



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

When Does the Sabbath Begin?

Defending the Sabbath Part 3

by Jim Staley

<https://youtu.be/GclugdkEF1Y>



Hello everyone, Jim Staley, **Passion for Truth Ministries**, and welcome to today's broadcast. This ministry is built upon the rock of God's Word, where we take the original Hebraic author's perspective, and we go back into time—into what I call the front of the book, the Old Testament—and we look at the whole New Testament, the back of the book, and we put it all together so it's a whole book. So, if you're looking for the

truth, the whole truth, and nothing but the truth, I hope you've come to the right channel. No matter where you may be found in the world, no matter what language you speak, and no matter what spiritual condition you're in, if you're looking to deepen your walk with God, you've come to the right place. Although, I'm going to warn you, today is Nerd Day. This is *part three* of **Defending the Sabbath**. We're going to be diving deep into *where* does the Sabbath begin and *when* does it begin—right after this, my friends. So, get on your swim trunks and climb to the top of this tower, because we're getting on the high dive. We're getting wet real quick, real fast, right after this.

Hello, my friends, and welcome back. I love this channel. You know why? Because you're on it. And without you, we would be nothing. We wouldn't be able to reach the hundreds of thousands of people that we do each and every month. We have multiple languages that we are supporting, and an orphanage in India. We're looking into Pakistan as well. We have full hundreds of thousands of people that watch us on our Spanish YouTube channel, English, even Russian. And that is all made possible through you. So do us a favor right now—the very least, the best thing that you can do to support this channel is to subscribe to our channel and make sure you turn your notifications on. There's just no other way to do it, my friends, than to do that and to share. So in every sense of the word, we are grateful that you are here with us today.

Like I said, it is Nerd Day. If you've been following along in our Defending the Sabbath series, it's the fourth commandment of the Bible. It's something serious that we need to take serious, because God is serious. How many times can I say "serious" in 60 seconds? I'm serious. God

loves you, my friend. So that's first and foremost. If you're looking for the Word of God, you have found Him in the person of Yeshua, Jesus Christ. That's right. If you don't have a relationship with Him, and you're watching this channel, and you've not experienced the power of God, the voice of God, and the inner extraordinary transformation that happens when He takes the burden of all that you are carrying with you, and He just gets rid of it all in one moment, then I encourage you to surrender your life to Christ. It will absolutely revolutionize the rest of your eternity. And that's right, I said that right. Not your life—your eternity.

All right, so we're going to dive right into today's topic. It's **"When does the Sabbath begin?"** So let's pull this up, because I think it's really important that we recognize that when we're dealing with the Sabbath, there's really four points I think we can make. Does it begin at sunset? Does it begin at midnight? Does the Sabbath begin at dawn? And honestly, who the heck cares? Does it even matter? You know, one thing I will say—that I feel like sometimes we fall so much into trying to do everything just right, we get everything just wrong. And so I think it's really important that I establish right up front that God is more interested, by the way, in your real sincere effort and try, than He is in the absolute perfection of the outcome. And I think some of you need to know that, because you get so caught up in the particulars and the details of how to serve God. And that's important, and it's good. And look, I'm all about apologetics. I'm all about creeds and doctrines. You guys know that. I mean, I'm built for that. I'm an analytical kind of a nerd when it comes to the academic and the scholastic part of Scripture. But when it all comes down to it, we need to remember this is about a relationship. This is not about a relationship with a book. This is not about a relationship to information. This isn't about AI. This is about all in. This is about all in in your relationship with God. So anything that we learn is from the perspective of deepening our understanding and our relationship with Him.

First of all, wherever you may be found, whatever you're going through, whatever you're searching for, I can promise you the answer is in faith. It's in trust. We don't look upon what we can see. We don't lean upon the things that we can understand, but by faith, right? It's not by sight, it's by faith that we trust Him. And so, just recently I had an opportunity—before we begin, I feel like I'm supposed to tell this quick story. I think it's going to minister to someone out there. But a friend of mine was going through a very, very, very deep struggle. Some health issues and some, just some junk. Anybody ever gone through any junk in your life? Some just spiritual issues, physical issues, maybe relationship issues, emotional issues. And she was getting so caught up in like Googling things and looking for this and looking for that. And what Abba really wanted to do is just say, "Hey, no, just—I'm Google," says God. Like, "Google Me," says God, right? How's that for a meme? "Google Me," says the Lord God. Look into Me. If you stop trying to find all the answers.

See, what did we do before Google, before the internet, right? Back in the '80s, the only Google there was was the Yellow Pages. And if you're under 30, you probably don't even know what that is. But you look into the phone book that they dropped off on your porch once a year. That's the only information that you had, right? Everything else, you're going to God. Or you have to call somebody up on the phone. And I know that's not something we do today—is call people and talk to them, like for real. Everything's texting and email these days, right? And Instagram chat and everything else. But I'm here to tell you right now that God wants somebody out there to do the same thing that this young woman did: *rest in Him*. Look for the answers in Him. When we just put our hands up and say, "God, this is Your problem." By the way, everything I'm saying is for a

reason. This is a prelude to today's teaching. When we put our hands up and we say, "God, I've had enough. I'm going to rest in You. This is not my problem. I give You my mind, will, and emotions. Lord, take care of this issue for me. Show me the answer to why I have pain in this area of my life, in my body, in my mind, soul and spirit. Would You fix this for me? Because I can't fix this." And you know what the Father does? He brings the answer.

But as long as we're looking for things that are outside of Him, we might find that answer eventually just out of compassion and grace and mercy. But most of the time, it's simply because it takes so much longer to get to that answer. But if we just rest in Him, the answer typically comes very, very quickly, and it certainly did for this young woman I know. So, whoever that's for out there: rest in Him, give it to Him, whatever you're going through, because that is the definition of Shabbat. That's right. That's the definition of the Sabbath. The definition of the Sabbath is to rest. It's to cease from all your works. It's to cease from all your Googling. It's to cease from trying to make things and fix things the way that we're taught in humanity to do so. God's not looking for you to fix anything. God's looking for you to just sit and let Him fix you. So quit pointing your finger at your spouse or someone else. Just work on your side of the street. And the fastest way to clean up your side of the street, quite frankly, is not even to get a broom or a vacuum or a shop vac. The fastest way to clean up your side of the street is to close your eyes, sit on the curb, put your hands in your face, and rest in Him. Amen?

All right, so let's go back to our PowerPoint. Let's get in and put your nerd glasses on. That's what I'm going to do here. I should have actually had some, just for a prop. But let's start off and let's discuss this again: When does it begin, and why is it important? I'll tell you why it's important: because the Sabbath is number four on the list of top 10 out of 613 commandments that the rabbis say we have. It's made it to the top five. It's like being on a game show and making it to the top 10. That's exciting. To make it to the top five is amazing. But to make it to the final four—very few make it to the final four. And that's where we find ourselves: in the final four. So we want to discuss this, because the Northern Kingdom of Israel—look, they went into captivity over this issue. The Southern Kingdom went to Babylon flat out because of the Sabbath. Not keeping the Sabbath brought them to Babylon, and Nehemiah tells us that very clearly. Jeremiah forecasts it, saying, "Y'all not keeping the Sabbath, you're not keeping it holy, you're profaning it. You're going to be going into chains and captivity."

