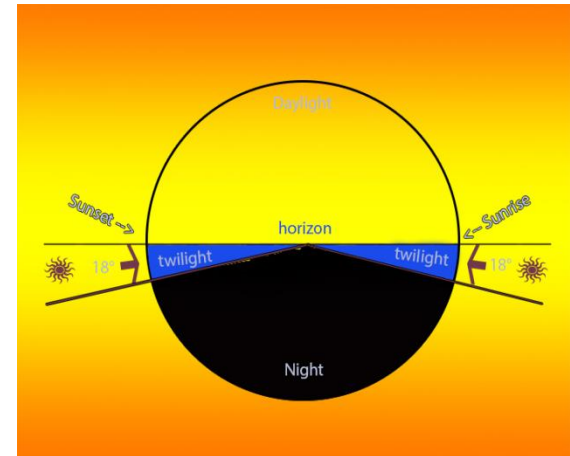


# The Biblical Day Examined

Garrick Augustus  
September 12, 2015



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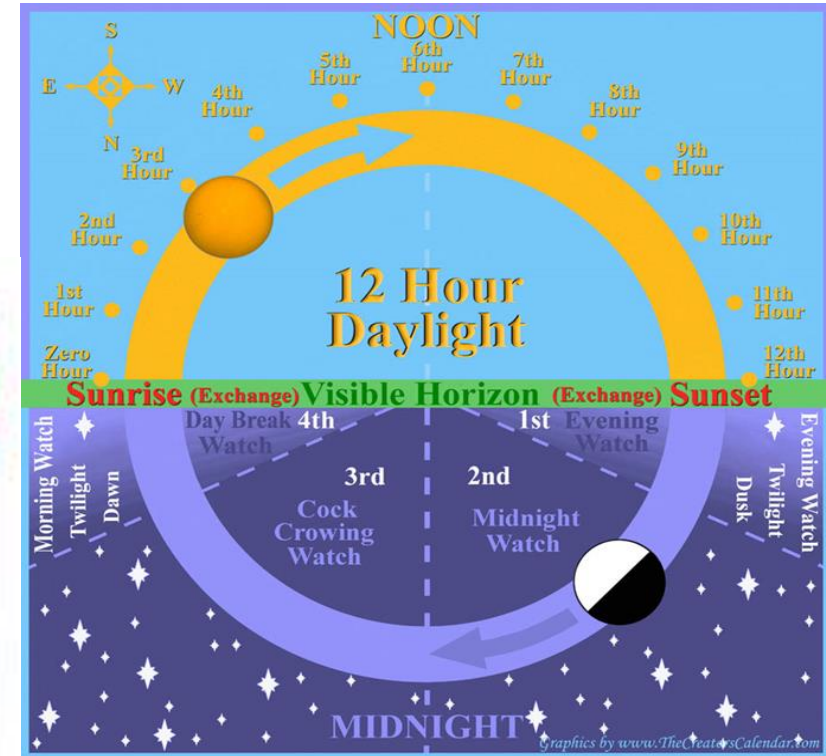
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# Introduction

- I was asked by Charlene Fortsch to investigate what is believed to be “new light” on when the day begins, and in the spirit of “the Bereans” I invited her to come and make the presentation to us as a group. We have done this before when dealing with the Lunar Sabbath, and Hebrew Israelites, and non-Messianic Israelites, and so it is not unusual among us, to investigate new and even strange doctrines, with an open mind. We respect that truth is progressive, and that it takes patience and time to grasp its deeper concepts. And so we do not believe in insulting others into seeing what we have seen, nor do we believe we should be gullible to everything that is presented as “fact” from the Bible, without first authenticating its foundations. Indeed, I have made this a policy of this platform, to patiently listen to the reasons of each claimant of truth, and weigh the evidences in the light of the Bible testimony. If light is shown, we gladly receive it, and if not, we respectfully reject it.
- On the question of when the day starts, is a most eternal challenge, for to be wrong here, is to be wrong in every other respect of duty and worship to YHWH, and places one in company of he who has aspired to “change times and laws.” (Dan. 7: 25).

- It is a serious challenge, when we talk about “worship” for this is the heart of the Three Angel’s Message. So any teaching on when the day begins, is a direct stab at true worship versus false worship, and calls even the more for patience and divine illumination, that we are indeed ascribing to our Heavenly Father “worship” “in spirit and in **truth**.” I emphasize “truth” for worship can be in spirit and in **error—satanic falsehood**, and that one we want to stay far away from, even as Adam and Eve should have stayed away from the tree of knowledge of good and evil.
- Prior to our starting on this journey of when the “holy day begins and ends”, I was in the middle of a series called “Biblical Marriage,” in which I noted with much care that the original Edenic marriage given to man was a monogamous relation, in which “one man and one woman” were to form a family. Later in time however, we’ve seen that this model was challenged, and a polygamous [plural] marriage relation was adopted by many of the holy men of old, the patriarchs of our faith. Indeed, we have found even in the Torah statements which provide protection to women who are in a plural marriage, as though of divine origins. So even here, much care must be exercised to see what was given from the beginning. When confronted with the question of divorces, our Saviour, Y’shuah, directed his questioners to the Genesis story of mankind:

- “3The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4And he answered and said unto them, Have ye not read, that he which made *them* **at the beginning made them male and female**, 5And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but **from the beginning it was not so.**” Matt. 19: 3-8.
- In His answer to the Pharisees, Christ directed them to the “beginning”, and it is only fair for us, in treating this subject of when does the day start, to follow His lead and example to see if from the beginning it was so or not that the day begins with the dawn.
- Before though, in the introduction of her presentation, Charlene told us that “an angel gave Adventists a homework assignment” as to when the Sabbath begins, and its left as an open assignment for us today. So I want to first demonstrate that that assignment was turned in some years ago, by reflecting more closely on Charlene’s presentation.

# When Does The Biblical Day Begin (WDBDB)

1. **Who said these words?** I saw that it is even so: "From even unto even, shall ye celebrate your Sabbath."
  2. **What was the homework given by the angel?** Said the angel: "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is, and when it is. (The words "what" and "when" are italicized in 1T116.)
  3. **Did Ellen White understand that homework?** **No she didn't!** In fact the whole issue of "new light on the Sabbath commencement time" troubled her. It became an intense paradigm shift that **she could not understand!**" WDBDB, Charlene, August 8, 2015, Part #2, Page-8.
- I shall now demonstrate that not only "understand" her homework, but she also turned it in for us to read.



# Ellen White's Assignment on what "Time to Begin the Sabbath"

- I saw that it is even so: "From even unto even, shall ye celebrate your Sabbath." Said the angel: "Take the word of God, read it, understand, and ye cannot err. Read carefully, and **ye shall there find what even is, and when it is.**" I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must **change the time of commencing the Sabbath.** Said the angel: "**Ye shall understand, but not yet, not yet.**" Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when **I had only seen that it commenced at "even,"** and it was inferred that even was at six. I saw that the servants of God must draw together, press together.— *Testimonies for the Church*, Volume 1, (1855) p. 116.

# Experience is Not an Adequate Test or Defense.

- The Bleeding Stature Syndrome:
- Not everything that appears real is, and we can't test everything by our experiences but by the Word of Truth—the Bible.
- “Mix even a small amount of black paint into a large amount of white paint, and you end up with some slight shade of gray. The more black that is added, the darker the shade becomes. God didn't create any shades of gray. His truth has no error in it. His love has no selfishness in it. His light has no darkness in it. ‘God is light; in him there is no darkness **at all**’ —1 John 1; 5.
- “There is no middle ground in the great controversy. No ‘shades of gray’ exist between good and evil, truth and error. To compromise—to straddle the fence, play both sides—may seem possible, but it isn't. Oil and water don't mix.”--**The Called...the Chosen**, God Has Always Had a People, pp. 27-28, by Ken McFarland (2006).



# Ellen White and The Angel's Direction for Us

- I believe you will find reasons for faith in the Scriptures and the latter-day gift of prophecy in our midst. The Bible says to "despise not" the prophets, study their teachings and "hold fast" to that which is good. Now, take another look at the homework that was issued to all SDA's, as presented by Charlene:
- "I saw that it is even so: "From even unto even, shall ye celebrate your Sabbath." Said the angel: "Take the word of God, read it, understand, and ye cannot err. Read carefully, and **ye shall there find what even is**, and when it is." I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "**Ye shall understand, but not yet, not yet.**" Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject." **I saw that it was in the minds of some** that the Lord had shown that the Sabbath **commenced** at six o'clock, when **I had only seen that it commenced at "even,"** and it was inferred that even was at six. I saw that the servants of God must draw together, press together.— *Testimonies for the Church*, Volume 1, (1855) p. 116.

## Cont'd...

- This (testimony) is the lead statement used by Charlene in her first presentation, but the answer to their inquiry is also provided in the passage. It says, “Read carefully, and **ye shall there find what even is**, and when it is.” It directed us to find “even” or evening, but not “DAWN”. For us **to search for the DAWN today, is to run counter to the very directive handed down by “the angel!”** Even DAWN keepers knows when "even" is, and that it is **at least** 12 hours before the dawn!
- Further, Ellen White said, "I saw that it was in the minds of **some** that the Lord had shown that the Sabbath **commenced** at six o'clock, when **I had only seen that it commenced at "even,"** and it was **inferred** that even was at six."
- She saw that the Sabbath “commended at ‘even,’” not DAWN. For one to then go searching for the DAWN when the angel said “even” is to seek out another way!

# My Respect for the Office of the Gift of Prophecy

- **Caution:** While I greatly admire and respect the writings of Sister Ellen White, I have made it a matter of principle to not source her in my presentations, but appeal to the Bible instead; and have found this to be extremely effective. From time to time when I cite a statement from her pen, it is that the position was clearly stated in the Bible, even if the denomination had difficulty with her conclusions. So in this treatment of when does the day begin, I will very lightly, if at all, source her writings.
- Having said that, I must also hasten to say, that the gift of prophecy is one of the uniquely identifying marks of the “remnant of the woman’s seed,” (Rev. 12: 17), and we must not “despise” the gift of prophecy in our midst, but are admonished to “prove all things,” and having proven, then those things which are validated to be truth and “good,” we are admonished to “hold fast.” See 1 Thess. 5: 19-21.

# Ellen White's 1855 Homework Answered

- “We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours **from Friday noon until the beginning of the Sabbath**. Give them time for preparation, that they may welcome the Lord’s day with quietness of mind. By such a course you will suffer no loss even in temporal things.” *Testimonies For The Church* Vol. 6, (**1900**), p. 356.
- **Note:** There would be no need for Adventists to ask leave from work by “Friday noon” in order to prepare for Sabbath which comes at “dawn” the next day. This would be abusive. This is 45 years since 1855!
- “**At the setting of the sun** on the **evening** of the preparation day, trumpets sounded, signifying that the Sabbath **had begun**. The **next day** the courts of the temple were filled with worshipers.” EGW, Youth Instructor, April 25, 1901. This is 46 years since 1855!

## Cont'd...

- **Note:** The setting sun marked the “evening” by her definition of when to begin the Sabbath, yet she employed the expression “the **next day**” while still addressing the Sabbath— “the **same day**”—the “same” 24-hour cycle. This principle is used throughout the Bible, and some have erroneously concluded it is a **different day cycle**. This will be shown later.
- “On Friday let the preparation for the Sabbath be completed... **Before the setting of the sun**, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your **preparation to keep the Sabbath according to the commandment.**” *Testimonies For The Church* Vol. 6 (**1900**), pp. 355, 356.
- **Note:** Friday is called out by name, as the preparation for “the Sabbath...before the setting of the sun,” and that this was in conformance with teaching our children to “keep the Sabbath according to the commandment.” **This is 45 years after the 1855 homework was issued by the angel!**

- **“Before the setting of the sun**, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in **your preparation to keep the Sabbath according to the commandment.**” {CG 528.2}
- “As the last rays of **the setting sun** ushered in the Sabbath, the Son of God lay in quietude in Joseph's tomb. His work completed, His hands folded in peace, **He rested through the sacred hours of the Sabbath day.**” {DA 769.1}, 1898
- “The Sabbath was now drawing on, and it would be a violation of its sanctity for the bodies to hang upon the cross. So, using this as a pretext, the leading Jews requested Pilate that the death of the victims might be hastened, and their bodies be removed **before the setting of the sun.**” {DA 771.2}, 1898
- **“At the setting of the sun on the evening of the preparation day, trumpets sounded, signifying that the Sabbath had begun. The next day the courts of the temple were filled with worshipers.”**— EGW, THE YOUTH'S INSTRUCTOR, April 25, 1901.

