

Below is an excerpt from our 1990 – 1994 solar calendar manual Q&A section (no longer in print)

Q. #5 Aren't we supposed to be celebrating the Sabbath from noon to noon? Someone told me that the evening Sabbath of Leviticus 23:32 doesn't mean sunset. The word "evening" comes from "even". Only the sun at high noon can divide the daylight hours into two equal or "even" parts. Shouldn't we then start the Sabbath at the "even-ing" (high noon)? Genesis 1:14 says, "And God said 'Let there be lights in the firmament of the heaven to divide the day ...'"

A. The belief that Yahweh set lights in the firmament of heaven to "divide the day" is the basic foundation of the "noon to noon" Sabbath theory. It is a false doctrine. Such a teaching is grounded in a careless misquote of a single Bible verse. Let's read the pertinent part of that verse. Genesis 1:14 tells us, "And God said 'Let there be lights in the firmament of the heaven to divide the day from the night ..."; not to divide the day from the day as the noon Sabbath proponents claim. The sacred division of the whole day, for important symbolic reasons, is the dividing line between light and darkness, which is sunset or sunrise. However, on the spring equinox, when we have **the first Sabbath of each sacred new year**, we have even amounts of day and night. Because of this, the Sabbath sunset indeed became the Scripturally traditional "evening". The sacred division doesn't have to be an equal division of light and darkness throughout the year, **as it is the symbolic meaning of what is represented** that is important, and not hourly calculations in this particular instance. Just like the sacred year is 360 days, yet the real solar year is 365 1/4 days.

This simple and obvious division of "day from night" is experienced by everybody, twice daily throughout their lives, and serves as a perpetual reminder that we must forever be aware of the great conflict between good (light) and evil (darkness). The holy division of light **FROM** darkness, declared by Yahweh in Gen. 1:14, classically portrays righteousness from unrighteousness, spiritual from carnal, law from anarchy, discrimination from integration, right from wrong, Christ from antiChrist, etc. The Scriptures are too numerous to list which show Yahweh's great divisional awareness for His people is established upon light (obedience) and darkness (sin), **not** "light from light" (i.e. "day from day at high noon").

Any debate as to whether the lights of the firmament (the sun and stars) were created for the purpose of "dividing the day from day" can ultimately be put to rest by reading the double witness of Genesis 1:14, namely, Genesis 1:18 which tells us that the purpose of these lights are to "divide the **LIGHT FROM DARKNESS**". By simply remembering this verse alone, we are made aware that Yahweh's Word overcomes any attempt on the part of the noon Sabbath holders to change the meaning of basic words such as "evening", "day", "morning", "night" or any other word they would twist to support

this ill conceived doctrine. The noon to noon Sabbath was part of the Baal (Lord) priest's Sun worship thousands of years ago.

The intent of the Scriptures are clear the division we are to note is between **light and darkness**. It is because of this great divine principle that **the sacred day begins at sunset**, and as well, the "weekly" Sabbath begins on this demarcation line between light and darkness.

Q. #6 One church teaches that the term "even, at the going down of the Sun" (I Ki. 22:35,36; Deut.16:6) actually means that the Sun begins to "go down" one minute after high noon, and so spends the rest of the afternoon "going down" until it sets over the horizon. Does "evening" really start one minute after high noon when the sky is bright? Isn't this proof that we should start the Sabbath at noon when the Sun starts to "go down"?

A. This interpretation supposes that the word "even" here somehow means "noon" in the original Hebrew text. It does not. "**NOON**" is the Hebrew **TSO-HAR** (Strong's #6672); while "**EVEN**" is **EREB** which means "**DUSK / DARKISH**" (Strong's # 6153). Thus, in the Scriptures, "Tso-har" (noon), the brightest part of day, is never used in the Bible to describe when the Sun begins to go down. The phrase "going down of the Sun" means to make the Earth dark, dusky (**Ereb**) as night arrives at **EVEN**, sunset.

An interesting verse is Amos 8:9 where we see a reference to a solar eclipse: "*And it shall come to pass in that day, saith Yahweh God, that I will cause the Sun to go down at noon (tso-har), and I will darken the Earth in the clear day.*"

This verse makes a point of **contrasting** the "going down of the Sun" **as oppositely compared** to "noon". This emphasizes the fact that **normally the sun does not go down (darken the Earth) at noon; but as a specific sign Yahweh would darken the Earth in the clear day (at noon)**. It follows that if the term "going down of the Sun" means "**to darken the Earth**", and since the "going down of the Sun" is "**even**" (I Ki.22:35,36 etc. above question) , then "**even**" is when the Earth is darkened each day **at Sunset!**

Also, King David declares in Psalm 55:17, "Evening (ereb), and morning, and at noon (tsohar) will I pray, and cry aloud: and Yahweh shall hear my voice." If evening (ereb) was indeed noon, King David would be saying here, "Noon, morning, and noon will I pray". This would make no sense at all and would be a needless redundant phrase. The Bible teaches that evening is sundown (the going down of the Sun.)