Can I just throw this out there? Could a lot of our bondage in our life flat out be because we don't know how to keep Shabbat? And in all your effort to try to get it right, you're still not getting it right because you're not getting the point. So let me make this ancient statement—I think it's fantastic—that you're not keeping the Sabbath. When you learn how to keep the Sabbath by spirit and truth, when you put those together with the Shabbat, the Sabbath will keep you. And that is absolutely an amazing concept that I heard many years ago. We don't want to keep the Sabbath—we want to keep it because the Sabbath and keeping it will keep us. And I think you'll learn more about that as the more you learn about the Sabbath.

So, let's get deep. Let's go. Let's find out. Let's turn to Genesis chapter one. That's where we're going to begin, my friends. Genesis chapter one. Let's pull it up right now. We can't get any more basic than getting to the very beginning of the Bible. The history of creation—let's read it. It's 1 through 3: "In the beginning, God created the heavens and the earth. The earth was without form

and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, 'Let there be light,' and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night." Watch this: **"So the evening and the morning were the first day."** So, I'm going to leave this on the screen for just a moment, because I think it's really important that you see this—because we're going to be dissecting really two main ideas of when the Sabbath begins. Does it begin in the evening? Does it begin in the morning, around dawn, or sunup, some people believe?

So, we are going to find out what does the Bible have to say, because it seems to be contradictory. And we don't want to keep the Sabbath the wrong way. I mean, absolutely. We're trying to please our Bridegroom, right? This is a relationship. This isn't about checking off boxes for laws and commandments so you can feel good that you did something right today. This is about: what does the Holy Spirit want? What is more important to Him? We want to make sure that we do that. So in this particular passage, the people that believe that the Sabbath begins at dawn, right in the morning time—they will point out and say, "Well, this is the first thing that was created was light." And so they say light came first and then the darkness. And that's why they believe that the Sabbath begins at light. So one problem with this, as you can notice, is that the Bible doesn't say that light came first. As a matter of fact, if you believe—it says in verse 5—that God called—excuse me, He says in verse 3, "Let there be light." Okay? When there's light that is sent, what is it sent into? It's sent into darkness. That means darkness starts first. And as a matter of fact, in verse two, it's very clear: "The earth was without form, and darkness was on the face of the deep." So it's not light that started first; it was darkness.

And this is an incredible concept, ladies and gentlemen, because without darkness, there is no such thing as the understanding or the contrast of light. This is why James says in his book, "Consider it pure joy when"—what? "When you face joys of many kinds"? No. "Consider it pure joy"—which, by the way, would make a lot more sense and would make life way more joyful—but he says, "Consider it pure joy when you face trials of many kinds." And in the concept of what we're talking about, consider it pure joy to face darkness, or evening first, because it's from the evening that light will come, that the day will come. So even in the way that we live our lives, and even the gospel—the gospel starts with what? Starting in darkness. Once we are in great darkness, and then we've come into a great light. All right? So, the bottom line is, when we're dealing with Genesis, you cannot say that the days began in the morning because the light is mentioned first. One thing I would like to point out, other than the fact that that doesn't happen in Scripture—the darkness actually starts first—is that you can't just make a formula up like that, and that's called a straw man. So you're creating a formula and then conveniently fitting the theology into the formula. So those that believe that the day starts at the morning, you can't use this verse, because you're creating a formula that is found only in your doctrine, and you get to create the formula. That's like saying that one plus one equals three. That's my formula. Well, you can't do that. We can't just change science, our biblical laws of interpretation, hermeneutics, and decide to interpret the Bible however we want, to say that the first word that's found in the Bible is actually the second person in the Trinity. What is it? "In." Oh, no, whatever. "In the beginning," right, is the first word. No, that's crazy talk. So just because something is found first doesn't mean a hill of beans. We have to look at all of Scripture and take it in context.

All right, let's cruise right over to Nehemiah chapter 13, verse 15, and this will give us a really good clue of how Nehemiah viewed the Sabbath. Now, if you don't respect the prophet Nehemiah, then you're not going to respect the book that he wrote, and you're certainly not going to respect his thoughts on the Sabbath. So, the context here is he comes back into town, God uses him to rebuild the wall of Jerusalem, and quite frankly, the entire city, and get it back on its feet. Remember, they were taken into Babylon specifically because they broke the Sabbath, okay? And they were there for 70 years, because that's how many years that they broke the Sabbath. So God was letting the land rest and saying, "Look, for every year that you broke the Sabbath, this is how many years you're going to be in bondage." It kind of makes you wonder how many years we reject God, if that's how many years we have to—well, I don't know. But at the end of the day, I hope not, because I had a lot of years where I was definitely not serving God like I should have. Praise God for compassion and grace in the blood of Christ. Amen.

All right, so let's read this and read it together, and you'll see exactly what Nehemiah is talking about. So as he rebuilds it—by the way, the context is there is a bunch of pagans that are coming in that want to take advantage and sell things to the Jewish people. They want to sell things to the Israelites here in Jerusalem, and they're coming on the Sabbath. And it's ticking Nehemiah off, because he spent an awful lot of time building that wall, put his life on the line, with everything he did for 13 chapters before this, and he's not about to allow everything to crumble right in front of him and go back to Babylon. He's really upset. Read the rest of it—he ends up pulling people's hairs out. So imagine if a pastor today started pulling people's hairs out because of sin. Two things will happen: the pastor will probably go to jail, and the second thing is people might start straightening up, and probably in that order.

All right, here we go. Verse 15, let's read it together: "In those days I saw people in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions. Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Sabbath to the children of Judah in Jerusalem." And it goes on to say, "Then I contended with the nobles of Judah," all the leaders, "and said to them, 'What on earth are you doing?'"—that's what he would say today—"What evil is this thing that you do, by which you profane the Sabbath day? Did not your fathers do this? And did not our God bring all this disaster on us and all this city because of it? Yet you bring added wrath on Israel by profaning the Sabbath." Now listen—this is what he's going to do about it. It's in yellow. "So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be open till after the Sabbath; and I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath."

