

**When does**

**Sabbath begin?**



**When does**

**Morning**

**Sabbath begin?**

**Evening**

**Midnight**



# When does Sabbath begin?

- A look at the Scriptures to discern when Sabbath (or any other day) begins: midnight, sunset, sunrise
- Prove all things, hold fast that which is good. (1 Thessalonians 5:21)
- My people are destroyed for lack of knowledge. (Hosea 3:6)
- **And all the children of Yisrael will forget and will not find the path of the years, and will forget the new months, and seasons, and Shabbats and they will go wrong as to all the order of the years.** (Jubilees 6:34)



# Midnight... Man Made

- Midnight is not referenced anywhere in the Scriptures even remotely pertaining to a new day. The Romans developed midnight as the start of a day, which carries over to today's modern civil calendar.
- The Roman natural day (*dies naturalis*) ran from sunrise to sunset. The hours were numbered from one to 12 as follows: *hora prima*, *hora secunda*, *hora tertia*, etc. To indicate that it is a day or night hour Romans used expressions such as for example *prima diei hora* (first hour of the day), and *prima noctis hora* (first hour of the night).
- With the advent of the sundial circa 263 BC, the period of the natural day from sunrise to sunset was divided into 12 hours. The Roman civil day (*dies civilis*) then ran from midnight (*media nox*) to midnight. The date of birth of children was given as this period. The day was divided into *ante meridiem* (am) and *post meridiem* (pm), where the meridian refers to local noon.
- The daytime canonical hours of the Catholic Church take their names from the Roman clock: the prime, terce, sext and none occur during the first (*prīma*) = 6 am, third (*tertia*) = 9 am, sixth (*sexta*) = 12 pm, and ninth (*nōna*) = 3 pm, hours of the day.
  - The English term noon is also derived from the ninth hour. This was a period of prayer initially held at three in the afternoon but eventually moved back to midday for unknown reasons. The change of meaning was complete by around 1300 AD.

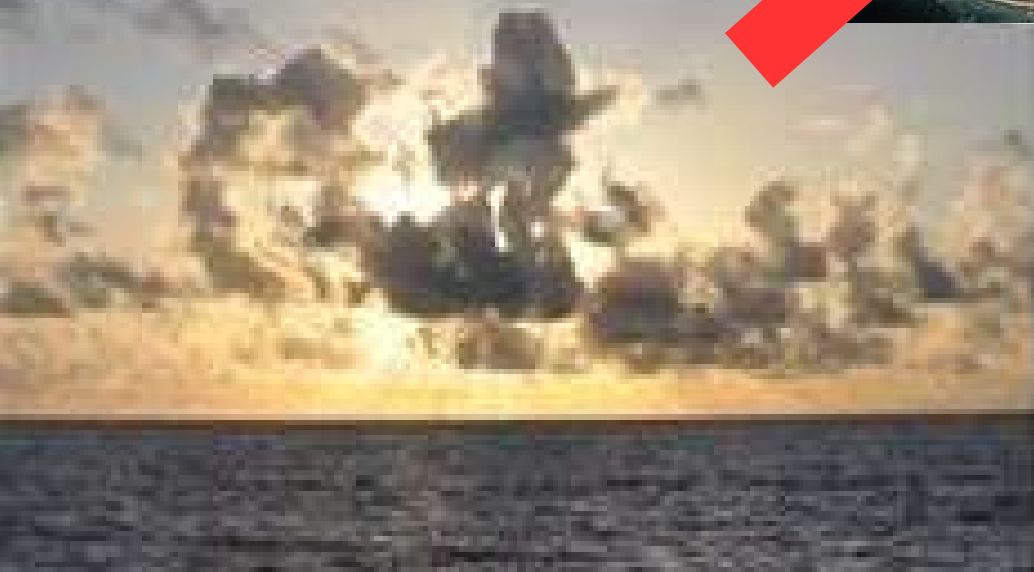
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# Sunset – The Current Jewish Day

- Sunset starts each day on the modern Jewish calendar, used for Jewish religious observance, and as an official calendar for the state of Israel.
- The present Jewish calendar is the result of a process of development, including Babylonian influence.
- Sunset also starts each day on the Islamic calendar (official calendar of Saudi Arabia), which is also based upon the lunar cycles



# Ask the Jewish Rabbis - Sunset

- “The Jewish day starts at nightfall, and continues throughout the night and following day, until the next night. This is based on the first verses in the story of creation (in the book of Genesis), where it says "it was night, and it was day – day one [of creation]".
- The status of the dusk – that is from when the sun sets below the horizon – until it is truly dark (usually measured by the appearance of three medium sized stars in the sky) is a question of debate amongst the early Rabbis. Today we treat this time period as a doubt, and as such we are strict to act as though it is both night and day, whichever side will be strict. For example, on Friday afternoon we start the Jewish Sabbath a few moments before sunset – and treat the dusk period as night, and therefore already Sabbath. But on Saturday night, we do not finish the Sabbath until three stars have appeared in the sky – and thus treat the dusk period as part of the day. I hope this is of some help to you. Blessings. Rabbi David Sperling”

# Sunset Hangs On Only One Verse

- Where in the Torah does it state that the day begins at sundown of the preceding day?
  - “The Talmud(1) asks the same question, and answers that the source is the verse: "And it was evening and it was morning, one day." From there the Talmud infers that the day follows the night. Yours truly, Rabbi Menachem Posner”
    - The question was raised: If a man erred and did not say the afternoon Tefillah, should he say it twice in the evening? Should you argue from the fact that if he erred in the evening he prays twice in the morning, [I may reply that] this is because it is all one day, as it is written, And there was evening and there was morning, one day; (Talmud - Berachoth 26a)



One set of the Babylonian Talmud on ebay



# Do Not Follow the Talmud !!!

- Then spake יהושע to the multitude, and to his disciples, Saying, **The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever he (Moses) bid you observe, that observe and do; but do not ye after their (Pharisees) works: for they say, and do not...** (Matthew 23:2-3)
- לאמר על כסא משה ישבו הפטרושים והחכמים ועתה כל אשר יאמר לכם שמרו ועשו ובתקנותיהם ומעשיהם אל (Matthew 23:2-3 – Shem Tov/George Howard Hebrew)
  - To say regarding chair Mosha they sit, the Pharisees and sages, and now all which he would say to you keep it, and they made in their takkanot (regulations) and their ma'ashim (actions) don't
  - Takkanah (plural, takkanot) – An enactment which revises an ordinance that no longer satisfies the requirements of the times or circumstances, or which, being deduced from a Biblical passage, may be regarded as new (i.e. Pharisee-made rules which change biblical law)
  - Ma'aseh (plural, ma'asim) – Talmudic term for the esoteric doctrine of the universe (i.e. acts of the rabbis that serve as legal precedent for righteousness)
  - Talmud is the sum of all of the takkanot and ma'asim (also known as halakhah)

# Do Not Follow the Talmud !!!

- The Talmud changes biblical laws or adds to them
- In some branches of Orthodox Judaism, the Talmud takes precedence over the Torah
- Messiah said do not follow the Talmud in Matthew 23
- **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it,** that ye may keep the commandments of יהוה your Elohiym which I command you. (Deuteronomy 4:2)

# The Jewish Rabbis' Sunset

- Are these the guys that we are supposed to trust?
  - But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (Matthew 3:12)
  - O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. (Matthew 12:34)
  - Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (Matthew 23:33)



# Genesis 1:1-5

In the beginning Elohiym created the heaven and the earth.