# When Was The Health Message Given?

- “The vision [**of our health message**] was given at the setting of the sun, **Friday evening**; she wrote it out shortly after. In the White Estate files is the handwritten draft of the document, bearing a dateline of “**Sabbath, June 6, 1863.**” [The sun having set Friday evening, June 5, the new day had begun. In referring to the vision, June 6 is given as the date. In subsequently reporting various phases of what was revealed in the vision, **both June 5 and June 6** are cited.” ELLEN G. WHITE: THE PROGRESSIVE YEARS: 1862-1876 (VOL. 2), PAGE 18;
- See [Testimonies for the Church, 1:390, 433, 449, 517](#); and [The Review and Herald, October 8, 1867](#). See also the *Comprehensive Index to the Writings of Ellen G. White*, p. 2980, [Colossians 1.](#)]  
<http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=2BIO&pagenumber=18>
- Why did Ellen White date her vision of the Health Message as **Sabbath** June 6<sup>th</sup> instead of Friday? Answer: Because she knew the sacred day does not begin at dawn. This is **13 years after** the 1855 homework was issued by the angel!



# James White Corroborates Ellen's Testimony

- “Mrs. *White* has in two visions been shown something in regard to the time of the commencement of the Sabbath. The first was as early as 1847, at Topsham, Me. **In that vision she was shown that to commence the Sabbath at sunrise was wrong.**”—James White, *Review and Herald*, Feb. 25, 1868, p. 168.
- James White made this statement 13 years after the “homework” from the angel was given, and he said of his wife, “**she was shown that to commence the Sabbath at sunrise was wrong.**” I don’t see how the conclusion can today be honestly made that Ellen did not “understand” her assignment.
- Further, Ellen White had 48 years from that date to correct, if needed, her husband’s representation of her beliefs and theology on this question, yet she did not, but documents evidence to confirm his historic statement of her.

# James White's Reflection on Ellen's Beliefs

- “Equatorial time, or from six o'clock to six o'clock, has been observed by the body of Sabbath-keepers. The truth is, the subject has not been fully investigated till within a few months. **We have never been fully satisfied with the testimony presented in favor of six o'clock.** While the various communications received for a few years past, advocating both **sun-rise** and **sunset** time, have been almost destitute of argument, and the spirit of humility and candor. The subject has troubled us, yet we have never found time to thoroughly investigate it....
- “When in Maine last Summer [1854] we stated our feelings on the subject to Bro. [J. N.] Andrews, and our fears of division unless the question could be settled by good testimony. He decided to devote his time to the subject till he ascertained what the Bible taught in regard to it, and his article in this No. [of the *Review and Herald*] is the result of his investigations. Some have the impression that six o'clock time has been taught among us by the direct manifestation of the Holy Spirit. This is a *mistake*. ‘From even to even,’ was the teaching, from which six o'clock time has been *inferred*. We now rejoice that Bro. Andrews has presented the Bible testimony on this question, in his accustomed forcible, candid manner, which settles the question beyond all doubt that **the Sabbath commences not only at even, but at the setting of the sun.**” — James White the *Review and Herald* December 4, 1855, “Time of the Sabbath,” p. 78.
- <http://www.whiteestate.org/books/egwhc/EGWHCc25.html#fn1p350> ; <http://www.jesus-resurrection.info/even-to-even.html>

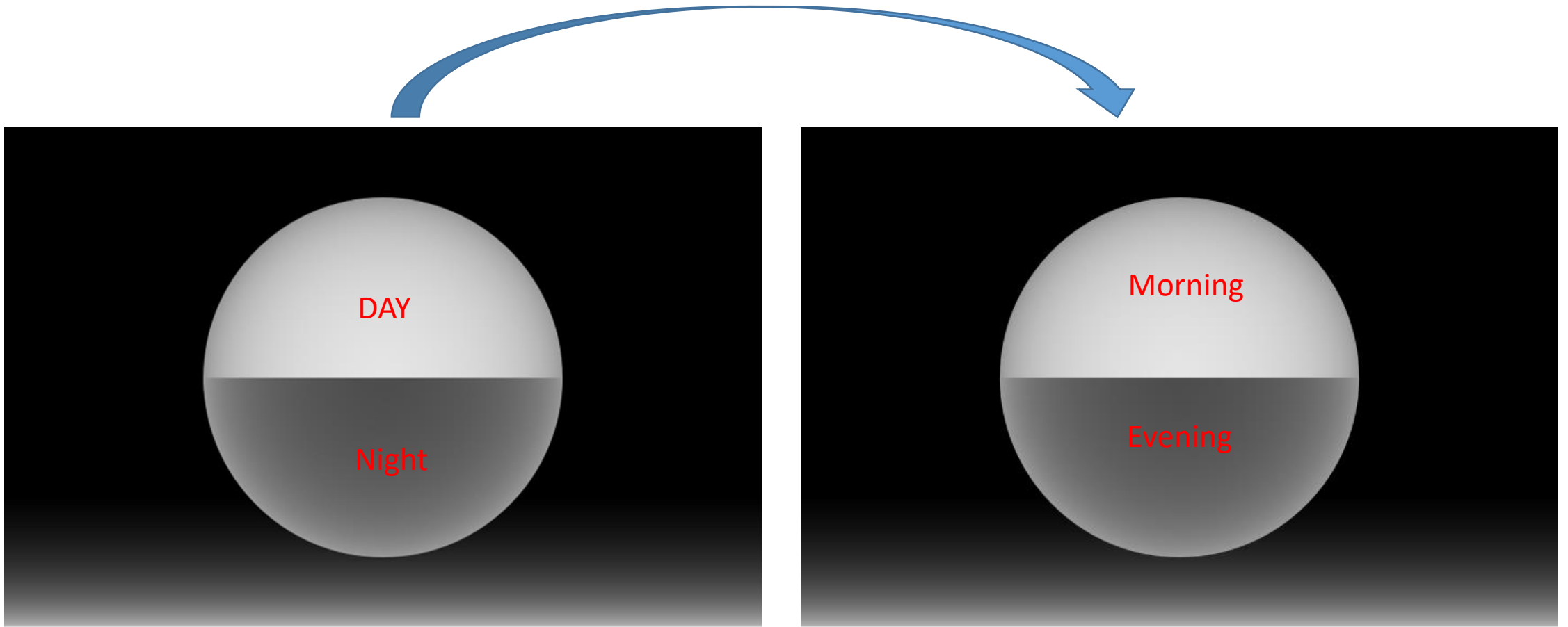
# Definition of Terms

- Like any good text book the Bible, being the Text Book of Salvation has defined its terms for us to comprehend their various usages and meanings. With respect to “time” the Bible has much to say.
- Starting off the creation week we discover a time measurement called a day. Later we learn that the day is sub-divided into two parts:
  - Evening and Morning
  - Dark and Light
- Later we learn that this day is made up of two 12-hour segments respectively called “Day” and “Night” for a total of 24 hours in a day.
- At issue is whether or not the Biblical day commences at Dawn (a dark period of the 24-hour day just prior to sunrise), or at sunset—the final setting of the sun across the horizon.
- My research has taken me to a specific conclusion that it is not an either or question, which logically leads us to the Biblical definition of terms, in the beginning...

# In the beginning...

- “1 ¶ In the beginning God **created** the heaven and the earth. 2 And the earth was without form, and void; and **darkness** was upon the **face** of the deep. And the Spirit of God moved upon the **face** of the waters.” Gen. 1: 1, 2
- “The deep” and “the waters” (verse 2) are identical terms, indicating that there was enough water in the beginning such that the earth was completely submerged in “the deep”.
- “5 For this they willingly are ignorant of, that **by the word of God the heavens were of old**, and the earth standing **out of the water** and **in the water**.” 2 Pet. 3: 5
- There was no pre-creation flood to destroy the earth based on Satan’s mischiefs, causing YHWH to re-create it! Rather we are told that by His “Word” “the earth” existed as of old, and at that time it was seen both “in” the water and “standing” out of the water. This suggests that the earth (land) mass as an entity was completely submerged at the creation, and as a unit it later emerged from its water blanket. This is not some pre-creation flood theory or chaos that is foretold, but the simple act of earth’s “creation.”
- When the earth was “created” there was “darkness” with it as a byproduct. Please see verses 1-2 again; The “darkness” was a part of that which was “created.”

# Earth's First Day, started with a night--Darkness!



- Some might bristle at the fact that YHWH created “darkness” since we are told “that God [YHWH] is light, and in him is no darkness at all.” 1 John 1: 5. This is only a definition of WHO the Creator is—He is light, but does not suggest that he does not and cannot create darkness.
- “5I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me: 6That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else. 7 I form the light, and **create darkness**: I make peace, and create evil: I the LORD do all these *things*.” Isa. 45: 5-7
- The “evil” here means chaos, adversity or calamity; He permits them to occur in our world of sin.
- “But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive **good** at the hand of God, and shall we not receive **evil**? In all this did not Job sin with his lips.” Job. 2: 10
- “In the day of prosperity be joyful, but in the day of **adversity** consider: God also hath set the one over against the other, to the end that man should find nothing after him.” Eccl. 7; 14.

- Some have suggested that Lucifer was the one to create the “darkness” at the first creation, and YHWH had to start the work of creating all over again, like mending a piece of broken pottery. They heavily source the Strong's Concordance and suggest that even in the directive for Adam and Eve to “replenish” the earth, means that they are to “repopulate the earth.” These are doctrines of devils, and not from the “more sure word” of Scripture. It is only sufficient to note that Satan is not a creator of physical things, but seeks to distort everything spiritual that has been created, and to otherwise destroy that which he cannot create.
- “**28** Hast thou not known? hast thou not heard, *that* the everlasting God, **YHWH, the Creator** of the ends of the earth, fainteth not, neither is weary? *there is no* searching of his understanding.” Isa. 40: 28.
- “**5** Thus saith God the LORD [YHWH], he that **created the heavens**, and stretched them out; he that **spread forth the earth**, and **that which cometh out of it**; he that giveth breath unto the people upon it, and spirit to them that walk therein.” Isa. 42: 5.



- When he first created and spread forth the earth, there was “darkness” which he created. This darkness was NOT “created” by a no-god, an non-creator—Satan. In Gen. 1: 2 we see further that there was “darkness” upon the face of “the deep” waters called earth.
- “And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” Gen. 1: 2
- This vast ocean of water had to be separated and some how be evacuated from the earth’s atmosphere, in order to reveal the prize beneath—the land. It is from this land that everything animate and inanimate in our world would derive.
- Interestingly, the word “earth” has multiple meanings:
  1. Land mass separate from bodies of water
  2. Land mass and water-bodies together—the planet
  3. Water mass enveloping land— “the deep”
- Let us note with interest that before anything else was done at the creation, there was “darkness,” which was later called “night.” The “darkness” at creation was never cursed.

