

Evening and Morning of Genesis 1

The final "Old Testament" passage to which all observers of the Saturday Sabbath desperately cling to is that of the creation story - recorded in Genesis 1. Here we find the expression "evening and morning" - which the observers of the weekly Sabbath instantly connect with the "sunset" computation of time. This chapter was and is the subject of great controversy. Many contend that the days in this chapter are not literal and that they did not consist of 24 hour periods. They argue that the account of Genesis must be taken metaphorically and that the six days refer to indefinite periods of time. For many at least the first three days could not have been regulated by either sunset or sunrise since neither the sun, nor the moon or stars were actually created until the 4th day [verses 14-19]. The propagators of this thesis point to some passages of the Bible where "day" neither means 12 hours nor 24 hours but rather a longer period of time. In Zechariah 14:8 a "day" includes both "summer and winter." Others argue that the Sun, Moon and stars were created on the first day and that the light was the result of the sun, but the overcast prevented the visibility of the sun. If this is true then it remains that nothing was created on the 4th day but only some re-arrangements took place - a thing which did not take place on any other day. I will not go into these controversies since it is not essential for the scope of this article. In this article I will accept the days and nights of Genesis to be literal and will demonstrate that Genesis 1 when taken in the biblical context actually clearly teaches that the day begins not at "sunset" but rather at "sunrise" or "dawn." The author first of all describes chaos and says that primordial darkness was over the abyss. Then he proceeds to explain how God created light and actually *separated this light from darkness.*

This light God called

Day

and the darkness He called

Night

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Please note Genesis 1:3-5:

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“ 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. So the evening and the morning were the first day.”

Before the Sun, Moon, and stars were in existence there was already a distinction between the Day and the Night. Verse 14 shows that even after the celestial luminaries were created this distinction still continued:

“Then God said, Let there be lights in the firmament of the heavens to divide the day from the night.”

Day is not the night nor the night day. There is a clear distinction between the two. Just as the body is not the spirit and an eye the ear, so the day is not the night nor the night a day. In Genesis 8:22 as there is distinction and contrast between *planting* and *harvesting*, *cold* and *hot*

,
winter
and
summer
, so there is
distinction
between
day
and
night

. In John 11:9-10 there is also a clear distinction between day and night:

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“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. But if one walks in the night, he stumbles, because the light is not in him.”

Day was comprised only of the daylight period and night only of the dark period. The day always begins at dawn or sunrise when the light begins to appear and it ends at sunset when darkness begins to fall. Genesis 1 plainly teaches that day began with light and therefore with a daylight period and not with the evening. There was a primordial darkness. The first thing God said was:

“Let there be light.”

The birth of light began the morning of the first day. God worked during the daylight period and then evening came and when the morning arrived - after the night was over - it marked the end of the first day and the beginning of the second day. God worked on the second day and so evening came and the morning after the night was over which marked the third day and so on through to the seventh day. The primordial darkness was no part of the first day. The light began the first day. That light did not cause evening to appear first but rather light - daylight. Evening followed twelve hours later. Then the night for twelve hours and the morning marked the end of the first day and the beginning of the next day. This is irrefutable fact. The light overpowered darkness and caused a daybreak - a dawn of a new day. Morning causes the birth of a day - a daybreak. Evening causes the end of the day and the beginning of the night.

This is very apparent from Judges 19:9 and 25-26:

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“...Look the day is now drawing towards evening: please spend the night here. See, the day is coming to an end; lodge here... Tomorrow go your way early... And they knew her and abused her all night until morning; and when the day began to break [or begin] they let her go. Then the woman came as the day was dawning.”

□

The day therefore begins at sunrise and ends at sunset. The night begins at sunset and ends at sunrise. There is a clear distinction between the day and the night. God created the luminaries in heaven to preserve this distinction between the day and the night. Jesus said that he must work “while it is day” for when the “night comes no one works” [John 9:4].

