*" (*NASB*).

*Proverbs* 7:9: "...*in* the *evening* of the *day*..." [margin of *KJV*; *Rotherham Version*; *Young's Literal*].

Six times it is so *defined* in Genesis chapter one. Notice carefully this fact:

But just as important as listing all those Scriptures, which *do* concur that evening is entirely contained *within* the light period called *day*, is the *fact that apparently no scripture disagrees with that conclusion*.

The verses listed above are essentially verified predictions of the deductive conclusion drawn earlier from a clear, true premise.

## Evening is at the End of the Day

Now we know that evening is a period of light. But is it a period of light at the end of the day or the beginning of the day? It is definitely at the *end* of the day. This fact is easily proven.

Notice how this can be determined without any doubt whatsoever and proven absolutely. Again using deductive reasoning.

First, recall that *light is Day*. Now, since Night is *darkness*, it cannot be Day. For darkness was separated from the light (Gen. 1:4). So when night starts, day or the light period *must* end since *they are separate from each other*. Consequently, when one starts the other must end.

Second, the Bible tells us the *evening starts at sunset*: "The soul which has touched any such shall be unclean until even,...And when the sun is down, he shall be clean..." (Lev. 22:6-7; See also Mark 1:32).

We see then the evening, which is a *light period* starting at sundown, continues until darkness sets in and night begins.

Thirdly, therefore, evening continues as the *final* period of the *day* as the light fades and ends—*stops*—when night starts. The evening is obviously a period of rapidly *diminishing* sunlight when the sun's rule is waning. The sun's ruling light of day continues long after sunset until darkness slowly prevails and day ends.

The evening is, therefore, definitely at the *end* of the day. This will be shown *again decisively in a later section*.

#### **Evening is Followed by Night**

Notice in the following verses that evening is *not* a period which continues until the next morning.

The evening is a period of the day which is *followed* by night:

"...neither shall there any thing of the flesh, which you sacrificed the first day at *even*, remain *all night* [not all evening] until morning" (Deut. 12:4).

Note here also that night is *followed* by another period of day called *morning*. Night is not part of the evening, nor the morning, nor any other part of the day.

Obviously, the Scriptural time period of light called *day* includes the evening, and *cannot* include the period of darkness called *night*.

# **Resulting Contradiction**

Notice the contradiction that results if it were *assumed*, as many sincere people do, that the day includes the night:

Yahweh said that light is *day*, and Night is darkness, the opposite of light. Now, if *day* also includes night, the *day* must be light *and* not light. Consequently, light [Day] is light and not light as well!

Of course this is contradictory and absurd. Or as it is said in logic, *Reductio Ad Absurdum*. That is, the argument has been reduced to an absurdity, and is incorrect.

#### **To Summarize**

The Scriptural day is from dawn-to-dark starting with the morning light long before sunrise, lasting through the evening period of rapidly fading sunlight which ends when darkness prevails.

But many claim that the Scriptural *day begins* with the evening and goes from sunset-to-sunset and, they reason, so does the weekly Scriptural Sabbath. The Day, they claim, starts at sunset with the evening which runs until dawn. They include night in the period called "evening." The Scriptures usually given to support their claim are:

"...and the evening and the morning was the first day...the second day...the third day...etc." (Gen. 1:5, 8, 13, 19, 23, etc.).

But, again, do these verses say the evening is *day* or *night*? It says 'Day.' And what is Day-Biblically? Day is Light (Gen. 1:5). So evening is Light, and cannot include night. *No craftiness or ingenuity can change this immutable fact*!

In spite of these clear facts, the common but erroneous view persistently says these verses show "The evening is *named first*. So it must be the first part of the *day* which thus *begins* at sundown continuing on to *include* the night and ending with the next sundown."

But, we must know—Biblically—the meaning of "evening." Does it include night? No. Notice again what we have found:

(1). These verses (above) indicate evening is *part of the day*, i.e. "...evening was and morning was, the first *day*...etc." *It is therefore part of the light period*. *Light* is day (v. 5). Day has *already* been defined as *light* earlier in the verse. So *all* of day is light—every hour of it.

The *KJV* margin translates "in the evening" in Proverbs 7:9: "in the evening *of the day*" (Also *Young's Literal Translation of the Bible*: "... in the evening *of* day..."). Evening is part, the last part, of the day or light period.

