

SUNRISE or SUNSET

When does a day begin?



According to the weight of evidence in Scripture, *a day* is a mere twelve hours in length and commences at sunrise and terminates at sunset. The *night* is divided by four watches commencing at sunset and terminating at sunrise. A full *calendar date* is twenty-four hours long and is not synonymous with a *day*. In contrast, a full *calendar date* includes the individual components of both the day and the night, and commences at sunrise rather than midnight or sunset. A *day* is only the first half of a full *calendar date*, while the night is the second half. The *day* and *night* occupy opposite portions of time in a full *calendar date*. Day and night never overlap or occupy the same space of time.

For far too long, good and honest people have been content with a surface reading of Scripture for their beliefs, when all along the truth requires a deeper study into the original Hebrew or Greek words. Additionally, all pertinent details must be gathered on this, as in every subject, to establish the foundation of truth. From the pen of inspiration comes the following *present truth* designed to equip Yahuwah's faithful for the battles over truth that lie ahead.

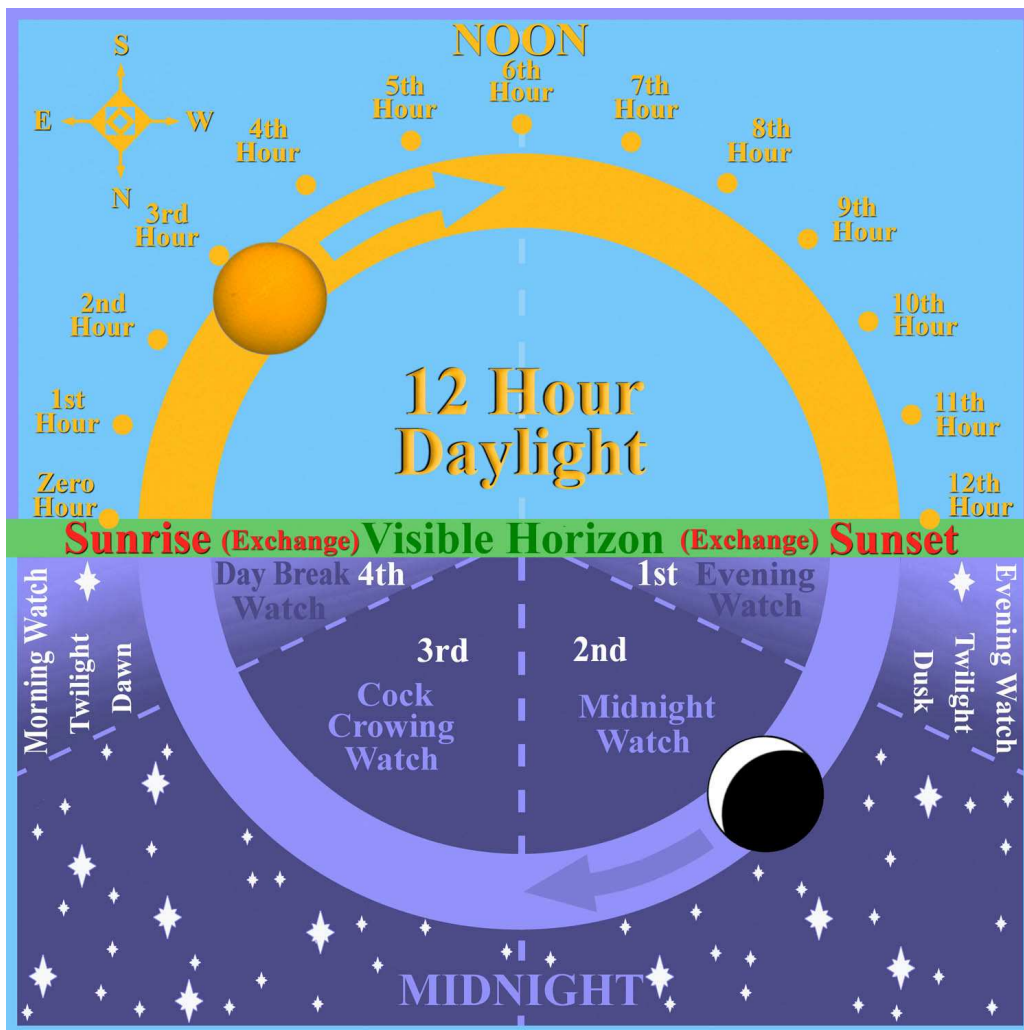
We need to gather divine rays of light from Christ. We need to search the Scriptures, and dig deep in the mines of truth; for the precious jewels do not always lie on the surface; we should search for them as for hidden treasure. *Signs of the Times*, Dec. 8, 1890.

Truth is progressive; and those who are preparing for the last great day will go forward in accordance with the accumulated light which shines upon them from the prophecies and from the lessons of Christ and the apostles. *Review and Herald*, January 5, 1886, par. 6.

The dealings of God with His people in the past should receive our careful attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out His people step by step. Truth is progressive. The earnest seeker will be constantly receiving light from heaven. What is truth? Should ever be our inquiry. *Bible Commentary*, Vol. 2, p.1000.

Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. *Fundamentals of Christian Education*, p. 473.

Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the **Jewish economy**. They will not understand the truths taught by the temple service.” *Spalding Magan Collection*, p. 306 (Ellen White).



Question 1: According to Genesis 1:1-5, what was the first thing the Creator called forth into existence?

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. Genesis 1:1-5 NKJV



Answer: The first thing He created was "*light.*"



Question 2: What was the first thing the Creator named?

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light day, and the darkness He called night. Genesis 1:1-5 NKJV

Answer: Light was the first thing the Creator named. He called the light "*day.*"



Question 3: What was the second thing the Creator named?

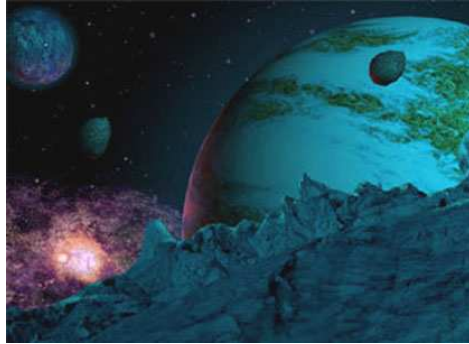
In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light day, and the darkness He called night. Genesis 1:1-5 NKJV

Answer: Darkness was the second thing the Creator named. He called the darkness "*night.*"



Question 4: According to Genesis 1:1-5, when did the Creator make the darkness?

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light day, and the darkness He called night. Genesis 1:1-5 NKJV



Answer: Surprising as this may be to some, the Creator did not make or create the darkness. As defined above, *darkness* is the *absence of light*. Darkness was the absence of the creative force. To make a distinction between the darkness and the light the creator separated them, meaning that they will forever hold different periods of time and never overlap. He then sealed His declaration that He separated them when He gave them their names. Day and night are not synonymous terms, but rather they are opposites.



Question 5: Since darkness is the absence of light, then what is night?

Answer: Night is the absence of day as defined by Genesis 1:1-5.



Question 6: According to the entire New Testament, daylight is divided into 12 basic units of time. What are these units called?

And when those came who were hired about the eleventh hour, they each received a denarius. Matthew 20:9-10 NKJV

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. 10 But if one walks in the night, he stumbles, because the light is not in him." John 11:9-11 NKJV

Answer: They are called "hours." The daylight, from sunrise to sunset, consists of *twelve hours*. Hours were reckoned by the shadows on a sundial. Even though some days of summer are longer than the days of winter, it always shows up on a sundial as 12 hours.



Question 7: A sundial only works during the hours from sunrise to sunset, what was used to reckon units of time during the dark of night?

Answer: It is the celestial star/planets in the heavens above that determine the length of the four watches of the night (Mark 13:35).

1. **Evening Watch** – This first watch of the night commences *at sunset* and it occupied the period known as dusk or twilight, and ends at full darkness. Matthew 13:35
2. **Midnight Watch** – This second watch of the night commences at full darkness and ends precisely at Midnight. It was the position of the moon and the stars that declared true midnight. Luke 12:38
3. **Cock Crowing Watch** – This third watch of the night commences at *midnight* and ends at the first light of *dawn* or morning twilight. Also, this was the period that was characteristic of when the rooster began to crow. Luke 12:38
4. **Morning Watch** – This fourth watch of the night commences at the first visible light in the eastern sky, the time the rooster began to crow, which is also known as *dawn* or *morning twilight*. The Morning Watch ends at *sunrise*. Matthew 14:25



Question 8: Is there a secondary application that would render the division of the “day and the “night,” a spiritual law of the Creator.

Answer: According to Scripture the night was divided into *four watches*. The moon, along with the position of the stars, was the guide to knowing each fourth part of the night. Notice how these *parameters of the night* also define the boundaries of the “*day*.” There can be no overlapping. The night ends as the new day begins at sunrise.

The term “*night watch*” was born out of the idea of watching for the first rays of a new day at sunrise. The focus was always on the *light*; looking for the *light*; ever seeking the *light*. In this way a living illustration was created that expressed the value Yahuwah places on the *light of day* in contrast to the *dark of night*.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.
John 3:20-21

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matthew 6:23-24

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. 1Thessalonians 5:5-6

Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. He who says he is in the light, and hates his brother, is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes. 1 John 2:8-11 NKJV



Question 9: If the Lord gives the sun for a light by day, and the stars for a light by night, then how can the day begin either at sunset, dusk, midnight, morning twilight prior to sunrise, or at noon? There are people around the world that recognized these periods as the beginning of their “day” and specifically on behalf of their holy day.