So right here, this is really, really critical, my friends, because it says that Nehemiah's answer to the problem of them selling on the Sabbath was to, as it began to be dark, he was going to shut the gates. Now, this Hebrew word here, "dark," literally comes from the root word here—that's "salal," all right—which comes from "selim." I know what that Hebrew word is, which is like shade or a shadow. So it's not pitch dark. This is as the evening begins to bring—in Hebrew language, it would be as the shadows lengthen. Okay, so as the shadows lengthen, it's very clear that dusk is coming. Okay, that night time is coming. The sun is about to set. The shadows are lengthening. So

he shut the door. So he's shutting the doors right before the sun goes down. Now the question comes: why? Why is Nehemiah shutting the door before the sun goes down? If the Sabbath doesn't start until dawn the next day, there would really be no need to shut the door on that evening.

Now, proponents of the morning Sabbath will say, "Well, he's shutting it because it's just natural to do so, and that's when people go to bed, and the world just kind of begins to—" Now, there's some logic to that, but there's another big problem: it's because he says that he posted his servants at the gate, and then he tells them that he will open it back up the next Sabbath—excuse me, at the end of the Sabbath. He closes the gates again. So he opens them. He closes the gates on Friday night before the sun goes down, and then he opens the gates when the sun goes down on Saturday night. So it had nothing to do with the sun going down or the days beginning in the evening—which I'm going to propose to you is the right answer here today of when the Bible says the Sabbath begins. If that's not the case, there's no point in opening the gates Saturday night. We can't say that he's closing the gates because that's when people kind of, you know, start to go back to their homes and so on and so forth, and then open the gates on Saturday night. That would be a complete contradiction of terms, and the logic would simply not work. Here's another thing I want to point out—in verse 21, it says this: "So what's happening?" Nehemiah is saying they're coming on Friday night and spending the night, and he calls that the Sabbath. "No more did they come on the Sabbath"—when are they coming? Right here in the evening, they're coming and spending the night. Nehemiah calls that the Sabbath.

I think it's important, that you see that, my friends—that in Nehemiah, you have one of the greatest prophets in the Old Testament, one of my favorites, hands down. That's one of my favorite books in the Bible, period—that whole Nehemiah wall. I had a whole challenge called **"Nehemiah's Prayer Challenge."** But when we're dealing with Scripture, we look for interpretive places that are very, very clear, cut and dry. And those interpret the ambiguous Scriptures. And there are ambiguous Scriptures—I'm not going to lie. There are apparent and seemingly supportive Scriptures that seem to say that the Sabbath starts in the morning. I'm going to suggest every one of those are exegetically read into. They're not exegetically expounded upon from the biblical perspective. It's reading into a doctrine that never existed before, that is existing now and today, and they're reading back into those Scriptures. But right off the bat, in Genesis, we've got the Bible saying that the day is evening, and there was morning, the first day. Absolutely. Thank you, Lord. I'm reminded myself of this—or you reminded me. I want to go back to Genesis real quick and point out something else that's really critical. Genesis 1, verse 5 says this: "So the evening and the morning were the first day." If you believe in a morning Sabbath, this is extraordinarily, painfully problematic, because the day belongs to the first day. If you believe that the Sabbath—excuse me, that the day begins, the morning begins a new day—then this word here, "*boker*," for morning, would not belong to the first day. But the morning belongs to the first day. It does not belong to the second day. And that is a big problem, because the word "morning" here—I'm sure it is; it's "*boker*," and "*boker*" is literally sunrise. So that is the time when the sun is coming up over the horizon, and the Bible says that that time of the day belongs to the first day, not the second day. And again, if you believe in a dawn, then you've got a giant problem, because then you have to have the morning on the first day, here in verse 5, belonging to the second day, and now we've got a contradiction in Scripture, and we're not even five verses in. Okay?

All right. We're a little behind here on my time clock, so let's move over to—let's see. Let's go to clean and unclean. This is fascinating. Leviticus 22, verse 26 says this: "The person who has touched any such thing shall be unclean until evening, and shall not eat the holy offerings unless he washes his body with water." That comes out of Leviticus 22, verse 26. Now, why is that so critical and so important? Because when you're dealing with clean and unclean, the Bible says you're unclean until evening, and this is what you need to do. Now, why would God tell His people that you're unclean till evening? That doesn't mean that the day starts at sundown or in the evening, but it's a very good question and a hurdle that has never been answered that I could find in all the literature that I have read from the sunrise and the dawn proponents of the Sabbath beginning—is: how do you answer this question? The ceremonial uncleanness, God says, lasts till evening. Now, that fits perfectly if you believe that the days start in the evening, as the book of Genesis 1:5 suggests. Then it fits perfect, because you're not clean through the night time, because that goes into a different day. You're only unclean during the day that you became unclean. And that fits perfectly. So that is a difficult hurdle to get over if you're a Dawn proponent, but it fits perfectly in the glove, in the back pocket of those of us that believe that the Bible is talking about days beginning at evening.

And again, by the way, I just want to point this out: if you don't believe or don't agree with me, first of all, put it in the comments. That's a great place to put it, but be nice. This is not a divisive issue. This is not an issue that we should divide as brothers and sisters over. This is just nerd stuff, right? This is important nerd stuff, without a doubt. It's important that we all be on the same page, if at all possible. Like God said, unity is something that's really important to Him. Like, let brotherly love be unified as the highest level of unity, and then we can start working our way down there. So until we learn—by the way, if you're one of those people that are mean and sarcastically putting people down and demeaning people because they disagree with you, then you have broken all of the Scriptures, starting with the first one, which is to love God with all your heart, mind, soul, and strength. And how do you do that? By loving your neighbor as yourself. So in the moment you put your neighbor below you, you've broken all the commandments, and none of this matters. So we need to get to a spiritually mature place where we are in the image of Christ, and then theology can matter from there. Because then we can dialogue, we can talk back and forth. We don't want to ever make someone feel bad about what they believe. This is all just dialogue.

Let's continue here and see what else we can learn. Let's talk about Yom Kippur. Let's go to this one here. So let's go over to Leviticus 23, because Yom Kippur is an amazing passage that details for us exactly when the day starts, at least on Yom Kippur. Read it with me: "shall be a day of atonement. It shall be a holy convocation for you. You shall afflict your souls and offer an offering made by fire to the Lord. It shall be to you a Sabbath of solemn rest, and you shall afflict your souls on the ninth day of the month at evening; from evening to evening you shall celebrate your Sabbath." Now this is a fascinating passage for two reasons. Number one, it says on the tenth day of the seventh month is Yom Kippur. So it tells us on the 10th day. Now, some people, proponents of morning, will say, "See, it says 'day.' Day is always during the daylight." Well, the problem with that, which is not true at all in Scripture consistently, or in our own minds with jargon and slang and the natural way that we speak—we would say "Tuesday." That doesn't mean that there's not a night involved in Tuesday, right? So here it says the 10th day. But then when it actually gives you details of when to start the fast and afflict yourself, it says on the evening of the 9th. So right before the 10th starts, at the evening, at the end of day 9, right at sunset, is when you start your

fast, and it goes from evening to evening. So we know for a fact—there is no doubt, there is no debate; I could not even find anyone that had the guts to disagree with this Scripture or to even give it a second interpretation—that Yom Kippur goes from evening to evening.