(2). These verses *do not* say evening was part of the night, and for good reason. Yahweh meant exactly what He said. Darkness is night, not day. So evening is *not any* part of the night.

(3). Evening begins at sundown: "...sacrifice the passover at even, at the going down of the sun..." (Deut. 16:6). It is *followed by night:* "...sacrifice the first day at evening, remain *all night* [not all evening] until the morning" (Deut.16:4). Obviously then, *evening must end as night falls when the sky becomes dark.* 

(4). Since evening is the period from sundown to dark, and morning is more precisely translated "dawn" (SEC 1242; Gesenius p. 137), these verses are speaking *strictly* of these two portions (twelfth parts) of the day. Nothing more. Nothing less.

These verses absolutely *do not* include the night period sandwiched between evening and dawn. They read simply "...and the period from sundown to dark was, and the period of dawn was..." *The night, or period of darkness, is not mentioned nor implied in these verses as so many erroneously assume.* 

(5). The word order which places evening first in the verses cited *in no way modifies the conclusive facts of (1) through (4) above.* 

These *facts absolutely show* the word order in this case *does not* signify a time order of occurrence in which the day begins in the evening and continues through the night on through the next sundown.

#### **Other Scriptural Evidence**

These Biblical facts are corroborated by other Scriptural evidence such as Nehemiah 4:21-22 where they labored on the day (v. 22) from the morning until the *stars came out* (v. 21). The period of day indicated here began at early morning, ran *past* sundown, and continued until stars appeared in the late evening. So they stopped long *after* sundown when the day (light) ended.

And very importantly, Genesis 1:14-19 records Elohim created in

the fourth *day* the *sun, moon and stars*—lights *which were visible in that fourth light period.* For it records that Elohim *saw* (v. 18) *in* the fourth *day* (v. 19) the greater light, lesser light, *and the stars* giving light on the earth (vv. 16-17). The Day, therefore, extends before and after sunset long enough to see many stars, but stops when the last one -twelfth of it ends.

# The Sabbath Definition: The Seventh DAY

All this gives us the necessary foundations for understanding Yahweh's Sabbath definition. The following verses which define it, are some of the most misunderstood verses in all the Bible:

"And on the seventh *day* (SEC 3117) Elohim ended his work which he had made; and he rested the seventh *day* from all his work which he had made" [Emphasis mine]. "And Elohim blessed the seventh *day* and sanctified *it* [did not sanctify the seventh night too]: because that in *it* he had rested from all his work which Elohim created" (Gen. 2:2-3) [Emphasis mine].

"Remember the sabbath *day* to keep *it* holy. Six days shalt thou labor and do all thy work: But the seventh *day* is *the sabbath* of Yahweh thy Elohim...For in six days Yahweh made heaven and earth...and rested the seventh *day*: wherefore Yahweh blessed the Sabbath *day*, and hallowed *it*" (Ex. 20:8-11) [Emphasis mine].

Notice *nowhere* is a night sanctified—only the seventh *day*, i.e. the seventh light period. Where does the Bible say Yahweh sanctified the seventh night? Nowhere! Yahweh's true Sabbath is day *only*. These defining Scriptures clearly tell us so!

Therefore, the true Scriptural weekly Sabbath starts when the sun is below the horizon (*Saturday morning—when the sun's light starts increasing*) and ends when the sun is well below the horizon (*Saturday when evening light decreases until darkness dominates*).

The true weekly Sabbath Almighty Yahweh sanctified and made holy is from Saturday morning to Saturday night.

It is *adding* to the Scriptures to say Friday night is a part of the Sabbath of Yahweh—a time which He never sanctified. It is *taking from* the Law to say the Sabbath ends at sundown before it is actually over (See Deut. 12: 32).

We must love Yahweh and do His commandments and walk humbly before Him. We must keep *His* weekly Sabbath Holy.

#### **Inductive Reasoning and Leviticus 23:32**

Despite what has been presented so far some are still sure to point to a couple of verses which are often quoted in support of the false weekly Sabbath belief. They are Leviticus 23:32 and Mark 1:32. First look at Leviticus 23:32:

> "It shall be unto you a sabbath of rest, and ye shall afflict you souls: in the ninth "day" [is in italics] of the month at even, from even to even, shall ye celebrate your sabbath."