And the earth was without form and void and darkness was upon the face of the deep. And the Spirit of Elohiym moved upon the face of the waters.

And Elohiym said “Let there be light”, and there was light.

And Elohiym saw the light, that it was good. And Elohiym divided the light from the darkness.

And Elohiym called the light Day, and the darkness He called Night. **And the evening and the morning were the first day.**

"AND THE EVENING AND THE MORNING WERE THE FIRST DAY."

– GENESIS 1:5 –

The verse fragment from Genesis 1:5 is what Rabbinical Jewish teachers point at Biblically to prove sundown to sundown days.

The verse fragment above can not stand alone, or else Day (and also Night taking the statement as complete and explicit) would be excluded from the first day... thus the first part of the verse is also required to define “the first day”.

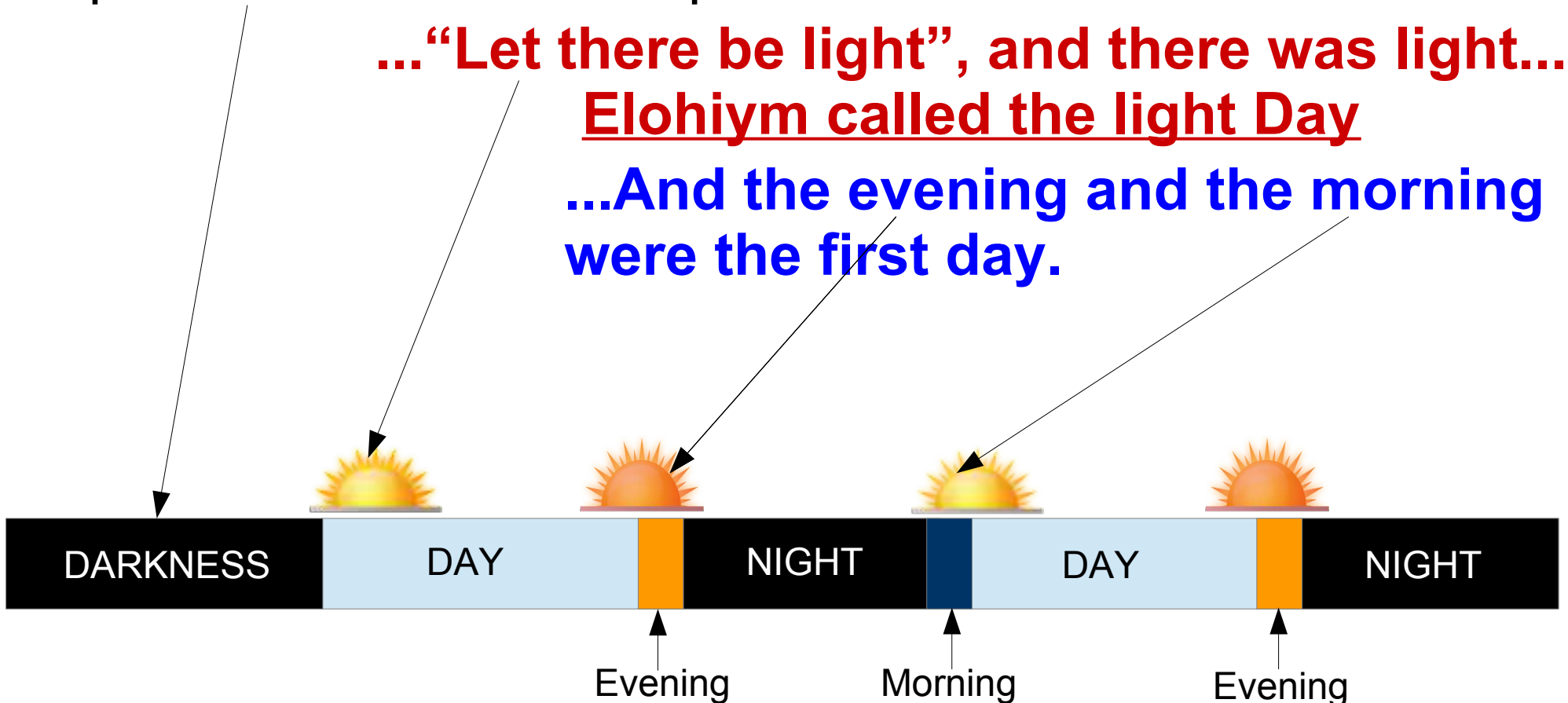
# Genesis 1:2-3/5

And the earth was without form  
and void and darkness was  
upon the face of the deep...

...**“Let there be light”, and there was light...**

**Elohiym called the light Day**

...**And the evening and the morning  
were the first day.**



# English Genesis 1:5 Issue Summary

- A Hebrew word by word translation of Genesis 1:5 from the Torah shows that two words were not included in the KJV and all subsequent major translations.
- If the second half of the verse denotes the beginning of the day (“and evening”) then it should also define the end of the day (“and morning”). This reading would at minimum completely leave Day out of the “first day”!
- When the Scriptures *seem* to contradict, we must search out the Truth.

# Genesis 1:5

- ויקרא אלהים לאור יום ולחשך קרא לילה ויהי-ערב

## ויהי-בקר יום אחד: פ

- ויקרא            And to name            ויהי            and become/develop into
- אלהים            Elohiym            ערב            evening
- לאור            for light            ויהי            and become/develop into
- יום            day            בקר            morning
- ולחשך            and darkness            יום            day
- קרא            name            אחד            one
- לילה            night
- From KJV: “And Elohiym called **the** light Day, and the darkness **He** called Night. And **the** evening and **the** morning were the first day.”
- Hebrew sentence structure syntax is different from English but a major translation issue can be quickly seen above (**orange**).



# Genesis 1:5 – Hebrew Torah and English KJV

## Hebrew Torah

And **to name**  
Elohiym  
**for** light  
day  
and darkness  
**name**  
night  
and **become**  
evening  
and **become**  
morning  
day  
**one.**

## English KJV

And  
Elohiym **called**  
**the** light  
Day  
and **the** darkness  
**He called**  
Night.  
And  
**the** evening  
and  
**the** morning  
**were the first** day.