And what they'll say is—Dawn proponents will say, "Well, that's just Yom Kippur." Well, it's not just Yom Kippur, but the problem with saying that it's only Yom Kippur is that now you've got the day before Yom Kippur and you've got the day after Yom Kippur not being 24 hours. Now they have to be shortened, okay, by 12 hours around. So you have half a day before Yom Kippur and half a day after. At some point there is—and if you make 24 hours after that, then now every day is messed up. All the way, 365 days, every day gets messed up. The moment you mess with a 24-hour period, you say, "Okay, this day is only going to be 14 hours and 7 seconds." Something's got to make up the rest of that 10 hours. Because you can't just do that. You can't just make up your own rules as we go along. So this would create a ginormous problem on the calendar if we have one day that starts at a different time than every day next to those—are going to be messed up. Or you got one day that's 36 hours. I don't know. But at the end of the day, the math just doesn't work. It's illogical at best, and it's unreasonable to think that God would be such a God of confusion when He calls us children. A good daddy is going to make things easy. He's going to try to make things simple. And we're dealing with the days, and when they start—I would kind of think that He would want to keep that as simple as possible, because we're just not too bright at the highest level of us. I think we're only using four or 5% of our brain, right? So when we're looking at Yom Kippur, I believe this gives us a real good clue. The Bible says evening to evening—or maybe you just believe that's Yom Kippur. That's what I believe. What do you believe? Just put it in the comments below. Tell me what you're thinking.

Let's go to the next one: Unleavened Bread. This is another one that tells us exactly when to celebrate. It says on the 14th day of the first month is the Passover of the Lord. And on the 15th day of this month is the feast; unleavened bread shall be eaten for seven days. Unleavened bread shall be eaten for seven days. Now, we can't just stop here. What I wanted to show you with this one is this is where the 15th—it says that unleavened bread is on the 15th of the month, okay? Passover is on the 14th, which is just an evening meal, but unleavened bread, which is a Sabbath, a high Sabbath, starts on the 15th. Let's go to Exodus 12, and this will tell you a little bit more of what it looks like, when does it begin. *"In the first of the month, on the 14th day of the month, at evening, you shall eat unleavened bread until the 21st day of the month, at evening."* Now guys, I don't know how much more clear the Bible has to be in this particular area, and maybe I'm not seeing something, but the way that this looks is extraordinarily clear. It says in one passage in Numbers, in the Torah, that the 15th day of the month is unleavened bread, but yet over here in Exodus 12, it's telling us that unleavened bread starts at the end of the 14th on the evening, and it goes for seven days, and that it ends in the evening. So now we've got Yom Kippur that we know for a fact starts from evening to evening, on the evening of the 9th to the evening of the 10th. And then we've got Unleavened Bread, where all seven days go from evening to evening.

So now we're to believe, by Dawn proponents, that it starts in dawn, okay, and goes from dawn to dawn, and then when we come to Unleavened Bread, to Passover—at Passover on the night of the 14th, it switches. So that day of Passover day, okay, on the 14th, is going to start at dawn. But then we're to believe that it's going to end 12 hours later, in the evening. That wouldn't even be a full day. And then the next seven days is going to go from evening to evening to evening. And on the

evening of the 21st, it ends at evening. And then we have a gap of another 12 hours, and the next day doesn't start until the next sunrise. That's very problematic, complicated, and I didn't go to calculus for a reason. I went all the way to analytic geometry, and I thought, "What is the point of this?" And I dropped out. And at this point, I'm starting to feel like I've got to have some sort of calculator with me, like we had back in the day, that has those function symbols on there that none of us have a clue what they do, but we just keep punching them until something happens. I feel like that's where we're at. But if you go evening to evening, all of this just makes perfect sense. Let's keep going. Yeah, this is a good point. Why does he say to start at sundown on the 14th? If the 15th starts at dawn, it can't be both. You can't say it starts on the 15th at dawn, but then the Bible says that it starts in the evening of the 14th. So one is wrong, one is right. I don't know. It's just the way that I see things, I guess.

All right, so let's take a look in the New Testament. So we've spent a lot of time in the Old Testament. We've looked through some important ones. And by the way, I could spend hours on this subject. I read books on this subject. One of them was a 110-page book. It took me hours to read it, and I was honestly very disappointed at the academic level of this particular book. There was a lot of straw man arguments that were put up and a lot of assumptions that were made. And maybe you think I'm making assumptions. Show me where my assumptions are. I'm absolutely more than humble enough to admit that I could be wrong. But this is the way that I see it. Let's go to Mark 15, verse 42. And I believe this is going to be a really good particular Scripture to look at. All right. Let's pull up the Bible, open it up. If you don't have one, you can follow along with me. This is one of the top reasons—top Scriptures, I should say—that Dawn proponents believe support their cause. Like, this is it. What we're about to go through—this is what they say: "Now when the evening had come, because it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went into Pilate and asked for the body of Jesus. Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time. So when he found out from the centurion that He had been, he granted the body to Joseph. Then he bought fine linen, took Him down, wrapped Him in the linen, and laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joseph observed where He was laid."

Okay? So, look, this is important that you know this. There's two words I've got highlighted here in green. What are they? "Evening" and "bought." We're going to go back to those verses, those words, here shortly. But what that Dawn Proponents want to bring out here is, it says, "Look, Joseph of Arimathea is coming to Pilate in the evening," and they're going to bring this Greek word up, okay—"opsios"—and say it means "*in the dark*." This is at dark, and when it's used at other times of Scriptures, it's when the sun goes down. Now, if that's the case, we've got a larger problem on our hands, because if it means it's dark, and I believe—and if you believe—that the Sabbath starts in the evening, then we got a really big problem with Joseph of Arimathea, because down here in verse 46, what does he do? He's buying linen on the Sabbath. So if you believe that the Sabbath starts in the evening, then Joseph is buying linen on the Sabbath, if this word literally means when the sun goes down, which is what they say. The problem with that is you have to know that that is not what that Greek word means. It actually has two different definitions, and I want to show it to you right now.

Let's go over to the PowerPoint. Let me show you. This word "evening" is Strong's 3798. Like I said, it's *"opsios,"* and I'm not a Greek professor, so I don't even know if I'm pronouncing that properly, but who knows. It says "late in the day," okay, "either from 3 to 6 p.m., or in the beginning of the night." So I wanted to just show you this, because Strong's 3798 *"opsios"* says it's one of two things: it's either from three to 6 p.m., or from 6 p.m. to the beginning of the night. In Hebrew, they have this exact same concept. It's called the beginning—excuse me—"between the evenings," or "between the two settings," to be more correct—grammatically correct. And we're going to show you this here in the Hebrew, but in Hebrew thought in the first century, there's two evenings. One that starts when the sun begins to go past its apex, around noon to 1 p.m., and the shadows begin to get lengthened, even if it's just by an inch. That is the first setting.