Answer: According to Jeremiah 31:35, when the first star is witnessed in the sky, we can know that the “night” has already begun. As long as stars are visible in the sky, it is “night,” even if there is only one. As long as the sun itself is visible, meaning sunrise to sunset, it is “day.”



Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night. "If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever." Jeremiah 31:35-36 NKJV

From this verse we can acquire the following facts:

- When the above verse speaks of the stars it is speaking of *visible* stars.
- When the above verse speaks of the sun the same principle applies, therefore it speaks of a *visible* sun.
- When stars are present and *visible*, it is “night.”
- When the sun is present and *visible*, it is “day.”
- The sun and stars are never *visible* at the same time.
- A visible moon is also spoken of, although the second half of the month the moon is not always visible at night during the waning lunar phases.
- This is the direct instruction of the Creator Yahuwah.

Day and night are here differentiated specifically by the “sun” and the “stars.” They simply are not both visible at the same time. When the sun ceases to shine the stars begin their shining. Please notice that it is not merely light that is given for the portion that makes up the “day,” **but rather it states the “sun”** is for a light by day. Half of the month the moon is visible at night and half of the month it is visible by day. But the stars never vary regarding their shining. The word “ordinance” here means the “*appointed time circuit of the sun, moon and stars.*” It is the moon and stars that specifically give light by night. At sunset one or two planet/stars begin to be visible, and one or two stars continue to be visible until sunrise.

If the day began at noon, sunset, or midnight, it would cause the sun, moon and stars to overlap. Genesis 1:14-18 defines the parameter of both day and night with the simple statement that the sun was to rule the day, and the moon and the stars were to rule the night. How much more clear could the Heavenly Father be? If the “day” occupied the period from dawn through the end of dusk, the “day” would also be overlapping the shining of the stars and the moon for 1 ½ to 2 hours at dusk and then again just before sunrise. We can know with certainty that the period just before sunrise is still considered “night” by the Creator, as well as just after sunset, because there is at least one planet/star visible just prior to sunrise, and at least one planet/star visible just after sunset. It was the creator that clarified that the division between “day” and “night” is made manifest by the visible sun, moon and stars. When the “day” is divided properly, there will be no overlapping of His celestial lights. Therefore the only possible division of the day and night is from sunrise to sunset, as there is no overlapping of sunshine with the moon and stars. The moment the radiant beams of the sun disappear at sunset the first stars begin to appear in perfect harmony with the division of day and night in the Genesis 1 and Exodus 16 account. Refer to article, “*Visible Planets and Stars, Define the Parameters of Day and Night.*”



Question 10: According to Genesis 1:5, when does a *night* begin and end?

God called the light day, and the darkness He called night. Genesis 1:1-5
NKJV

Answer: The *night* begins at sunset as this is when darkness mixes with light. The night ends at sunrise following dawn’s mixture of light and darkness. So night occupies the second portion of a *lunar calendar date* immediately following sunset when the stars begin one by one to become visibly present.



Question 11: So if a *night* begins at sunset, occupying the entire dark period, when does a *day* begin?

God called the light day, and the darkness He called night. Genesis 1:1-5 NKJV

Answer: The *day* was reckoned by the *daylight hours* only, and began at sunrise and ended at sunset. If the day also began at sunset, it would be like saying *light equals darkness*.



Question 12: According to Genesis 1:5, what is the definition given for the word “evening?”

God called the *light day*, and the *darkness* He called night. So the evening and the morning were the first day. Genesis 1:5 NKJV

Answer: The Creator ordained that *light equals day* and that *darkness equals night*, but now we are faced with the term “evening,” which is not clarified in Genesis 1 as to what it is. It is therefore, important to do two things. First search out the context in all the other places it is used in the Old Testament Scripture, and then perform an in depth word study on its usage here in Genesis 1:5, as it is foundational to when a day begins and ends.

Today, it is imperative to not simply take *the translators word as truth*, for the original intended meaning of anything that is connected to the Creator’s time system or His laws, as these were to be the special target of the enemy as clarified in Isaiah 14:13-15, Daniel 7:25-26, and Jeremiah 8:8-9. Refer to word study of Jeremiah 8:8-9, “*Lies Instituted by the Pen of Scribes.*”

In the word study below, it is shown that the term “evening” equals the moment of sunset, the commencement of the darkness of night, also known as the “twilight exchange.” A “twilight exchange” occurs at both sunrise and sunset, marking the commencement and termination of the Creator’s “days.”

Strong’s #	King James Bible Version	Hebrew	Strong’s Definitions	Brown-Driver-Briggs Hebrew Lexicon	New Comprehensive Meaning
Overt errors in translation and added #9999 words are highlighted in this green					
Verse 5					
7121	And	qara’	to call out; <u>address by name</u> ; invite; preach; proclaim; pronounce;	to call; to call out; to recite; to read; to cry out; to proclaim; to proclaim; <u>to name</u> ; <u>to give</u>	Addressing it by name, called

			publish; speak;	<u>name to; to be named; to be chosen;</u>	
430	God	‘Elohiym	plural name of God; specifically referring to the supreme God; <u>‘Elohiym;</u>	<u>‘Elohiym</u> (plural) rulers; judges; divine ones; angels; gods; (plural intensive-singular meaning) God; the one true God;	Elohiym,
216	the light	‘owr	illumination; bright; <u>light;</u>	<u>the light of day;</u> the light of heavenly luminaries (the moon, the sun, the stars); <u>daylight;</u> daybreak; the morning light.	the light
3117	day	yowm	from an unused root meaning to be hot; a day (as <u>the warm hours</u>), sunrise to sunset; sunset to sunset; (Note: Sunset to sunset cannot apply here because the creation process was specifically designed to separate the light from the darkness, day from night; and not to include the	day; time; year; <u>a day as opposed to night;</u> a working day; a division of time;	“day,” as opposed to night (the warm hours from sunrise to sunset),

			night in the day.)		
2822	and the darkness	choshek	the dark; <u>darkness</u> ; obscurity; night;	<u>darkness</u> ; obscurity;	and the darkness
7121	called	qara	to call out; address by name; invite; preach; proclaim; pronounce; publish; speak;	to call; to call out; to recite; to read; to cry out; to proclaim; to name; to give name to; to be named; to be chosen;	He called
3915	night.	layil	night; darkness, night season; a twist away of the light; night season. Note: Night cannot be included in the term “day,” because the Creator is here making a distinction between “day and night” by separating them, He is not putting them together.	night (as opposed to day) Note: This Hebrew Lexicon defines night as distinctly separated from the “day.” A foundational principle is set here in stone by the Creator, Himself that day and night are to be forever and distinctly separate.	“night,” as opposed to day (the dark period from sunset to sunrise).
1961	and	Hayah	to exist; or to become; <u>come to pass</u> ; beacon, altogether; follow; happened;	to be; to become; to come to pass; <u>to exist</u> ; to happen; to fall out;	It came to pass
6153	the	`ereb	dusk; evening	<u>sunset</u>, evening;	the darkness of

	evening	<p>ערב</p> <p>`ereb #6154 -- ערב</p> <p>Root word- - - #6148 `arab ערב</p> <p>Root word -- #6150 `arab ערב</p>	<p>tide; night; day</p> <p><u>mixture</u></p> <p>to braid, intermix; mingle; give pledges; engage; to give to be security (as a kind of exchange);</p> <p>through the idea of covering with texture; sundown; be darkened;</p>	<p>night;</p> <p>#6154 `ereb— which is the same Hebrew word: woof; as <u>mixed</u>; interwoven; knitted material; mixture; mixed people; mixed company.</p> <p>to exchange; to engage; to give in pledge; to take on a pledge; to guarantee; to exchange pledges; to have fellowship with;</p>	<p>night at sunset (the evening exchange of light)</p>
1961	and	Hayah	<p>to exist; or to become; come to pass; beacon, altogether; follow; happened;</p>	<p>to be; to become; to <u>come to pass</u>; to <u>exist</u>; to happen; to fall out;</p>	followed
1242	the morning	boqer	<p>dawn; morning; break of day;</p>	<p>morning; end of night; coming of daylight; coming of sunrise; beginning of day; figuratively -bright joy after</p>	the morning sunrise,

				a night of distress; the morrow; the next day; the next morning;	
3117	day.	yowm	from an unused root meaning to be hot; a <u>day</u> (as the <u>warm hours</u>), sunrise to sunset; sunset to sunset; (Note: Sunset to sunset cannot apply here because the creation process was specifically designed to separate the light from the darkness, day from night; and not to include the night in the day.)	<u>day</u> ; time; year; a <u>day</u> as <u>opposed to night</u> ; a working day; a division of time;	day (as opposed to night, the warm hours from sunrise to sunset)
259	the first	'echad	a numeral meaning to unify; one; as an ordinal <u>first</u> ;	one (number); each; every; a certain; only; once; once for all; <u>first</u> ;	one.