We have examined all the passages of the “Old Testament” to which the observers of the weekly Saturday Sabbath point to in order to “prove” that the days begin and end with the sunset and in order to justify their observance of the Sabbath from sunset to sunset. But do these passages really teach that days begin and end with the sunset? We have seen that the passage of Leviticus 23:32 does not refer to days in general but rather to a specific annual Sabbath and it can therefore be argued that the phrase “from even to even” is an exception and should be applied to this particular Sabbath. We have also seen that the earliest Hebrew manuscripts must have agreed with the Greek Septuagint Bible and that the 7th day of Samson’s wedding actually ended with the “sunrise” and not “sunset.” We have also seen that Nehemiah actually commanded the gates to be shut “in the morning” before the Sabbath and not at sunset. It was also clearly demonstrated that the Passover and the 15th

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day of Abib were two distinct days and that the exodus took place on the 15th

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- “on the morrow of the Passover” - and that therefore the 14th

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day must have ended at sunrise. We have seen that the text of Deuteronomy 16 irrefutably proves that days must be reckoned from “sunrise to sunrise” and not “sunset to sunset” since

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from the morning which followed the Passover there were only six days left during which unleavened bread was to be eaten. It was also clearly demonstrated that Genesis 1 does not teach the “sunset to sunset” computation of time but that rather day begins at sunrise and ends at sunset while the night, which is always distinct from the day actually begins at sunset and ends at sunrise. But there are many other passages in both “Old” and “New” Testaments which clearly and irrefutably prove that days and nights or 24 hour periods of daylight and darkness are and must be reckoned from sunrise to sunrise.

Manna And The Morning Of The Next Day

The story of the giving of manna in Exodus 16 clearly demonstrates that the day actually begins in the morning - at sunrise. The text says that on every one of the six days the Israelites were permitted to collect manna and eat it on the same day. None of it was to be left overnight - that is, for the next day. On the sixth day they were to collect double portion and save what is left over until the morning - that is, the next day. Please carefully note the story:

“And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, this is that which the LORD hath said. Tomorrow 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. And they laid it up till the morning, as Moses bade...And [on the next day - after the morning] Moses said, eat that today; for today is a Sabbath unto the LORD: Today you shall not find it in the field” 16:22-25].

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On the 6th day - commonly believed to be Friday of the Roman planetary week - Moses said that the Sabbath was Tomorrow - in the morning. If Moses believed that the Sabbath was to begin at sunset of that 6th day he would have said: "This evening is the Sabbath" - just as he used the expression concerning the quails in verse 6 "This evening you shall eat flesh." The manna collected on the 5 days they were forbidden to leave or use any of it in the morning - that is, on the next day or the morrow [verse 19]. They were allowed to eat it in the evening and even during the night as long as it was not used in the morning - on the next day. The same was true of the Passover lamb and the peace offering. No flesh was to be eaten in the morning - when the next day begins. But on the 6th day Moses instructed the Israelites to prepare the double portion of their food on that day - because the next day - the morrow was to be a Sabbath. This time they were permitted to keep it overnight and use it on the morrow - in the morning. On the next day - the day after the 6th

- Moses told them: "Eat it today for today is the Sabbath." "Today" was the day after yesterday and therefore it is crystal clear that the Sabbath began with the morning that is, the sunrise of the 7th

day. Moses therefore believed that the days should be reckoned from sunrise and not from sunset - as virtually all Jews and other Sabbatarians do. But if you still have any doubt that the new day begins in the morning at sunrise and that this is the reason why manna and the Passover victim were not to be used in the morning - that is, on the next day - the text of Leviticus 7:15-16 will put your doubts at rest.

Peace Offering And The Morning Of The Next Day

Please carefully note the text quoted from the *New King James Bible*:

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“The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten.”