Usually the phrase, "from even unto even, shall ye celebrate your sabbath," is extrapolated by well-meaning persons to include *all* Sabbaths.

But their insistence that this statement be applied to *all* days of Scripture and Sabbaths, weekly and annual, is an important example of *failing to reason properly*.

By insisting that this condition *must* apply to all days and Sabbaths, they are reasoning from the particular case of a specific Sabbath and generalizing this to *all* days and Sabbaths. Once having done this, it is usually stated that "logic demands" such a conclusion. But does logic or proper reasoning demand it?

#### **Inductive Reasoning**

To answer that question we must examine the method of reasoning called *inductive reasoning*.

Inductive reasoning is a method of drawing conclusions from a limited set of observations. Understanding this is very important.

Notice what is true about this method, "...although inductive reasoning is of tremendous importance in *developing* mathematical ideas, it *cannot prove* that the ideas are correct" (*Mathematics: A Human Endeavor;* H. Jacobs; p. 19) [Emphasis mine].

This author goes on to explain just why this method *cannot* prove ideas correct:

"Because the conclusions arrived at by this method are drawn from a *limited amount of evidence*, the *possibility always exists* that *more* evidence may be discovered that will *prove the conclusion incorrect*" (Jacobs p. 32) [Emphasis mine].

This is the basic weakness of this method-a limited number of observations, having overlooked some crucial observations. Numerous examples could be cited.

To illustrate the weakness in this method look at the following number curiosity:

<b>Product of Numbers</b>	<i>Reversed Order of Numbers</i> (Gives reversed digits in the answer)
112 X 124 = 13,888	211 X 421 = 88,831
312 X 221 = 68,952	213 X 122 = 25,986
411 X 102 = 41,922	114 X 201 = 22,914
331 X 201 = 66,531	133 X 102 = 13,566

So far so good. But look what happens next.

113 x 223 = 25,199 311 X 322 = 100,142

It did not work this time! This is an example where we may be tempted to draw the general conclusion: if the digits in a pair of numbers in *any* product are reversed, then the digits in the resulting answer will always be reversed too.

But as we can see, this conclusion is not true in all cases. Just because it was true in a *particular case*, did not mean it would have to be true every time. In fact, by the method of inductive reasoning whereby we examine some or even many individual cases, there is no guarantee *ever* that a conclusion, which is true for the cases examined, will be true in all cases.

*The point important for our study* is that a *particular case* does not necessarily serve as an example for *all cases*: A *particular case does not prove the general case*.

Now back to this verse. The context of chapter 23 verses 27-32 shows *beyond any doubt* a *particular Sabbath* called "Atonements" is the subject being discussed in verse 32. That verse even specifies 'the ninth of the month' showing it is referring *only* to that Sabbath.

This *special Sabbath* is the tenth of the seventh month (v. 27). The entire subject of these verses is this *special time of Atonements*. It is very important to keep in mind that in actual fact these verses (vv. 27-32) are *not at all* referring to the weekly Sabbath. They make no mention of it whatsoever, and there is no good reason to believe it is included in the discussion of these verses. Nor should it be assumed that *any* of the requirements of the Atonements Sabbath apply to the weekly Sabbath *unless the Bible specifies as much.* 

Of course it does specify resting and a holy convocation for the weekly Sabbath (Ex. 20:10; Lev. 23:3) just as resting and a holy convocation are required on the Atonements Sabbath. But to assume that *any* other similarities must exist between these two Sabbaths, would be just that, an unfounded assumption.

The Bible nowhere says explicitly nor implies the weekly Sabbath goes from evening-to-evening. *There is not even one such verse!* 

Furthermore, the clear undeniable fact is that this is the *only Sabbath* in the *entire Bible* that specifies a rest period from evening-to -evening. This is a requirement for *this Sabbath*, and we cannot assume just because it is required in this *particular case*, that it is the rest period for *all Sabbaths*.

The discussion on inductive reasoning above unmistakably shows it is *unreasonable to assume* and *impossible to prove* that because something is true in a *particular case* that it is true in *all* cases.

