

# **The Biblical Sunset-to-Sunset Day**

**Or**

## **The Sunrise Day Rejected**

This paper is addressed to those who truly seek to worship God in spirit and in Truth, who therefore do not blindly follow a man and who are wondering about the ongoing schisms in the Church of God. This paper may be freely reproduced and distributed, provided this be done in its entirety, without alterations of any kind and solely for the edification of the true Church of God.

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# The Biblical Sunset-to-Sunset Day

## 1.0 INTRODUCTION

The former Worldwide Church of God taught that the biblical 24-hour day is a sunset-to-sunset one and that the weekly Sabbath runs from Friday sunset to Saturday sunset. Since 1993 I have seen a number of different interpretations of the biblical day and the sacred calendar. Like Judaism most Christian seventh-day Sabbatarians observe the Sabbath day from Friday sunset to Saturday sunset. Mainstream Christendom observes instead the secular Sunday from Saturday midnight to Sunday midnight. A small minority of Sabbatarians and in our time notably Mr Myron Martin of Canada, observe a sunrise Sabbath instead of a sunset one. One American lady observes the Sabbath from Saturday noon to Sunday noon and so there is around the clock variety. This scene is further complicated by people designing their own sacred calendar claiming the Jewish calendar is defective.

Although this paper is primarily concerned with demonstrating the validity of the biblical sunset-to-sunset day, it also explains at length the errors of Mr Martin's sunrise day. This paper begins in section 2.0 by pointing out Mr Myron Martin's principal errors, because this also helps with the paper's main objective of demonstrating the biblical sunset-to-sunset day. Section 8.0 considers critically Mr Myron Martin's claims found at his *Patriots of the Kingdom* website (See section 9.0) and in his emails. Section 3.0 shows the validity of the biblical sunset-to-sunset day from Genesis 1:5, Leviticus 23:27-32, Nehemiah 13:19, John 19:31 and Psalm 55:17. Section 4.0 shows how the biblical sunset-to-sunset day reflects daily God's Plan for man's salvation and this is impossible with a sunrise-to-sunrise day. Section 5.0 briefly discusses the Jewish calendar stewardship and rejects the claim this was passed to the Tribe of Issachar. Section 6.0 briefly examines the historical evidence for the sunset-to-sunset day. Section 7.0 shows that only a sunset-to-sunset day is practical.

Unless indicated to the contrary all scriptures are quoted from the King James Bible.

NOTE: Mr Myron Martin being currently the principal advocate for a biblical sunrise-to-sunrise 24-hour day has been repeatedly asked the following two question because it is not clear from his writings what the answers would be and since some of his Internet critics accuse him of having a nominally 12-hour sunrise-to-sunset Sabbath day. Although the following two questions were put to Mr Martin in email after email, he refused to answer them.

- (1) How many hours long is your Sabbath day?
- (2) From when to when in the secular week is your Sabbath day?

## 2.0 MR MYRON MARTIN'S PRINCIPAL ERRORS

Sections 2.1, 2.2, 2.3 and 2.4 examine Mr Martin's principal errors. A section could have been added concerning his propensity for begging the question and presenting convoluted arguments lacking a clear conclusion. Perhaps his most serious error is the one discussed next: his alleged definition of the biblical 'day'.

### 2.1 Mistaking Genesis 1:5 As A Definition Of Day

As will be seen in Section 8.0 Mr Myron Martin repeatedly asserts on the basis of Genesis 1:5a "*And God called the light day...*" that God defined the word 'day' as a 12-hour period of daylight. Sections 2.2 and 2.3 show God did not define the word 'day' this way because the setting is only day one, whereas God turned on the Sun's light and so daylight on only on day 4. Therefore the phrase "*And God called the light day...*" is not a definition of the word 'day' but figuratively relates 'day' to God's 'Light' or Goodness.