Addressing it by name, Elohiym called the light day, as opposed to night, and the darkness He called night, as opposed to day. It came to pass the darkness of night at sunset (the evening exchange of light) **followed** the morning sunrise, day one. Exodus 1:5



Question 13: The modern Bible versions state that “*evening and the morning*” were the first day, second day, etc, doesn’t this mean that “*evening comes before morning?*”

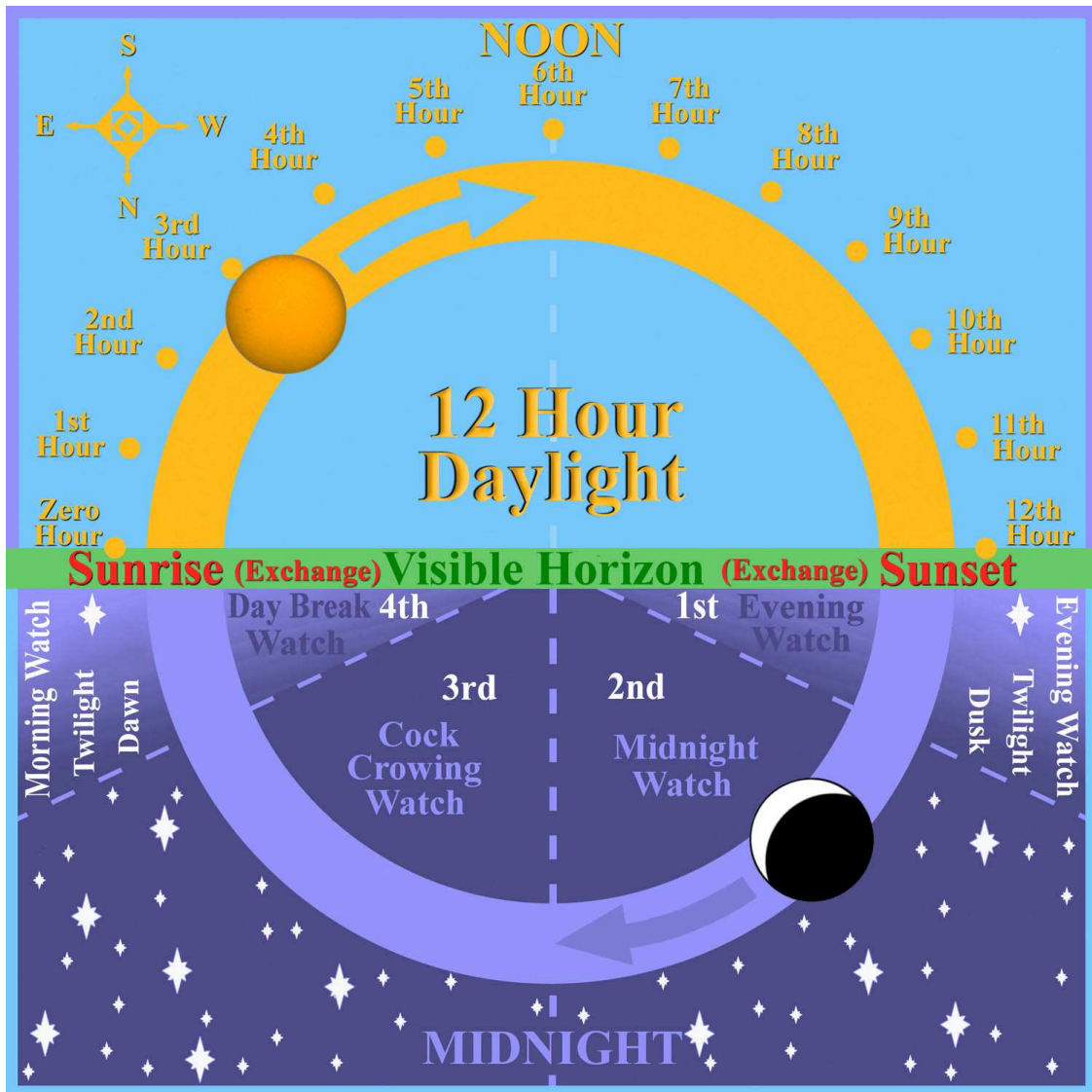
Answer: On the surface this would appear to be the case, however a quick look into any concordance or lexicon will provide ample evidence that the word “and,” which is placed between the words “evening and the morning,” was supplied by the translators in place of the correct word. In the original Hebrew, the word that has been, erroneously translated as “*and*,” is an incorrect term proactively supplied by the translators in place of the correct term “followed. Refer to in depth word study, *Genesis 1-1-5 “When a Day Begins.”*”

Strong's #	King James Bible Version	Hebrew	Strong's Definitions	Brown-Driver-Briggs Hebrew Lexicon	New Comprehensive Meaning
1961	and	Hayah	to exist; or to become; come to pass; beacon, altogether; <u>follow</u> ; happened;	to be; to become; to <u>come to pass</u> ; to <u>exist</u> ; to happen; to fall out;	followed

A better translation of the Creator’s profound *week of time centric events* could be more accurately stated:

Addressing it by name, Elohiym called the light day, as opposed to night, and the darkness He called night, as opposed to day. It came to pass the darkness of night at sunset (the evening exchange of light) **followed** the morning sunrise, day one. Exodus 1:5

The tiny word “and” has been responsible for centuries of confusion, causing the whole world to misunderstand when the day begins according to the Genesis account.



Question 14: According to the Genesis 1:5 word study table above, does the Creator say that the *evening* is part of the *day* or part of the *night*?

Answer: According to the Hebrew word study, “evening” (ereb #6153) means sunset, night, and dusk. Each of these are equated with the night, since night commences at sunset.

Word Definition for “evening” (ereb #6153)

#1689 Theological Wordbook of the Old Testament (TWOT) corresponds to #6153 in Strong’s Concordance.

‘ereb: Evening, night. Likely developed from the expression, “the setting of the sun, sunset.” Includes: to enter, to go down of the sun. . .

‘ereb is found 131 times in the OT. The phrase “there was an evening and there was a morning” occurs six times in the creation narrative (Genesis 1:5-31), delimiting the six days of divine creative activity. **This phrase would indicate that in ancient Israel a day began with sunrise.** Some have felt this at variance with the Jewish practice of regarding sunset as the beginning of the next day. **Cassuto, after dealing with the biblical data and the Jewish custom, concludes that there was “only one system of computing time: the day is considered to begin in the morning . . .** This judgment appears vindicated in the employment of “ereb in Levitical legislation respecting uncleanness. One was considered unclean because of certain acts “until the evening” (Lev. 11:24, plus thirty times). This is, one was unclean for the duration of the day. *Theological Wordbook of the Old Testament* (TWOT) #1689, p. 694.



Question 15: Now, with a more complete understanding of the differences of day and night as declared by the Creator, during what period of time did He do all of His works of creation?

And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the darkness of night at sunset (evening light exchange) followed the morning sunrise, day three. Genesis 1:12-13

Then God saw everything that He had made, and indeed it was very good. So darkness of night at sunset (evening light exchange) followed the morning sunrise, day six. Genesis 1:31 NKJV

Answer: The focus of creation was on the beauty of what was visible in the light, then it appears that all the creative works were accomplished during these *daylight hours* from sunrise to sunset. Absolutely nothing was created during the dark of night after the Creator called forth the “light.”



Question 16: In Genesis 1, Moses records the Creator declaring six times that the darkness of night at sunset “follows” the morning sunrise, day one, two, three, etc. So when the seventh-day is mentioned in Chapter 2, what period of time did the Creator designate as Holy?

And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. Genesis 2:2-3 NKJV

Answer: The Sabbath is only the *daylight portion* of a *lunar calendar date*, and is reckoned by hours. If the day was to begin at sunset, this Scripture verse would be the place where it would be overtly declared by the Creator, stating He rested on the *seventh night*, three times instead of the *seventh day*. See John 11:9.



Question 17: What examples from Scripture show that the Heavenly Father designed the physical realities of light and darkness with a spiritual symbolic application?

- But the path of the just is as the *shining light*, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. Proverbs 4:18-19
- Yahushua, the Messiah said, "I am the *light* of the world: he that followeth me shall not walk in darkness, but shall have the *light* of life." John 8:12
- "Ye are the *light* of the world". Matthew 5:14
- "Let your *light* so shine before men" Matthew 5:16
- In Him was life, and the life was the *light* of men. And the light shineth in darkness and the darkness comprehended it not. John 1:4
- The same came for a witness, to bear witness of the *light* that all men through him might believe. John 1:7
- "For every one that doeth evil hateth the *light*, neither cometh to the light, lest his deeds should be reproved. But he that doeth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20
- But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who had called you out of darkness into His *marvelous light*. 1Peter 2:9
- But all things that are reproved are made manifest by the *light*: for whatsoever doth make manifest is *light*. Ephesians 5:13



Answer: Throughout Scripture Yahuwah has used these contrasting principles of light and dark to teach His spiritual truths. *Darkness* was to represent infidelity, spiritual

blindness and evil, while *light* was to represent truth, spiritual understanding, and righteousness. Yahushua uses these principles over and over throughout His ministry along with Paul.



Question 18: According to Genesis 1:14, what did Yahuwah, our Creator give us to determine our days and our years, lights or darkness?

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years. Genesis 1:14 NKJV

Answer: Lights! Notice it does not say nights and darkness, but lights were given to divide the day from the night. The "day" is governed by the direct rays of the sun, occupying the time from sunrise to sunset. The night lights turn on when the sunset, as one by one the stars begin to shine.