But this is exactly what people are asked to accept unconditionally, as if it were proven beyond doubt from verse 32 that all Sabbaths extend from sunset-to-sunset.

Not only does it not prove it at all, it is *impossible to prove* such a conclusion from that one special case.

By the principles discussed, even if there were several such cases where particular Sabbaths were indicated to be from sunset-to-sunset (which there are not) it *still would not be proven true* even for the *next case* examined!

This is really what logic and reasoning demand. Logic and reasoning do not at all demand from the verses discussing the Atonements Sabbath that all Sabbaths extend from sunset-to-sunset, and none can in truth deny it.

In sharp contrast to the Atonements Sabbath, the Scriptural *weekly* Sabbath day has been proven by *deductive* reasoning to be from dawn -to dark, a period of light only. This conclusion results from the strict adherence to the principles of deductive reasoning and logic and is *proven absolutely*. It follows from Yahweh's clear unambiguous *unconditional definition of day, that light* is *day*—and the unconditional *definition of night*—*that darkness is night*.

Notice the word '*unconditional*.' This means these definitions are not restricted to *particular* days or nights. Both are general classifications with no restrictions or conditions, limiting the application of the term 'day' to a *particular* day period or the term 'night' to a *particular* night period.

Atonements, however, is the *only Sabbath* (a particular case) we have record of which extends from sunset-to-sunset. Just why Atonements has that special time requirement is not certain. It *may* be regulated by what it represents—a time of cleansing the uncleanness of the people (Lev. 16:16). Cleansing from uncleanness occurs at sundown when the proper conditions are met. Other Sabbaths do not specifically involve atonement for cleansing from various uncleanness.

#### What Leviticus 23:32 Really Shows

It was mentioned earlier that another decisive example would be given to show the evening is at the *end* of the day, not the beginning. Leviticus 23:32 is that example.

The expression "...day at even..." or the "...day of the month at even..." is found here and in many other Scriptures.

An example is Exodus 12:18: "...on the fourteenth day of the month *at even*...," cited earlier.

But what does the expression "...day at evening" mean? Is the evening at the end of the day or the beginning?

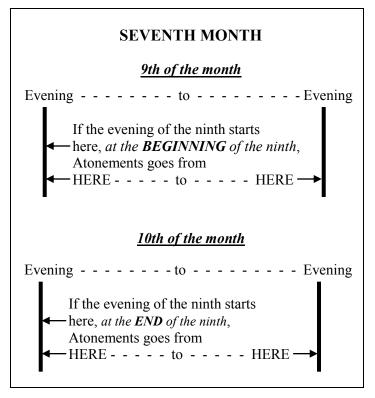
To begin answering these questions using Lev. 23:32, first notice carefully the Sabbath of verse 32 refers to verse 27: "...on the tenth 'day' of this seventh month there shall be a day of atonements."

Now verse 27 clearly shows the *tenth* day is Atonements.

It does not say the "...*tenth* day of the month at even...," but the "...*ninth day of the month at evening*..." It refers to the evening of the *ninth* day of the seventh month in Figure 2.

The following diagrams use this fact to further resolve the matter

of whether the evening is at the beginning or end of the day. The two diagrams below show the opposing views of the evening.



#### Figure 2

Notice. If the evening of the ninth day *starts* the ninth of the month, then the top diagram shows the *ninth day would have to be the Atonements Sabbath*!

But if the evening of the ninth day is at the *end* or final part of the day, then the bottom diagram shows the *tenth day would have to be the Atonements Sabbath*!

Look at verse 27 again: "Also on the *tenth* 'day' of this seventh month there shall be a day of atonements..." Atonements *must be the tenth* of the seventh month! Clear and simple. No question about it.

And verse 32 clearly says Atonements starts the *ninth of the month at evening*.

So the bottom diagram of Figure 2 is clearly the correct choice which places Atonements on the tenth of the month as it has to be:

starting the evening at the **end** of the ninth day and running to the evening at the **end** of the tenth day.

The unavoidable conclusion is, as this diagram shows, that the evening of the ninth is at the end of the ninth!

Without a doubt, the expression "in the ninth 'day' of the month at the 'evening'" means the period beginning at sunset at the *end* of the ninth day of the month, as the day's twelfth-hour starts!