# Examples of Divine “Darkness” In The Bible

- “And the people stood afar off, and Moses drew near unto the **thick darkness** where **God was.**” Ex 20: 21.
- The Shekinah glory (the divine presence) is quite often represented as a thick cloud of darkness:
- “16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and **a thick cloud** upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled...18 And mount Sinai was altogether on a **smoke**, because the LORD descended upon it in **fire**: and the **smoke** thereof ascended as **the smoke of a furnace**, and the whole mount quaked greatly.” Ex. 19: 16, 18
- In His own way, YHWH veils His glory in the thick cloud of darkness, for his own good pleasure, as shown here on Saini’s summit. This same light is that which shone out of the darkness to create day and night, even while there was no sun in existence for 3 days.
- When Y’shuah was completing His atoning sacrifice on the Cross for us, the Father came down to reconcile us unto Himself through His Son, and we are told there was darkness:

# Divine Darkness Cont...

- “44 And it was about the sixth hour, and there was a **darkness** over all the earth until the ninth hour. 45 And **the sun was darkened**, and the veil of the temple was rent in the midst.” Luke 23: 44, 45
- That was a darkness akin to the first three days of creation—the absence of the sun light! Through this darkness the sacrifice was accepted, the atonement completed, and the devil was defeated!
- “1 ¶ YHWH reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 **Clouds and darkness are round about him**: righteousness and judgment are the habitation of his throne.” Ps. 97: 1, 2.
- Think it not strange that there is darkness veiling the iridescent light of our Creator, for He is “past finding out.” (Rom. 11: 33). Using our human logic we can never conceive that the one who is Himself “light” is veiled by darkness. Moses did not go up into the light, but rather the Bible categorically states that he ascended into the darkness—the very bosom of divine glory, and when he emerged he radiated like the noon-tide sun, to the extend he had to veil his face for the glory he bore.

# Divine Darkness Cont...

- So it is no accident that the darkness at creation preceded the light as a natural concomitant, for the divine presence which “**moved**” upon the face of the deep waters—the Holy Shekinah— was there in the person of “the Spirit of Elohim.”
- “9 Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. 10 For the stars of heaven and the constellations thereof shall **not give their light**: the **sun shall be darkened** in his going forth, and **the moon** shall not cause her light to shine.” Isa 13: 9, 10
- Realize that this is the coming of YHWH to collect his saints and to punish the wicked. Have you noticed how piercing is this darkness at his coming? He has turned off all the lights in the universe to veil his glory! The creation story was, in a sense, a coming of YHWH to this earth of ours, and preceding the incomprehensible brightness of His presence is thick darkness. It was out of this darkness that “light” was called forth, the very darkness in which Moses ascended.

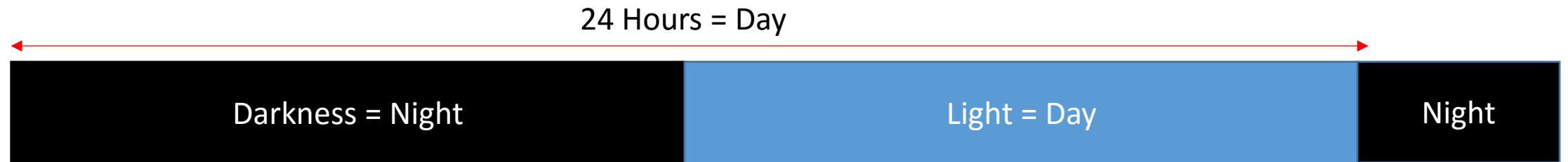
# Divine Darkness Cont...

- Speaking of YHWH, David sang these words:
- “9 He bowed the heavens also, and came down: and **darkness** was **under his feet**. 10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. 11 **He made darkness His secret place**; his pavilion round about him were **dark waters** and **thick clouds** of the skies. 12 At the **brightness** that was before him his **thick clouds** passed, hail stones and coals of fire.” Ps. 18: 9-12.
- Don’t be spooked into thinking that by the presence of darkness YHWH is not there, or that it represents the onset of evil, for we are told that He has “made darkness His secret place”—his abode, his hiding place which veils the mystery of His majesty, who himself is incomprehensible and unapproachable light.
- “19 He appointed the moon for seasons: the sun knoweth his going down. 20 Thou **makest darkness**, and **it is night**: wherein all the beasts of the forest do creep forth.” Ps. 104: 19-20.
- Here we are also told that the One who “made” the “darkness” called it “night.”

# The Creation of Day: Light and Night

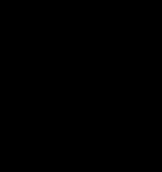
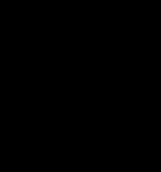


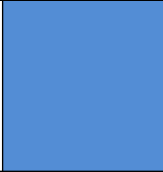
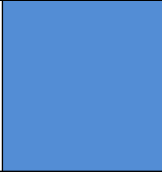

- “3 ¶ And God said, **Let there be light**: and there was **light**. 4 And God saw the **light**, that it was good: and God **divided** the **light** from the **darkness**. 5 And God called **the light Day**, and the darkness he called **Night**. And the evening and the morning were the first day.” Gen. 1: 3-5
- Observe the order of separation, that the light was taken “from” the darkness, and not the other way around; because veiled in that darkness was the source of all “light.”
- In the physical universe light dispels darkness, however in this creative system, there was a literal separation of the two, rather than an eradication of the one at the presence of the other, so there was a harmonious relationship in this pre-fall world between the darkness and the light.

# Earth's first Day



- “2 And the earth was without form, and void; and **darkness** was upon the face of **the deep**. And the Spirit of God moved upon the face of **the waters**. 3 And God said, **Let there be light**: and there was light. 4 And God saw the light, that *it was* good: and God divided the **light from the darkness**. 5 And God **called** the **light Day**, and the **darkness** he **called Night**. And the **evening** and the **morning** were the first **day**.” Gen. 1: 2-5
- Observe from the graphic that “darkness” was first created, then the “light” was separated **from** the darkness. The darkness was called “night” and the light was called “day,” meaning “day-light.”



Day-1	Day-2	Day-3	Day-4	Day-5	Day-6	Sabbath
						
1	2	3	4	5	6	7

“[5](#)And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day... [8](#)And God called the firmament Heaven. And the evening and the morning were the second day... [13](#)And the evening and the morning were the third day... [19](#)And the evening and the morning were the fourth day... [23](#)And the evening and the morning were the fifth day... [31](#)And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.” Gen. 1: 5, 8, 13, 19, 23, 31

- “In the beginning” each creative day began with an evening and ended with a morning, but no mention is made of the Sabbath so calibrated. So our search continues...

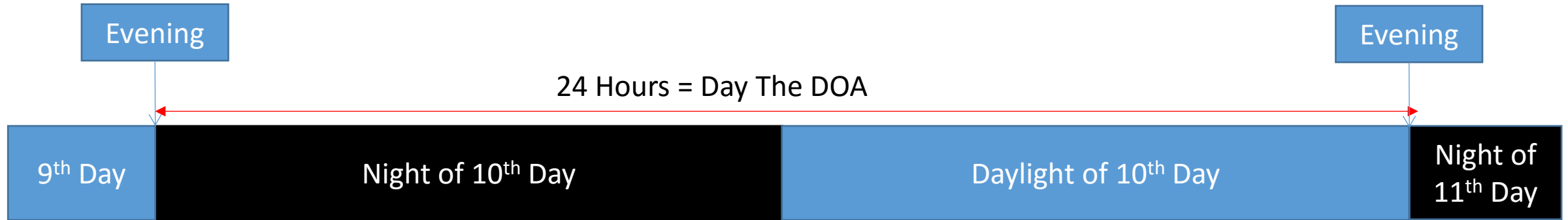
# The Sabbath Observance

- “**27** Also **on the tenth day** of this seventh month *there shall be a day* of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. **28** And ye shall **do no work in that same day**: for it is a day of atonement, to make an atonement for you before the LORD your God. **29** For whatsoever soul *it be* that shall not be afflicted in **that same day**, he shall be cut off from among his people. **30** And whatsoever soul *it be* that **doeth any work** in that **same day**, the same soul will I destroy from among his people. **31** Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings. **32** *It shall be* unto you a **Sabbath of rest**, and ye shall afflict your souls: **in the ninth day of the month at even**, from **even unto even**, shall ye celebrate your **Sabbath**.” Lev. 23: 27-32.
- Lest you may think that this requirement was reserved solely for the Day of Atonement (DOA) Sabbath, it is sufficient to state that every Holy Day is designated as a Sabbath, including the seventh-day, and the same Hebrew word [**H7676**] is used to identify them all. Further if only the DOA is kept from “evening to evening” then each day must coalesce with each other in that fashion, else one would end up with a blank period of time which does not belong to any day, from the “evening of the tenth day to the morning of the eleventh.”

# Lev 16: 29-34

- 29 And *this* shall be a statute for ever unto you: *that* in the seventh month, on the **tenth day of the month**, ye shall **afflict your souls**, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you: 30 For **on that day** shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD. 31 **It shall be a Sabbath of rest** unto you, and ye shall **afflict your souls**, by a statute for ever.
- 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

# The Markings of the Sabbath



- The Day of Atonement is the only festival Sabbath that is observed as the 7<sup>th</sup>-day (weekly) Sabbath, with the exception that a stricter regard was given to the DOA than the 7<sup>th</sup> day in that the DOA was observed as a strict fast from any food, whereas the Sabbath was not.
- “3Six days shall work be done: but the seventh day *is* the Sabbath of rest, an holy convocation; **ye shall do no work therein**: it *is* the Sabbath of the LORD in all your dwellings.” Lev. 23: 3
- “28And **ye shall do no work in that same day**: for it *is* a day of atonement, to make an atonement for you before the LORD your God... 30And whatsoever soul *it be* **that doeth any work in that same day**, the same soul will I destroy from among his people.” Lev. 23: 28, 30.

- Whereas “servile work” —gainful labor— was prohibited on all other festal days, only the weekly Sabbath and the DOA had the black-out restriction of “no work” of any kind, including food preparation.
- Most interestingly as Adventists we generally quote Isa. 58 and apply it to the 7<sup>th</sup> day only, so its helpful for us to look on that passage more closely.
- “3Wherefore have we **fasted**, *say they*, and thou seest not? *wherefore* have we **afflicted our soul**, and thou takest no knowledge? Behold, in **the day** of your fast ye find pleasure, and exact all your labours. 4Behold, ye **fast** for strife and debate, and to smite with the fist of wickedness: ye shall not **fast** as ye *do this day*, to make your voice to be heard on high. 5Is it such a fast that I have chosen? **a day** for a man to **afflict his soul**? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable **day** to the LORD?... Isa. 58: 3-5 [continued]

- “8Then shall thy **light** break forth as the morning [**dawn**], and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. 9Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; 10And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light [**dawn**] rise in obscurity, and thy darkness *be* as the noonday... 13If thou turn away thy foot from **the Sabbath**, *from* doing thy pleasure on **my holy day**; and call **the Sabbath** a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*.” Isa. 58: 8-10

# Day of Atonement Sabbath

- That this passage (Isa. 58) speaks with specificity regarding the Day of Atonement (DOA), cannot be overstated, especially given the imagery of DOA painted all over the texts, such as “fast” and “afflict your souls”. The weekly Sabbath was *never* designated as a day of fasting, rather it is exclusively a day of feasting, and for this reason a double portion of “manna” was given them in preparation for its holy feasting.
- The Day of Atonement, we see, is also called “the Sabbath” and “my holy day,” just as YHWH does concerning the seventh-day (weekly) Sabbath. The same way the weekly Sabbath is kept, in terms of time measurement, (Lev. 23: 32), is equally enjoined upon the weekly Sabbath! This further solidifies the truth that the DOA is not a 36-hour day, but a 24 hour cycle, commencing on the evening of the 9<sup>th</sup> day of the month and ending on the evening of the 10<sup>th</sup> day thereof.