The second setting is when the sun actually goes down. How do we know that? We can go to Leviticus 23, verse 5, and it tells us, "On the 14th day of the first month at twilight is the Lord's Passover." That word in the Hebrew, if you look it up in your Strong's, you've got a big problem, because it'll tell you the word is *"erev,"* which is the word for evening. But that is not what the Hebrew word is. It's a phrase. And this is the restriction of using just Strong's in trying to discover what the Bible actually says. Because Strong's is a word-for-word study guide. And it's fantastic. I use it as the majority of my study. But every once in a while it fails. And when it fails, it can fail greatly. And this is when it does fail: when we're dealing with phrases. Because those phrases, if you look at each individual word, you're going to come up with a different meaning than when you put the whole phrase together. And so that's exactly what happens here. This phrase in Hebrew, "between the evenings," is *"ben ha'arbayim."* *Ben ha'arbayim.* This means "between the two evenings." It is a different word in the Hebrew for evening—specifically twilight, when the sun begins to go past the horizon and disappear. That's a different Hebrew word that literally means "in the evening," which is exactly what our Dawn proponents are making a mistake here in the New Testament—not realizing that in Hebrew, not in Greek—in Hebrew, there's two different evenings. But Strong's knows this, and that's why in the Greek he tells us it's one of two evenings. It's either between 3 and 6 p.m., or it is between 6 p.m. and the night time, when the sun goes past the horizon. He knows this. And he's expecting that student to know that you have to look at all of the context, because this Greek word is not going to tell you which one it is. You have to know through culture, through idiomatic expression, through context, exactly which evening we are talking about. And I'm going to propose to you that it is, in fact, the first setting—or between the evenings—that is talking about here, not at twilight. And certainly we're not going to have Joseph of Arimathea breaking the Shabbat.

How do I know that? Well, our good friend Josephus is going to come in handy tonight—this afternoon, whatever time it is that you're watching this. And so let's read it. It says, quote—this is Josephus, excuse me—from "Wars of the Jews": "So these high priests, upon the coming of their feast, which is called Passover, when they slay their sacrifices from the ninth hour to the eleventh"—which is approximately 3 p.m. to 5 p.m. Okay? So you're talking about Josephus, and a historian—a Jewish historian living in the first century—tells us that the Jews, when they start Passover, they slay their sacrifices from the ninth hour to the eleventh hour. Now, why is that so important? Because the Torah says to do it in what in English says "the evening." Some versions will say "twilight," which gives you the idea of it's like right when the sun goes down. But that is not what that Hebrew word is. It's a phrase, like I said, and that phrase is *"ben ha'arbayim,"* and it means "between the evenings." And what is the evening? Start at 12 and it ends at 6. What is

between it? 3 p.m. Okay, so that's when they started—uh, I was going to say crucifying the lambs, uh, but—and that might be pretty accurate—when they begin the process of killing the Passover lamb is at 3 p.m. All right, that is when the ninth hour is.

Let's continue on and see something amazing. Let's go over to Mark chapter 15, verse 33 for verse 34. My tongue is just tongue-tied today. I just can't get it to move. "When the sixth hour"—okay, which by the way in our time is noon, all right, which is the first setting in Hebrew concept—"when the sixth hour had come, there was darkness over the whole land until"—when?—"the ninth hour," which is our 3 p.m. "And at the ninth hour," or 3 p.m., which is what's called "between the evenings," "Jesus cried out with a loud voice, saying, '*Eloi, Eloi, lama sabachthani?*' which is translated, 'My God, My God, why have You forsaken Me?'" So what's fascinating here is He's put on the cross, and He dies at precisely the same time that they are killing the Passover lamb at the ninth hour. He dies. Look, this is so awesome, you guys. What does Yeshua say? "No one can take the life out of Me. I give up My own life." He gave Himself up for us, "yet while we were still sinners, Christ died for us." He willingly gave His life, and this is a prophetic symbol right here. While the Passover lambs were killed at 3 p.m. intentionally, at 3 p.m. our Messiah, Yeshua, gave His last breath. He gave us His last breath. And I'm so grateful that that last breath is still reverberating around the world and around the globe into the hearts and the minds of everyone that would have ears to hear and eyes to see. So I wanted to show you that. Josephus says that they do it between the ninth hour and the eleventh hour. And this is exactly what happened. Yeshua dies exactly when the Passover lambs were being killed. He gave His life up.

Now, we're not done yet with Josephus. He's going to come in handy and prove to be an incredibly valuable source for this study. As a matter of fact, he's the strongest source, in my opinion, of all the sources—is the extra-biblical historians that are going to answer this question. But let's—before we get to the absolute drop-the-hammer on this, I believe, in evidence—let's go a little bit further in "Wars of the Jews." And he says this: "'Nay, they proceed to that degree of impiety, as to cast away their bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun.'" Now, this is really important, guys, that we see this, because Josephus says not only did they start crucifying the lambs between the evenings, but if someone was crucified, they had to take them down before the sun went down. Why? Because the Torah specifically tells us—all right, I can't remember the exact Scripture; maybe somebody can look it up and put it in the chat or in the comments below—but he says the Torah says that if you're hung on a tree, you've got to be taken down that day. And how do the Jews determine the day? When the sun set. That's why Josephus says they took them down before the sun went down. They had to come off that cross.

When you get to John, okay, let's go back over to our study. John 19:31, he says, "Therefore, because it was the Preparation Day, that the body should not remain on the cross on the Sabbath"—that Sabbath was a high holy day. It was not a weekly Sabbath, by the way. That was the first day of Unleavened Bread. If you're not familiar with the Sabbath at all, and you're not familiar with the feast days, then you would not understand or recognize that when he says "the Preparation Day, that the body should not remain on the cross on the Sabbath," it would appear as he's talking about a weekly Sabbath. But he doesn't have to be. Because any day before a high Sabbath would also be the preparation day. And if you understand biblical feast days, Passover's

on the 14th. The 15th is always going to be a high Sabbath. That's the first day of Unleavened Bread. And that's exactly what's going on. And it can be any day during the week. So he says, "for that Sabbath was a high day," the Jews asked Pilate that their legs might be broken, and that they might be taken away. All right. And so in this particular Scripture, I wanted to bring up that it's simply saying the Preparation Day is here. We've got to get the body off of the cross. And we know from Josephus that they're concerned about getting it off before the sun went down.