### Color Key:

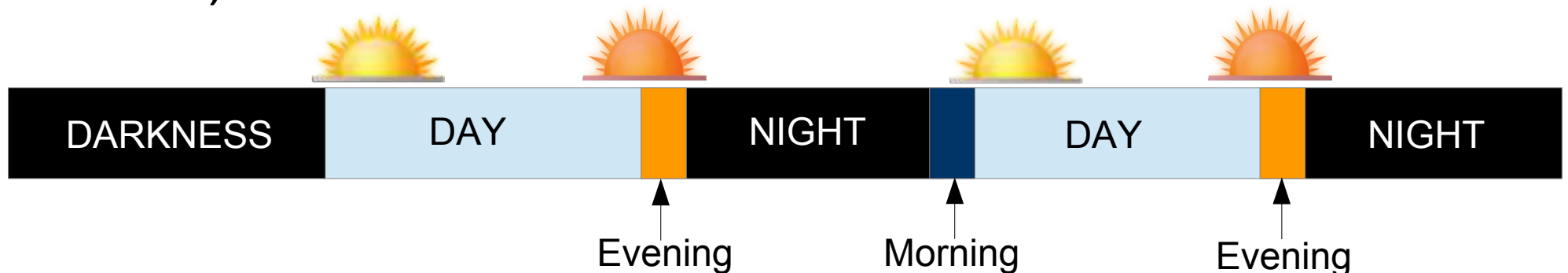
**Blue** – similar word

**Green** – added word

“And Elohiym saw the light, that it was good... And Elohiym called the light **Day**”

### Question to Ponder:

- By definition and observation, evening begins when the light (day) begins to fade and ends when the light (day) is gone... You can't have an evening without first having light.
- So... if “And became evening and became morning were the first day” (Genesis 1:5) was really the first day, starting at evening... then how could the first day be after the first **Day** (“Let there be light” - Genesis 1:3)?



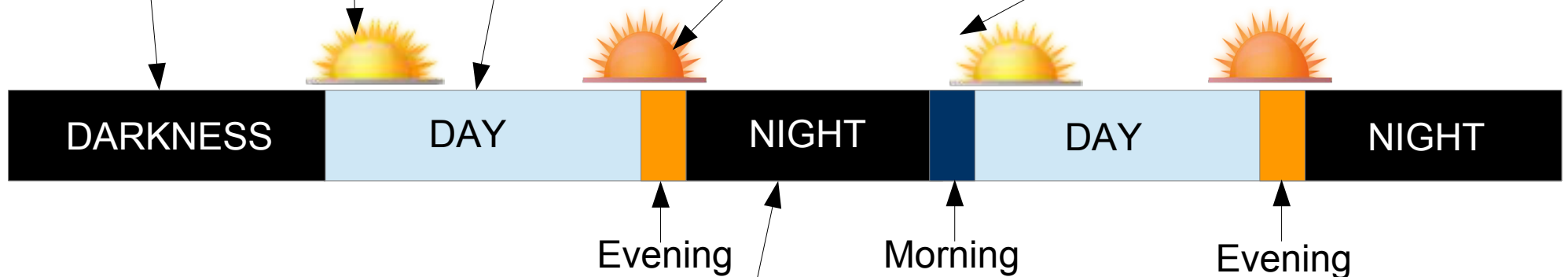
# The First Day... starting when?

And the earth was without form and void and darkness was upon the face of the deep... (Genesis 1:2)

...“Let there be light”, and there was light... (Genesis 1:3)

...Elohiym called the light  
Day... (Genesis 1:5)

...And the evening and the morning  
were the first day. (Genesis 1:5)



...the darkness He called Night... (Genesis 1:5)

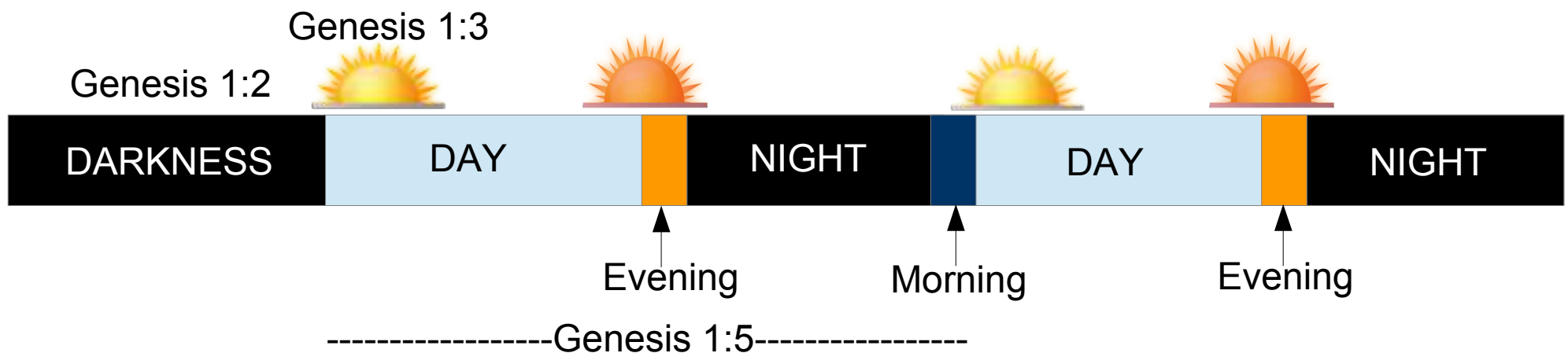
# Genesis 1:5

- *Italic* words in English Bibles (ex: KJV) are words not found in the original Hebrew Scriptures but are added by the translators to add clarity to the intent of the passage.
- Only the Hebrew “פ :” denotes the end of the phrase/ idea... thus the first period (after “Night”) is an interpretation of the translators.
- The two instances of the Hebrew word “יהי” (become) needs to be added to the translated **verse**. Side note: the “ו” at the beginning of the words is how the Hebrew language includes “and”.

# Genesis 1:5

- Genesis 1:5 (with “יהי” added to the verse translation, two italic words for clarity, and the extra period (“.”) removed):

**And Elohiym called *the* light Day and *the* darkness *He* called Night, and *day* became evening and *night* became morning were the first day.**



# Septuagint Genesis 1:5

- The Septuagint verifies that there are the two missing words from the KJV.

5+ ΚΑΙ

And

εκάλεσεν ο θεός το φως ημέραν και το σκότος

God called the light, Day, and the darkness

εκάλεσε νύκτα και εγένετο εσπέρα και εγένετο πρωϊ

he called, Night; and there was evening and there was morning,

ημέρα μία

day one.