Most languages, including English and biblical Hebrew and Greek use the word 'day' to convey different meanings and therefore the word 'day' can not be defined by the simple statement found in Genesis 1:5a. The Bible uses the word 'day' for:

1. A 12-hour period of daylight (Mat 12:40, "*For as Jonas was three days and three nights...*"),
2. A 24-hour day (Exod 20:8, "*Remember the Sabbath day...*"),
3. A life time (John 8:56, "*Your father Abraham rejoiced to see my day...*"),
4. A millennium (2 Pet 3:8, "*...one day is with the Lord as a thousand years*").

Since Mr Myron Martin insists the Bible defines 'day' as the 12-hour period of daylight, it needs to be shown that the Bible uses 'day' also for the 24-hour day. For this let us turn to the Sabbath commandment of Exodus 20:8-11.

- Ex 20.8 Remember the sabbath day to keep it holy.  
.9 Six days shalt thou labour, and do all thy work:  
.10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

- .11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

The Sabbath commandment begins in verse 8 with a reminder to keep the Sabbath ‘day’ holy. In verses 9 and 10 this day is placed in the context of a seven-day week, in which we must do our work on the first six days but rest on the seventh day. The commandment next compares this seven-day week with the seven-day creation week of Genesis 1:1 – 2:3, which too began with six days of creative work followed by God resting on the seventh day. So there is a one-to-one correspondence between the seven-day creation week of Genesis and the seven-day week of the Sabbath commandment. Regardless of what God may or may not have defined in Genesis 1:5a, it is plain that these ‘days’ are seven 24-hour days and not seven 12-hour periods of daylight. This will become clearer in sections 2.2 and 2.3 when it is recognized that God did not define a ‘day’ in Genesis 1:5a but rather used a figure of speech. This will become even clearer still in section 4.0.

Despite Mr. Martin insisting that God defines ‘day’ as the nominal 12-hour period of daylight, his email to me of April 27, 2006 gives another definition: “...a biblical day consists of a DAYLIGHT followed by a NIGHT as is abundantly clear in Num. 11:32...” (see Section 8.3). Therefore Mr Martin has at least two definitions for ‘day’, (1) a biblical 12-hour day and (2) a biblical 24-hour day. This paper shows Mr Martin confuses one with the other and so fails to prove his claims.

## 2.2 Failure to Recognize Figures of Speech

The reader may find this section tedious but it is important that he understands the importance of figures of speech in God’s Word because failure to recognize these can lead to serious misunderstanding of God’s message. Genesis chapter 1 is richly endowed with figures of speech: and as we will see in section 2.3, one figure extends from Genesis 1:1 all the way to Genesis 2:3, a point overlooked by Mr Myron Martin.

We learnt at school to identify at most five figures of speech (simile, metaphor, analogy, personification and allusion) but Dr Ethelbert W. Bullinger in his magnificent 1100-page book *Figures of Speech Used in the Bible* (See section 9.0) reveals that God’s Word uses not just five but over two hundred types of figures of speech. Dr Bullinger’s *The Companion Bible* (See section 9.0) identifies these figures in his extensive side notes to the King James Bible text.

NOTE: It is not suggested that the reader should acquire Dr Bullinger’s rather esoteric book *Figures of Speech Used in the Bible* but he may find his *The Companion Bible* useful for identifying figures of speech and many other features of the Bible.

Figures of speech are a deliberate violation of the laws of language or logic to highlight a point, and are the literary equivalent of a highlighting pen.

We begin with two examples from Luke chapter 14, which concern the related figures *Asyndeton* and *Polysyndeton*. The figure *Asyndeton* (literally *no-and*’s) results when no ‘*and*’ is used before any of the items of a list and the figure *Polysyndeton* (literally *many-and*’s) results when ‘*and*’ is inserted between all item of a list. The standard list uses only one ‘*and*’ placed between the penultimate and ultimate items of the list.

Standard form of the list (one <i>and</i> ):	the poor, the maimed, the lame <u>and</u> the blind.
Asyndeton form of the list (no <i>and</i> ’s):	the poor, the maimed, the lame, the blind.
Polysyndeton form of the list (3 <i>and</i> ’s):	the poor, <u>and</u> the maimed, <u>and</u> the lame <u>and</u> the blind.