□

There it is in the plain language. The peace offering sacrifice had to be consumed on the same day it was offered. It could not be eaten in the morning - since at that time it was the next day. But the vow sacrifice could be eaten in the morning - on the next day. This then explains why the manna could not be eaten in the morning. It was the beginning of the next day and they were to collect each day food only that would be eaten on that same day. Only on the 6th day were they permitted to leave the manna for the morning - the next day - since on that day no manna was to be found in the fields. The same is true of the Passover victim. Whatever was left of its flesh it had to be burnt with fire - none of it was to be left until the morning - sunrise - because at that time the new day, the 15

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began on which they left Egypt and which was the day after the Passover or the 14

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□

Yesternight And Lot's Daughters

The “dawn to dawn” or “sunrise to sunrise” computation of time is also clearly apparent in the story we are told in Genesis 19:30-35 where we find a horrible story of how the daughters of Lot got their father drunk in order to procreate offspring with him. We are especially interested in verses 32-35 which say:

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“Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father...And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him...And they made their father drink wine that night also.”

□

This text clearly shows that the dark period which follows the sunset and precedes the sunrise belongs to the previous day. The next morning is the new day and the previous dark period is the yesternight or the night which belonged to the previous day.

Joshua And The Sunset

The book of Joshua also shows that Joshua did not believe that the new day began immediately at sunset - as Sabbatarians would want you to believe. Joshua 10:26-27 shows that the five kings who were killed by Joshua were hung on the trees. Their bodies were hanging on the trees until evening:

“And afterward Joshua struck them and killed them, and hanged them on five trees; and they

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were hanging on the trees until evening. So it was at the time of the going down of the sun that Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth..."

□

As the Sun was setting Joshua commanded that the preparations be made for their burial. Their bodies however were not removed nor were they buried until sometime after sunset. In Joshua 8:29 we find another almost identical example. Here we have the King of Ai killed by Joshua and his body hung on the tree:

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"And the king of Ai he hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones."

□

The command was given after the setting of the Sun. The process of burial took some time and therefore the bodies were not buried until after sunset. If the new day begins immediately after sunset, [as Mr. Yisrayl Hawkins argues - as we have seen previously] then the corpses of the kings were not buried on the same day they were impaled but rather on the next day. According to the Jewish reckoning the Sabbath begins [and therefore a new day] when the full Sun disc is still visible just above the western horizon. Thus according to their view Joshua was about half an hour late in giving his order to remove the corpses and probably up to two hours late in burring them. The text of Deuteronomy 21:22-23 clearly shows that the corpses of those hung on the tree must be buried on the same day they were impaled:

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“If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, his body shall not remain overnight [until morning] on the tree, but you shall surely bury him that day.”

The *Tanakh* published by the Jewish Publication Society reads:

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“If a man is guilty of a capital offense and is put to death, and you impale him on a stake, you must not let his corpse remain on the stake overnight, but must bury him the same day.”

□

J.P. Green Sr. in his *Hebrew-English Interlinear Bible* renders the crucial phrase thus:

“his body shall not remain all night on the tree; but you shall surely bury him on the same day.”

□

The Hebrew word “liyn” clearly means “all the night through” and therefore the body was forbidden to remain on the stake until the morning because in that case the burial could not take place on the same day but the next. Even though Joshua buried the kings after sunset it was still the same day. But if the new day began at sunset then Joshua did not act in accordance with the Law but was actually guilty of breaking it. This is an irrefutable fact if you have an open mind and if you are open to reason.

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Morning and the Next Day

Genesis 32:22-31:

*“ And he arose that **night** and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok. He took them, sent them over the brook, and sent over what he had. Then Jacob was left alone; and a Man wrestled with him until **the breaking of day***

*. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. And He said, “Let Me go, for **the day breaks***

*.” But he said, “I will not let You go unless You bless me!” □ Just as he crossed over Penuel **the sun rose** on him, and he limped on his hip.*

It is evident that the day breaks in the morning at dawn when the light appears. This is logical since the day always follows the night and darkness. Darkness can never begin the day.