Question 19: If a "day" begins at sunset, when it becomes dark, then when does a "night" begin?

When the Gazites were told, "Samson has come here!" they surrounded the place and lay in wait for him all night at the gate of the city. They were quiet all night, saying, "In the morning, when it is daylight, we will kill him." Judges 16:2 NKJV

You make darkness, and it is night, in which all the beasts of the forest creep about. Psalms 104:20 NKJV

While the earth remaineth,
seedtime and harvest,
cold and heat,
summer and winter,
and day and night
shall not cease.
Genesis 8:22 KJV

Answer: Day and night do not both start simultaneously. If so, they would be the same. A day starts when it becomes *daylight* (Direct rays of sunlight) according to Judges 16:2. Night starts when it becomes *dark*, the time when the animals begin to creep about according to Psalm 104:20.

The most striking of the examples above is in Genesis 8:22, which illustrates this point with four unique comparisons. These are total opposites found in nature, illustrating day

and night as the epitome of opposites. If this were not enough, notice that each of the examples for comparison are given in their precise order: Seedtime must precede the harvest in all cases. Cold existed prior to the creation of the sun. Because the Biblical year commences in spring, the summer will occur first as the year ends with winter. Likewise, the day commences prior to the night in perfect harmony with the previous three examples. Each of these comparisons are punctuated with the point given to Noah when coming out of the ark, that these shall perpetually remain on earth and shall not cease.



Question 20: Is “midnight” the middle of the night or the middle of the day?

And so it was, at noon, that Elijah mocked them and said, "Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened." 1 Kings 18:27 NKJV

Answer: It is the middle of the “*night*,” because the middle of the day comes after the morning and before sunset and is called *noon*.



Question 21: When the holy Scriptures speak about the *break of day* in 2 Samuel 2:32, Judges 19:25 and Job 7:4; is this speaking of sunrise or sunset?

Then they took up Asahel and buried him in his father's tomb, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at daybreak. 2 Samuel 2:32 NKJV

But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go. Judges 19:25 NKJV

Answer: Both are speaking of sunrise. We can know with certainty that the daybreak here spoken of is specific to sunrise, because it is clarified that these things occurred all night. The twilight period is known as the fourth watch of the night of the Daybreak Watch. Daybreak itself is synonymous with the sunrise.



Question 22: Was the sun made to rule over the day or was it made to rule over the night?

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth;" and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. Genesis 1:14-18 NKJV

Answer: It was made to rule over the *day* and not the darkness of night. Another definition



Question 23: Since the sun was made to rule over the day, then how can a day begin at night when the sun is not ruling or measuring?

To Him who made great lights, for His mercy endures forever-- The sun to rule by day, for His mercy endures forever; the moon and stars to rule by night, for His mercy endures forever. Psalms 136:7-9 NKJV

Answer: It can't, this is impossible because the Creator designed these three kinds of lights to declare the specific divisions of each *lunar calendar date*. Day and night simply can never overlap any more than full light and full darkness can overlap, as the darkness would disappear, producing full light only. Darkness is merely the absence of full light, so therefore "night" is the absence of "day."



Question 24: It is declared many times throughout the Scriptures, that the Creator divided the day *from* the night, or the light *from* darkness (Genesis 1:3-5, 14-19). So if the day begins at sunset, this begs the question, when did He put them back together?



I know that whatever God does, it shall be forever. Nothing can be added to it, and nothing taken from it. God does it, that men should fear before Him. Ecclesiastes 3:14 NKJV

The grass withers, the flower fades, but the word of our God stands forever. Isaiah 40:8 NKJV

Answer: He has never put them back together. Many choose to believe that the daylight follows the night in Scriptures 24 hour lunar calendar date. This is because they

believe that the day begins at sunset, but this belief is not based upon the Scripture's weight of evidence.



Question 25: Is it possible for my visiting parents to remain at my house all day without spending the night?

You make darkness, and it is night, in which all the beasts of the forest creep about. Psalms 104:20 NKJV

Answer: Yes, because when a day ends, the night begins.



Question 26: In Numbers 11:32, it says that the Children of Israel gathered the quail all that day, and all that night, and all the next day. So how many days and how many nights did they gather quail?

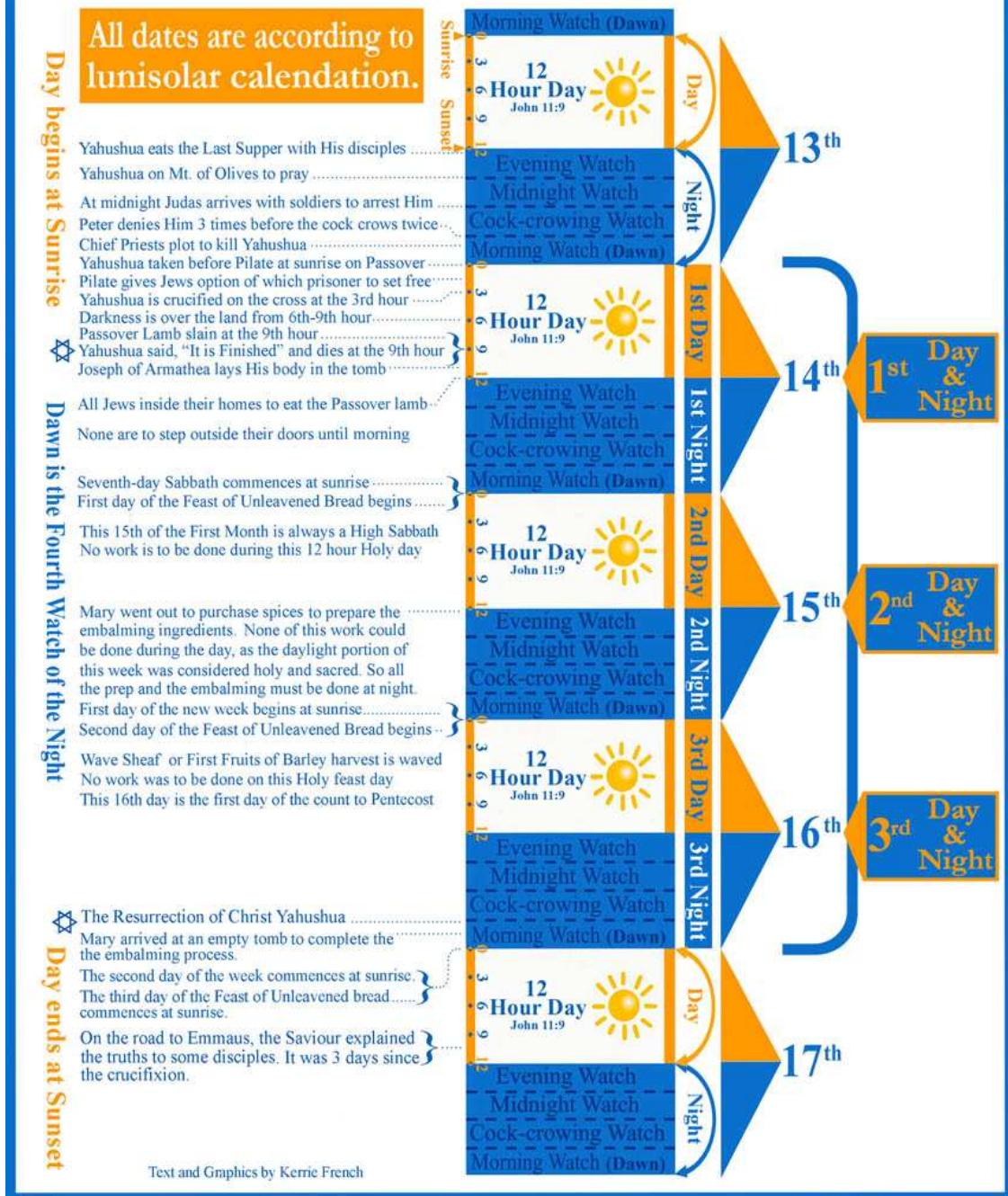
And the people stayed up all that day, all night, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread them out for themselves all around the camp. Numbers 11:32 NKJV

Answer: They gathered quail for two days and one night, but if a day begins at night then they would have gathered quail three days and three nights. But the most profound evidence in the verse above is the reference that the night belonged to the first day mentioned, with the reference the second day mentioned as the "next day."



Question 27: If the day begins at sunrise, then why do the Scripture verses that describe when the Savior was resurrected, say "*early in the morning*" while it was yet dark?

Sign of Jonah: Three Days and Three Nights



Answer: Great question. An error has been discovered in the translations that place the word “early” or “early in the morning” in place of the Greek word “proi” #4404. While it has been regularly translated to mean “early in the morning,” it actually means during the “Fourth Watch of the night” or “Daybreak Watch” or “dawn.” See Mark 16:2, 9; John 20:1; Matthew 20:1

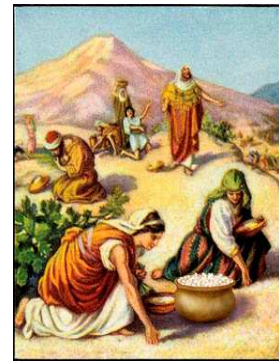
Strong's Concordance Greek Definition:

#4404 (proi) = at dawn; by implication, the DaybreakWatch. 1. Proi is the fourth watch of the night.