So those that are a Dawn proponent—starting during dawn—has a problem here, because now we go over to Mark 15, and it says that "in the evening came," and Joseph of Arimathea is asking for—let's go there—so maybe you don't believe me, let's go back here—but it says during the evening he came and he asked Pilate for the body of Christ, and then after that he buys linen, okay? He bought linen. If this absolutely is "evening" is interpreted the way they want you to interpret it—as when the sun went down—then one, Josephus is lying or not telling the truth, or Joseph of Arimathea is not a practicing Jew. He doesn't believe in Jewish customs. And we know that he does, because he says that he is a God-fearing man, and he's also waiting for the kingdom of God. We know this was a godly man—amazingly so—that he would have the foresight and the courage. Do you know what kind of courage it takes, by the way, to go to Pilate—the guy that just crucified your guy—and you want to go to him for anything and ask him for something? He could have just said, "You know what, put him up on that cross too, just for bothering me." It took a tremendous amount of courage, and that's why it says "coming and taking courage."

By the way, can I just take a little prophetic moment right here? I know we're in nerd land, but let's go into the spirit for just a moment. Spirit and truth have got to unite, guys. You're not going to get the breakthrough that you're looking for in your life until you have the courage to face whatever the issue is and go straight before the throne of God and say, "God, what is Your perspective on this? I'm asking You kindly as my King for this particular situation in my life." And you might have to do that by facing your fears, your anger, your own issues, your spouse, your children, whatever it may be, your past. But we have got to have the courage to do the right thing at the right moment at the right time, so that God can answer those prayers. So whoever that's for, put it in the chat. I would love to hear if anything in this broadcast ministers to you; please let us know. It's definitely super encouraging for us.

All right, back to our study. So now we know that the Jews are doing this before—taking the bodies off the cross before the sun goes down. That is another strong evidence that over here, this word "evening" cannot possibly be the second definition of sundown. It's got to be the first one of "between the evenings," to give Joseph time to get the body off the cross and then into the tomb and buy spices before the sun goes down. All right, and here we go, ladies and gentlemen, let's go back to our study of our PowerPoint, and Josephus is going to take—no pun intended—he's going to put the nail in this coffin here, I believe in any way. It says, Josephus says this: "and the last was erected above the top of the Pastophoria, where one of the priests stood, of course, and gave a signal beforehand with a trumpet"—listen—"at the beginning of every seventh day," that's the Shabbat—he's going to tell us when is the beginning of the seventh day—"at the beginning of every seventh day, in the evening twilight, as also at the evening when that day was finished." Now, he's very, very careful about what he's telling us here. He doesn't just say "evening," because he knows there's two definitions. "Evening, twilight." It's the second definition here. When the sun goes down, Josephus says, that's when they blew the trumpet. "Blow the trumpet in Zion, Zion, right?"

Shout on the God on the holy mountain." God is coming to visit His people. When? He says, when the sun goes down is when they blew that trumpet. To let everybody know, Shabbat has started. Stop the transactions. Get in your lazy chair, pull out a game of Uno with your kids, get the challah bread out and celebrate with wine. Tonight is a night of relaxation and rest and recalibration, restoration. This is the time to cease and just be still. Be still and know that I'm the God. I've got all this stuff covered during the rest of the week, right?

This, in my opinion, ladies and gentlemen, could not get any stronger. And I want to point this out—for anybody that believes in a dawn Sabbath or any other kind of timing starting of the Sabbath, you have to be able to prove—I'm going to tell you and give you the giant hint of how to beat me in a debate on this, which is not really about a debate, but to win your position and your argument, you have to prove that the Jews of the first century did not believe the Sabbath or every day started at evening. You have to prove that. Because Josephus, who lived in the first century, answers this question more clearly than the Bible itself. He says that the Jews believed that the Sabbath started in the evening, at twilight, when the sun went down, and that's when they blew that trumpet. So you have to overturn Josephus, and that's going to be really, really difficult. But perhaps there's a way to do it. Make sure you tell me in the comments below, and point me in the right direction if I'm missing something.

But why this is so important, okay, is because if this is true—that Josephus says that the Sabbath begins from evening and ends the following evening—then every single Scripture in the New Testament that you read concerning this topic must be read through the lens of what Josephus says: that they believed the days started in the evening. You cannot read into any Scripture "dawn." You can't, because Josephus already says they don't believe that. Matter of fact, there was no concept in the first century of a dawn Sabbath. It didn't exist at all within Judaism—perhaps in extraordinarily fringes, but not within mainstream Judaism. And by the way, this is an important point—I don't have this, I don't believe in my study here, but it's just dawning on me, no pun intended—that if the Jews believe the day started in the evening, like Josephus says, and the Shabbat started on Friday night to Saturday night, then that means that Yeshua, our Rabbi, never celebrated the Sabbath starting at dawn. Never. Not one time. Because the Jews, by their custom, believed—right or wrong, you can say that they—your only argument's going to say that the Jews were wrong. Okay, well, they were wrong. If that's what your position is, then that's the only response that would be consistent with the position that the Sabbath begins in the morning—is to say that the Jews are wrong. To say that they're wrong would say that Jesus is wrong, because Yeshua never celebrated the Sabbath at dawn—always celebrated it according to custom. Paul went into the Sabbath synagogues according to his custom. Even the Gentiles honored the Sabbath when they were looking for God in Acts 13, I believe it is, where they showed up on the Sabbath, every Sabbath, to learn more about this gospel thing that Paul was talking about. So there is this thing about the Sabbath starting from evening to evening, and Yeshua is honoring that.

And we're to believe that Yeshua, the great debater and the Rabbi that loves to stick it to these Pharisees and everything—begins to stick it to them when he's talking about the Sabbath, that God made the Sabbath for man, He didn't make the man for the Sabbath, and you guys have turned all this into a bunch of legalistic rules that are choking out My people. And He yelled at them about this and yelled about that when it comes to the Sabbath. But not one time does He

say, "Oh, and by the way, on top of you not knowing how to keep the Sabbath and making it all about you and all your dumb rules—that you can't walk 2,000 feet out your house door and herd a blade of grass, because that's working on the Sabbath, or you can't take a grain of wheat and thresh it between your fingers, because all that's work," right? I love the sarcasm of the Messiah. Now, one time in all those, did He ever stop and say, "On top of that, you got the whole doggone timing wrong. You got the day wrong." No, He didn't say that, because it didn't happen. He agreed with it. By His silence, an argument can be made that He is coming into agreement with it, because He certainly was not afraid of making a big deal about it.

All right, with all that being said, let's go back to Mark 15:42 through 47. And we've looked at this several times, but I want to point this out, okay, that the reason why—and I've already said this, but I'm going to say it again shortly—the reason why you can get away with 46, with Joseph of Arimathea buying linen, is because this word up here is "between the evenings." Its definition is the first definition in Greek, which is between the evenings, between 3 and 6 p.m. He's got three straight hours to get Him off the cross, buy the linen, and put Him in the tomb. And any guy that can roll a giant stone by himself across that tomb is probably a pretty big dude—no problem, I don't think—Joseph of Arimathea taking the Messiah and putting Him in the empty tomb. And what an incredible, amazing—he didn't even have a clue what role he was playing there. That's an incredible story. But yeah, that's what makes the whole story come together fluently, and doesn't give Joseph a ticket for breaking the Sabbath, and it makes the whole thing make sense—is Josephus. They believed that the Sabbath started in the evening. We know that Joseph of Arimathea believed that it was in the evening, because Josephus tells us so—that that's what he believed—and that would make Joseph intentionally breaking the Sabbath, and God forbid that that would be happening.