## Evening is at the End of the Day-As Predicted

Since this conclusion follows from the special 'Atonements' Sabbath, we cannot draw the general conclusion from this particular case that the evening is at the end of the day for *all* days and Sabbaths.

However, what has actually been found is that the deductive conclusion drawn earlier (See p. 19) that the evening is at the end of the day (light) period for all days, is in fact verified by this particular special Sabbath of atonements!

The earlier deductive conclusion, which was certain beyond doubt, predicts that Atonements—and all other days, weekly or annual Sabbaths have their evening at the *end* of the day. And this is exactly what has been found for Atonements—as predicted.

Expressions like "...day at evening..." mean the evening is at the *end* of the day, *not* the beginning. This Leviticus study adds further impressive weight in favor of that conclusion.

#### **An Important Result**

An important result of these studies is that we now have the proper understanding of statements such as the following:

"In the fourteenth day of the first month at the even is Yahweh's Passover" (Lev. 23:5).

# This observance, the Passover, is at the end of the fourteenth daylight period.

Most all groups observing the passover keep it 24-hours too soon, because they mistakenly place the evening at the beginning of a 24hour period. Consequently, they actually keep passover the evening of the *thirteenth day* of the first month!

# Mark 1:32

The other Scripture referred to earlier is often used as evidence that the weekly Sabbath ends at the evening as Mark 1:32 reads:

"And at the even, when the sun did set, they brought unto him all that were diseased, and them that were possessed of devils."

Verse 22 shows this time setting is the weekly Sabbath day. Many claim, therefore, that Yahshua waited until sundown so the Sabbath would end.

But this verse in no way states nor implies the Sabbath ended at sundown. Where does it say that?

This study already clearly shows the weekly Sabbath does not end at sunset, and Yahshua continued to heal this large crowd on the weekly Sabbath day. He had healed many times on the Sabbath (vv. 30 -31; Mark 3:1-4).

A religious ruler objected to Yahshua's healing on the Sabbath day (Luke 13:14). Does his objection somehow indirectly prove the Sabbath ended at sundown? In the account of Mark 1:32, were Yahshua and the people showing respect for this or other rulers' authority by waiting so the Sabbath would supposedly be over at sunset? Let us look at the details of this account and see how it may impact the situation in Mark 1:32.

After healing a woman, Yahshua rebuked this ruler's hypocrisy for putting the value of an oxen's care on the Sabbath above the value of people.

His clear rebuke brought the following response: "...when he had said these things, *all* his adversaries were ashamed: and *all* the people rejoiced for the glorious things that were done by him" (Luke 13:17).

Yahshua was hardly intimidated by the ruler of the synagogue, and clearly showed He would heal on the Sabbath day whether religious leaders there liked it or not. He did not delay healing people on the Sabbath out of respect for their authority.

The rejoicing of all the people strongly indicates they approved His actions on the Sabbath. They obviously rejoiced *publicly* in the presence of the synagogue ruler/s over what He had done that Sabbath day. This kind of public reaction does not indicate they felt it necessary to wait until 'after the Sabbath' to ask Yahshua for healing. Obviously, they had little or no fear of offending the rulers of the synagogue over this issue.

Given this additional evidence, it appears even less likely that the account in Mark 1:32 is any indication whatsoever that the Sabbath day ended at sunset.

So why did the people wait? The Bible just does not say. We can only speculate as to the reason. But speculation is not proof. It is speculation, conjecture, hardly solid proof. One thing is certain: to assume they waited so the Sabbath would end at sundown, is only an assumption and certainly not a proven fact, directly or indirectly.

Again, as with Atonements, it is not certain why sundown is mentioned here unless it is *perhaps* related to the process of cleansing or healing.

#### Another Objection: What about the Exodus from Egypt?

Does the Israelite exodus prove that the 'Day' can include the 'Night'? Some have advocated it does.

The argument goes that since Yahweh brought Israel out of Egypt by *night* (Deut. 16:1), and He admonished Moses to "Remember this *day*, in which you came out from Egypt..." (Ex. 13:4), then this proves that 'day' can include the 'night' or darkness as well.

But is this really the case? Does this account really prove that? A closer look shows otherwise.

First, we must decide just when Passover night occurred.