The Asyndeton or a no-*and*’s list hurries one through this shortened list to the message that follows. The Polysyndeton or a many-*and*’s list causes one to dwell on the lengthened list for there is no following message, the list being the message.

Our Lord twice used to good effect this same list in Luke chapter 14, first in the Asyndeton form (verses 13-14) and then in the Polysyndeton form in the Great Banquet parable (verses 16-24). To save space only the key verses are given but the reader should read these in context in his Bible

The asyndeton list of verse 13 is followed by the verse-14 message to which the shortened list hurries us:

Luk 14.13	But when thou makest a feast, call the poor, the maimed, the lame, the blind:	← The Asyndeton list
.14	And thou shalt be blessed; for they cannot recompense thee:	← Its following message

The polysyndeton list of verse 21 causes us to dwell on the lengthened list for the list is the message.

Luk 14.21 ...and bring in hither the poor, and the maimed, and the halt, and the blind. ← The Polysyndeton list

The Greek text has for the third item of both lists the Greek noun < cho:los > (Strong #5560) but which the KJV rendered 'lame' in verse 13 and 'halt' in verse 21. Therefore in the original Greek the two lists are identical save for the one being cast as a asyndeton and the other as a polysyndeton figure. It seems the KJV translators did not recognize our Lord using the one list in two contrasting figures of speech. Failure to recognize figures of speech invariably results in missing a deeper aspect of God's Word.

As shown in section 2.3 with Genesis 1:5a "*And God called the light day...*", God does not define the word 'day' but rather He introduces 'day' as a figure of speech for God's Light or Goodness which is a pre-requisite for Life eternal for man. Similarly in Genesis 1:5b "*...and the darkness He called night...*" God does not define the word 'night' but introduces 'night' as a figure of speech for Satan's Darkness or Evil which is Death to man. Their deeper implications will be illustrated in section 4.0.

Another common figure of speech found in the Bible is *synecdoche of the part*, which puts the part for the whole. Genesis 1:5c "*...and evening and morning were the first day*" uses this figure first to denote with 'evening' (literally *sunset*) the start of 12 hours of darkness (night) and second with 'morning' (literally *sunrise*) the start of 12 hours of light. So evening and morning jointly and figuratively denote the entire 24-hour first day. This is repeated with similar phrases in verses 8, 13, 19, 23 and 31 of Genesis chapter 1.

NOTE: In section 8.1 and the 4<sup>TH</sup> CONTINUATION OF MR MARTIN'S GENESIS 1:5 CLAIM, we will meet Mr Martin's unnatural claim that the two major divisions of the 24-hour day are (1) Daylight and (2) Night and that these are marked in Genesis 1:5c by what terminates them, namely (1) evening (sunset) and (2) morning (sunrise). I know of no one who associates Daylight with sunset and Night with sunrise. That is back to front! The only natural way is to associate sunset with Night (darkness) and sunrise with Day (light).

### 2.3 Mistaking God's Light For Daylight

Mr Myron Martin also appears confused between God's Light and physical light.

God and angels do not need physical light to see and so we should not be surprised that God did not turn on the Sun's light on the first day but only on the fourth day of Genesis chapter 1, in time for the creation on the fifth and sixth days of animals and man who need light for sight. Therefore all references to 'light' and 'dark' prior to the fourth day have a figurative rather than a literal meaning.

Let us begin by presenting the passage Genesis 1:1-5 with a versification that illustrates the extraordinary 34-verse polysyndeton list that runs from Genesis 1:1 to 2:3 and which cause us to dwell on each of God's actions and words.

- Gen 1.1 In the beginning God created the heaven and the earth.  
.2a And the earth was without form, and void;  
.2b And darkness was upon the face of the deep.  
.2c And the Spirit of God moved upon the face of the waters.  
.3 And God said, Let there be light: and there was light.  
.4a And God saw the light, that it was good:  
.4b And God divided the light from the darkness.  
.5a And God called the light Day,  
.5b And the darkness he called Night.  
.5c And the evening and the morning were the first day.