# What About the Other Creation Days?

- And Elohiym said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And Elohiym made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And Elohiym called the firmament Heaven. And the evening and the morning were the second day. (Genesis 1:6-8)
- And Elohiym said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And Elohiym called the dry land Earth; and the gathering together of the waters called he Seas: and Elohiym saw that it was good... And the evening and the morning were the third day. (Genesis 1:9-10/13)
- And Elohiym said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:... And Elohiym made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also... And the evening and the morning were the fourth day. (Genesis 1:14/16/19)
- And Elohiym said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And Elohiym created great whales, and every living creature that moveth...And the evening and the morning were the fifth day. (Genesis 1:20-21/23)

# What About the Other Creation Days?

- And Elohiym said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And Elohiym made the beast of the earth after his kind...And Elohiym said, Let us make man in our image, after our likeness:...So Elohiym created man in his own image, in the image of Elohiym created he him; male and female created he them...And Elohiym saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (Genesis 1:24-27/31)
- And on the seventh day Elohiym ended his work which he had made; and he rested on the seventh day from all his work which he had made. And Elohiym blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Elohiym created and made. (Genesis 2:2-3)



# What About the Other Creation Days?

- For each day (1<sup>st</sup> through the 6<sup>th</sup>) Elohiym performed works during the day.
- When the day/light was ending, His work also ended.
- Then it became evening, and then became morning as that day, showing the pattern of the days was the same on every day.
- Each verse for days 1 through 6 (Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31) are also all missing “became” in the KJV that is included in the Hebrew.
  - And became evening and became morning were the first day.
  - And became evening and became morning were the second day.
  - And became evening and became morning were the third day.
  - And became evening and became morning were the fourth day.
  - And became evening and became morning were the fifth day.
  - And became evening and became morning were the sixth day.

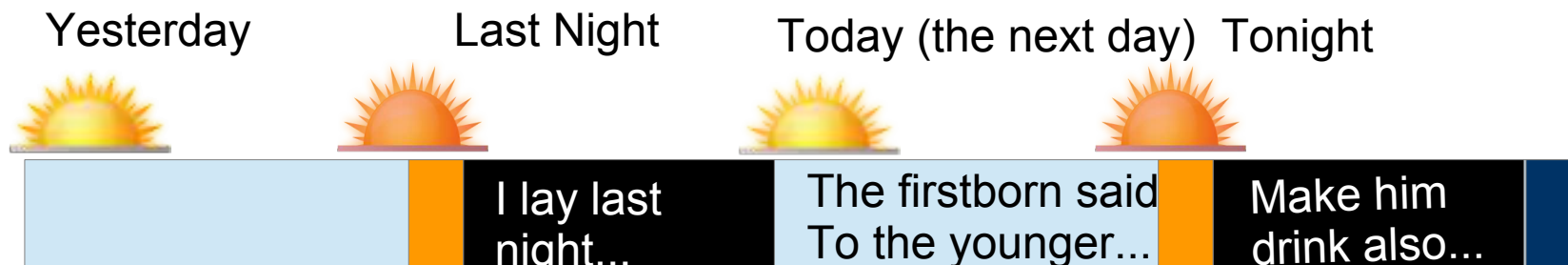
# Sunrise Scripture References

- Looking at the following passages that include timelines that infer days begin at sunrise.



# Lot and his daughters

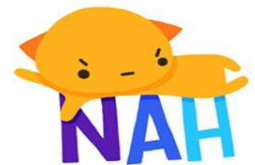
- **The next day**, the firstborn said to the younger, “Behold, I lay **last night** with my father. Let us make him drink wine **tonight** also. Then you go in and lie with him, that we may preserve offspring from our father.” (Genesis 19:34)



# Golden Calf Altar

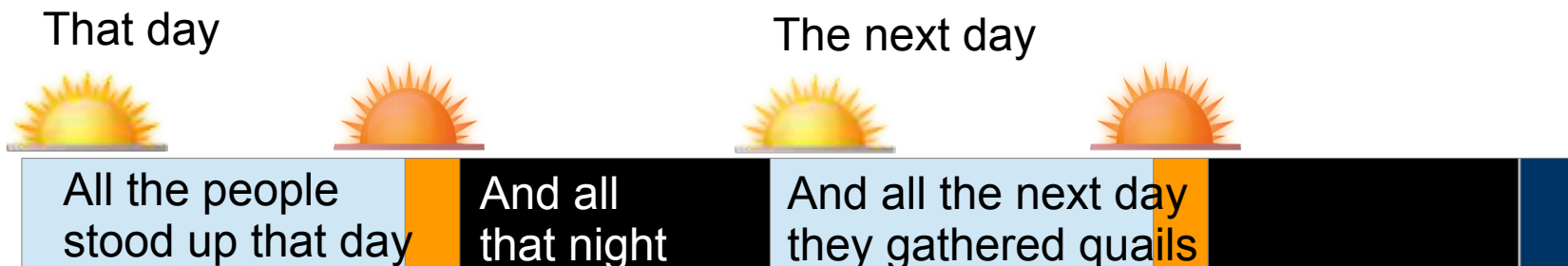
- And when Aaron saw [it], he built an altar before it; and Aaron made proclamation, and said, Tomorrow [is] a feast to יהוה. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play”. (Exodus 32:5–6)

...if evening was really the start of the day, then Aaron would be waking up at sunset...



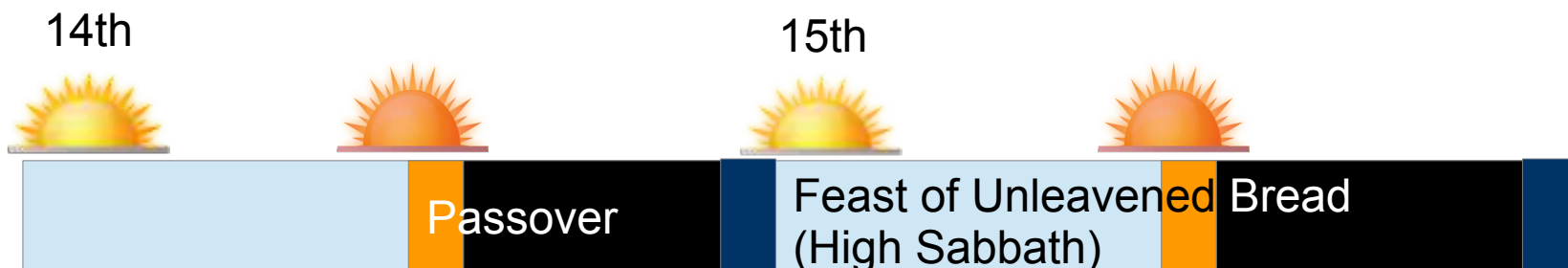
# The Wilderness Quail

- And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. (Numbers 11:32)