- In a sense, we can say “the night” has an evening” and “the day” has an evening. With the understanding that the “day” has “twelve hours” (John 11: 9), it is clear that the end of the day comes at sunset (see Matt. 20: 1-20). Hence the evening of the 9<sup>th</sup> day is not the end of the 8<sup>th</sup> day, but the end of the 9<sup>th</sup> day. Similarly the evening of the 10<sup>th</sup> day is the end of the 10<sup>th</sup> day. Else we would have the Day lasting from the sunset of the 9<sup>th</sup> the sunset of the 10<sup>th</sup> night—a span of zero time! Let’s see this erroneous concept graphically.



# The 7 Sabbaths in Leviticus 23

[Lev 23:3](#) Six days shall work be done: but the seventh day is the Sabbath <sup>H7676</sup> of rest, an holy convocation; ye shall do no work therein: it is the Sabbath <sup>H7676</sup> of the LORD in all your dwellings.

[Lev 23:11](#) And he shall **wave the sheaf** before the LORD, to be accepted for you: on the morrow after the Sabbath <sup>H7676</sup> the priest shall wave it.

[Lev 23:15](#) And ye shall count unto you from the morrow after the Sabbath, <sup>H7676</sup> from the day that ye brought the sheaf of the wave offering; **seven Sabbaths** <sup>H7676</sup> shall be complete:

[Lev 23:16](#) Even unto the morrow after the seventh Sabbath <sup>H7676</sup> shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

[Lev 23:32](#) It shall be unto you **a Sabbath** <sup>H7676</sup> of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath. <sup>H7676</sup>

[Lev 23:38](#) Beside the Sabbaths <sup>H7676</sup> of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

[Lev 23:24](#) Speak unto the children of Israel, saying, In **the seventh month, in the first day of the month**, shall ye have a **sabbath** <sup>H7677</sup>, a memorial of blowing of trumpets, an holy convocation.

# Strong's On Sabbaths

- **H7677 - *shabbathown*:** shab-baw-thone'; from [H7676](#); a sabbatism or special holiday:—rest, Sabbath.
- **Outline of Biblical Usage**
  1. Sabbath observance, sabbatism
    1. of **weekly Sabbath**
    2. day of **atonement**
    3. sabbatical year
    4. of Feast of Trumpets
    5. of the 1st and last days of the Feast of Tabernacles
- **H7676 - *shabbath*:** intensive from [H7673](#); intermission, i.e (specifically) the Sabbath:—(**+**every) Sabbath.
- **Outline of Biblical Usage**
  1. Sabbath
    1. **Sabbath**
    2. day of **atonement**
    3. Sabbath year
    4. week
    5. produce (in Sabbath year)
- Because the Feast of Trumpets is not designated with 7676 does not make it less of a holy day than the others.

# A Day... in Strong's Concordance: There is no separate word in the Hebrew to describe a day without the **inclusion** of the sun.



- **Evening:** 06153 ereb, or eh'-reb, from 06150; AV-even 72, evening 47, night 4, **mingled** 2, people 2, eventide 2, eveningtide + 06256 2, Arabia 1, days 1, even + 0996 1, evening + 03117 1, evening + 06256 1, eventide + 06256 1; 137
- 1) evening, night, **sunset**
- 1a) evening, **sunset**
- 1b) night
- **Morning:** H1242 - **bôqer**, or bo'-ker; from [H1239](#); properly, **dawn** (as **the break of day**); generally, morning:—(+ ) day, early, morning, **morrow**.
- **Example:** "And she lay at his feet until the morning [**Dawn**]: and she rose up **before one could know another**. And he said, Let it not be known that a woman came into the floor." Ruth 3: 14
- On days 1-3 of Creation that would be called "night."

# The Brighter Side of Dawn

- “Then your **light** will break forth like the **dawn**, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.” Isa. 58: 8, NIV
- “*If* you extend your soul to the hungry And satisfy the afflicted soul,  
Then your **light** shall **dawn** in the darkness, And your darkness shall *be* as the noonday.” Isa. 58: 10, NKJV
- “Nations will come to your light, and kings to the **brightness** of your **dawn**.” Isa. 61:3, NIV
- “He who forms the mountains, who creates the wind, and who reveals his thoughts to mankind, who turns **dawn to darkness**, and treads on the heights of the earth— the LORD God Almighty is his name.” Amos 4: 3, NIV
- “Its snorting throws out flashes of **light**; its eyes are like the **rays** of **dawn**.” Job. 41: 18
- “So we continued the work with half the men holding spears, from the first **light** of **dawn** till the stars came out.” Neh. 4: 21

# Evening & Morning: Days 1-3 of Creation's Week:

No sun, moon or stars; no noon, or twilight, or dusk... Just "Dark and Light." = 24 hours

12 hours

12 hours

Day = Light

Night = Dark

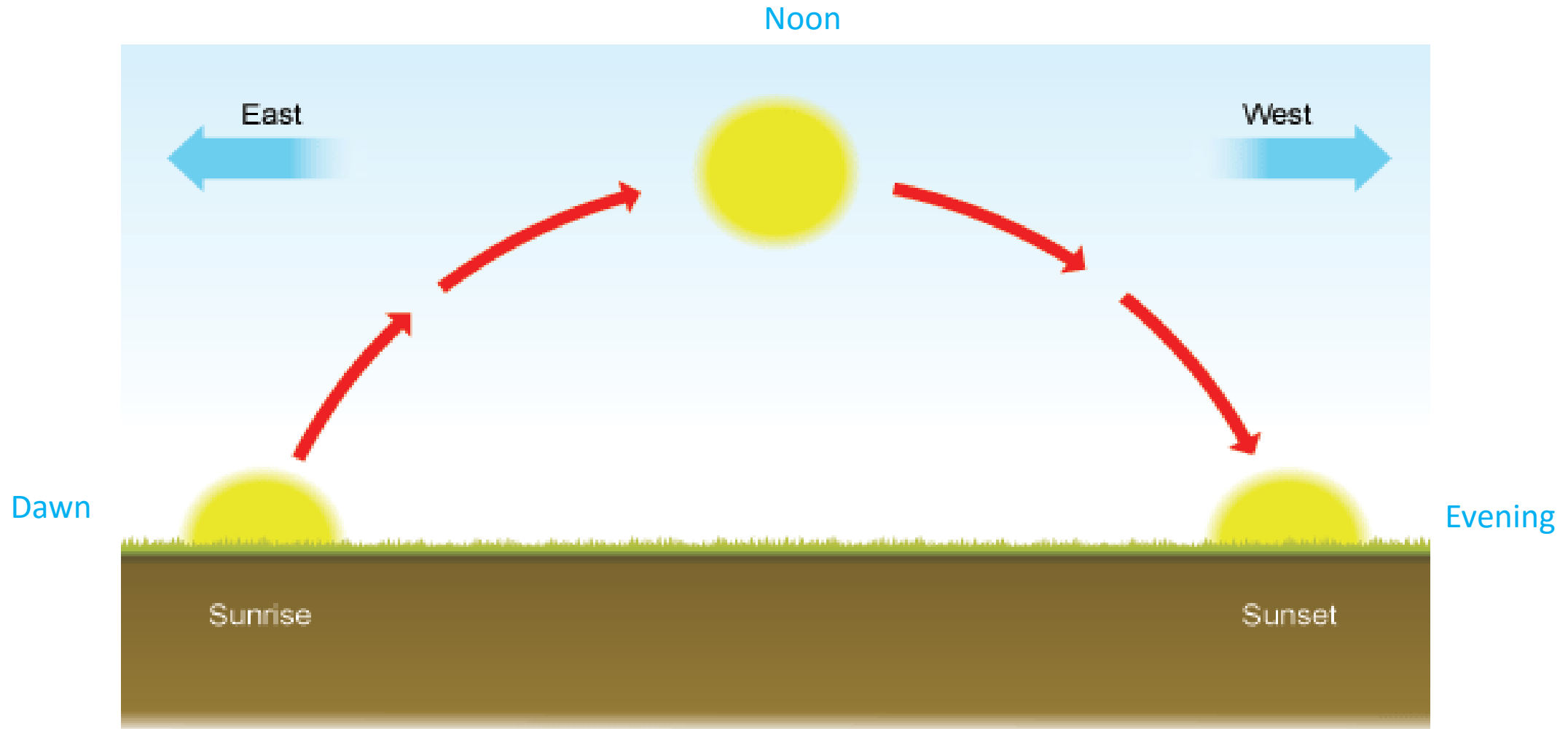
Morning

Evening

12 hours

12 hours

**Time for Thought:** Is **this** what days 1, 2 and 3 of Creation week looked like? In other words, could you tell early morning from noon and from late evening on days 1-3 of creation? **NO! We need the sun for that.**



# Since The Creation of The Heavenly Lights...

- The day has been further subdivided, since the creation of the heavenly luminaries, but one important marker is given:
- “14And God said, Let there be lights in the firmament of the heaven to divide the **day** from the **night**; and let them be for signs, and for seasons, and for **days**, and years: 15And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16And 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. 17And God set them in the firmament of the heaven to give light upon the earth, 18And to rule over the **day** and over the **night**, and to **divide the light from the darkness**: and God saw that *it was* good. 19And the evening and the morning were the fourth day.” Gen. 1: 14-18
- We see that “the darkness” that was there from day one of creation did not go into oblivion because of the sun’s creation! The “darkness” was still there and will be there throughout the ceaseless ages of eternity.



- “15Therefore are they before the throne of God, and serve him **day** and **night** in **his temple**: and he that sitteth on the throne shall dwell among them... 17For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and **God shall wipe away all tears from their eyes.**” Rev. 7: 15, 17
- While this term “day and night” shows perpetuity, the mention of “night” cannot be overlooked, for its presence there.

# “Day and Night” vs. “Night and Day”

- The Bible uses the expression “day and night” 28 times, as truly it also uses “night and day” 13 times, which in and of themselves cannot be used to determine that the day precedes the night in that order; this would not be sound reasoning, and would only tend to create divisions, with some people accepting the 28 as inspired, at the exclusion 13, while others accepting the 13 as equally inspired, at the exclusion of the 28.
- **Examples of “day and night” in both Testaments:**
- “And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by **day and night**.” Ex. 13: 21
- “And shall not God avenge his own elect, which cry **day and night** unto him, though he bear long with them?” Luke 18: 7
- **Examples of “night and day” in both Testaments:**
- “I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it **night and day**.” Isa. 27: 3
- “I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers **night and day**,” 2 Tim. 1: 3

# The Etymology of Words

- The etymology of words is important in understanding the cultural context of conversations, in our days or in Bible times. The idea to run a compass, is to take a circle around, but the “**compass**” was later used as an instrument for navigation.
- **Old Testament:**
- “And thou shalt put it under **the** compass [H3749](#) of the altar beneath, that the net may be even to the midst of the altar.” Ex. 27: 5; Compass is here used as a **noun**.
- **H3749 - *karkob*:** expanded from the same as [H3522](#); **a rim or top margin**:—compass.
- **New Testament:**
- “And from thence we fetched a **compass**, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.” Acts 28: 13; Compass is here used as a **verb**.
- **G4022 - *perierchomai*:** from [G4012](#) and [G2064](#) (including its alternate); to **come all around**, i.e. stroll, vacillate, veer:—fetch a compass, vagabond, wandering about.
- **Tomorrow** = the morning, from Germanic “morgen”, hence tomorgen, and evolved to tomorrow, or morgen= morrow. Spanish *mañana* = in the morning, or tomorrow, the next morning.
- **The other day** = yesterday