Please do not miss this point. “Dawn and dusk” are both equated with the “night” and not with the “day.” It is in the very Scripture verses intended to prove that dawn is part of the day that the weight of evidence is given to the contrary. *Dawn is synonymous with the last watch of the night.* These verses include all the time references in the New Testament to the Resurrection. The Greek text clarifies that the resurrection actually took place on the “first” of the week, which was also the 16th *lunar calendar date*. But what is most surprising, is that the resurrection took place at the very end of the *lunar calendar date* of the 16th, during the Fourth Watch of the night. Because of this discovery of how the Creator's lunar calendar date is divided, it is now possible to account for Christ Yahushua being in the tomb for *three days and three nights*. Coming soon - Refer to full article, “*Three Days and Three Nights, The Prophetic Sign of Jonah.*”



Question 28: If the Lord Yahuwah gave the heavenly manna only for the purpose of feeding the people and illustrating which day was the seventh-day Sabbath, then why is there so much written in Exodus 16 about other time units defined by the daily manna?



Answer: In the Heavenly Father's tender care, He rained *manna* from heaven for forty years in the wilderness to feed the newly released Israelites whom He had led out of Egypt. In addition to clarifying which day was the seventh-day Sabbath, there are several other time centric details relating to the *manna* of great importance to Yahuwah, which illustrate when the day begins. He gave precise specifications regarding the gathering of the manna as He stated it would be used to test their obedience to Him. It was His ordained plan to use a feeding schedule to restore Israel back to His time system.

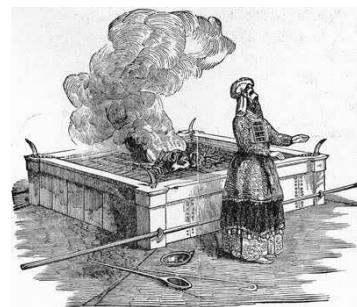
- . . .that I may prove them, whether they will walk in my law, or no. Exodus 16:4
- . . . the people shall go out and gather a certain rate every day . . . Exodus 16:4
- . . . on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. Exodus 16:5
- . . . in the morning, then ye shall see the glory of the LORD . . . Exodus 16:7
- in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. Exodus 16:12

- And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. Exodus 16:14
- Let no man leave of it till the morning. Exodus 16:19
- . . . some of them left of it until the [next] morning, and it bred worms, and stank. . . Exodus 16:20
- . . . when the sun waxed hot, it melted. Exodus 16:21
- . . . on the sixth day they gathered twice as much . . . Exodus 16:22
- To morrow is the rest of the holy Sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Exodus 16:23
- And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. Exodus 16:24
- And Moses said, eat that today; for today is a sabbath unto the LORD: to day ye shall not find it in the field. Exodus 16:25
- Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. Exodus 16:26
- See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. Exodus 16:29
- So the people rested on the seventh day. Exodus 16:30

Here it is found that the Sabbath of the Heavenly Father is the seventh-day and that it follows six work days. It is found that the day begins in the morning rather than at night. The manna could be preserved for exactly 24 hours from the time it was given, and always went bad the next morning when the fresh, new manna was provided, except on the Sabbath. We find that the term *tomorrow* is referred to as a day that commences at morning. On the sixth day, Moses spoke of *tomorrow* as being the Sabbath day. If the Sabbath had begun at sunset, Moses would have spoken regarding the Sabbath tonight or at sunset. The Sabbath began in the morning, as depicted by no manna given on that morning. In this entire Exodus 16 narrative there is not one mention of the words *night, sunset, dusk, or evening*. The weight of evidence declares in this story alone that the day commences in the morning.



Question 29: From the time of Moses, through to the death of the Savior on the cross, a period of fifteen hundred years, both the *morning and evening sacrifices* were a daily occurrence. Were both sacrifices administered during the daylight hours?



Answer: No! The morning sacrifice was to occur precisely at sunrise while facing west, while the evening sacrifice was to occur precisely at sunset. In this way the two sacrifices bore witness to the parameters of the “day” as being twelve hours in length. According to Scriptures, evening was equated with the exchange of light that occurred

both at sunrise and again at sunset. This is a new concept for most, but it brings all the points in Scripture upon when a day begins and ends, into harmony (Exodus 29:39).



Question 30: According to Exodus 18:13, when does “*the next day*” begin; in the evening, night or in the morning?

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. Exodus 18:13 NKJV

Answer: The “*next day*” begins in the morning, as all of the Scriptures clearly indicate. You will never find Scripture declaring that the “*next day*” or *tomorrow* begins in the evening or the night, but it always begins at sunrise.



Question 31: According to Exodus 16:22-25, when does the *rest* of the Holy Sabbath unto Yahuwah begin, in the night, evening or in the morning?

And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. Then he said to them, "This is what the Lord has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' "So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. Then Moses said, "Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. Exodus 16:22-25 NKJV

Answer: Notice that the reference made by the Lord was made on the preparation day, declaring that tomorrow is the Sabbath rest. The Sabbath begins in the morning as all other *days* begin. Then when that next morning arrived we have a confirmation statement from Moses who said, “Eat that today, for today is a Sabbath to the Lord.” This clarifies that the Sabbath began the next *day at sunrise*.



Question 32: If a night is considered a day, then what did Yahuwah mean when He said that He would cause it to rain on the earth forty days and forty nights?

For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made. Genesis 7:4 NKJV

Answer: A night is not considered a day, or even the beginning of a day, but rather days and nights are exact opposites. Also, notice in the words of Yahuwah Himself, He states that the “day” comes before the “night,” when He said it would rain forty days and forty nights. The Heavenly Father always makes precise declarations, and He did not say it would rain forty nights and forty days.



Question 32: If a day begins when it becomes dark, then why is *darkness* always during the *night* in Scripture and never depicted as the day, except when it is speaking about the "Day of Yahuwah's wrath?"

God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. Genesis 1:17, 18 NKJV

Answer: A day does not begin when it becomes dark, because Yahuwah distinctly separated the light from darkness, when he separated *day* from *night*.



Question 34: In Genesis 1:5, does the word “*day*” mean *light* or does it mean both light and darkness?

God called the light day, and the darkness He called night. Genesis 1:5 NKJV

Answer: The word “*day*” means light and the “*night*” means darkness.



Question 35: In Genesis 1:3-4, it states that “God divided the light from the darkness.” Did this mean He put light and darkness together or distinctly separated them?

Then God said, "Let there be light"; and there was light. And God saw the light that it was good; and God divided the light from the darkness. Genesis 1:3-5 NKJV

Answer: He *separated* the light *from* the darkness.



Question 36: Why is it that the upright and righteous men are stirred up against the hypocrites? What did the people do to deserve to be called hypocrites?

Upright men are astonished at this, and the innocent stirs himself up against the hypocrite. Yet the righteous will hold to his way, and he who has clean hands will be stronger and stronger. "But please, come back again, all of you, for I shall not find one wise man among you. My days are past, My purposes are broken off, even the thoughts of my heart. They change the night into day; 'The light is near,' they say, in the face of darkness. Job 17:8-14 NKJV

Answer: Because the hypocrites are saying that Yahuwah, our Creator, is a liar when He said He separated the day from the night. Genesis 1:4. Now they have changed the night into day when He had declared the *light* to be *day* and not the dark of night.



Question 37: If a day always started at *night*, then how could anyone change the night into day?

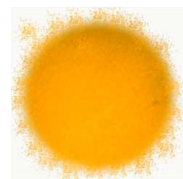
And the word of the LORD came to Jeremiah, saying, "Thus says the LORD: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. Jeremiah 33:19-21 NKJV

Answer: This would be totally impossible. By the wicked Israelites trying to do so, it would bring about the total destruction of the House of Israel.



Question 38: According to the words of the Most High, what is the difference between a day and a night?

Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The LORD of hosts is His name): "If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever." Jeremiah 31:35-36 NKJV



To Him who made great lights, for His mercy endures forever-- The sun to rule by day, for His mercy endures forever; the moon and stars to rule by night, for His mercy endures forever. Psalms 136:7-9 NKJV

God called the light Day, and the darkness He called Night. Genesis 1:5

Answer: Day equals sunlight, and night equals the period with the moon and stars. Jeremiah 31:35 and Psalm 136:7-9. Genesis 1:5 states: "God called the light day, and the darkness he called night.



Question 39: In Jeremiah 33:19-21, Yahuwah speaks about the evil that He would bring upon the house of David and the kingdom of Israel if they broke His covenants. What was the covenant that He was stressing that His people not break?

Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The LORD of hosts is His name): "If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever." Jeremiah 31:35-36 NKJV

Answer: This is specifically referring to His ordinances of the "sun" for a light by day, and the ordinances of the "moon and the stars" for a light by night. This is revealing His specific ordained lunar-solar celestial time piece. If these ordained divisions of time are broken or changed it would cause the 12 hour "day" and the four watches of the "night," not to be at their divinely appointed time positions.

This verse has a greater application than first appears on the surface. It is stating that if the ordinances of "sun" for days and "moon and stars" for nights departs, so will the "seed of Israel" cease from being a nation forever." In other words this is a confirmed promise of the L-rd Yahuwah that He will never change it. This is guaranteed in the very fact that, "if you are Christ's, then you are Abraham's seed, and heirs according to the promise." Galatians 3:28-29 The point here is that there will be a second coming of Christ for the redeemed of the earth. All these redeemed of the earth, since the time of Abraham, are either Jew or Gentile, but if they be Christ's they are all Abraham's seed and will be rewarded with eternal life. Therefore, the guarantee is that the seed of Abraham shall never cease, just as the ordinances of the sun, moon and stars depicting the divisions of the "day" and "night" shall never cease.