Okay, let's go to Mark. Let's go back over to our study here: Mark chapter 1, verse 21 and 32. And we have another Scripture. It says, "Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught." And then if you go down to verse 32, it says, "at evening"—which is the same word here, "opsios"—and then it qualifies it, because the Greek writer knows there's two definitions. He says "when the sun had set." So he knows his readers reading in Greek are going to go, "Well, what was it? Was it between the evenings, or is it at actually sunset?" So Mark tells us. He says, "at evening, when the sun had set"—second definition—"they brought Him all who were sick and those who were demon-possessed." Now, we're to believe, I've been told, that Mark 1 here in verse 21 is the setting stone of all of the rest of the book of Mark, and they'll tell you that when he says that word here, "at evening," and it says "when the sun had set," that that is the hermeneutical principle that says for the rest of the book, "evening" has to mean "at sunset." Who said that? That's not even a hermeneutical principle. That is a terrible usage of the First Law of Precedent. You can't do that. The First Law of Precedent says that the first word that is found in Scripture typically sets the stage for what that word means throughout Scripture, but not every single time. It's a guide stone, if you will.

In the same way, right here in Mark, it says in verse 21 of the first verse—I wanted to point this out—it's "on the Sabbath." This day that is being talked about is on the Sabbath. And then I wanted to point out in verse 32 that it says, "and at evening, when the sun sets, they bring all these sick people." Now, I want to ask the question: why? Why is it that it is only when the sun sets that they bring all these sick people? I'll tell you exactly why. Because there is a Scripture, ladies and

gentlemen, in Mark 3, where the Jews were watching Yeshua heal on the Sabbath, and they were just waiting to destroy Him for breaking the law. What law? God didn't have any law that says you can't heal on the Sabbath. It's man-made Jewish tradition that says—the oral law of the rabbi said—you can't heal on the Sabbath. You can't do it. It's work. I don't know how they came to that, but at some point somebody did something, and they made a law about it. That's how it works everywhere, right? Everything's good till some dumb guy comes along and does something, and now it blows it for everybody. So we don't know how it started, but there is a ridiculous tradition that became a law that said you can't heal on the Sabbath. Yeshua healed on the Sabbath; they accused Him of breaking the Sabbath. He didn't break the Sabbath; He broke their traditions.

So why is this so important that I'm bringing this up? It's really important because there's a law on the book saying you can't heal when it's the Sabbath. That's why all the people are waiting until the sun goes down. Another proof positive that all the people believed and understood the Sabbath started and ended in the evening. Because that's why they flooded Him at the evening. They waited till the evening. Now let me ask you this: if your mother or your daughter who's 10 years old is sick and dying, are you going to wait till the sun goes down and go, "Well, it's against the law. I can't take him—uh, take her—until—"? All right. Let's go. No, not at all. You're going to head over there now. The reason why they're waiting is because they don't want to go to rabbi jail. They don't want to go to Pharisee jail. They don't want to get in trouble. It's that serious. So they waited until the sun goes down, they found the Rabbi Yeshua, and they flooded Him. And again, this is significant evidence that the days in the minds of the Jews started in the evening and ended in the evening, and it just lines right up with what Josephus says, who was a Jew who lived in the first century and watched all this happen.

All right, let's move over to another big one. This is Mark 16, verse 2. Now, this is the timeline of when the Marys arrive at the tomb. And it says this—very early in the morning—read it with me—"on the first day of the week, they came to the tomb when the sun had risen." Now, it's important here to point this out. This is what they will tell you. Those who believe in a dawn Sabbath will say that right here, Jim, it says "early in the morning," they got there, sun had risen. So therefore, when the sun was rising, that was the first day of the week. Well, okay, it was the first day of the week, but that doesn't prove anything. You can't connect the last phrase—"when the sun had risen"—and make a formula that says whatever the first phrase is, that's what the second phrase means, because all it says is it's early in the morning. We don't know how early, but we are going to find out early in just a moment. And it says the sun had risen by the time they got there. But this verse is about when they got there. It's not about when they left. And you're going to find out there's two different things.

But before we do, let's back up, because this is important too. Mark 16:1—this is the verse right before this that nobody wants to talk about. "When the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him." They bought spices—when? After the Sabbath. So they buy spices after the Sabbath. We have a problem. We have a really big problem. Because if the Sabbath is until dawn, as we are to believe, then these women broke the Sabbath. Because they don't show up, it says, until dawn. Which means it's still the Shabbat. You see the problem? We have a giant elliptical problem here, because if you believe that the Sabbath goes from morning to morning, then it's still the Sabbath until the sun rises when they arrive, but they've already bought spices after the Sabbath. So how

do they buy spices after the Sabbath if they get there right early in the morning? And it says, as the sun was coming up—well, here we go.

Luke 24, verse one, gives us another clue: "Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb, bringing the spices which they had prepared." And you know what? I'm just really curious, because I've not looked this up before. Luke 24—whoops. Luke 24. What is that word? Oh, it doesn't say. The word for "early" is not the typical Greek words that tell you which watch. This one just says, "uh, very early in the morning." Okay. It's deep. All right. So it is—it is so early, it's still nighttime, and you're going to find out how we know that. Uh, but they're coming very, very early, and they're bringing the spices.

Okay. So it's before now. How early is this? Well, Matthew 28:1 tells us: "Now after the Sabbath"—after the Sabbath—watch this—"as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb." Okay, now "after the Sabbath" here—it's the first day of the week. We know that. The first day of the week comes after the Sabbath. This is not telling much here. And they came to the tomb. But when did they come? We gotta go to John 20, verse one. And this is the verse that they conveniently leave out, because this is the big verse here that tells us when they actually showed up. "Now the first day of the week, Mary Magdalene went to the tomb early." Now, how many times did we read this, that they came early? But this is going to tell us exactly when they came. "While it was still dark." While it was still dark. "And they saw that the stone had been taken away from the tomb." This tells us exactly how early it was. It was before the sun came up. It was still dark, right? And they came to the tomb, and it says it's the first day of the week. How can it be the first day of the week and it still be dark? Now, I would imagine the defense on this would be, "Well, in the morning at dawn, it's still dark as the sun is coming up," and that would be the defense. But it's very, very weak, because the Bible says it's very early that they come. It's deep early, meaning it's likely long before—well, maybe not long before sunup, but certainly before the crack of dawn, it's still dark outside. And the Bible calls it the first day of the week. Why? Because the first day of the week started the evening before.