# There is a cultural context to the Bible which cannot be ignored in our search for Truth.

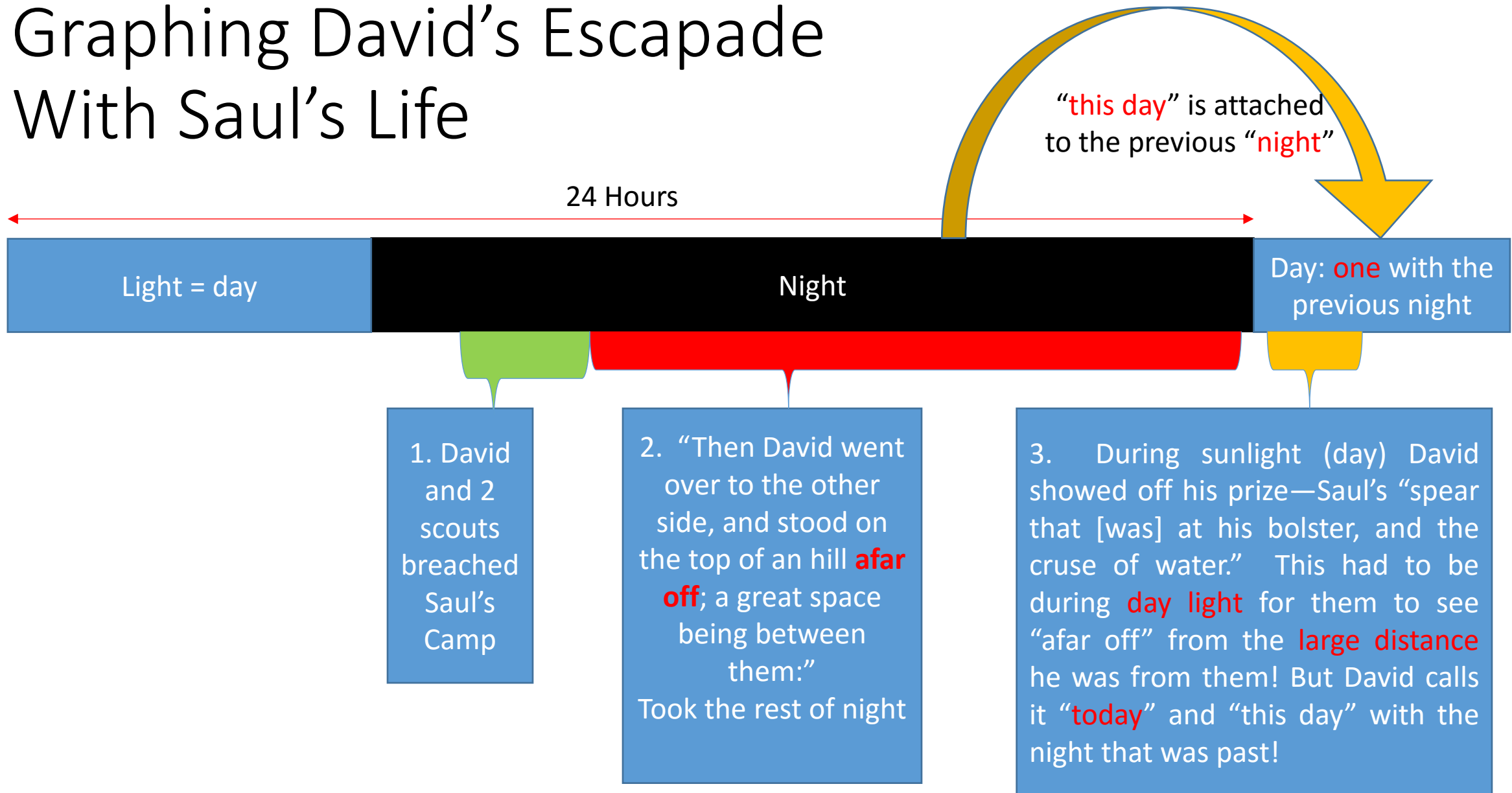
- “Bread is among the most familiar and commonly used word in the world, yet in the Bible it carries many and varied meanings, and a simple hunt through the Strong’s Concordance without our innate “common sense,” will lead one off the Truth path. Here is an example:
- “1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door **in the heat of the day**; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and **wash your feet**, and rest yourselves under the tree: 5 And I will fetch a morsel of **bread**, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. 6 And Abraham **hastened** into the tent unto Sarah, and said, Make ready **quickly** three measures of fine meal, knead it, and **make cakes** upon the hearth. 7 And Abraham **ran** unto the herd, and fetcht a calf **tender and good**, and gave it unto a young man; and he **hasted** to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat... 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.” Gen. 18: 1-8, 22

- “1And there came two angels to Sodom **at even**; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; 2And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did **bake unleavened bread**, and they did eat. 4But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.” Gen. 19: 1-5.
- Now in the Hebrew although “even” or “evening” is at times used to mean “between the evening” from noon to sunset, we clearly see here that the man came to Abraham’s place at noon, and to lot “at even”—in the evening, leaving lot sufficient time to bake them “unleavened bread” and eating a meal, before bed time came. Just using Strong’s Concordance without “common sense” would set us in a quandary.

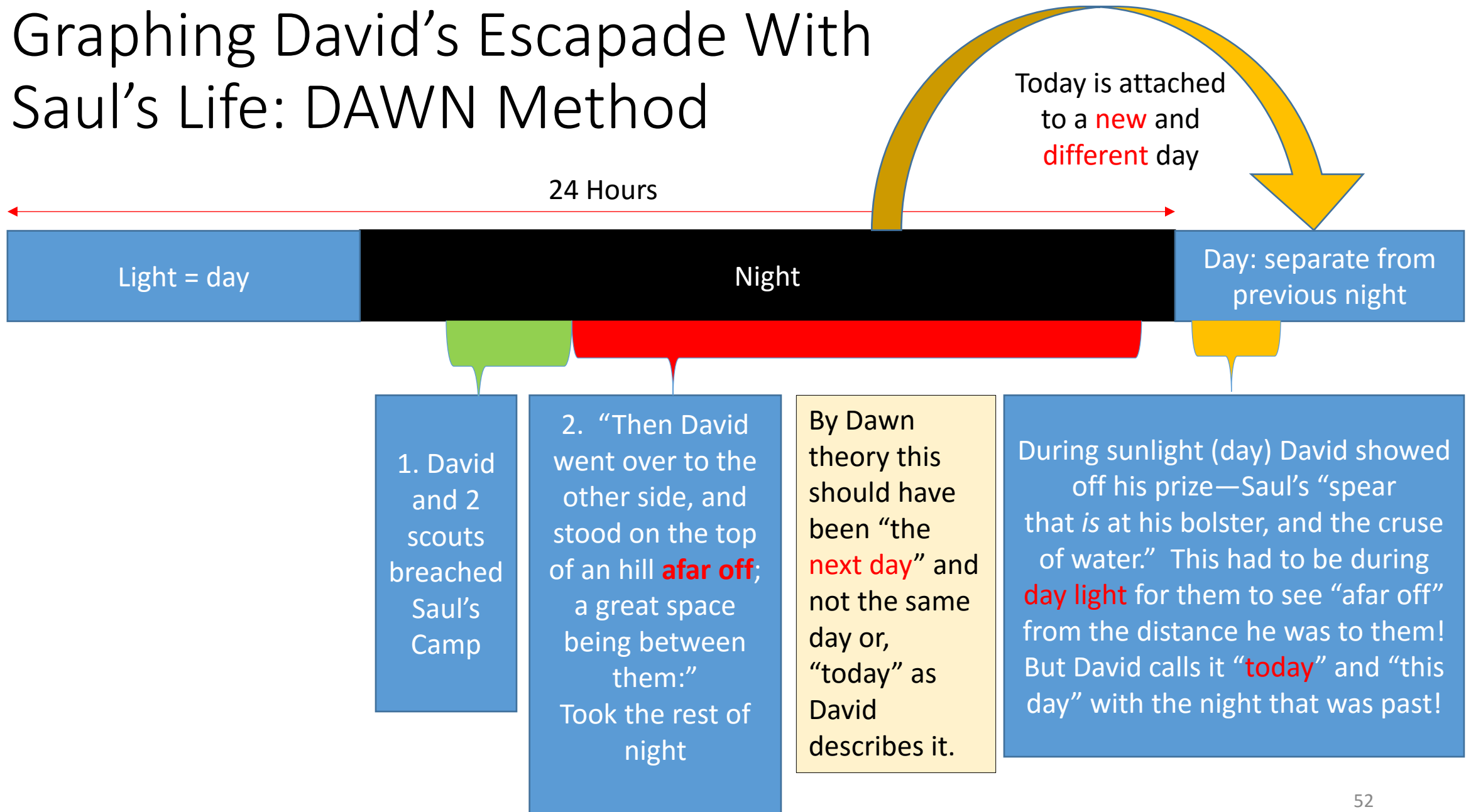
# David Sparing Saul's Life... When? 1 Sam. 26

- “ **5** And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him... **7** So David and Abishai came to the people by **night**: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. **8** Then said Abishai to David, God hath delivered thine enemy into thine hand **this day**: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time... **11** The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go. **12** So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither **awaked**: for they were **all asleep**; because a deep sleep from the LORD was fallen upon them **13** Then David went over to the other side, and stood on the top of an hill **afar off**; a **great space being** between them:... **22** And David answered and said, **Behold** the king's spear! and let one of the young men come over and fetch it. **23** The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand **to day**, but I would not stretch forth mine hand against the LORD'S anointed. **24** And, behold, as thy life was much set by **this day** in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. ” 1 Sam 26: 5+-24

# Graphing David's Escapade With Saul's Life



# Graphing David's Escapade With Saul's Life: DAWN Method





# Let's Now Cite A Gospel Example; John 12

- “1Then Jesus **six days** before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2There they made him **a supper**; and Martha served: but Lazarus was one of them that sat at the table with him. 3Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment... 9Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10But the chief priests consulted that they might put Lazarus also to death; 11Because that by reason of him many of the Jews went away, and believed on Jesus. 12On the **next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13Took **branches of palm trees**, and went forth to meet him, and cried, Hosanna: **Blessed is the King of Israel that cometh in the name of the YHWH**. 14And Jesus, when he had found a **young ass**, **sat thereon**; as it is written, 15Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.” John 12: 1-15
- On the Year of His death, Passover was on a Wednesday, specifically, Wednesday April 25<sup>th</sup>, 31 AD. So let's graph this through, noting with care that “the next day” people were harvesting palm branches and thronging the streets, as well as trading in the temple, instead of being assembled in the Synagogues, were it a Sabbath day.

# Triumphal Entry NOT on a Sabbath Day...

- Other important considerations:
- “8And a very great multitude spread their garments in the way; others **cut down branches** from the trees, and strawed *them* in the way.” Matt. 21: 8
- “39And some of **the Pharisees** from among the multitude said unto him, Master, rebuke thy disciples. 40And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.” Luke 18: 39-40
- The Pharisees who are meticulous about Sabbath sacredness, did not raise the specter of Sabbath breaking, but simply wanted the people not to hail Christ as the Davidic king.
- “12And Jesus went into the temple of God, and cast out all them that **sold and bought** in the temple, and overthrew the tables of the **moneychangers**, and the seats of them that **sold doves**, 13And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” Matt. 21: 12, 13.

- All this trading could not have occurred on the Sabbath day, for even under the Pharisees' administration, this buying and selling would have been forbidden!
- The 4<sup>th</sup> Commandment:
- “8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, **nor thy cattle**, nor thy stranger that *is* within thy gates: 11 For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” Ex. 20: 8-11

- “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine **ass** may rest, and the son of thy handmaid, and the stranger, may be refreshed.” Ex. 23: 12.
- “**27** But if ye will not hearken unto me to hallow the sabbath day, and not to **bear a burden**, even **entering** in at **the gates of Jerusalem on the sabbath day**; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.” Jer. 17: 27
- All these verses prove that Y’shuah riding the donkey and horse (colt) through the gates of Jerusalem on the Sabbath day, were the triumphal entry such, then He would have been in gross violation of the 4<sup>th</sup> commandment, and the Pharisees would never have kept this a “secret!”