Q. # 7 Can you give me a distinct meaning of the word "evening"? Some friends of mine insist that it means "high noon", and now I'm completely confused. Can you help straighten this out so I will know whether to start the Sabbath at noon or at sunset?

A. The word "evening" is the Hebrew word **Ereb** which means "to be darkened .. to grow dusky at sundown" (see Strong's# 6153, 6150). This is the same root word as **Arab** since there were no vowel points in the original ancient Hebrew. In layman's term, Arabs are called "darkies" because they are black compared to a white man. **Oreb** is also the

same word (#6158), and is the word for "raven" because this bird is completely dark (black).

It grows dark outside at **sunset or sundown** (going down of the sun) which ever term you prefer to use. **It does not grow dark at high noon or a minute after high noon, in fact, that is the brightest time of the day!** As far as a "distinct meaning" goes, I am assuming you are trying to find the best literal meaning from the original Bible text. Literally, all verses in the Bible that contain the word "ereb" for "evening" could more precisely be translated "toward darkness". The Sabbath is held from "ereb" to "ereb", that is from sunset (toward darkness) to sunset (toward darkness) as per Leviticus 23:32 "even". This is in agreement with our taking note of Yahweh's division between light and darkness as set forth in Genesis 1:18.

Q. #8 Jerusalem's gates were East gates. As the Sun rose in the morning, light was upon these gates. Then, as noon passed, Jerusalem's gates became shadowed. When this happened the people of Jerusalem knew that it was time to begin the Sabbath. Nehemiah 13:19 tells us that Jerusalem's gate "began to be dark (shadowed) before the Sabbath." Doesn't this mean that the Sabbath begins at one minute past noon when we see the beginning shadow cast from the East gates of Jerusalem?

A. Nehemiah 13:19 does not say one way or the other that "East gates" are mentioned here. This is pure speculation. To reason that any large city in ancient days was built with gates on only a single side of the city is quite silly. Any good Bible dictionary contains ample data upholding the fact that Jerusalem had many gates **positioned at many different "compass" directions.** *Westminster Dictionary of the Bible, 1944 ed. page 296* gives us the following rundown on the gates of Jerusalem from archeological and written historical records by on sight examinations. Here are the recorded historical direction positions of some of the gates mentioned in the Bible, not including other gates from former walls of Jerusalem at various other times:

Sheep gate, North or Northwest, Neh.3:1

Fish gate, Neh.3:3; Zeph.1:10

Old gate, Neh.3:6;12:19

Valley gate, West, Neh.3:1

Dung gate, Neh.3:14

Fountain gate, Southeast, Neh.3:15

Water gate, Neh.8:1-3;12:37

Since these gates surrounded the city, it is obvious that not all of the many gates of Jerusalem were on the East side. As such, not all of the gates of Jerusalem could become shadowed by any so called "noon time shadowing" all at the same time. To claim that the word for "dark" in Nehemiah 13:19 refers to a shadow cast on the East gates immediately after high noon is totally without substantiation. On the contrary, the word "dark" in this verse is the Hebrew word **TSAW-LAL** (Strong's #6751) meaning **"the shade of twilight"**, with the word "shadow" only being a lesser meaning.

Furthermore, concerning this particular Hebrew word as used in this verse, Gesenius' Hebrew and Chaldee Lexicon, page 710, column "b" notes that TSAW-LAL here

is rendered “ **to be shaded, dusky**” (that is, at dusk). Only with a certain suffix added to TSAW-LAL does this word ever mean “shadow”, and that suffix is not used in Nehemiah 13:19. What Nehemiah had specifically written here is that when all the gates of Jerusalem “**became shaded with twilight**”, then it was time to close them. The many gates could only be shaded dark simultaneously when the Sun was setting and darkness was arriving upon the **entire city**. Correctly, this was just before the Sabbath began at sundown.

One more point of observation: If the evening was indeed high noon, then any “shadow of the evening” (supposedly one minute after high noon) would be an extremely short shadow. In Jeremiah chapter six it talks about the enemies of Jerusalem preparing war against the city at **noon, evening, and night**. Here is yet another instance in the Bible where a contrast is made **between noon and evening**. In verse 5 Jeremiah describes **evening shadows as being “stretched out”**, that is, very elongated. This can only happen in the **late after-noon**, and could never happen shortly past high noon! Neither in the English, nor Hebrew, nor Greek texts does the Bible ever teach us that we may consider noon and evening as being synonymous terms.