So it's impossible. And I haven't found any literature. And maybe if you're a dawn proponent, you'll have an answer for this. Please put it in the comments and like me. But at the end of the day, all right, it is talking about them coming to the tomb. It says it's the first day of the week, and it's still dark. That is a big, big piece of evidence that's heavy. It's weighted toward an evening belief system of when a day starts. Okay. And again, honestly, I shouldn't have to go through anything, because once you find Josephus telling us that the Jews believed that the days started in the evening and ended in the evening—especially Shabbat—it's over with. In my opinion, what else is there to discuss? But then again, I'm a very simple-minded person. I barely graduated fifth grade, and so I don't think anything other than just plain simple. And to me, it's plain and simple.

All right, so let's go through the timeline. One, Yeshua dies at 3 p.m., Mark 15:34. Joseph of Arimathea asks for the body and buys a linen cloth before the stores close at sunset. The Marys buy spices after Sabbath is over on Saturday night. That's the only way that they can buy spices, ladies and gentlemen. It's impossible for them to buy spices if you believe that the Sabbath is not over with until Sunday morning at dawn. We got a giant problem, because they get there at dark, and the best that someone's defense would be is they got there right when the sun was beginning to get ready to come over the surface. Okay. You might be able to make that argument. The

problem is, is in three and a half seconds when that sun comes up and it's not dark anymore, they already bought the spices and they prepared the spices, because it says it didn't just buy it. They prepared it. How did they do that? If the Sabbath is still in effect, no shop is going to be open on the first day of the week at sunup, okay? Or—yeah, even if they are open at sunup, they can't sell it until the sun actually comes over the horizon, and they're showing up with the spices they bought before that. Again, it's all nerd stuff. Maybe your head is spinning going, "I'm so lost." But those of you that are nerds that are into this stuff, I know you follow me, and you're going to have to deal with that.

Let's continue. They leave for the tomb in the dark before the sun comes up on the first day of the week. They arrive at the tomb when the sun is up, and it's still the first day of the week. Okay, now how can they be arrived—one verse says they arrive in the dark, and then the other one says they went in the dark, and the other one says they arrived when the sun came up. It is very simple: they started out in the dark. By the time they got there, it was cresting over the earth. And again, either way, they already bought the spices, Sabbath's over, dawn ain't got nothing to do with it. They continue—they arrive at the tomb when the sun is up, and it's still the very first day of the week. Yeshua's gone, because He rose right before they got there, between 3 and 6 a.m. Now I know every time I say this somebody goes crazy and you'll do it in the comments, I promise. I'll go back and watch. And we'll talk about it again. But there's so many people that believe that Jesus—Yeshua—rose from the dead, and they take the word "dawn," okay, "rose early at dawn," and they take it as the dawning of a new day, believing that the days start in the evening, which they're correct, but that's not the Greek word that's used there. So you can't infuse your belief system and say, "Oh, I would love for Him to raise from the dead at the end of the Sabbath. Wouldn't that be cool?" No, it doesn't work like that. You can't just change things based on what you want to see. I would love to see that too, but that's not what it says.

Mark 16, verse 9 says the word "early" is the Greek word "proi," and "proi" is amazingly—it's like one of the times I love Greek—amazingly detailed, very, very specific time during the day. It's between three and six a.m. It's the fourth watch of the night. It is the Greek word for the fourth watch. So he doesn't just say "early," as in day, like the other word that we just read, looked into where it was like "deep and early and very early" and it's kind of ambiguous. Nope. Very specific. He tells us between 3 and 6 a.m. That's why, when they get there sometime between 3 and 6 a.m., before the sun comes up and it's still dark—probably near 6 a.m.; I'm going to bet it's around 5:30, probably, when they show up, because it's kind of still dark and within a few minutes it's going to be light—He's already risen from the dead very early that morning. That's the timeline.

So what's the conclusion that we can reach here? I don't even know how long we've been going here, but probably for too long on this topic. In conclusion, it says the creation account has the order. So let's take a look at what we've learned. The creation account has the order of days listed as "evening and morning, the first day," with morning being grammatically connected to the first day. We learn that Unleavened Bread and Yom Kippur have strict instructions to begin in the evening. We learn that Nehemiah closed the gates before sunset on Friday night and opened them back up the next evening. We learn that Josephus tells us that the Jews in the first century began the Sabbath in the evening and ended in the evening of the seventh day. And we learned in John 20, verse 1, it says that it was the first day of the week when Mary Magdalene went to the tomb,

and it was still dark. So they couldn't have purchased the spices if the Sabbath was still there. Okay? So when it's all said and done, my friends, let's just come back to me for a second.

As we kind of pull all of this together, it's important for every single person that's watching this broadcast to know that, number one, this topic is not salvific. We shouldn't divide over this topic, but it is important, because the fringe doctrines and belief systems that are out there that have great intentions, that are very sincere, can create schisms in the body of Messiah that do believe that keeping the Sabbath is important. And more and more people across the world are believing that. And when they do come into this belief, and then they find out that one person believes it starts in the morning, the other person believes it starts in the evening, this person believes that the Sabbath starts on Tuesday, this person believes that the Sabbath starts whenever you want to start in your heart—it literally creates confusion. We should be in unity, both, I believe, in spirit and hopefully in truth. Yeshua said, "Lord, make them one as We are one." We need to be one with Christ and one with another, and this is an important topic we need to look into.

I hope that this topic was important enough to you to look into it. I pray that it made sense to you. I encourage you: share this with other people. Go back through it. Look at it. Look at it carefully. If I made a mistake, I'm humble enough to take a look at it and go, "Hey, maybe I made a mistake." But in all the study that I've done on this topic, everything just seems to make sense. And for me, it all ends knowing that Josephus says the Jews believed the Shabbat started on Friday night and ended on Saturday night. For me, the rest of the Bible makes sense. Everything kind of falls into place. I hope it falls into place for you. I hope that we can put this issue aside. I know for some it's going to definitely aggravate them, and I seriously doubt they're going to let this go. But I pray that we can come to a conclusion on this soon and we can move on to greater things, because we need to know the truth, the whole truth, and nothing but the truth. The biggest truth we're missing is love.

All right, my friends, we've come to the end of this teaching today. And I just want to share with you right now, without a shadow of a doubt, you are loved in Christ and God loves you. Would you do us a favor? Subscribe to this channel. Would you partner with us financially? And watch that teaching right there that's coming next. We're going to talk about the Lunar Sabbath. Yes, more nerd. Can you believe it? We will see you there, my friends. Shabbat shalom to you. Next Saturday at 11 a.m. Central Standard Time. Shalom.

Passion For Truth Ministries

P.O. Box 365 ♦ 5323 Highway N
Cottleville, MO 63338-9998
Email: info@passionfortruth.com

❖ www.passionfortruth.com ❖