Joshua 7:13-16:

*“Get up, sanctify the people, and say, ‘Sanctify yourselves for **tomorrow**, because thus says LORD God of Israel: “There is an accursed thing in your midst, O Israel; you cannot stand*

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*before your enemies until you take away the accursed thing from among you. In **the morning***

*therefore you shall be brought according to your tribes. And it shall be that the tribe which the LORD takes shall come according to families; and the family which the LORD takes shall come by households; and the household which the LORD takes shall come man by man. So Joshua **rose early in the morning** and brought Israel by their tribes, and the tribe of Judah was taken.”*

Tomorrow is in the morning and not in the evening. The new day starts in the morning.

Exodus 10:4,13-14:

*“If you refuse to let My people go, behold, **tomorrow** I will bring locusts into your territory. When it was **morning**, the east wind brought the locusts. And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. They were very severe; previously there had been no such locusts as they, nor shall there be such after them.”*

The locusts came in the morning which was the next day.

1Samuel 9:19,26:

*“ And Samuel answered Saul and said, “I am the seer. Go up before me to the high place, for you shall eat with me today; and **tomorrow** I will let you go and will tell you all that is in your heart. They **arose early**; and it was about **the dawning of the day** that Samuel called to Saul on the top of the house, saying, “Get up, that I may send you on your way.” And Saul arose, and both of them went outside, he and Samuel.”*

Samuel said to Saul,

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*“eat with me **today**; and **tomorrow** I will let you go and will tell you all that is in your heart.”*

When “tomorrow” came “they **arose early**; and it was about the **dawning** [beginning] **of the day.**” The beginning of the day should have commenced the previous evening if the day began at evening. Instead it commenced at dawn, when they arose. People don't arise at evening to face the new day but rather in the morning to greet the new day at dawn.

1 Samuel 11:9-11:

*“And they said to the messengers who came, “Thus you shall say to the men of Jabesh Gilead: ‘**Tomorrow**, by the time the sun is hot, you shall have help. Therefore the men of Jabesh said, “**Tomorrow** we will come out to you, and you may do with us whatever seems good to you. So it was, **on the next day** , that Saul put the people in three companies; and they came into the midst of the camp **in the morning watch**, and killed Ammonites until the heat of the day.”*

Please note that “tomorrow” or “the next day” was “in the morning.”

1 Samuel 19:11:

*“Saul also sent messengers to David’s house to watch him and to kill him **in the morning**. And Michal, David’s wife, told him, saying, “If you do not save your life **tonight** , **tomorrow** you will be killed.”*

The “tonight” of the day Michal spoke was the same day as “tomorrow” according to sunset to sunset computation of time. But Michal clearly made the distinction and considered “tonight” to

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belong to the day on which she spoke and “tomorrow” beginning with morning.

The Bible clearly shows that noon and midday occur in the middle of the day. It is the sixth hour of the day. In old days they did not have clocks and watches and their hours were not consisting of 60 minutes. In fact, the Hebrew language did not even have words for minute and second. The day was divided into 12 equal parts by the sun’s shadow and these parts varied between seasons. In summer the hour was about 70 minutes and in winter about 50. Dawn was reckoned from the first hour and evening came after the close of the day – twelve hours later. But according to sunset computation of time, noon is not the middle of the day but rather the eighteenth hour since the new day began. Absurd, to say the least! Remember, God separated the light from darkness and He called the light Day and the darkness Night. Day begins at dawn and ends at evening. Night begins at evening and midnight is the second watch – six hours later - and ends at dawn. How can one say that day – a synonym for light - begins at the time when actually the night begins? It is incongruous, stupid and most ridiculous.