From our previous detailed study it has been proven beyond doubt that the evening of the day is at the *end of the day*. So the night following the evening of the fourteenth, Passover night, is the night following the evening at the *end of the fourteenth day* of the month *(see again pp. 19, 25-27)*.

The morning following that Passover night would therefore be the fifteenth of the month.

Notice the conditions surrounding Passover night included the strict requirement that "...none of you shall go out of the door of his house *until the morning*" (Ex. 12:12).

This prohibition alone shows there could have been no night-time exodus from Egypt the night when Egypt's firstborn were slain.

They could not leave their houses until the morning of the fifteenth of the month, and note what we find:

"And they departed from Rameses in the first month on the *fifteenth day* of the first month; *on the morrow after the Passover* the children of Israel went out with a high hand *in the sight of all the Egyptians*" (Num. 33:3).

Israel left on the *day* (SEC 3117; same as in Gen. 1:5) during the time when all Egyptians could *see* them. They clearly left during the light period, i.e. the fifteenth *day*.

Besides these clear Scriptures, does it honestly make good sense that Yahweh would start one and a half million people on foot on a massive exodus at *night*? Hardly! Even with the full moon of that night (provided it was not cloudy), such a journey at night would be hazardous!

Four other scriptures show Israel left Egypt during the day or light period. The word used is SEC 3117, the word 'day' unconditionally defined as light in Genesis 1:5. Notice too, Exodus 12:41: "...even the selfsame *day* it came to pass, that all the hosts of Yahweh went out from the land of Egypt."

Also, see verse 51: "And it came to pass the selfsame *day* that Yahweh did bring the children of Israel out of the land of Egypt by their armies."

Also, Exodus 13:3: "...Remember this *day* in which ye came out from Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out from this place..."

And finally, Exodus 13:4: "This day came ye out in the month Abib."

These five scriptures show the Israelites left in the day or light time with one showing they left in the fifteenth light (day) of the month.

There is *one* scripture which is *interpreted* by some to mean the time of departure from Egypt, a mass exodus, was at night. We already have *five* firm scriptures which show they left during the day or light period.

Let us look at that scripture: "Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim brought thee *forth out of Egypt by night*" (Deut. 16:1).

This verse apparently directly contradicts the five verses quoted already, and is at odds with Exodus 22:12 which flatly did not allow

any exit during the night.

To get the meaning of this lone verse, Deuteronomy 16:1, we must know exactly what happened that first passover night. We pick up the story flow in Exodus 12:32: "And he [Pharaoh] called for Moses and Aaron *by night*, and said, Rise up and *get you forth* from among my people...*and go* serve Yahweh as ye have said." Verse 32: "And take your flocks and...herds, and *be gone*..." Verse 33: "And the Egyptians were urgent upon the people, that they might *send them out of the land in haste*..."

These verses show Yahweh definitely secured or negotiated Israel's release on the night of the fourteenth, and began getting them ready to leave. The truth is, as these verses show, Pharaoh *let Israel go that night*. He gave them their *freedom that night* of passover.

From the moment Pharaoh said, "...get you forth...go...be gone..." the Israelites were *absolutely free to leave*. So truthfully Yahweh *did* bring Israel forth by night by getting them freed during that night!

He forbade them to actually depart until the following day, the fifteenth of Abib, even though preparations for the journey could *immediately* begin following Pharaoh's emancipation proclamation. Yahweh was obviously just exercising good judgment to delay their departure until the daylight period.

Notice how the *Commentary of the Whole Bible* of Jamieson, Fausset, and Brown (p. 153) explains the verse, Deuteronomy 16:1:

"This statement is apparently at variance with the prohibition (Ex. 12:22) as well as with the recorded fact that their departure took place in the morning (Ex. 13:3; Num. 33:3). But it is susceptible of easy reconciliation. Pharaoh's permission, the first step of emancipation was extorted during the night, the preparation for departure commenced, the rendezvous at Rameses made, and the march entered on in the morning."

In summary, the Israelites kept the passover the evening following the fourteenth daylight period. Since they could not leave their dwellings that night of observations, they spoiled the Egyptians starting the morning of the fifteenth and began their journey out of Egypt on the fifteenth daylight period of the month of Abib.