# Triumphal Entry Into Jerusalem; “Biblical Day”; John 12: 1-15

“The **next** day” = Sunday

Fri		Sab		Sun		Mon		Tue		Wed		Thur
Apr	20	Apr	21	Apr	22	Apr	23	Apr	24	Apr	25	26
	9		10		11		12		13		14	
	6		5		4		3		2		1	

1. The Feast at Simon's house... Mary Magdalene **anointed** Him for burial.

2. Spent the Sabbath in Bethany and “he taught daily in the temple” (Luke 19: 47) at Jerusalem.

3 .The Triumphal Entry: He was **appointed** as YHWH's Lamb & King

4. He cleansed the temple of the money changers.

- By the Biblical method, the Saviour **does not violate the Sabbath**, and there was no trading on the Sabbath either.

The 10<sup>th</sup> Day of the 1<sup>st</sup> Month was Sabbath, when the Lamb was chosen and **anointed**.

5. 14<sup>th</sup> Day, **Passover**

- “2 There they made him a **supper**; and Martha served: but Lazarus was one of them that sat at the table with him.” John 12: 2.
- This passage makes clear that on Friday evening our Saviour had “supper” at Simon’s house. The word “supper” in and of itself is a time indicator, just like the word “breakfast,” “lunch” or “dinner” to us today. And even in our day, “supper” still means the LAST meal before bedtime. Many are the situations in which the Bible mentions the word “supper” in the NT and they invariably point to the last meal for the day.
- “3. He riseth from **supper**, and laid aside his garments; and took a towel, and girded himself... 30 He then having received the sop went immediately out: and it was **night**.” John 13: 3, 30.
- The evidence is clear that Supper extends into the “night”, and as such we can clearly see that the “supper” feast held at Simon’s house, was one which went into the night (Sabbath), that Friday night.
- In the Greek the word “supper” carries Strong’s #**G1173** - **deîpnon**, or *dipe'-non*; from the same as G1160; dinner, i.e. **the chief meal** (usually **in the evening**):—feast, supper.”

- “Then said he unto him, A certain man made a great **supper**, [G1173](#) and bade many: And sent his servant at **supper** [G1173](#) **time** to say to them that were bidden, Come; for all things are now ready.” Luke 14, 16, 17.
- “29 But they constrained him, saying, Abide with us: for it is toward **evening**, and **the day is far spent**. And he went in to tarry with them. 30 And it came to pass, as **he sat at meat with them**, he took bread, and blessed *it*, and brake, and gave to them.” Luke 24: 29, 30.
- From these passages it is clear that Y’shuah’s parable about “supper time”, presents a “time” of day when “supper” is eaten—late evening and into the night. The same is seen from the travelers on the road to Emaus.

# Supper is Eaten in the Evening—end of day

- “There were only two formal meals a day partaken of amongst the great mass of the people in Bible lands—breakfast at an early hour in the morning and **dinner**, which, amongst all classes, is **at asha**, “**sundown**.” This applies to rich and poor, and to all three conditions of oriental life, the *bedaween*, the *fellaheen*, and the *belladeen*. The exact agreement with the present custom, we find that only two meals are mentioned in the New Testament: *ariston*, “breakfast,” and *deiphnon*, “dinner.” —James Neil, *Everyday Life in the Holy Land* (London: Cassell and Company, 1913, p. 79.)
- “Within the Jewish family life in the time of Christ there were only two formal meals: the breakfast in the morning and **dinner in the evening**.” —*Jewish Domestic Customs and Life in Interpreting the Gospels*, Dr. Gary Staats (2008), p. 61



# Background through the eyes of Ellen White

- Y'shuah arrived in Bethany, at Simon's house, on a Friday afternoon and spent the Sabbath at Lazarus' home where he had a "feast" at "supper" time, that Friday evening.
- "Jesus stopped at the house of Lazarus in Bethany. He was on his way from Jericho to attend the feast of the passover at Jerusalem, and chose this retreat for rest and refreshment. Crowds of people passed on to the city, bearing the tidings that Jesus was on his way to the feast, and that he would **rest over the Sabbath** at Bethany." Ellen G. White, *Signs of the Times*, October 9, 1879
- "It was on **the first day of the week** that Christ made His triumphal entry into Jerusalem." *The Desire of Ages*, p. 569.

# What Others Are Saying...

- “As this great crowd is beginning to gather from around Israel and the larger world of the diaspora, news about Jesus is spreading, and people are wondering whether he will come to the feast (11:55-56). On **Sunday**, the day after the party in Bethany at which Mary anointed Jesus, news arrives that Jesus is *on his way to Jerusalem* (v. 12), and a crowd of pilgrims, presumably those who had been wondering if he would come, goes out to meet him. Mary's private expression of emotion is now matched by the crowd's public outpouring of enthusiasm...Thus, by riding on a donkey, Jesus connects with a rich picture of the messianic king, thereby providing insight for interpreting his own identity and plans as he enters Jerusalem on this particular **Sunday** at the time of Passover.” -- JOHN 12 - IVP NEW TESTAMENT COMMENTARIES
- <https://www.biblegateway.com/resources/commentaries/IVP-NT/John/Jesus-Enters-Jerusalem-King>
- “Palm **Sunday** is a Christian feast day which falls on the Sunday before Easter. It commemorates the triumphal entry of Jesus into Jerusalem in the days before his Passion, during which his supporters greeted him as the coming Messiah.” —New World Encyclopedia, Palm Sunday.”--[http://www.newworldencyclopedia.org/entry/Palm\\_Sunday](http://www.newworldencyclopedia.org/entry/Palm_Sunday)

# Y'shuah's Triumphal Entry Into Jerusalem; "DAWN" Method; John 12: 1-15

"The **next** day"  
= Sabbath

Fri		Sab		Sun		Mon		Tue		Wed		Thur	
Apr	20	Apr	21	Apr	22	Apr	23	Apr	24	Apr	25	Apr	26
9		10		11		12		13		14		15	
6		5		4		3		2		1			

1. The Feast, "Supper," at Simon's house... Mary Magdalene **anointed** Him for burial.

2. The Triumphal Entry: He was **appointed** as YHWH's Lamb & King

3. He cleansed the temple of the money changers.

- By DAWN theory, "**the next day**," was "Sabbath" and Christ would have broken the Sabbath by riding the donkey on that day. Read **Exodus 23: 12**.
- The people would have broken the Sabbath by harvesting tree branches, and "buying and selling" in the Temple.
- No one was prepared for Temple worship that day—they were all in the streets when the Saviour rode into town.
- The Pharisees would have been in agreement with such flagrant Sabbath violations!

4. 14<sup>th</sup> Day, **Passover**

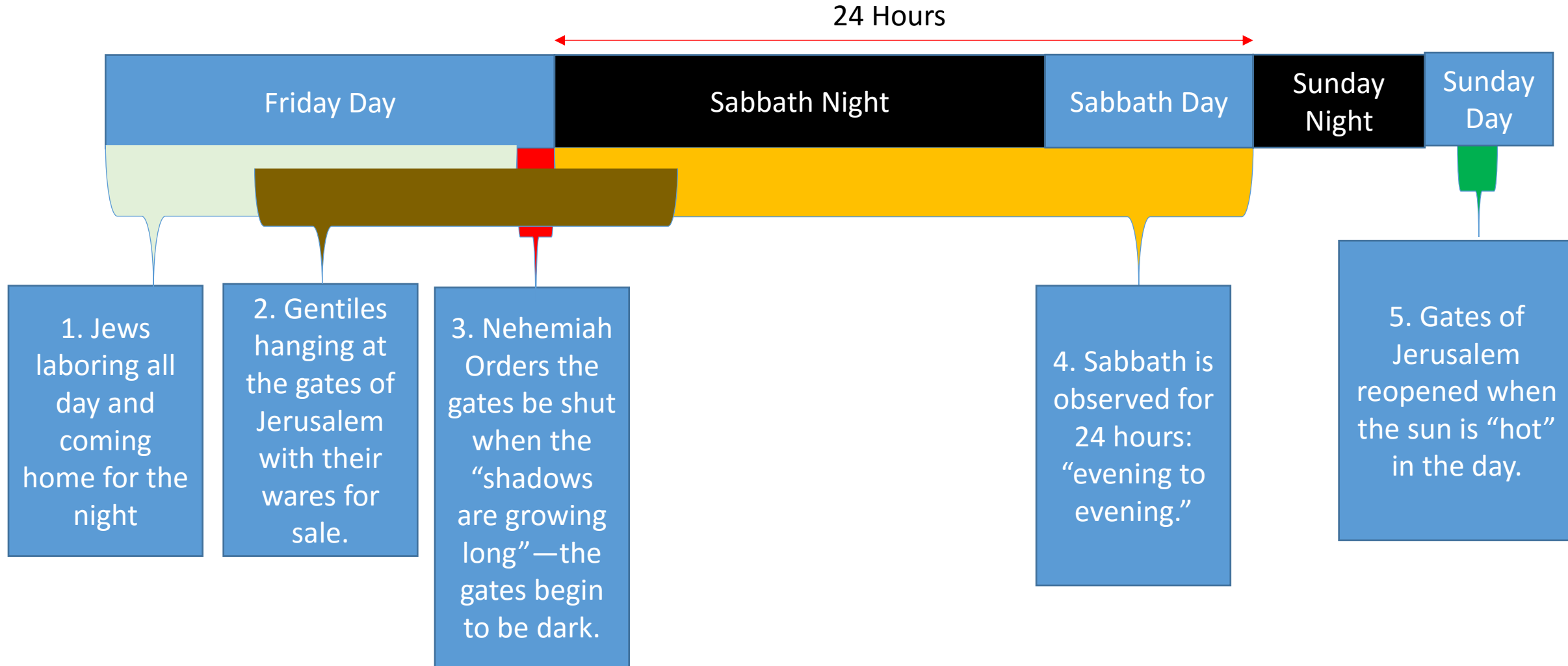
# The Sabbath in Ezra's & Nehemiah's Day

- “**15**In those days saw I in Judah *some* treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the Sabbath day: and I testified *against them* in the day wherein they sold victuals. **16**There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. **17**Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the Sabbath day? **18**Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. **19**And it came to pass, that **when the gates of Jerusalem began 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**: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day. **20**So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. **21**Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no *more* on the Sabbath. **22**And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the Sabbath day. **Remember me, O my God, concerning this also**, and spare me according to the greatness of thy mercy.” Neh. 13: 15-22

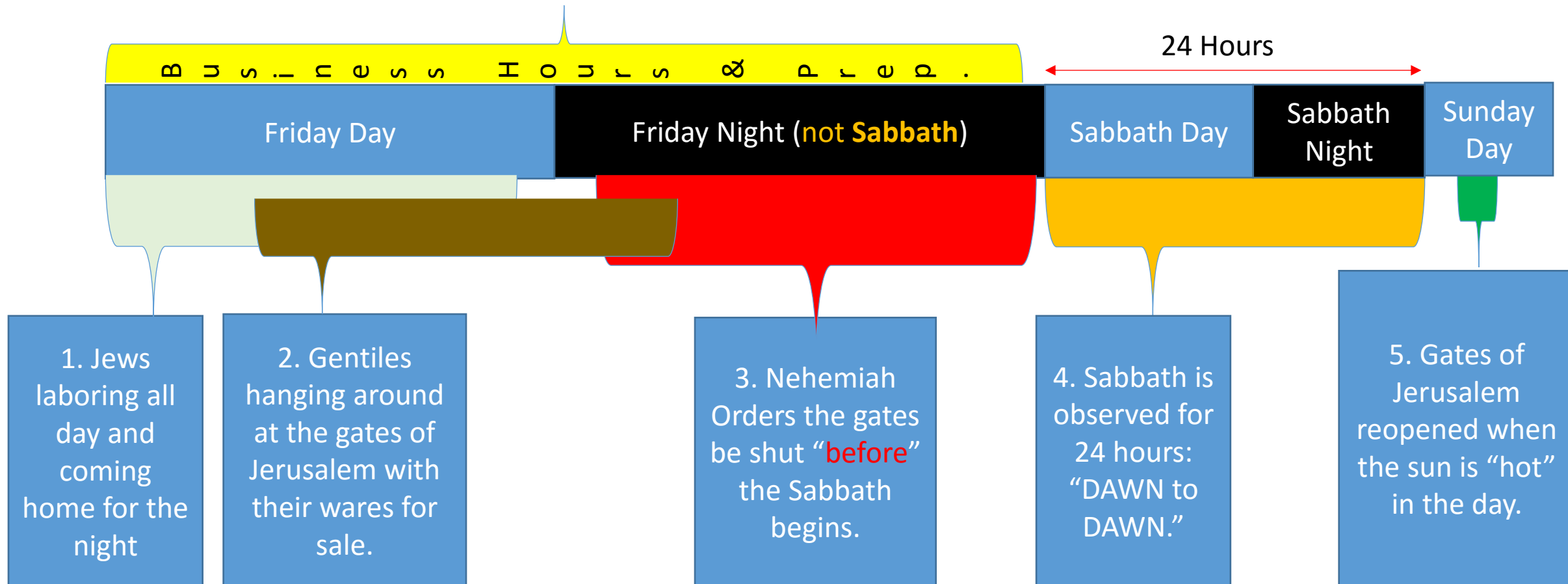
# The Gates of Jerusalem were always shut at nights.