Question 40: What does the Lord declare will happen if the *ordinance of day* and the *ordinance of night* are removed?

Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The LORD of hosts is His name): "If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever." Jeremiah 31:35-36 NKJV

Answer: Israel will cease from being a nation.



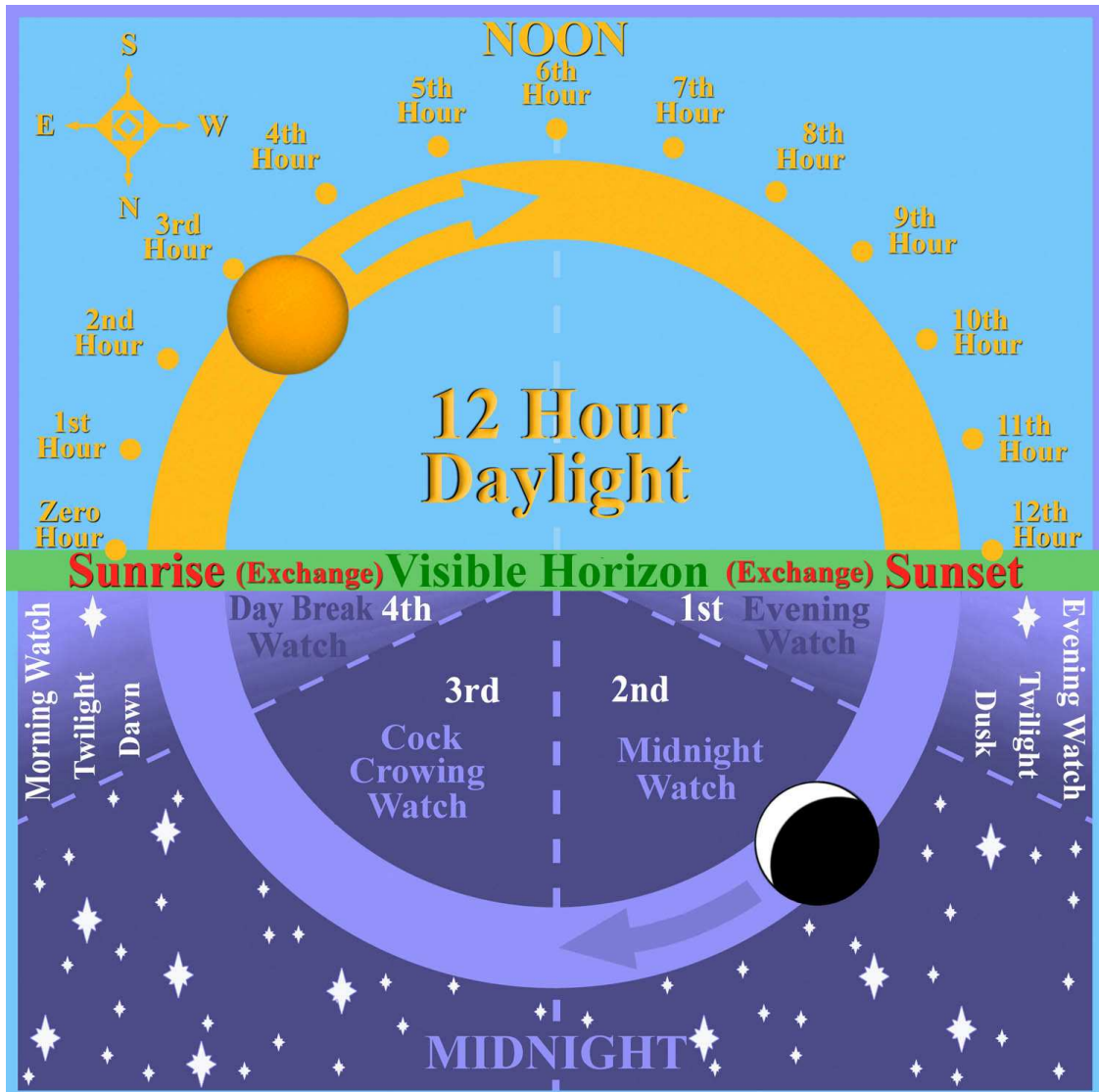
Question 41: Doesn't Leviticus 23:32 support the "day" commencing at sunset and terminating at sunset, as it states, "from even unto even shall you celebrate your Sabbaths?"

Answer: Many Sabbatarians have used Leviticus 23:32 as a second witness to Genesis 1:5, declaring that we are to keep holy the seventh-day Sabbath from "*even unto even.*" They interpret "*from even unto even*" as "*from sunset unto sunset.*" While this does appear probable at first glance, the pure and unadulterated truth lies within the original Hebrew wording and is not found in the modern translated versions as illustrated below.

It shall be to you a Sabbath of solemn rest . . . from *evening to evening*,
you shall celebrate your Sabbath." Leviticus 23:32 NKJV

This verse is stating the parameters of the feast "Day of Atonement," which is an annual "feast day" occurring every year on the "tenth" day of the month counting from the New Moon day, and it is consistently fixed to the second day of the lunar week. This is verified in the fact that Feast of Tabernacles is on the 15th of the month, and consistently fixed to the seventh-day Sabbath.

This verse in Leviticus 23:32 is not specifically referring to the seventh-day Sabbath any more than the description of the Feast of Passover in verse 5, which was to commence at *twilight*. None the less, it appears that the time parameters for this feast, "Day of Atonement," do also apply to the seventh-day Sabbath.



According to Scripture dawn and dusk are equated with the first and fourth watches of the night. The dawn twilight is called the Morning or Daybreak Watch, while the dusk twilight is called the Evening Watch.

The word that is translated in Leviticus 23:32, to be “*even*,” is the same word that is translated in verse Leviticus 23:5 as “*twilight*.” The Hebrew word can be derived from both #6153 *`ereb* or #6154 as *`ereb*, as these are the exact same Hebrew words with different definitions.

Strong's #	King James Bible Version	Hebrew	Strong's Definitions	Brown-Driver-Briggs Hebrew Lexicon
6153	the evening	<i>`ereb</i> ערב	dusk; evening tide; <u>night</u> ; day	<u>sunset</u> , evening; <u>night</u> ;

		`ereb #6154 -- ערב	<u>mixture</u>	#6154 `ereb— which is the same Hebrew word: woof; as <u>mixed</u> ; interwoven; knitted material; mixture; mixed people; mixed company.
		Root word- - - #6148 `arab ערב	to braid, intermix; mingle; give pledges; engage; to give to be security (as a kind of <u>exchange</u>) ;	to exchange ; to engage; to give in pledge; to take on a pledge; to guarantee; to exchange pledges; to have fellowship with;
		Root word - - #6150 `arab ערב	through the idea of covering with texture; sundown; be darkened ;	

The secret to unraveling this mystery is in the Hebrew word #6154 `ereb, which means *mixture of light* or *twilight*.

Webster’s Dictionary Definition:

- **twilight** = 1: the light from the sky between full night and sunrise or between sunset and full night, produced by diffusion of sunlight through the atmosphere and its dust.

Interestingly, there are not just one, but two periods of *twilight* connected with each twenty-four hour calendar date. First, there is the *twilight* that precedes sunrise, as well as the *twilight* that follows sunset. But more specific yet, is this period culminates in an absolute light exchange. These include the period from darkness to full radiant sun light *exchange* at sunrise, or the radiant sunlight to darkness exchange at sunset (evening).

It has already been established that the Creator is interested only in portions of daylight as the radiant beams of *sunlight* symbolize truth and righteousness. Therefore, the phrase “*from even unto even* is actually referring to the *twilight* preceding and following the *daylight hours*.

Thinking outside the box, is it possible on any level that the phrase “*from even unto even*” was intended by Moses to mean “from twilight unto twilight,” the light exchanges that occur at both sunrise and sunset?

With this in mind, lets go back to Leviticus 23:32, is it at all possible Moses is clarifying “*from twilight unto twilight, you shall celebrate your sabbath?*” Could it be referring to the sunrise and sunset light *exchange*? This is a 12 hour period of time and cannot include a full 24 hour *lunar calendar date* of one complete solar revolution. As a result “from even unto even,” would be synonymous with “from sunrise to sunset,” a mere twelve hour period.

If this is true, then “*from even (sunrise) unto even (sunset)*” would only be the portion of time between point A and point B. These are defining the parameters of daylight only, commencing at sunrise and ending at sunset. Since this defined portion of time is a period between two “*light exchanges*,” there are only two options as to when this space of time is. Theoretically, it could be from sunset to sunrise, encompassing only the dark of night, or from sunrise to sunset encompassing only the daylight. But, we have it on good authority from Moses and Yahuwah that this twelve hour portion of a *lunar calendar date* was indeed from sunrise to sunset, for the mere fact that this was the terminology used to describe the “Day” of Atonement and not the *Night* of Atonement. Refer to word study, Genesis 1:1-5 “When a Day Begins;” and “Even Unto Even - Part 2.”