The clear evidence of this account gives no substantial reason

whatever to say that 'Day' can include "Night." This example provides no reasonable basis for saying that a 'Day' by extension can be taken to include the night or dark period. In fact, it overwhelmingly shows just the opposite!

This example obviously does not support the common English vernacular of sometimes using a day to mean a night as well, and provides no excuse for imposing such an expanded use of the term 'day' on the Scriptures. Yahweh's use of language takes precedence over any common vernacular. Precision in language cannot be emphasized too strongly in Biblical studies.

#### **Three Days and Three Nights**

Another example shows day and night are different. The *only* sign Yahshua gave that He was the Son of man—the Messiah—involved the correct understanding of *Day* and *Night*: "...shall no sign be given,...but the sign of the prophet Jonas" (Matt. 12:39).

What was that sign? Notice: "For as Jonas was three *days* and three *nights* in the whale's belly; so shall the Son of man be three *days* and three *nights* in the heart of the earth" (v. 39).

What is the crucial part of this sign? Obviously, it was the correct understanding of day and night! Knowing how to correctly count three days and three nights is basic to this sign of His Messiahship.

Now, if this period is counted the way most Sabbath observers count the day, then three *days* taken from evening-to-evening would be 72 hours. This would have to be the conclusion reached by strictly using their definition of the term 'day.'

But what about the three nights? Another 36 hours? Judged this way the sign would have to run far longer than 72 hours-more like 108 hours or so.

Of course this is absurd, and the matter is cleared up by Yahshua clearly and unmistakably *separating day from night*. Night was *not included* within the day. We have to do exactly the same *if* we accept this sign showing who He was.

The term *days* (SEC 2250) used here is the same word used in the 12-hour day of John 11:9. The account of Jonah's ordeal in Jonah 1:17 uses the word *days* (SEC 3117) which is the *same* as that used in Genesis 1:5 ("...*light* He called *day*...").

So the three *days* of this New Testament account mean the same as the three *days* of Jonah 1:17.

Therefore, the *days* of Yahshua's sign *must* be three dawn-to-dark

periods as used throughout the Old Testament, with the exception of the rest period conjuncted with Atonements as discussed earlier.

The clear distinction Yahshua made between day and night in this Gospel account is no accident. This is the same distinction He made in the Law.

While most readily accept that Yahshua meant what He said in Matthew's record, they *refuse*—against logic and a mountain of supporting Biblical evidence—to accept the *exact same* distinction between day and night given in the Law and Old Testament. Yahshua is consistent. Men often are not.

In truth, those holding to the evening-to-evening day *do not accept* the *only* sign of the Messiah Yahshua! The Babylonian sunsetto-sunset day obviously was *not* the concept of day which Yahshua used. To accept His sign one has to first accept His concept of Day as a light period, which does *not* include darkness or night. Matthew's account is completely consistent with definitions found in Genesis as they must be!

Furthermore, Yahshua's statements such as: "...and be killed, and after three days rise again" (Mark 8:31), is not at all inconsistent with His distinction between day and night given in the sign of who He was. Here He is merely telling us that He would rise after ["on" as all other verses relate] the third daylight period and not after or on the third night time period after His death.

This verse (Mark 8:31), and many like it (Matt. 16:21, 17:23; Mark 9:31, 10:34; Luke 9:22, 18:33, 24:7, 24:46) serve to help determine the day of the week His crucifixion occurred *and* the time of the 24-hour period at which His resurrection would occur: on the *day* and not at night.

#### **Further Verification: Nehemiah 13:19**

The following Scripture gives further verification of the definition of the true Scriptural weekly Sabbath day:

"And it came to pass, that when the gates of Jerusalem were *beginning to be dark before* the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath..." (Neh. 13:19).

To properly understand what is being said here, we need

definitions as precise as we can get.

Notice the use of the term *dark* (SEC 6751). Seven translations use *dark* for SEC 6751. Another, *NIV*, uses *evening shadows*; another, Moffatt, uses *darkness*. Clearly these agree it began to be a time of very little or practically no light, i.e. *darkness*. Darkness is not light.

Young's Concordance says, "to be or become dark."