There is no space here to explain the time gap between verses 1 and 2 in which God's perfectly-created Earth was at first rejoiced over by the angels (Job 38:4-7) but later destroyed through Satan's rebellion. It is this destroyed state we meet in Genesis 1:2 and where the Earth is described being in 'darkness'. Clearly the darkness is a figure of speech for Satan's evil and not a reference to there being an absence of physical light for God does not need physical light to see.

That Light in Genesis 1:3-5 is not sunlight can be seen from Genesis 1:14-19 which tells us that only on the fourth day God caused the Sun to begin shining physical light. There was no sunlight even on the third day when God created the trees and plants; for these could easily survive one day without sunlight. God turned on the Sun's light only on the fourth day in readiness for the animals and man He created on the fifth and sixth days.

The Light referred to in Genesis 1:5a has nothing to do with the 12 hours of daylight to which Mr Myron Martin insists it is related!

That God can turn the Sun's light on and off may be seen from the Sun being darkened for 3 hours over the whole Earth during the Crucifixion (Luk 23:44). After that God turned the Sun's light on again. That was not a total Sun eclipse for at any location its darkness lasts only minutes and covers only part of the Earth.

When God refers to Light and Darkness in Genesis 1:2-5 He is not referring to either physical light or its absence but rather to His Goodness (Light and Life) and to Satan's Evil (darkness and death). God then portrayed these figuratively as 'Day' for Light and 'Night' for Darkness before there was any physical daylight and physical night's darkness. The figurative implication of this will be explained in section 4.0.

Revelation chapters 21 and 22 describe the new heaven and the new earth (Rev 21:1) and in verse 10 the city of Jerusalem descending out of heaven. Revelation 21:23 declares, "And the city has no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Revelation 22:5 reveals, And there shall be no night there: and they need no candle, the Lord God giveth them light...". By then Satan and his Darkness will have been removed and only God the Father's and His Son's Light remain. Then again there will be no sunlight and God the Father and His Son will provide their Light. Then God's light will fill the entire 24-hour day for Satan's darkness will be banished.

## **2.4 Misunderstanding The Phrase 'Evening and Morning Were the First Day'.**

Phrases of the form "*And the evening and the morning were the n<sup>th</sup> day*" occur six times in verses 5, 8, 13, 19, 23 and 31 of Genesis chapter 1. Each time this phrase is the concluding statement of what God said or did on the n<sup>th</sup> day. It is plain from verses 8, 13, 19, 23 and 31 that there is no link between that recurring phrase and what God said or did on those days. In those five verses the recurring phrase stands quite independently of what God said or did that day. In those verses that phrase serves one purpose only, namely to declare the number of that day in the 7-day creation week. Despite this Mr Martin insists that for verse 5 the word 'day' links the verse-5a phrase "*And God called the light Day*" to the verse-5c phrase "*And the evening and the morning were the first day*". He then asserts that 'day' in verse 5c too refers to a 12-hour period of daylight. If true that would be a quite contrary use of that recurring phrase in verses 8, 13, 19, 23 and 31, where there is no corresponding link.

This should also be seen in the light of the extended 34-verse polysyndeton figure of the passage Genesis 1:1 to 2:3, where the recurring phrase "*And the evening and the morning were the n<sup>th</sup> day*" occurs six times as distinct polysyndeton list items, and which are quite unrelated to their neighbouring list items. In truth these six recurring phrases and starting with verse 5c, serve first to number the first six 24-hour days of the 7-day creation week and second to declare that the 24-hour day comprises a nominal 12-hour night followed by a 12-hour day.

## **3.0 SCRIPTURAL PROOF FOR THE SUNSET-TO-SUNSET DAY**

### **3.1 Genesis 1.5**

Genesis 1.5 and its companion verses 8, 13, 19, 23 and 31 all terminate in the recurring phrase "*the evening and morning were the n<sup>th</sup> day*", where 'n' denotes in turn the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> days of the 168-hour creation week numbering seven 24-hour days. This creation week parallels the 7-day 168-hour week of the Sabbath commandment (Exod 20:7-11) and so we know each of the days of Genesis chapter 1 is a 24-hour day. This is not by human tradition but by God's Word.