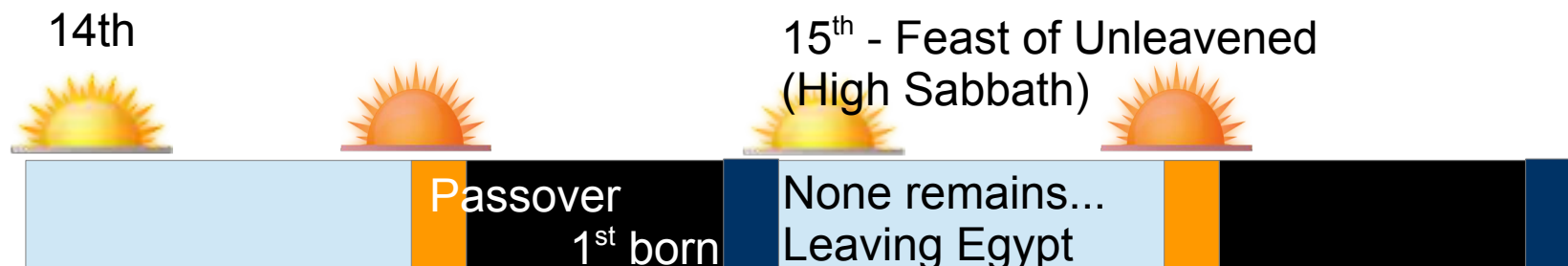
# Passover Defined

- In the fourteenth day of the first month **at even** is יהוה Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread unto יהוה: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. (Leviticus 23:5-7)



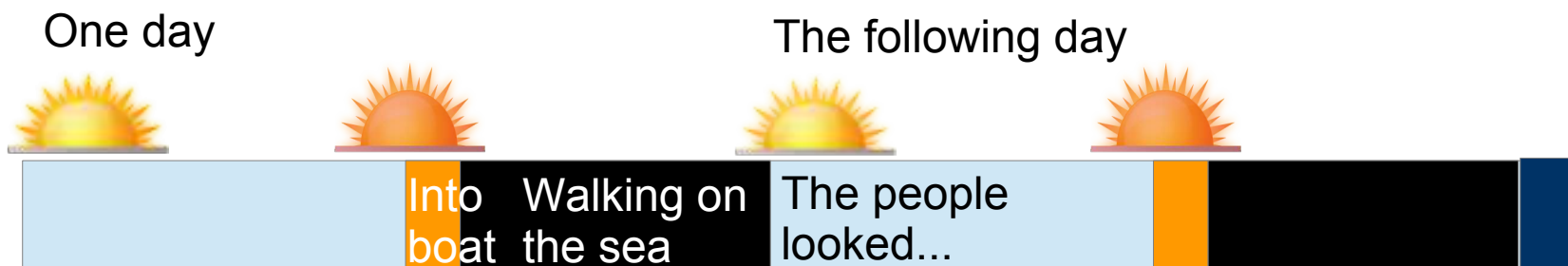
# Passover/ Exodus Departure Timeline

- And Moses said, Thus saith יהוה, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die... (Exodus 11:4-5)
- ...In the tenth day of this month they shall take to take to them every man a lamb...And ye shall keep it up until **the fourteenth day** of the same month: and the whole assembly of the congregation of Israel shall kill it **in the evening**...And they shall eat the flesh in **that night**...And ye shall let nothing of it remain **until the morning**;...it is יהוה's **Passover**...And **this day** shall be unto you for a memorial; and ye shall keep it **a feast** to יהוה throughout your generations (Exodus 12:3/8/10/11/14)



# John 6:16-22

And when even was now come, his disciples went down unto the sea, And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and יהושע was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see יהושע walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one where into his disciples were entered, and that יהושע went not with his disciples into the boat, but *that* his disciples were gone away alone;





# Preparing His Body After the Cross

<sup>42</sup> And as it became evening, already entering into the Feast of the Unleavened Bread – that is – before the Sabbath,<sup>f</sup> <sup>43</sup> came Yoseph of Ramathayim (an honoured man who was waiting for *the* kingdom of heavens) and he went in to Pilate with diligence, and asked the body of Yeshua of him.<sup>g</sup> <sup>44</sup> Then Pilate was amazed *at* whether he was already dead. <sup>45</sup> So he asked him who executed the judgment – whether he was already dead. And when he came to know it by *him* who executed the judgment, he gave him the body of Yeshua.

<sup>46</sup> Now Yoseph had bought a fair white garment,<sup>h</sup> and he took down the body from the warp and woof, and wrapped it with it, and laid it in a grave of hewn-out stone, and placed a great stone on the opening of the grave. (Mark 15:42-46 - Hebrew Sepharad)

# Question to Ponder

- If it had become evening almost to point of entering into the Passover Feast – before the Sabbath, and if evening starts the day, and the next day/ first day of the Feast of Unleavened Bread is a high Sabbath (per Leviticus 23), could the following have been completed by the end of evening (about an hour or so from beginning of sunset to night) to avoid breaking the 4<sup>th</sup> commandment (do no work on Sabbath) ?
  - 1. Yoseph goes and asks Pilate for the body
  - 2. Pilate sends for someone to confirm His death (Golgotha is about a quarter mile from Damascus Gate, plus the distance from Pilate's headquarters to the gate)
  - 3. Confirmed at Golgotha and returned to Pilate (another quarter mile plus)
  - 4. Yoseph goes to Golgotha (even assuming that he already had/bought the linen)
  - 5. Yoseph takes His body down
  - 6. Yoseph takes His body from Golgotha to the Garden Tomb
  - 7. Yoseph wraps His body
  - 8. Yoseph rolls the giant stone over the tomb's entrance

# Question to Ponder – Part 2

- There was an urgency to get Him and the other crucified down off the crosses. If they had a whole day before the High Sabbath (the whole night plus the next day till the first day of the Feast of Unleavened Bread), there would have been no need until the next morning/afternoon to go around breaking the legs of the crucified...
  - The Jews therefore, because it was **the preparation**, that the bodies should not remain upon the cross on the Sabbath day, (for **that Sabbath day was an high day**,) besought Pilate that their legs might be broken, and that they might be taken away. (John 19:31)

# Preparing His Body After the Cross

- And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. (Luke 23:53-54)
  - καὶ ἡμέρα ἦν παρασκευὴ καὶ σάββατον **ἔπέφωσκεν** (Luke 23:54)
  - **“Drew on”**, *epiphōskō*, ep-ee-foce'-ko (G2020, ἐπιφώσκω/ἔπέφωσκεν), a form of G2017, defined as: **to begin to grow light: begin to dawn**
- **Luke indicates that Joseph labored all night... until just before dawn... the dawn starting the High Sabbath**