□

Peter And John And The Next Day

The New Testament also clearly shows that the day begins with the sunrise. Acts 4:3 plainly shows that the day does not end at sunset but rather in the morning - at the rising of the sun and the breaking of the new day. Peter and John preached to the people. The Temple guards arrested them by the order of the Sadducee priests. They were arrested in the evening - that is, after sunset - as I will shortly demonstrate. But first please note the text of Acts 4:3:

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“And they laid hands on them, and put them in custody until the next day, for it was already evening” [New King James Bible].

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Peter and John were arrested in the evening and were held in custody until the next day. On the next day - that is, on the morrow - [verse 5] the chief priests began to interrogate Peter and John. The day of their interrogation could not have been the next day since their arrest but rather the same day - if days are reckoned from sunset to sunset - as virtually all Sabbatarians would maintain. That the arrest actually took place after sunset is clear from the Greek word used. Here we do not find the Greek word *opse* or *opsios* which indicates late afternoon or the close of the day - used elsewhere in the New Testament. Here we find the Greek word *hespera* - which explicitly refers to twilight and eventide. The Latin word "vespera" is derived from this word and means "evening star, evening" as is also the English word "vesper."

□

Paul And The Next Day

That the author of Acts computed time from sunrise to sunrise is also evident from Acts 23:31-32. Paul was arrested and then taken to Antipatris. The trip took place during the night. The soldiers left him on the morrow - the next day and then returned:

"Then the soldiers, as they were commanded, took Paul and brought him by night to Antipatris. The next day they left the horsemen to go on with him, and returned to the barracks" [New King James Bible].

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“Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. on the morrow they left the horsemen to go with him, and returned to the castle” [King James Bible].

Paul was clearly transported after sunset - during the night. If the author of Acts reckoned time from sunset to sunset then the next morning he would not have called on the morrow for it would have still been the same day. Only if the author computed time from sunrise he would have written as he did.

Paul And The Meeting At Troas

This text also plainly shows that the author of Acts actually counted his days from daybreak - sunrise. Please note Acts 20:7 [King James Bible]:

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“And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight.”

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According to sunset to sunset computation of time, the meeting of Acts 20:7 had to take place between the two sunsets on Sunday- if it was to be a Sunday meeting at all. That is, the disciples had to get together sometime after sunset on Saturday and before the actual sunset on Sunday. If the meeting took place before sunset on Saturday then it took place on Saturday and if after sunset on Sunday then it occurred on Monday. This is an indisputable fact!

It does not matter for the present study whether the meeting occurred on Saturday or Sunday or the Full Moon Sabbath. What counts in our present study is the fact that the actual meeting took place after sunset. During that evening Paul preached while the disciples ate their meals. He prolonged his speech until midnight [Acts 20:8]. The very next verse actually points out that there were *many lights* in the upper room where they were assembled. This strongly implies that the fellowship meal was eaten at evening and that Paul prolonged his speech until midnight. At midnight a certain boy fell from a window but he survived the fall. Paul continued to talk with the believers until daybreak and then he departed. Paul apparently did not eat while the rest of the believers ate. He kept on talking. He ate *after midnight* [verse 11]. Now I want you to be also aware of the fact that many Bible translators understood and believe that Acts 20:7 shows that the fellowship meal actually took place on what we call today Saturday night. Please note several English translations which clearly prove this:

Today's English Version:

"On Saturday evening we gathered together for the fellowship. Paul spoke to the people, and kept on speaking until midnight, since he was going to leave the next day."

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Phillip's Modern English Translation:

“On the Saturday, when we were assembled for the breaking of bread, Paul, since he intended to leave on the following day, began to speak to them and prolonged his address until midnight.”

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New English Bible:

“On the Saturday night, in our assembly for the breaking of bread, Paul, who was to leave next day, addressed them, and went on speaking until midnight.”

The Jerusalem Bible:

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“On the first day of the week^j we met to break bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.” [j] The day was reckoned in the Jewish fashion; the Lord’s day began on the evening of Saturday and it was then that this meeting was held.