Let us begin by recognizing that the creation week of Genesis 1:1 to Genesis 2:3 is given as an extended polysyndeton figure of speech (*Many and's*), which is in part visible when Genesis 1:5 is versified as 5a, 5b and 5c.

Gen 1.5a And God called the light Day  
.5b And the darkness he called Night.  
.5c And the evening and the morning were the first day"

The underlined *and's* of these verses highlight their place in the extended polysyndeton figure of the creation week. The second *and* of verse 5c is not part of this extended figure but joins *evening* and *morning* into the single entity of the 24-hour first day.

The Light introduced by God in verse 3 on the first day is not the sunlight that gives us light during the 12-hour period of daylight, because as explained in section 2.3 God did not turn on the Sun's light until day four, and so for verses 5a and 5c there was no physical daylight. The word 'day' in verse 5a is a figure of speech for God's Light by which man can discern the things pertaining to God's Way. It is spirit in nature and not physical.

Nevertheless God's Light parallels the 12-hours of sunlight by which man can see the physical world and which God first introduced only on day 4. But God's Light and physical day light are not identical. Genesis 1:5a portrayed the 12-hour period of daylight as a figure for God's Light. Similarly verse 5b portrays the 12-hour period of night as a figure for Satan's Darkness. This will become clearer in section 4.0.

The recurring phrases "*the evening and morning were the n<sup>th</sup> day*", which terminate each of verses 5, 8, 13, 19, 23 and 31, serve first to the number the first six days because Hebrew has no names for weekdays, save for the 7<sup>th</sup> or Sabbath day. Second this phrase also reveals that the day comprises an *evening* (literally sunset) and a *morning* (literally sunrise). In this *evening* (sunset) denotes by the figure *synecdoche of the part* the 12-hours of darkness and likewise *morning* (sunrise) denotes the 12-hours of daylight. Jointly these figures convey that the biblical 24-hour day comprises a night and a day.

### 3.2 Leviticus 23:32

Leviticus 23:27-32 gives details for the annual Sabbath or holy day of Atonement, which is on the 10th day of the seventh month. It is the fast day during which we neither eat nor drink and abstain from other physical desires for 24 hours.

- Lev 23.27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation  
...  
.28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.  
.29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.  
.32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

The passage Leviticus 23:27-32 marks the annual Sabbath day of Atonement as the 10<sup>th</sup> day of the seventh month and also as running 'from even to even' that is 'from sunset to sunset' beginning with the 'even' (sunset) of the 9<sup>th</sup> day. It contains two designations for the same period of fasting, (1) the whole of the 10<sup>th</sup> day (verse 27) and (2) 'from even to even' starting with the 'even' of the 9<sup>th</sup> day (verse 32). Clearly these two designations must be for the same 24-hour period. They are indeed identical for a biblical sunset-to-sunset day but we will see they are not identical for a sunrise-to-sunrise day!

Every 24-hour sunset-to-sunset day has two sunsets, one at the start and the other at the end of the day. In this passage the KJV uses 'even' for 'sunset' (Strong reference #6153). The first 'even' (sunset) of verse 32 is the close of 9<sup>th</sup> day and the start of the 10<sup>th</sup> day. The next 'even' is the sunset ending the 10<sup>th</sup> day and beginning the 11<sup>th</sup> day. There can be no other interpretation for sunset-to-sunset days. Therefore the 'from even-to-even' period of verse 32 is precisely the 24-hour sunset-to-sunset day of Tisri 10.