# Mary Magdalene to the Grave

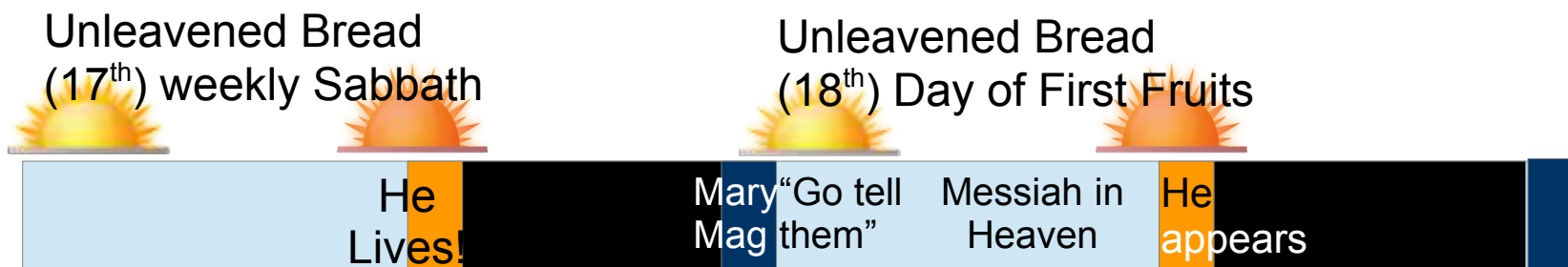
- In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. (Matthew 28:1)
  - Side Note: This was the weekly Sabbath (7<sup>th</sup> day) and not the High Sabbath of the first Day of Unleavened Bread feast.



# The Day of First Fruits

(the same day)

- The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. (John 20:1)
- **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 Messiach and stood in the midst, and saith unto them, Shalom be unto you. (John 20:19)
- Note: Matthew 28:1 confirms John 20:1 with John 20:19 as the transition from the end of the Sabbath (just before dawn) to the beginning of the next (first day of the week).

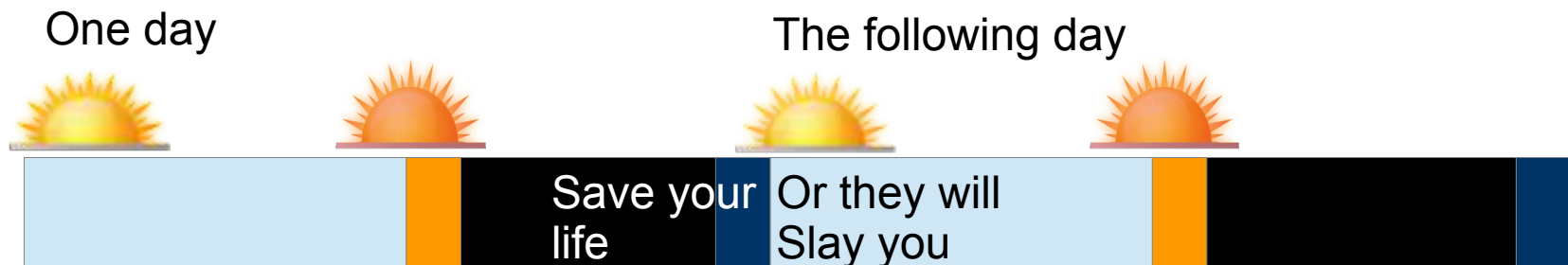


# Even as part of the same day

- **And the same day** (*after Messiah gives a great teaching of the people in Mark 4:1-34*), **when the even was come**, He saith unto them, **Let us pass over unto the other side**. (Mark 4:35)
- (*after Peter and John taught in the temple during the day in Acts 4:1-2*) And they laid hands on them, and put them in hold unto **the next day**: **for it was now eventide**. (Acts 4:3)

# Michal's Warning

- Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain. (1 Samuel 19:11)





# Leviticus 7:15-16

- “And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
- But if the sacrifice of his offering [be] a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.

One day

On the morrow

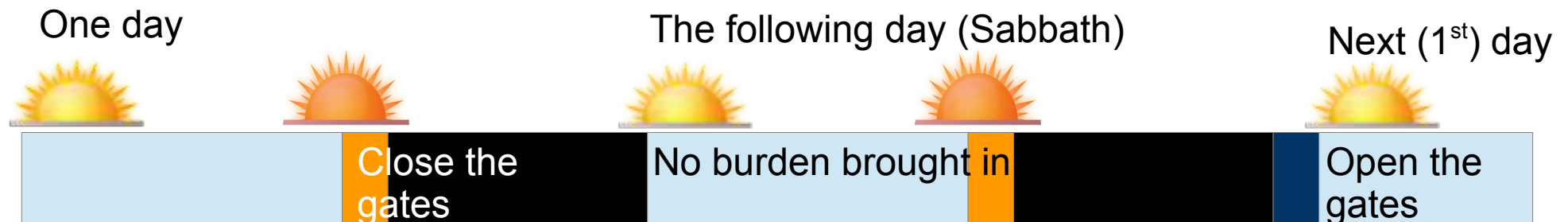


Finish the peace offering before morning

Voluntary offerings can be eaten the same day and can also be eaten and finished on the next day

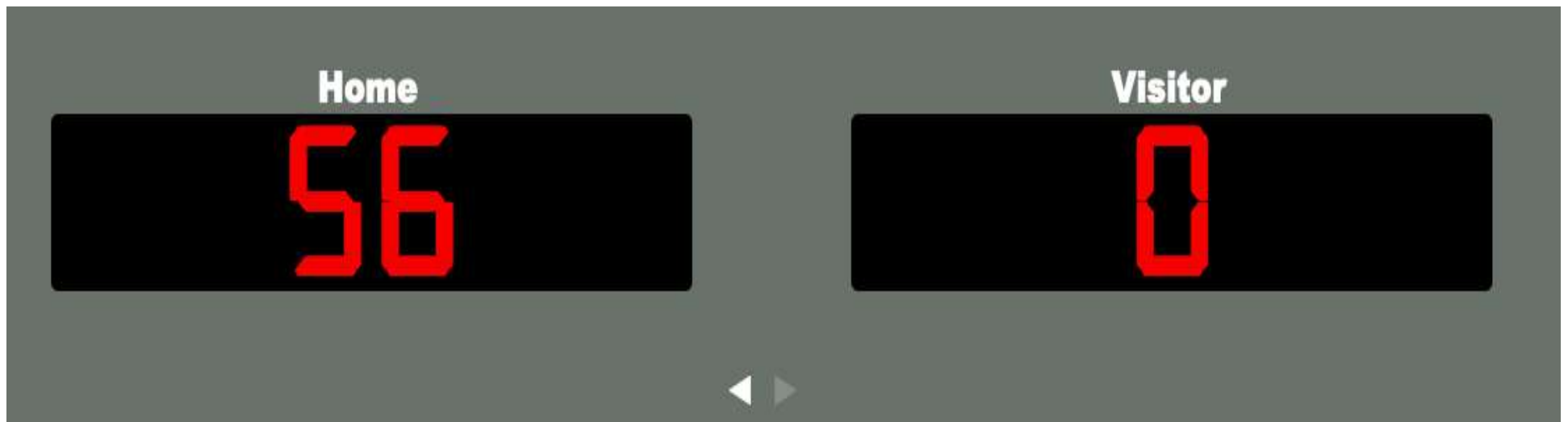
# Nehemiah 13:19

- “And it came to pass, that when the gates of Jerusalem began to be dark **before the Sabbath**, I commanded that the gates should be shut, and charged that they should not be opened **till after the Sabbath**: and [some] of my servants set I at the gates, [that] there should no burden be brought in on the Sabbath day”.
  - City gates were closed before night to protect the city residents



# Sabbath Scripture references

- The term “Sabbath day” is used in the Scriptures 56 times in 50 different verses.
- The term “Sabbath night” is not used once in the Scriptures.