Q. #9 The Passover Lamb must have been sacrificed at high noon, in Deut. 16:6, and that must be “even-ing”. If it were sacrificed at the end of Abib 14 at sunset, the Israelites would never have had enough time to roast the lamb several hours, eat the Passover dinner, and leave Egypt that night. Don’t you agree that this shows the Passover was sacrificed then cooked beginning at noon (even), which would give Israel time to eat during the whole afternoon before leaving Egypt at night?

A. Again, “**ereb**” (**even-ing**) does not mean noon, but “toward darkness”. There is no time frame difficulty with Israel killing the Passover lamb at sunset, because they didn’t kill it on the sunset which **ends** the day of Abib 14, but on the sunset which **begins** Abib 14. We have a very nice two page report on file for your study enjoyment that explains this Scripturally. It’s too lengthy to include here. Send us a self addressed stamped business size envelope with a note inside saying “*Send March 1997 Monthly Report - Passover*”, and we’ll get it to you A.S.A.P.

Israel sacrificed the Passover on the beginning sunset of Abib 14, spent the whole of the next day of Abib 14 preparing to leave Egypt, then left Egypt after the sunset which **ends** Abib 14 and **begins** the night of Abib 15. There was more than ample time to hold Passover the evening of Abib 14 then leave Egypt the next night. (Deut.16:1; Num.33:3)

Q. #10 I received material in the mail that teaches the Old Testament Passover sacrifice was really at the noon hour, so this must mean that we should still hold our Passover Feast and the regular weekly Sabbath at noon, correct?

A. The Old Testament Scriptures do have reference to the “noon sacrifice hour”, but it was part of the Baal cult worship --- not part of obedient Israel honoring the Passover sacrifice hours of Yahweh. There is probably no better illustration in the Bible warning our people to stay clear of the “noon Sabbath/sacrifice” religion than the one mentioned in I Kings 18. It is the story of Elijah and the Baal priests.

During the night skies Baal was worshipped as the planet Jupiter, and in the day as the Sun. (That Baal was worshipped as these two celestial bodies is noted in Gesenius' Hebrew and Chaldee Lexicon, page 131; Religion Der Babylonier, Munter, page 169, and other related sources). In II Kings 21:3 & 5 we are told that Baal worship consisted of praying to the celestial hosts of heaven, that is the Sun or stars, and possibly the Moon at various other periods in the history of this pagan cult. High noon was the apex of when the Sun Baal (Lord) reached its most powerful position.

In the days of wicked King Ahab, Baal worship supplanted that of Yahweh worship except for a very small remnant, including Elijah the prophet. Most of you know that there was a great conflict between Elijah and these Sun worshipping priests, as Elijah challenged them to a "show of power" between Yahweh and their god. In I Kings 18:26 we see that the Baal priests took a bull as a sacrifice, "prayed from morning **until noon** (apex of the Sun)", **AND AT THIS TIME "they LEAPED upon the altar which they had made."** They expected something to happen **AT NOON!** "Leaped" in this verse is the Hebrew word **PAW-SAK** which means "**to pass over**". This is the Chaldean/Babylonian counterfeit equivalent of the Hebrew **PEH-SAK** which is the true Israelite **Passover**. (compare Strong's # 6452, 6453) In other words, the Baal "passover sacrifice" was at **HIGH NOON, the same hour today's noon Sabbath holders are telling people we should observe the Passover and weekly Sabbath!!** (We have come full circle with Baal (THE LORD) worship resurfacing in America among Yahweh's people, even promoting their hour of noon sacrifice among unsuspecting right wing Christians) Elijah mocked the Baal priesthood **AT NOON**, the time of their "passover" (vs.27)

As **midday passed** Elijah did not offer the Israel sacrifice to Yahweh yet (vs.29), even though the Baal priests kept trying to invoke their god all afternoon. In the mean time, Elijah repaired the altar of Yahweh, prepared wood, cut the bullock, and filled the water barrels three times, **ALL AFTER MIDDAY NOON HAD PASSED!! (vs.30-35)**. Then, when the time of Yahweh's sacrifice came (which we know is "ereb" toward sundown), Elijah sacrificed the whole sacrifice area with a powerful fire testimony from Yahweh Himself. Elijah proceeded to execute 450 Baal priests at the brook Kishon summarily ending their "noon passover" practice (vs.40).