Proponents of sunrise-to-sunrise 24-hour days must accept that 'even' (sunset) is the very middle of their 24-hour sunrise-to-sunrise day. So 'even' of their 9<sup>th</sup> day is 12 hours before the sunrise they claim starts their 10<sup>th</sup> day. They now have two conflicting periods of fasting to meet, (1) a fast on the whole of their sunrise-to-sunrise 10<sup>th</sup> day and (2) a fast from the 'even' of the 9<sup>th</sup>-day to the 'even' of the 10<sup>th</sup> day. In their case the two periods of fasting do not coincide but stretch out to 36 hours – from the middle of their 9<sup>th</sup> day (sunset) to the sunrise that closes their sunrise-to-sunrise 10<sup>th</sup> day. If they meet only condition (2) of an 'even to even' fast, and then eat during the last 12 hours of their 10<sup>th</sup> day (between sunset and sunrise), they violate condition (1) to fast the whole of their 10<sup>th</sup> day. In order to meet both conditions they need to fast a total of 36 hours, which exposes the nonsense of their claim.

No such problem arises for the biblical sunset-to-sunset day for now the two conditions of (1) the whole of the 10<sup>th</sup> day fast and (2) a 'from even-to-even' fast are precisely the same period of 24 hours.

The 'from even-to-even' condition ensures that we do not limit the fast to our daylight meals but extend our fast throughout the 24-hour day. The only reasonable interpretation of Leviticus 23:32 is that biblical days run from sunset to sunset.

Mr Myron Martin will undoubtedly deny this by claiming the fast applies only to the 12-hours of daylight on the 10<sup>th</sup> day and that during the night we sleep and so do not eat. But who sleeps 12 hours per day? Most are awake

the first 4 hours of the 12-hour 'night' and could easily eat during that time. Surely that is reason enough for including the phrase 'from even to even' in verse 32.

The phrase 'from even to even' is not needed for other holy days. For example for the Feast of Unleavened Bread, which too has dietary prohibitions. For that feast we are commanded not to eat or have any leaven or leavened products in our homes for the entire 7-day (168-hour) feast. As a result there is no need to add the condition 'from even to even' to any of its seven days.

### 3.3 Nehemiah 13:19

Nehemiah 13:15-19 relates how Nehemiah puts a stop to Sabbath trading by commanding that the gates of the city be shut before the Sabbath begins.

Neh 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...

The KJV's 'began to be dark' has the Strong's reference #6751 for the Hebrew 'tsalal' which means: *to become or grow dark or to shadow*. Clearly this is at the end of the sunset-to-sunset day when shadows lengthen in late afternoon. Before sunrise and after sunset there are no shadows because shadows only occur when the Sun is above the horizon. It is plain that this verse does not fit a sunrise start to the Sabbath.

The Hebrew verb 'tsalal' is translated 'with a shadowing' in Ezekiel 31:3:

Ezek 31.3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

It is plain that the figurative cedar tree casts a shadow or shroud over its surrounds. This it can only do when the Sun is above the horizon. Therefore Ezekiel 31:3 supports that the setting of Nehemiah 13:19 too is with the Sun above the horizon.

Therefore the time Nehemiah chose to shut the gates was about 3 pm when the shadows were lengthening and falling on the city gates. He did not order the gates shut before sunrise for then there are no shadows but late afternoon when there are shadows. For a sunrise Sabbath Nehemiah could have allowed the gates to remain open till midnight.

The passage Nehemiah 13:15-19 supports only a biblical sunset day and not a sunrise one.

### 3.4 John 19:31

Had the Jews been wrong about their sunset-to-sunset days during Jesus' earthly ministry, then surely the New Testament would warn us. Instead we find that the N.T. confirms the biblical sunset-to-sunset day in John 19:31.

John 19.31 The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs be broken, and that they might be taken away.

The "preparation" is the day before a weekly Sabbath or a holy day. A holy day is also known as an annual Sabbath or high day, as here in verse 31. On the preparation day the women prepare the Sabbath meal, which is eaten soon after sunset which begins the Sabbath. Verse 31 continues with the explanation that the particular Sabbath was a high day. Since Jesus was crucified as mankind's Passover Lamb on the Abib-14 Passover day, the Crucifixion day was also the preparation day for the Abib-15 holy day which begins the Feast of Unleavened Bread. Mark 15:34-37 reveals Jesus died around the 9<sup>th</sup> hour, which is 3 pm. Therefore John 19:31 is set after 3 pm but before sunset marking the start of the Abib-15 holy day. The Jews were anxious to have the bodies taken off the cross before the Abib-15 holy day began that sunset. No matter how much those promoting a sunrise-to-sunrise day protest, John 19:31 shows that biblical days run from sunset to sunset.