- “[19](#)And it came to pass, that **when the gates of Jerusalem began 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**: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day.”
- **Dark: H6751 - *tsalal***; a primitive root (identical with through the idea of hovering over (compare [H6754](#))); to shade, as twilight or an opaque object:—**begin to be dark**, shadowing.
- **Outline of Biblical Usage**
- to be or become or **grow** dark
  - (Qal) to become or **grow dark**
  - (Hiphil) to **shadow**
  - **The KJV translates Strongs H6751 in the following manner:** [began to be dark](#) (1x), [shadowing](#) (1x).
- Hence as the evening “shadows” grew long, it was then time to close the gates for the Sabbath.
- “[3](#)And I said unto them, Let not the gates of Jerusalem be opened **until the sun be hot**; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in **his watch**, and every one *to be* over against his house.” Neh. 7: 3

# Time to Graph The Closing of the Gates



# Time to Graph The Closing of the Gates--DAWN



# Verse 19 in Parallel Versions on “dark”

- **New International Version**: “When **evening shadows** fell on the gates of Jerusalem **before the Sabbath**, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day.”
- **Holman Christian Standard Bible**: When **shadows began to fall** on the gates of Jerusalem just **before the Sabbath**, I gave orders that the gates be closed and not opened until after the Sabbath. I posted some of my men at the gates, so that no goods could enter during the Sabbath day.
- **NET Bible**: When the **evening shadows began to fall on the gates of Jerusalem before** the Sabbath, I ordered the doors to be closed. I further directed that they were not to be opened until after the Sabbath. I positioned some of my young men at the gates so that no load could enter on the Sabbath day.
- **JPS Tanakh 1917**: And it came to pass that, when the gates of Jerusalem **began to be dark before the Sabbath**, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath; and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day.
- **Young's Literal Translation**: And it cometh to pass, when the gates of Jerusalem have been dark **before the Sabbath**, that I speak, and the doors are shut, and I say, that they do not open them till after the Sabbath; and of my servants I have stationed at the gates; there doth not come in a burden on the sabbath-day.



# Thinking Time

- Let's now reason together: suppose, as DAWN theory teaches that the day begins just at the crack of dawn the next morning look at the injustice of Nehemiah, and the total absurdity of his Friday evening decree to shut the gates of Jerusalem.

“3 And I said unto them, Let not the gates of Jerusalem be opened **until the sun be hot**; and while they stand by, let them **shut the doors, and bar them**: and appoint watches of the inhabitants of Jerusalem, every one in **his watch**, and every one *to be* over against his house.” Neh. 7: 3

“19 And it came to pass, that **when the gates of Jerusalem began 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**: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the Sabbath day.” Neh. 13: 19

- Notice that the gates of Jerusalem were **always shut at nights** “until the sun be hot” the next day. Throughout the Bible, the “night watch” began at 6:00 pm. So shutting the gates “before the Sabbath” which occurs just before sunrise the next morning, some 12 hours later, would be without meaning, and rather punitive, and legalistic, and to say nothing about national security! It would be a redundant exercise, and a waste of time to enforce, since it was already their custom to close these gates from the onset of evening shadows every day!

# Thinking Time Cont'd...

- The play on the word “dark” in relation to the “gates of Jerusalem” must be properly understood. The passage did not say the sky became dark, but the “gates” of Jerusalem. To ignore the cultural context as well as the idioms at play is to lose the truth of the passage. The darkness at the “gates of Jerusalem” is an expression to mean, “when the lowering evening sun causes the gates of Jerusalem to cast a long shadow on the land. The sun is still visible in the sky, and in the tops of trees, but the land is getting dark. We today call this the time of “evening shadows,” which does not imply that the sun has set, for there cannot be a shadow without “light”, and since they did not have street lights back then, it is doubly clear that the only light source available to cast an evening shadow is the sun. Proof positive that the statement “**when the gates of Jerusalem began to be dark before the Sabbath,**” is a clear indication that he is teaching just before sunset, while the evening shadows are projecting from the lowering sun in the western sky.

# Thinking Time Cont'd...

- Jerusalem's elevation is 2,582 feet [ $\sim$  0.5 mile] above sea level, therefore, with the setting sun, one can easily look on the plains below and see them dark, as the sun's rays are getting higher with each passing minute, and these geographic indicators were signs to Nehemiah that Sabbath hours were nigh, and the gates of Jerusalem ought to be shuttered early, only on this day, while the sun is still in the sky. So the "dark, before the Sabbath", has no bearing of the darkness just before sunrise!
- Why would he need to close the gates nearly 12 hours early, and make mention of it, when it was being done every day?
- Those who hold that the day begins at dawn do not have even one verse which states, "from morning to evening shall ye celebrate your Sabbath," and although there are such clear directives in the Bible as to when the day begins, the DAWN teaching is determined to teach that from "morning to morning" shall be the day! This is not sound reasoning, neither is sound doctrine.

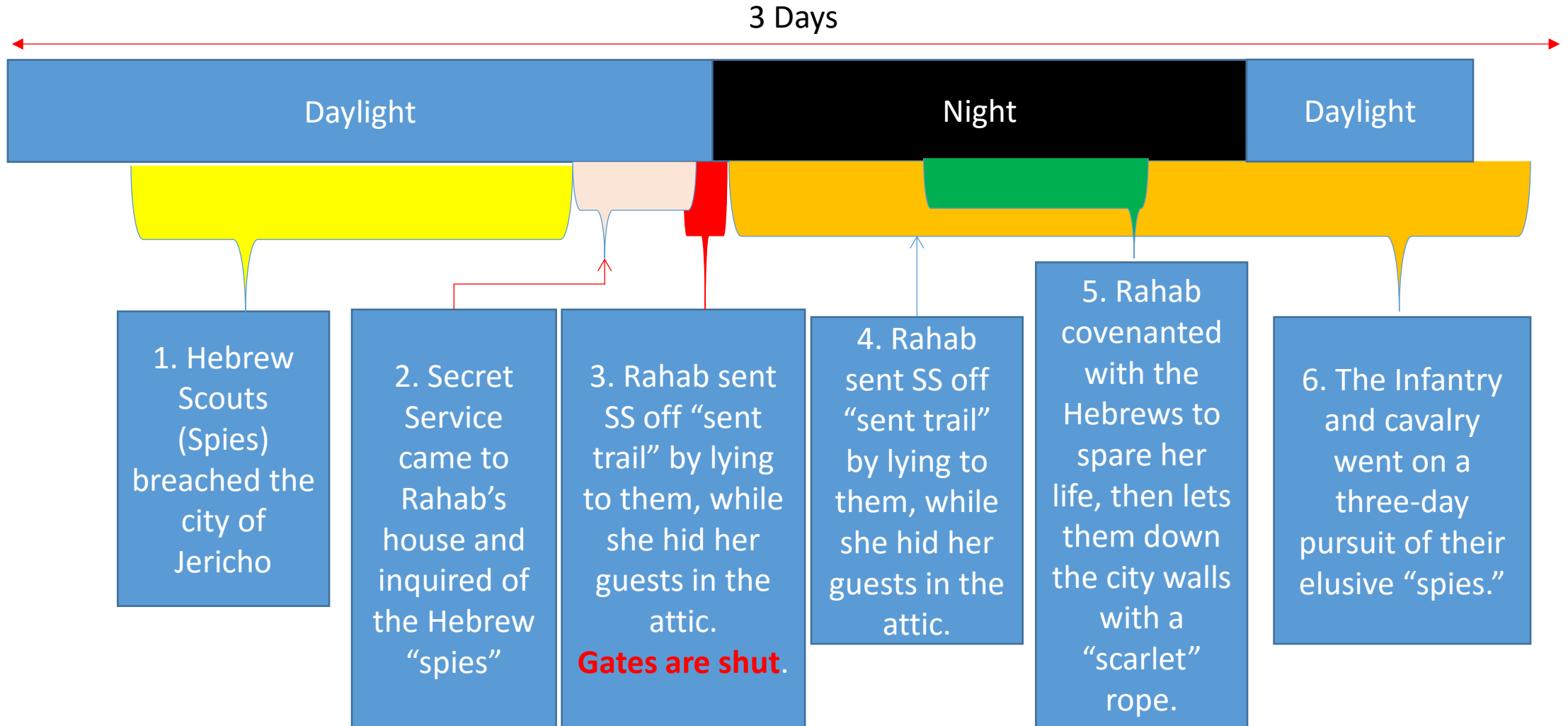
# The Gates of Cities in the Middle East in Pre-Exilic Times

- “And it came to pass *about* **the time of shutting of the gate**, when **it was dark**, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them... And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.” Josh. 2: 5, 7.
- We see here that the gates of cities were closed at a set time—when it began to be dark. This word “dark” we have visited before in Gen. 1:2, it is the Hebrew word for “**choshek**” **H2822** - which means “the dark; hence (literally) darkness; figuratively, misery, destruction, death, ignorance, sorrow, wickedness:—dark(-ness), night, obscurity.”
- Just trusting the concordance without the application of common sense, we would have to believe that this was in the very darkest part of the night, even approaching the darkness of Gen. 1:2! But this is not the message being conveyed. Rather, we are learning that the gates were closed at “dusk” as the evening was becoming “dark.”