□

The Bible for Today:

“On the first day of the week^{z...}” [z] Since the Jewish day began at sunset, the meeting would have begun in the evening.”

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As I have already said, I repeat: it does not matter whether this meeting took place on Saturday night or Sunday night or any other night. The principle is still the same. Luke could not have said that Paul intended to leave on the morrow if he reckoned his time from sunset to sunset. He could have done so only if he computed time from daybreak - that is, sunrise. Paul intended all along to leave on the next day - on the morrow. According to virtually all the Sabbatarians the evening during which this meeting took place and the midnight when the boy fell down and the daybreak when Paul actually left, belonged to one and the same day or date - either Saturday or Sunday - depends on which interpretation you favor. Only if you count your time from daybreak - sunrise could you reckon that the daybreak which followed that evening and midnight was actually the next day - the morrow. It is therefore very apparent that the Bible in fact computes time from “sunrise to sunrise” and not from “sunset to sunset” as the deceived Jews and other Sabbatarians do who follow in their steps.

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The Same Day in the Evening

There are passages in the Bible which clearly show that the evening of the day belonged to the same day and not the following. Please note Mark 4:35:

“And evening having come, He said to them on that day” [The Interlinear Bible – Hebrew, Greek, English by J.P. Green Sr.].

“in that the day of evening having coming to be” [The Kingdom Interlinear Translation of the Greek Scriptures].

“On that day when evening had come” [The Interlinear Greek English New Testament by Marshall].

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“On that day evening being come” Interlinear Greek English New Testament by George Ricker Berry].

“And the same day, when even was come...” [King James Bible].

The evening belonged to that day – the same day – and not to the next day as it would have been the case if the new day began at sunset.

Now please note John 20:19:

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you”
[King James Bible].

Please note. According to John’s version, Jesus’ first appearance to his disciples was at evening. But this evening belonged to the first day of the week – the same day Mary went to the tomb and that Jesus appeared to her. That evening did not belong to the second day of the week. When Luke’s version is compared to John’s then it become an irrefutable fact that this appearance took place after sunset. Luke 24:1-3,13-36 [King James Bible] we read:

“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus...” And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which

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had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 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. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, S

aying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you

."

Two disciples were on their way home to Emmaus which was 11 kilometres from Jerusalem. As they walked on that first day of the week, Jesus joined them. As they approached the village, the disciples urged him to spend the night with them since it was virtually evening and the day was far spent. He went in with them and as they sat for an evening meal they recognized him. Then the two of them rose up and returned back to Jerusalem. You must bear in mind that they had to walk another 11 kilometres to reach the place where the disciples were. The walk would have taken approximately two hours. When they arrived and as they were disclosing to the apostles what took place, Jesus himself came among them and greeted them. This positively proves that the appearance of Jesus which took place on the first day of the week in the evening actually took place well after sunset and yet John states that this evening belonged to the first day of the week and not the second as it should have if John computed time from sunset to sunset. I do not believe that Jesus' first appearance to the apostles took place in

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Jerusalem that night but rather in Galilee as Matthew and Mark state. But this is neither here nor there. The author of John definitely computed time from sunrise to sunrise and this is what I wanted to demonstrate.

The Resurrection of Jesus According to the Early Church Tradition

□

In the *Gospel of the Holy Twelve* which Rev Gideon Jasper Eusely claimed to have found in the Buddhist monastery we are plainly told that the burial of Jesus actually took place several hours after the actual sunset and that the women used torches while the body of Jesus was being prepared for burial:

□

“Now in the place where he was crucified there was a garden, and in a garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, and it was about the second watch □ when they buried him...And the women also, who came with him from Galilee, followed after, bearing lamps in their hands and beheld the sepulchre and how his body was laid, and they made lamentation over him” [83:4-6].

The women needed lamps because it was dark by now. The night in the “New” Testament was divided into four watches - the evening, midnight, cockcrow, and morning. Since according to this text Jesus was buried about the beginning of the second watch this means that he was buried about midnight. This Gospel proves nothing to those who doubt or reject its authenticity but means a lot to those who accept it.