NOTE: Proponents of sunrise-to-sunrise days appeal in convoluted ways to Passover being Abib 15 rather than Abib 14 or that the Feast of Unleavened Bread begins on Abib 14 rather than Abib 15. This is discussed in my paper *Passover And The Feast of Unleavened Bread* (See section 9.0).

### 3.5 Psalm 55:17

Psalm 55.17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

David prayed in the time order of the sunset-to-sunset day, which is *evening* (sunset), *morning* (sunrise) and *noon*. In this verse the Hebrew for *evening* (Strong #6153) means *sunset* and the Hebrew for morning (Strong #1242) means *day break* or *sunrise*; and so David prayed at dusk, at dawn and at noon; which is a natural order for the biblical sunset-to-sunset day.

#### 4.0 ONLY THE SUNSET DAY REFLECTS MAN’S FALL AND SALVATION

God’s Plan for man’s salvation is daily portrayed by the biblical 24-hour sunset-to-sunset Night-Day cycle, which begins with Sunset, is followed by Twilight, then Night (nominally 12 hours), Sunrise, then Day (nominally 12 hours) and ends with Sunset.

The following table depicts in row two the key stages of God’s Plan for mankind paralleled against the principal parts of the sunset-to-sunset day, namely: man’s fall, his time in the grave, his resurrection and his potential for salvation to eternal life.

<u>Sunset</u>	<u>Twilight</u>	<u>Night</u>	<u>Sunrise</u>	<u>Day</u>
	God’s Light is lost	Satan’s Darkness	God’s Light returns	God’s Light
	Man chose Satan’s Darkness	Man dead in grave	Man resurrected	Man lives in God’s Kingdom
		Man sleeps	Man awakens	

After God created man, man stayed half-heartedly in God’s Light (Twilight) before man chose Satan’s Darkness (Night, death) from which God will resurrect man in God’s Light (Sunrise). From then man will be given the opportunity to dwell in God’s Light for the rest of eternity (Day).

The last row of the table depicts man daily experiencing a type of death and resurrection through his nightly sleep and his daily awakening at sunrise.

The biblical sunset-to-sunset day’s Night-Day sequence depicts daily God’s Plan for man to depart from Satan’s Darkness and return to God’s Light. In contrast Mr Myron Martin’s sunrise-to-sunrise day’s Day-Night sequence depicts Satan’s plan that man departs from God’s Light into Satan’s Darkness (death) for all eternity.

#### 5.0 THE CALENDAR STEWARDSHIP IS JUDAH’S AND NOT ISSACHAR’S

Some have arisen in our day claiming the calendar of Judaism is false and that they must now assume the sacred calendar stewardship. Undoubtedly God gave Moses on Mt Sinai the details of the sacred calendar for the priesthood to administer. There is no evidence that the calendar stewardship was taken from the Jews and given to anyone or to another tribe of Israel. It is sometimes claimed that the phrase “*that had understanding of the times*” of 1 Chronicles 12:32 is a sign that the calendar stewardship was given to the Tribe of Issachar.

1 Chr 12.32 And of the children of Issachar, (which were men) that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

When this verse is read in the context of the passage 1 Chronicles 12:23-38 and it is seen from verses 23 and 38 this concerns the tribes of Israel turning the kingdom over to David, then it is plain this phrase has nothing to do with the calendar. Its message is that Issachar too understood the times required that the Kingdom be turned over to David. There is no foundation for an Issachar calendar stewardship. Therefore the Jews still have their God-given calendar stewardship. Also no man received authority to wrest the calendar stewardship from the Jews!