# Joshua 2: 5 & 7 in Parallel Versions

- “**5 At dusk**, when it was time to close the city gate, they left. I don’t know which way they went. Go after them quickly. You may catch up with them.” ... **7** So the men set out in pursuit of the spies on the road that leads to the fords of the Jordan, and as soon as the pursuers had gone out, the gate was shut.” NIV
- “**5 At nightfall**, when the **gate was about to close**, the men went out, and I don’t know where they were going. Chase after them quickly, and you can catch up with them!” ... **7** The men pursued them along the road to the fords of the Jordan, and as soon as they left to pursue them, the gate was shut.” Holman Christian Standard Bible
- **5 At dusk**, when it was **time to close the city gates**, the men left. I don’t know where the men went. Go after them quickly, and you might overtake them... **7** So the men pursued them along the road that leads to the fords of the Jordan River. As soon as the search party had left, they shut the city gate after them.” ISV
- “The time of shutting of the gates—The gates of **all Oriental cities are closed at sunset**, after which there is no possibility either of admission or egress.” *Jamieson-Fausset-Brown Bible Commentary*

# Time to Graph Rahab's Experience



# Jeremiah's Prophecy Informs Nehemiah 13:19

- “**21** Thus saith the LORD; Take heed to yourselves, and **bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem;** **22** Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. **23** But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. **24** And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; **25** Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain for ever.** **26** And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. **27** But if ye will not hearken unto me to hallow the Sabbath day, and **not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day;** then will I **kindle a fire** in the gates thereof, and it shall **devour the palaces of Jerusalem,** and it shall not be quenched.” Jer. 17: 21-27

# Jeremiah's Prophecy Informs Nehemiah 13:19

- One of the cardinal sins of pre-exilic Judah was their violation of the Sabbath commandment, to the extent that even the “land” did not enjoy her Sabbaths.
- “**19** And they **burnt the house of God**, and brake down the wall of Jerusalem, and **burnt all the palaces** thereof with **fire**, and destroyed all the goodly vessels thereof. **20** And them that had escaped from the sword carried he away **to Babylon**; where they were servants to him and his sons until the reign of the kingdom of Persia: **21** To fulfil the word of the LORD by the mouth of Jeremiah, until the **land had enjoyed her Sabbaths**: *for* as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.” 2 Chron. 36: 19-21
- The lesson to us should be clear: to depart from the Sabbath, such as “working on Friday night” because according to “DAWN” theory, the Sabbath begins just before sunrise on Saturday morning, this is the surest way to lead modern Israel into “Babylon” as was ancient Judah. This, unfortunately is the cry of the 2<sup>nd</sup> Angel’s message we have been given, but alas, we’ve lost, or are our voices when we entertain the notion that the Sabbath begins at dawn.

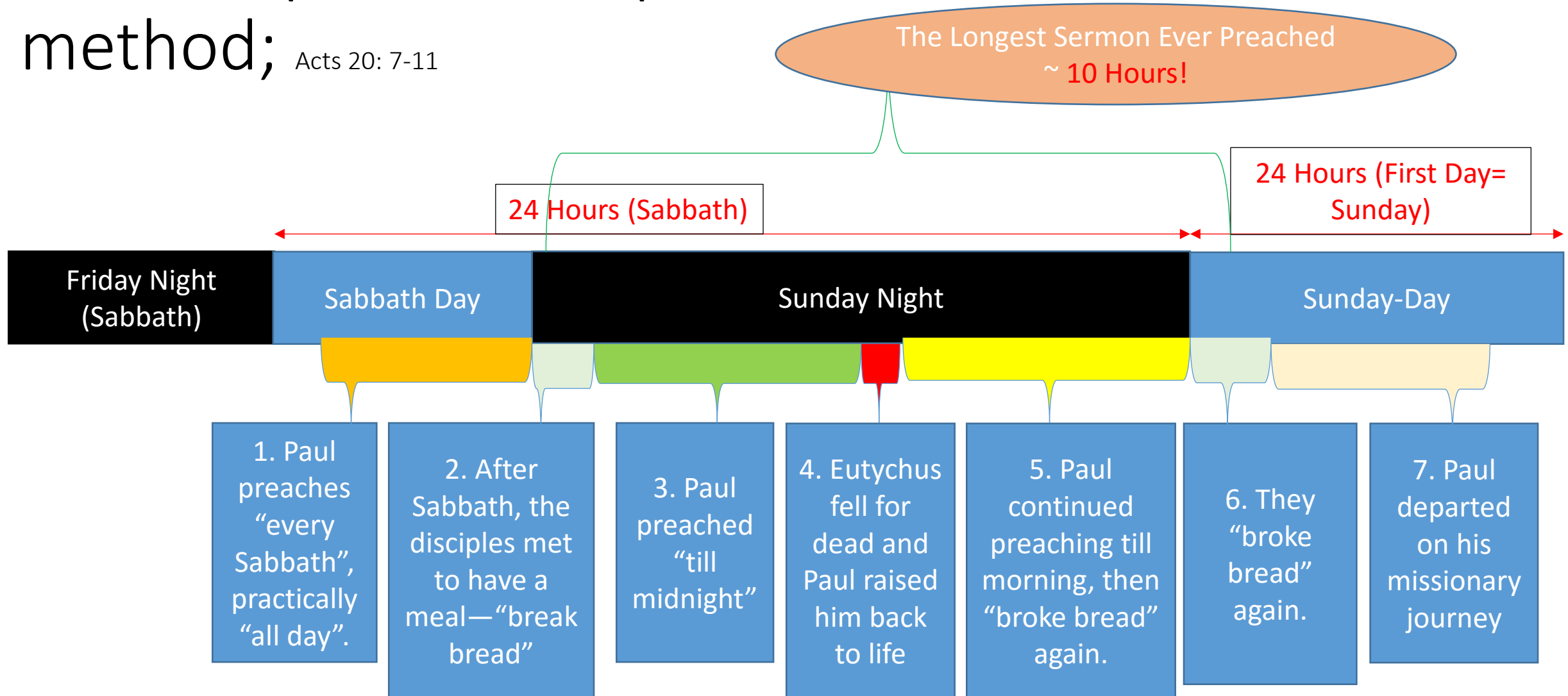


# Paul's Missionary Journey From Jerusalem

- “1After these things Paul departed from Athens, and came to Corinth; 2And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4And he reasoned **in the synagogue every Sabbath**, and persuaded the Jews and the Greeks.” Acts 18: 1-4
- “7And upon **the first day of the week**, when the disciples came together to **break bread**, Paul preached unto them, ready to depart **on the morrow**; and continued his speech until **midnight**. 8And there were many **lights** in the upper chamber, where they were gathered together. 9And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as **Paul was long preaching**, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him. 11When he therefore was come up again, and had **broken bread, and eaten, and talked a long while**, even till **break of day**, so he departed. ” Acts 20: 7-11

# Let's Graph Paul's Experience: "Biblical" method;

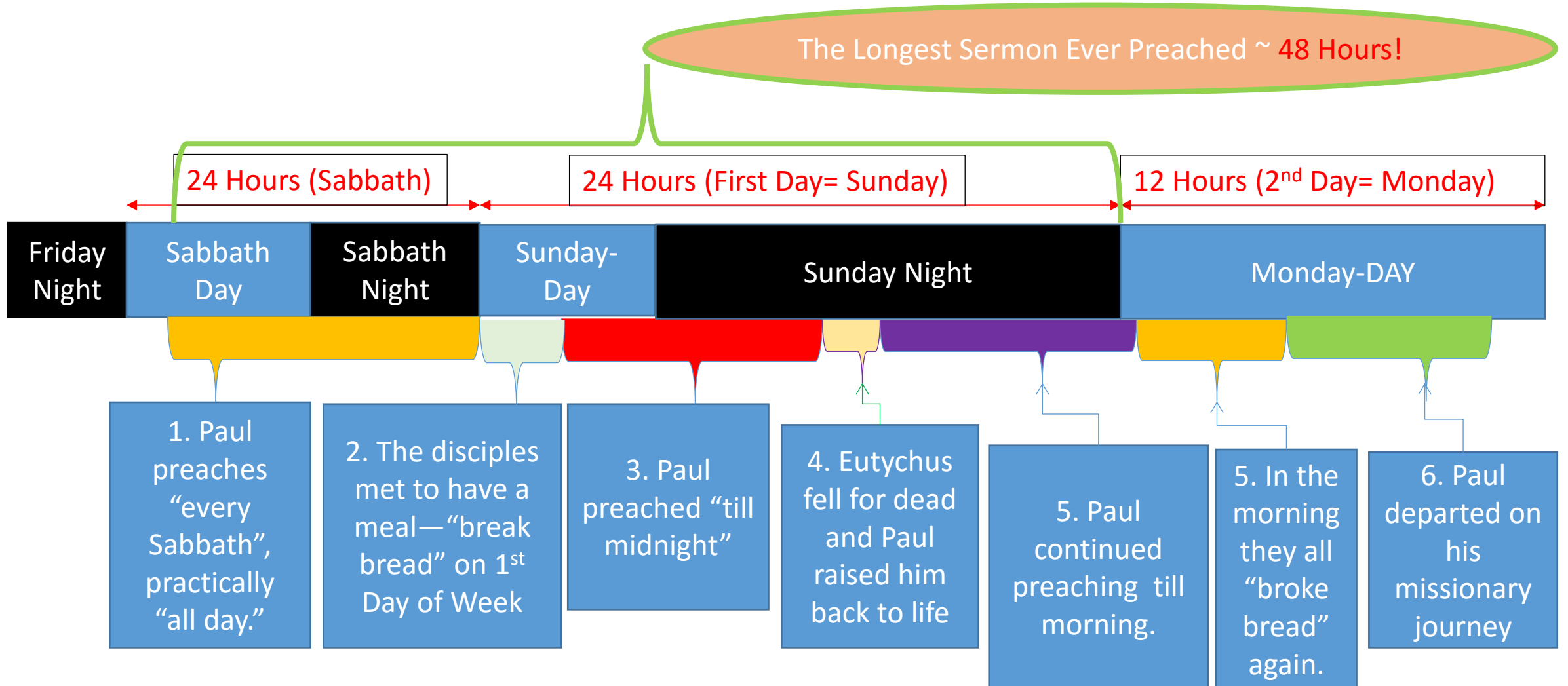
Acts 20: 7-11



# Analysis of Biblical Method

- With the Biblical method, respecting the day changes at “sunset” it is clear how the events unfolded in a pragmatic and reasonable manner. We can immediately relate to this as a Saturday night social, in which the brethren gathered together to have a meal with Paul, and to bid him “God speed” on his dangerous missionary journey.
- We can also relate to Paul’s sermon and all-night prayer meeting. And finally how at the break of day they would naturally “break-fast” or “break bread.”
- Next we shall graphically illustrate the DAWN method.

# Let's Graph Paul's Experience: "DAWN" Theory; Acts 20: 7-11



# Analysis of DAWN Method

- Notice the unreasonableness with this method: Paul preaches all day Saturday (Sabbath) and all night as well, non-stop! But that is not all...
- On “the first day of the week” —Sunday, we find the disciples gathering together for a “communion service,” – “breaking break,” and Paul went beyond call, and continued preaching from Sunday morning to Sunday midnight! About 14 hours long.
- In all of this grueling sermonizing, only one church member, Eutychus, fell asleep.
- More importantly, we see that the DAWN method plays right into the hands of Sunday-keepers and gives them “illegal ammunition” against the truth of the Biblical Sabbath, and would be indicating that the early church actually solemnized the First Day of the week, rather than the seventh. **Red Flag!**

- **Jud 1:3** “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should **earnestly contend for the faith which was once delivered unto the saints.**”
- In this passage I want to look at the last clause, with special emphasis on the word “delivered,” for it shows history, it demonstrates that this thing that was delivered is in the past, and we should be able to look back to that past and see when the transaction was made.
- In this survey, we have looked from Genesis to the New Testament, and we’ve seen an absolute commandment to commemorate each holy day “from evening to evening,” rather than from “dawn to dawn.” We quickly acknowledge that for civil administration and cultural purposes, the word day has been reckoned from morning to evening (sunrise to sunrise), a fact which strongly implied if not clearly stated in Gen. 1: 5 which declares that “God called the light Day.” With all of the evidences herein revealed, I see now way I can with clear conscience teach or believe that YHWH has commanded us to keep His holy times from dawn to dawn. If find it a dangerous move, and lacking biblical support.

# Time for Questions and Discussions

- Contact me, Garrick Augustus
- E-mail: [Gaugsutus336@gmail.com](mailto:Gaugsutus336@gmail.com)
- Web: [www.sdaprophecies.wordpress.com](http://www.sdaprophecies.wordpress.com)
- Phone: 770-722-7969