Question 42: Genesis, Exodus, and Leviticus were the first three books written by Moses. If the time elements clarified in each of these books were not in perfect harmony with each other, Moses would have questioned the Lord Yahuwah. It was Moses who recorded the Ten Commandments, including the fourth, which speaks specifically of the seventh-day Sabbath. Is there any reference made to commencing the Sabbath at night?

Answer: In Scripture, there is no reference to the Sabbath commencing at night or sunset, other than the translator errors of Genesis 1 and Leviticus 23:32 as mentioned earlier. The fourth commandment clearly states that the Sabbath was to occupy the period of time known as daylight and no reference what ever is made to the darkness of night.

Remember the Sabbath **day**, to keep it holy. Six **days** you shall labor and do all your work, but the seventh **day** is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. For in six **days** the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh **day**. Therefore the Lord blessed the Sabbath **day** and hallowed it. Exodus 20:8-11 NKJV

However, some would have us think that following the crucifixion of Yahushua the legs of the two criminals were broken and they along with Christ Yahushua were removed from their crosses, because the seventh-day Sabbath was drawing on in three hours. Yet we know for a fact that Passover was to begin in three hours as it was to commence at sunset. The immediate Sabbath that was drawing on was the Passover Feast Sabbath, which was to begin precisely at sunset. All the Jewish men together with their families were to be at home for the event and they were commanded not to step outside the door of their homes until morning (Exodus 12:22). The seventh-day Sabbath was to commence the following morning at sunrise, at the exact moment Passover ended. The seventh-day Sabbath is never mentioned in Scripture as overlapping, but rather it was always the day following Passover and commenced at sunrise. It was the seven-day feast of Unleavened Bread that always commenced on the Seventh-day Sabbath, making it a High Sabbath.

The underlined portion of the following verse is defined in the Greek as “*prosabbaton*”#4315 and means the day or period before the Sabbath or Sabbath-eve. It clearly does not mean the commencement of the Sabbath.

Mark 15:42-44 Now *when evening had come*, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

The reference to “*when evening had come*” is clearly stated to be a time period before the Sabbath. It was the continuation of the preparation, but it was the commencement of the Passover that had already begun at sunset. . . The word “day” does not exist in the original text. The word #4315 *prosabbaton* simply means prior to the Sabbath. The other identifier in this verse declares that the sun had already set, as this is the meaning of the word #3798 *opsias*, which means night fall. Notice how this New Testament word #3798 is in harmony with the Old Testament #6153 *ereb* which means twilight. It is apparent that the Sabbath was yet to commence the following morning along with the Feast of Unleavened Bread. It was the Passover Feast that had just begun at sunset on the 14th.

This is referring to the Feast of Passover and not the seventh-day Sabbath.

Now it was the Preparation Day of the Passover, and about the sixth hour.
And he said to the Jews . . . John 19:14

Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' preparation day, for the tomb was nearby.
John 19:41-42

The preparation here mentioned was the sixth day of the week, because the following day was a High Sabbath. But the urgent preparation here is two fold. Here again, the word “day” was added by the translators. The first preparation is for the Passover Feast that commenced at sunset of the 14th. The Passover Feast lasts from sunset to sunrise the

next morning of the 15th. The seventh-day Sabbath was not to commence until sunrise of the next day, at which point the Feast of Unleavened Bread commenced as well. High Sabbath was the term used when a yearly appointed Feast Sabbath landed on a regular seventh-day Sabbath. This occurs only twice per year, and in this case it was the first day of the Feast of Unleavened Bread.

Also, notice the very last sentence. He blessed the Sabbath day and set it apart as sacred and holy. Passover is the only place in Scripture where the *dark* of night is set apart as sacred and holy. Darkness was divinely designed to symbolize spiritual blindness and evil. In the case of Passover, it was to represent the earth's darkest hour, in which the Son of God laid down His life for sinful mankind. The heavenly Father caused the day to become dark from noon until the end of the day.

In contrast the light was to symbolize truth and righteousness. There are no inconsistencies regarding this ordained symbolism. The Sabbath was to be the *daylight hours only*. It was to be from *twilight* unto *twilight*, which is the true meaning of "*from even unto even.*" Leviticus 23:5; 32.



Below is an ancient Greek sundial, which by its very design is in harmony with Scripture (John 11:9). Although this sundial is missing its pointer or "gnomon," notice the numerals are from left to right, beginning at number 1 and ending at number 12. This demonstrates that the 1st hour following sunrise is the 1st hour of the day. It also demonstrates that the 6th hour of the day is noon, and the 12th hour ends at precisely sunset. Whether it is summer or winter there are always twelve hours in a day. Sundials only measure *direct rays of sunlight*, and do not measure the night, or any portion of dusk or dawn. It is the unique design of the sundial that determines the measurable parameters of a day, separating the day from the night. In striking contrast, the Roman Gregorian sundials follow a numeric system that displays the 12th hour as noon, correlating with a 24 hour day that commences at midnight. According to Scripture, noon was the 6th hour of the day.



Greek alphabet and numeric system:

Alpha	Beta	Gamma	Delta	Epsilon	Zeta	Eta	Theta
Α α	Β β	Γ γ	Δ δ	Ε ε	Ζ ζ	Η η	Θ θ
1	2	3	4	5	7	8	9

Iota	Kappa	Lamda	Mu	Nu	Xi	Omicron	Pi
Ι ι	Κ κ	Λ λ	Μ μ	Ν ν	Ξ ξ	Ο ο	Π π
10	20	30	40	50	60	70	80

Rho	Sigma	Tau	Upsilon	Phi	Chi	Psi	Omega
Ρ ρ	Σ σ ς	Τ τ	Υ υ	Φ φ	Χ χ	Ψ ψ	Ω ω
100	200	300	400	500	600	700	800

Digamma	Stigma	Koppa	Sampi
Ϝ ϝ	Ϛ ϛ	Ϟ ϟ	Ϡ ϡ
6	6	90	900



Question 43: During the life of the Savior He kept the Sabbath for the correct length of time. If Israel was keeping it wrong, certainly He would have corrected them. How

long did the Savior Yahushua declare a “day” to be, which would also applied to the Sabbath day?

Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world."
John 11:9 NKJV

Answer: While He states the day to be *twelve hours* in length, notice He clarifies no difference between the length of a *week-day* and a *Sabbath-day*. In this way He defines them as the same. The traditional Jews are not able to utilize this detail.



Question 44: Also, during the Savior’s life it was His custom to go to the synagogue. Was this during the light or dark portion of a *lunar calendar date*?

And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. Luke 4:16 NKJV

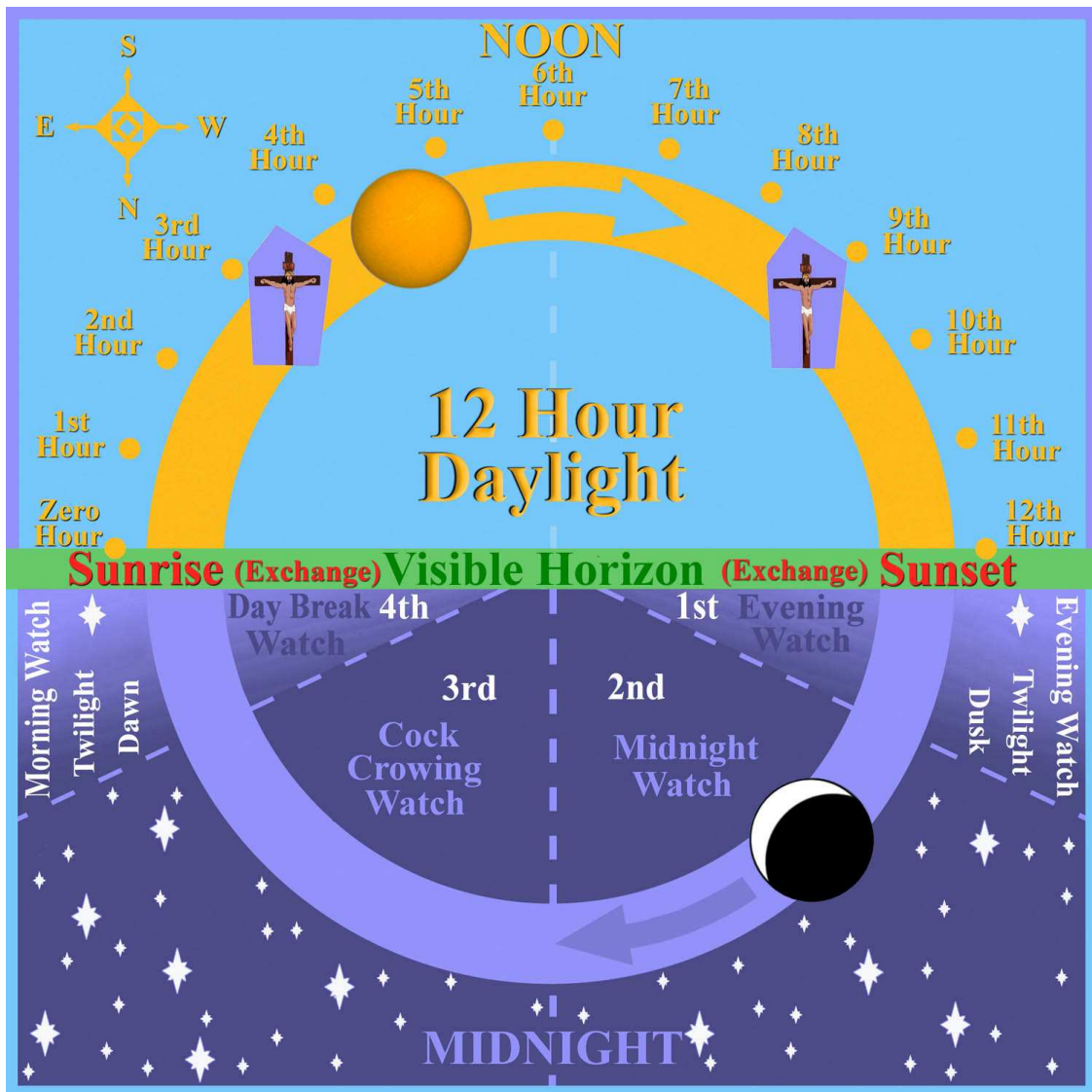
Answer: According to Scripture it was His custom to enter the synagogue during the daylight. No where is it recorded that He went to the synagogue to worship during the dark of night. The traditional Jews are not able to utilize this detail.