# Scripture References

- Looking at the following passages that include allegories that infer days begin at sunrise.

# The Day of Atonement

(unique Sabbath time specified)

- Also on the tenth day of this seventh month there shall be a Day of Atonement: it shall be a set apart convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto יהוה. (Leviticus 23:27)
- It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath. (Leviticus 23:32)

A unique Sabbath time specified only for the Day of Atonement (and also Passover) indicates a special start time and that the normal start of all weekly and all other high Sabbaths is not at even.

# Feast Start Times

- Only two of the eleven feast days specifically state to start “at even”.

Feast Day	Starts at Even	Sabbath/ High Sabbath
Sabbath		X
Passover	X	
Unleavened Bread (Day 1)		X
Day of First Fruits		
Unleavened Bread (Day 7)		X
Shavuot		X
Day of Trumpets		X
Day of Atonement	X	X
Sukkot (Day 1)		X
Sukkot (Day 7)		X
Last Great Day		X

# Psalm/ Ecclesiastes

- Day unto day uttereth speech, and night unto night sheweth knowledge. (Psalm 19:2)
- To him that made great lights: for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever. (Psalm 136:7-9)
- The mighty Elohiym, even יהוה, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, Elohiym hath shined. (Psalm 50:1-2)
- It is good to praise יהוה...to proclaim Your steadfast love at daybreak and Your faithfulness each night (Psalm 92:2-3)
- From the rising of the sun unto the going down of the same יהוה's name is to be praised. (Psalm 113:3)
- He appointed the moon for seasons: the sun knoweth his going down. (Psalm 104:21)
- The sun also rises, and the sun goes down, And hastens to the place where it arose. (Ecclesiastes 1:5)

# The Covenant with David

- And the word of יהוה came unto Jeremiah, saying, Thus saith יהוה; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; Then may also My covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. (Jeremiah 33:19–21)



# New Testament

- יהושע answered, “Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.” (John 11:9)
- The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (Romans 13:12)
- We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (2 Peter 1:19)

# Enoch/ Jubilees

- Enoch chapter 72 details the first law of the luminaries (the sun). In 37 verses describing the rising and setting of the sun and detailing how the daylight increases/decreases in time during days over the seasons relative to the night time, the moon is mentioned in passing two times.
- Jubilees 6 warns that all of the children of Israel will forget the ordained calendar system and will mix holy days with unholy days.

# The Sliver Moon

New moon over Israel



New moon on a mosque



# Some Islam Nation Flags with Crescent Moons

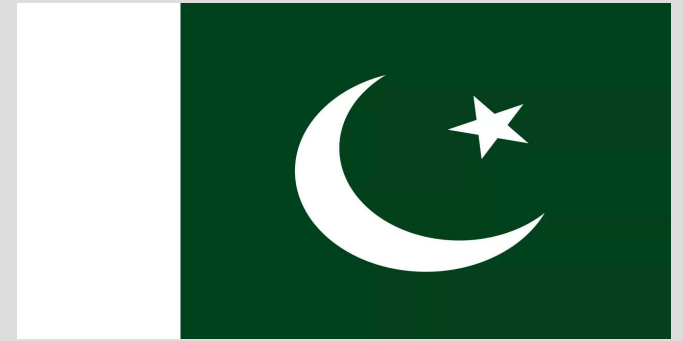
Turkey



Libya



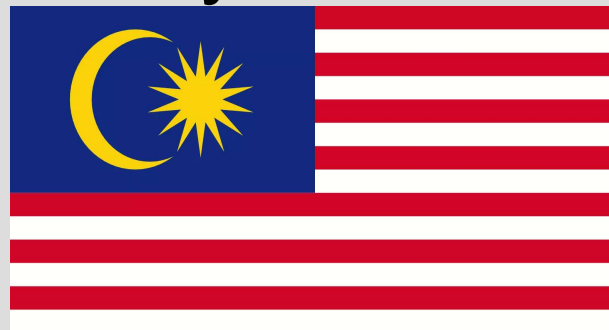
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Algeria



Malaysia



Tunisia



Maldives



Comoros



Azerbaijan



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COMOROS 	CROATIA 	LAOS 	LIBYA 
MALAYSIA 	MALDIVES 	MAURITANIA 	MOLDOVA 
MONGOLIA 	NEPAL 	NIGER 	N. CYPRUS 
PAKISTAN 	PALAU 	SINGAPORE 	TUNISIA 
TURKEY 	TURKMENISTAN 	UZBEKISTAN 	W. SAHARA / SADR 

# More Sliver Moons

China (inspired by a Chinese proverb, “longing for the stars, longing for the moon”)



Shriner fez hat



International Red Cross and Red Crescent Movement (the Movement)



# Wicca and the Sliver Moon

- In witchcraft, the crescent moon is very sacred. The moon represents the divine feminine and symbolizes feminine power, intuition, psychic visions, and creation.
- Over the last 25 years, a set of striking new Jewish religious rituals has developed. At the heart of these new rituals are specifically women-centered celebrations of the moon. (“New Myths and Meanings in Jewish New Moon Rituals”, David Rosen & Victoria Rosen, Vol 39, No 3, Summer 2000, pp 263-277)



# Crescent Moon... goes waay back

- The use of the crescent moon and star as symbols actually pre-dates Islam by at least two thousand years. Most sources agree that these ancient celestial symbols were in use by the peoples of Asia (Babylon) in their worship of the sun, moon and sky gods. There are also reports that the crescent moon and star were used to represent the Carthaginian goddess Tanit or the Greek goddess Diana.