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There is a Gospel which is attributed to Apostle Peter. All scholars agree that it was written very early in the Christian Era, since many in the first few centuries regarded it as authentic and authoritative. This Gospel clearly shows that the Sabbath did not commence at "sunset" but rather at "sunrise" the following day. Please note the following text:

□

"And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came the elders and scribes to the sepulchre, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the Sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed. And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in."

The text clearly states that the Sabbath did not commence at sunset on the day they have sealed the tomb, but rather it emphatically states that the Sabbath was drawing on, that is, about to begin *early in the morning*. It also says that the "Lord's Day" was actually drawing on or about to begin in the night and not at "sunset." All biblical scholars agree that the

Gospel of Peter

dates back to the early centuries and that even some Church Fathers accepted it as genuine and authentic work of Peter. In the Acts of Pilate - a document written in the early centuries emphatically states that Jesus rose from the dead at midnight on the Sabbath. When the chief priests asked the soldiers at what time was the earthquake and the opening of the tomb and when did they see the women come to the tomb, they replied "at midnight." When the chief priests asked the guards why didn't they arrest the women, they replied:

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"We were like dead men through fear, and gave up hope of seeing the light of day; how could we then have seized them?" See Acts of Pilate in New Testament Apocrypha, Volume One: Gospels and Related Writings, Revised Edition, Edited by Wilhelm Schneemelcher. English translation by R. McL. Wilson. James Clarke &Co. Westminster/John Knox Press p. 514.]

Even though it was the midnight when Jesus arose from the dead it was still regarded as the Sabbath resurrection. We also have an early document which describes the persecution of believers in Persia which took place in 341c.e. One Symeon is mentioned who was executed along with hundred others. They were killed on the "sixth day of the week." But in this document we are told that this day was actually the day preceding the festival of the resurrection. Please note:

"10.1 The following day, which happened to be the sixth day of the week, and likewise the day on which, as immediately preceding the festival of the resurrection, the annual memorial of the passion of the Saviour is celebrated, the king issued orders for the decapitation of Symeon;" [See Creeds, Councils, and Controversies, Documents illustrative of the history of the Church A.D. 337-461, Edited by J. Stevenson. Printed and bound in Great Britain by William Clowes Limited, Beccles and London, p. 7].

It was generally believed in the East that Jesus arose from the dead on the Sabbath and not Sunday - as was held in the West and Rome. The Church Historian Socrates [440 c.e.] in his work 'Differences of usage in regard to Easter' states that Christians in the East observed their Easter on the Sabbath and not Sunday [The Nicene and Post-Nicene Fathers, Vol. 2, p. 131.,1989. WM. B. Eerdmans Publishing Company, Grand Rapids, Michigan].

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Bishop Gregory of Tours [c.e. 538-594] informs us that a large segment of Christendom in France believed that Jesus rose from the dead on the Sabbath. He himself did not endorse such a view but nevertheless wrote:

"Now in our belief the resurrection of the Lord was on the first day, and not on the seventh as many deem" [The History of the Franks, Vol. 2, (trans. by D.M. Dalton), Oxford: Clarendon Press, 1927, p. 24.

The Armenians taught that Jesus rose from the dead on the Sabbath day [Alexander Ross, Pantheism: or A View of All the Religions of the World, London, John Saywell, 1658, p. 219].

The Coptic Church observed the Eucharist on the Holy Saturday in remembrance of the Passion Week and especially of the resurrection. In India, the Nestorian Church still observes the communion [Qurbana] on Holy Saturday in honor of Jesus' resurrection. Jesus was not crucified on Friday. There is overwhelming biblical and ecclesiastical evidence to prove this. But this is not the subject of this article. My task was to prove and demonstrate that the day - biblically speaking does not begin at sunset but rather at sunrise.