Question 45: The Savior, Yahushua was the sacrificial Lamb who laid down His life as the sin offering on behalf of humanity. After an agonizing trial and beating, our Savior was placed on the cross at the third hour. This begs the question, was this the third hour of the *day*, or the third hour of the *night*?

“Now it was the third hour, and they crucified Him.” Mark 15:25

Answer: If you say it was the third hour of the “*day*,” then you must realize that this time continuum is counting from sunrise, making sunrise the beginning of each new day. Thus it would place the Savior on the cross at approximately 9:00 A.M. However, if you say “*night*”, because you believe the “day” began counting from sunset, then you are saying that the Savior was crucified at approximately 9:00 P.M. and died about 3:00 A.M. (Gregorian time) during the darkness of night. It simply can’t be both ways.



If this seems confusing, just remember when the term “hour” is used it is nearly always referring to daylight, the period from sunrise to sunset. This is because hours are only produced as the radiant beams of sunlight cast defined shadows upon a sundial.

The only reason the Savior’s body was not embalmed during the dark hours after His death was because the Feast of Passover was to commence at sunset, a Holy Convocation, and also called a yearly Sabbath. This Feast of Passover was the only Holy convocation to be kept during the darkness of night, representing earth’s darkest hour, which began at sunset on the 14th of Abib. This was not because a seventh-day Sabbath was to begin at sunset, as many have assumed. Rather, the seventh-day Sabbath began the next morning at sunrise, just as Passover was ending and the Feast of Unleavened bread was commencing. The traditional Jews are not able to utilize this detail.



Question 46: Passover, Abib 14, A.D. 31, was the *lunar calendar date* of the crucifixion. This day of days, also known as the preparation day, contained only 12 hours from sunrise to sunset. How many hours did the following day contain?

- Now it was the third hour, and they crucified Him. Mark 15:25-26
- Now from the sixth hour until the ninth hour there was darkness over all the land. Matthew 27:45-46
- Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. Mark 15:33-34
- Nature itself was in sympathy with the scene. The sun shone clearly until midday, when suddenly it seemed to be blotted out. All about the cross was darkness as deep as the blackest midnight. This supernatural darkness lasted fully three hours. Jesus – The Final Hours by Ellen White



The Savior was placed on the cross on the third hour of the day. At the sixth hour (noon) darkness was over all the land until the ninth hour (3:00 P.M. Gregorian Time), at which time our Savior, Yahushua died.

Answer: The following day contained exactly the same amount of hours, which was a total of twelve. The day following the crucifixion, was not only a seventh-day Sabbath, but it was also the first day of the Feast of Unleavened Bread, making it a High Sabbath. The number of sacred hours for this day was exactly the same as the sacred hours of the seventh-day of creation. The sacred portion of the seventh-day Sabbath has always been the *daylight hours* only, and was never to include the darkness of night. The traditional Jews are not able to utilize this detail.



Question 47: If the celebration of our Sabbath day begins when the sun is going down, why would our Creator state that all nations shall praise His name and worship Him from the "rising of the sun, even to its going down?"

From the rising of the sun to its going down the Lord's name is to be praised. Psalms 113:3 NKJV

The Mighty One, God the Lord, has spoken and called the earth from the rising of the sun to its going down. Out of Zion, the perfection of beauty, God will shine forth. Psalms 50:1-2 NKJV

For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; in every place incense shall be offered to My name, and a pure offering; for My name shall be great among the nations," says the Lord of hosts. Malachi 1:11 NKJV

Answer: If the Sabbath day begins at sunset or at the first light of dawn, as many people believe, then these verses would make no sense whatsoever. Scripture clearly defines that the praising of the Almighty God of Heaven is done from sunrise to sunset.



In Conclusion:

- The first thing the Creator called into existence was “*light*.” Genesis 1:3.
- *Darkness* was not created by the Creator Yahuwah, but rather it is the absence of light and His creative power. Genesis 1:2-4.
- A *day* is the “sunlight” portion of a full lunar calendar date, occupying the period from sunrise to sunset and is defined by the hours on a sundial. Genesis 1:4, 5.
- A *night* occupies the portion from sunset to sunrise, of a full lunar calendar date, and is defined by four watches. Genesis 1:4, 5.
- *Day* and *night* are opposite periods of time that never overlap. Genesis 1:4, 5.
- A separating distinction was forever cast when the Creator named the light *day* and darkness *night*. Genesis 1:4, 5.
- *Day* and *night* are the two halves of a full lunar calendar date. Genesis 1:4, 5.
- *Evening* is equated with the mixture of light known as “twilight” or “light exchange,” which occurs just prior to sunrise and just after sunset. Genesis 1:5.
- The day commences at sunrise and ends at sunset and totals a period of twelve hours. John 11:9.
- All creation was accomplished during the *light hours of the day*. Genesis 1: all.
- The four watches of the night occupy the period between sunset and sunrise, as the length of night is defined by the visible stars. Jeremiah 31:35-36
- The visible sun rules and measures the day, while the visible stars rule and measure the night. The day and the night can never overlap, any more than the shining of the sun and the stars can overlap or be visible at the same time. Jeremiah 31:35-36
- The Creator declared six times in six days that His works of creation were accomplished during the *daylight hours*. Genesis 1: 1-31.
- The *sun* was appointed to rule over the *day*. Genesis 1:16.
- The *moon and stars* were appointed to rule over the *night*. Genesis 1:16.
- Yahuwah has always used the contrasting principles of *light and dark* to teach His spiritual truths. Proverbs 4:18-19; John 8:12; Matthew 5:14, 15; John 1:4, 7; John 3:20; 1 Peter 2:9; Ephesians 5:13.
- Symbolically, “*darkness*” was to represent infidelity, spiritual blindness and evil. Proverbs 4:18-19; John 1:4; John 3:20; 1 Peter 2:9.

- Symbolically, “*light*” was to represent truth, spiritual understanding, and righteousness. Proverbs 4:18-19; John 1:4; John 3:20; 1 Peter 2:9.
- The terms *next day* or *tomorrow*, both refer to the daylight which begins at sunrise and ends at sunset. Exodus 18:13.
- Hypocrites call the night *day*. This is demonstrated by all those who believe the holy seventh-day Sabbath begins at sunset. Job 17:8-14.
- If the ordinance of the day and ordinance of the night are removed, then Israel was to cease as a nation. Job 17:8-14.
- The terms “*even unto even*” appear to refer to the sunrise and the sunset “*exchange of light*,” and were established as metaphoric bookends to a “day.” Leviticus 23:5, 32.
- The Fourth Commandment supports what was discovered in Genesis 1:1-5, that the Sabbath is the *daylight portion* of a full lunar calendar date. There is absolutely no mention of the darkness of night in the fourth commandment. Refer to word study, Exodus 20:7-11 “*A New Moon Beacon Found in the Third and Fourth Commandment.*”
- The Creator blessed the Sabbath day and set it apart as sacred and holy. No where in Scripture is the *dark of night* ever set apart as sacred and holy other than possibly the Feast of Passover, as only that night was divinely designed to symbolize spiritual blindness and evil. In the case of Passover, it was the blood of the Lamb of God that was to rescue sinful mankind from the darkness of the world fallen into sin. Proverbs 4:18-19; John 1:4; John 3:20; 1 Peter 2:9.
- The Sabbath day is the same length of time as all other days, incorporating a period of 12 hours of daylight. Genesis 1:1-5; Genesis 2:1-3; John 11:9.
- During the Savior, Yahushua’s life it was His custom to enter the synagogue on the Sabbath day. Luke 4:16.
- During the Messiah’s life He declared that there are only “twelve hours” in a day. After all, He was also the Creator who called the light “day” and the darkness he called “night.” He changes not. John 11:9; Ecclesiastes 3:14; Isaiah 40:8.
- In His death He confirmed that the day is only twelve hours long. He was crucified at the 3rd hour of the “day.” The sky became dark from the 6th hour (noon) to the 9th hour, He declared, it is finished and died. Remember the night is not divided by hours; therefore this is specifically referring to the *daylight hours*.
- Yahuwah declared that the Gentile nations of earth would worship Him from the rising of the sun to it’s going down. Psalms 113:3; Psalms 50:1-2; Malachi 1:11.

May you be abundantly blessed in all you do as you keep looking up and seeking the Father of lights (James 1:17).

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