# ...From Babylon

- Babylon King Melishipak I (1186–1172 BC) presents his daughter to the goddess Nannaya. The crescent moon represents the god Sin, the sun the Shamash and the star the goddess Ishtar



# Other Historical References

- “Days were reckoned from morning to morning... Following the reign of King Josia (c. 640-609), and especially after the Babylonian exile a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...the seven day week persisted despite its failure to divide evenly either the month or the year. The day however, was counted from evening to evening, after the Babylonian fashion...” (New Catholic Encyclopedia -Volume 11, p.1068)
- “There can be no doubt that in pre-exilic times, the Israelites reckoned the day from morning to morning. The day began with the dawn and closed with the end of the night following it.” (Jacob Callel Lauterbach, Rabbinic Essays, Cincinnati: Hebrew Union College Press, 1951 p. 446)

# Other Historical References

- “In Israel, the day was for a long time reckoned from morning to morning...and **it was in fact in the morning, with the creation of light, that the world began**; the distinction of day and night, and time too, began on a morning (Gen. 1:3-5, cf. 14:16, 18). The opposite conclusion has been drawn from the refrain which punctuates the story of creation: “There was an evening and there was a morning, the first, second, etc., day”; This phrase, however, coming after the description of each creative work (which clearly happens during the period of light), indicates rather the vacant time till the morning, the end of a day and the beginning of the next work...The change of reckoning must therefore have taken place between the end of the monarchy and the age of Nehemia... this would bring us to the beginning of the exile...” (Ancient Israel, p.181-182)

# Other Historical References

- “...In earlier tradition, a day apparently began at sunrise (e.g., Leviticus 7:15-17, Judges 19:4-19) ...Later, its beginning was at sunset and its end at the following sunset... This system became normalized and is still observed in Jewish tradition, where, for example, the Sabbath begins on Friday evening at sunset and ends at Saturday sunset.” (Oxford Companion to the Bible, p. 744)
- “...Early in the old testament period, when Canaan was under Egypt’s influence, the day started at sunrise... later, perhaps under Babylonian influence, the calendar seems to have changed. The day began at moonrise (1800 hrs) (Lion Encyclopedia of the Bible, p.163)
- “When the Jews returned to Palestine after their Babylonian exile (516 B.C.E.) they brought back with them the Babylonian astronomy and way of reckoning time...” (What is a Jew, p. 108 )

# Other Historical References

- “The Jews in Palestine, about a century after the Babylonian exile, did NOT as yet know the STRICT Sabbath of the Babylonian Jews. At The Beginning of The Common Era...In order to assure against profanation of the Sabbath the Jews ADDED THE LATE FRIDAY AFTERNOON HOURS TO THE SABBATH.” (The Jewish Festivals: History & Observance, p.13 – 70 AD-200AD)
- “...According to the Karaite historian Al-QirqisanI (ca. 975 CE), and the dissident Meswi al-Okbari (ca.850 CE), they broke from traditional Rabbinical Judaism in an attempt to get back to the original religion and began the reckoning of the day from sunrise.” (The Itinerary of R. Benjamin of Tudela, IX, 5-8, ed. Gruhut-Adler (1904), p. 23)

# Light vs Darkness

- There are two ways of teaching and of power, the one of light and the other of darkness; and **there is a great difference between the two** ways. For on the one are stationed the light giving angels of Elohiym, on the other the angels of Satan. And the one is יהוה from all eternity and unto all eternity, whereas the other is lord of the season of iniquity that now is. (Barnabas 18:1-2)
- **This then is the way of light, if anyone desiring to travel on the way to his appointed place would be zealous in his works.** (Barnabas 19:1)

# Elohiym is Light

- And Elohiym said, Let there be light: and there was light. And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. (Genesis 1:3-4)
- This then is the message which we have heard of him, and declare unto you, that **Elohiym is light, and in Him is no darkness at all**. (1 John 1:5)
- **Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness**. (1 Thessalonians 5:5)

# How Long is a Day ?

- And Elohiym said, Let there be light: and there was light. And Elohiym saw the light, that it was good: and Elohiym divided the light from the darkness. And **Elohiym called the light Day**, and the darkness he called Night... (Genesis 1:3-5)
- יהושע answered, **Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.**
  - Israel then used evenly spaced time periods as “hours” (not 60 minutes as currently defined)
- The Day is separated from the Night, just as righteousness is separated from the lawless/faithless.
- The Day is 12 “hours” or periods (from sunrise to sunset).
- The Day does not include the Night. There is no mixing!
- The Night is associated with the preceding Day for reckoning
- The next Day starts at the following sunrise



# The Sun Appointed for Sabbaths

- And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness. And **Elohiym appointed the sun to be a great sign on the earth for days and for Sabbaths...**  
(Jubilees 2:8-9)





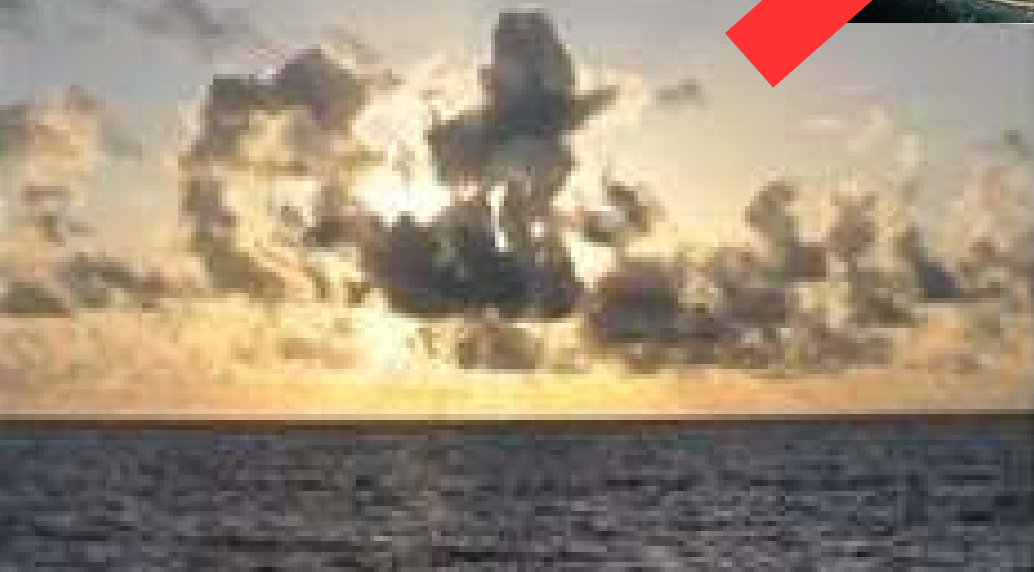
**When does**

**Morning**

**Sabbath begin?**

**Evening**

**Midnight**



# Summary

- יהוה severed the light from the darkness and that light He called day and the darkness He called night. Mixing them up and starting His qodesh (holy) day in the night is putting His light (Sabbath) into darkness.
- Historically, an evening to evening Sabbath was brought in by the Jews from Babylonian moon god worship influence. That is an abomination.
- The light and the day is a representation of the righteousness of Elohiym and of the children of Elohiym
- The darkness is a representation of sin of Satan and his condemned followers.
- **And all the children of Yisrael will forget and will not find the path of the years, and will forget the new months, and seasons, and Sabbaths and they will go wrong as to all the order of the years.** (Jubilees 6:34)



- ...if the day begins at sunrise, then what do you do with a calendar that bases the first day of each new month on the first sighting of a new sliver moon?



**But unto you that fear My name shall the Sun of  
righteousness arise with healing in His wings...  
(Malachi 4:2)**