Notice Strong's Condordance: "to 'shade' as twilight or an opaque object." An opaque object absorbs all light which strikes it transmitting none. Blocking all light without atmospheric scattering would give complete darkness. Very important too, is the fact that shading can only occur when a light-blocking object is between another object and the light source.

And *twilight* according to Webster's Dictionary is (1) The subdued light just *after sunset* or (2) The period from *sunset to dark*. *Notice this period is definitely after sunset*.

So we could reasonably translate this: "...when the gates of Jerusalem were shading with the subdued light in the period after sunset between sunset and dark..."

Moreover, if any of the gates of Jerusalem Nehemiah referred to were in direct line of sight with the western horizon, no *shading* of them would occur with the direct rays of sunlight hitting them before sunset. The shading effect could only occur *after sunset*. The opaque horizon would then block the sun's light, producing shading.

Also, since evening is the period starting at sundown, the *NIV*'s use of "*evening* shadows" shows the shadows were definitely occurring *after sunset*. Incidentally, Webster's says that shadow in the plural, i.e. shadows, means "the growing darkness *after sunset*" [Emphasis mine].

The other vitally important point in this verse (v. 19) is the fact that this darkening, which by all indications was occurring after sunset, was *before the Sabbath*!

Notice the sun had set and the Sabbath, which was no doubt the weekly Sabbath, *had not yet begun!* So the Sabbath did not begin at sundown Friday evening. It did not start at sunset because Nehemiah's account clearly shows darkness was setting in, yet the Sabbath had *not started*.

The Sabbath had not started at sundown continuing on through the night, because the seventh *day* (*light*) is the Sabbath. Nehemiah's account clearly supports the other finding in this study and the basic thesis that the Biblical day is from dawn to dark.

# Conclusion

Nehemiah knew when the weekly Sabbath began and ended. Will you join him and *all* the Bible writers, holy men, and the Great Yahshua in keeping the weekly Sabbath during its Biblically appointed time?

This study builds an airtight, logical, Biblical case for a dawn-todark weekly Sabbath. It has been proven as certainly as any theorem of mathematics. We have found the Bible is completely consistent and logical. It is the erroneous common view of an evening-to-evening Babylonian sabbath that is Biblically contradictory and illogical.

Let us choose this day whom we will serve and may Almighty Yahweh open our understanding to choose the right as we "... earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Will you keep the true weekly Sabbath Day of the Bible at its Scripturally correct time from dawn-to-dark Saturday? Or, will you follow in vain the Babylonian day men have substituted in its place? - **ICY** 

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# **Appendix I**

The calculation of the Biblical "hour," beginning of dawn, and day's end are done in the following way:

- I. Location: Pocahontas, Arkansas Date: June 20, 2005 Sunrise: 5:46 CDT Sunset: 8:24 CDT
- II. Elapsed time = Sunset + (Noon -Sunrise) = 8h 24m + (12h 00m -5h 46m)Elapsed Time = 14h 38m

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(This is the time from sunup to sundown)
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III. Divide elapsed time by 10 to get the *Biblical hour* on this date.
Biblical Hour = (Elapsed Time) /10

= 14.633/10
= 1.4633 hours

Biblical Hour = 1h 28m

IV. Subtract this Biblical Hour from the Sunrise time to get the *Start of Dawn:* 

Start of Dawn = Sunrise - Biblical Hour = 5h 46m - 1h 28m= 4h 18mStart of Dawn = 4:18 A.M. CDT

V. Add the Biblical Hour to the Sunset time to get the *End of Day:* 

End of Day = Sunset + Biblical Hour = 8h 24m + 1h 28m= 9h 52mEnd of Day = 9:52 P.M. CDT

As you can see these calculations are quite simple. It is not at all inconceivable that even in the most primitive societies, these determinations could be made. Primitive water clocks or other periodic devices could be used to time the period from sunrise-to-sunset.

It is interesting to note that the average adult human breathes an average of 18 times per minute. This is 1,080 times per hour, which is *exactly the number of parts per hour used by the Hebrew system of reckoning the duration of the hour*. Such a periodic process as *breathing* may have been used in the ancient past as a basis for measuring time.

It is common knowledge that spatial measurements of length were for centuries based on parts of the human body such as the foot, hand, etc. Even to this day in the English system of measurement the unit of length called the "foot" is used.

# OTHER LITERATURE

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