#### 6.0 THE HISTORICAL EVIDENCE FOR THE SUNSET DAY

To the Jews or rather to the Levitical Priesthood and to no one else was given stewardship over the Hebrew calendar, the 7<sup>th</sup>-day Sabbath cycle and the O.T. Hebrew Scriptures. As an example, note how our Lord Jesus read from the scroll of Isaiah on the Sabbath and said, “*This day is this prophecy fulfilled in your ears*” (Luke 4:16-21). With this Jesus endorsed the Jewish OT scroll of Isaiah and from that we conclude that up till then the Jews had maintained this well. Since then the Jews have continued maintaining their OT Hebrew Scriptures and so we know these may be used today. For example we need not use the Dead Sea scrolls or the Greek OT Septuagint text. All we need is the Hebrew Scriptures preserved by the Jews.

Likewise there is no evidence that the Jews failed to preserve the 7-day Sabbath cycle and the sunset-to-sunset day. Jesus did not object to these during His earthly ministry and so we must not assume there is a problem with

today's Judaism's 7-day Sabbath cycle and sunset-to-sunset days, for neither was changed in the last 2000 years. Judging from Genesis 1:5, Leviticus 23:32, Nehemiah 13:19 and Psalm 55:17 the sunset-to-sunset day goes back to the creation week of Genesis chapter 1!

## 7.0 THE START OF DAY MUST BE VISIBLE AND PRACTICAL

It is important that we can readily tell when the Sabbath begins and ends. Days must be reckoned in a practical fashion especially in biblical times where there were no practical clocks to tell when precisely is midnight, sunrise, noon or sunset. On that score alone it would be impractical in ancient times to have either midnight-to-midnight, sunrise-to-sunrise or noon-to-noon Sabbath days. Only sunset-to-sunset days are practical because we can discern the Sun is setting in a number of ways.

As we near sunset a number of signs may be observed: birds become audibly agitated as they strive for their place in trees, shadows greatly lengthen, at sunset only the tops of trees and tall buildings are sunlit and immediately after sunset only the tops of clouds remain briefly sunlit.

Noon-to-noon days are not practical for it is not easy to determine when the Sun reaches its highest point in the sky. Midnight-to-midnight days are not practical for it is difficult to know the moment of midnight without accurate clocks or star charts.

The precise moment of sunrise is also not easy to pick because the Sun is hidden behind the horizon and no shadows are seen until the Sun emerges from below the horizon.

The start of the Sabbath day is an important event that should not pass unnoticed. It certainly is not passed unnoticed at sunset but it is a different story for sunrise days. In summer people could easily be asleep in their bed as the Sun rises and so not be aware that God's holy Sabbath day commences. A similar problem applies to the secular midnight day.

When the shadows lengthen towards sunset, people should go home, wash and be ready to begin the Sabbath observance with a meal that begins soon after sunset. People will not have a similar awareness for a sunrise start to the Sabbath. It could be argued that the family partakes of a Sabbath breakfast but the women will not have been able to prepare this on the day of preparation as for the evening meal for the sunset-to-sunset Sabbath.

The notion of a preparation day loses its meaning for a sunrise-Sabbath because we should rather speak of a preparation night but during which we sleep and so can not prepare anything. The whole notion of a sunrise Sabbath is too absurd for words.

In contrast we are not in bed when the sunset Sabbath begins and we have had 12 hours of preparation daylight to prepare for the Sabbath! Only a sunset-to-sunset Sabbath is practical. We finish our chores during the remaining light of the 6<sup>th</sup> day rather than being in bed! Then we go home and after sunset, give thanks and partake of the Sabbath evening meal, prepared during the preparation day and enjoyed to the glory of God.

## 8.0 MR MYRON MARTIN'S ARGUMENTS EXAMINED

In this section I quote from Mr Myron Martin's writings and inset these from the left and right margins. The quotations are interspersed with my critical comments. The source, starts, continuations and ends of the quotations clearly are identified so that the reader should have no trouble following this presentation of Mr Martin's writings.

### 8.1 Genesis 1.5

The following quotes Mr Myron Martin's Genesis 1:5 argument found on his *Patriots of the Kingdom* website (See section 9.0).

#### START QUOTATION OF MR MYRON MARTIN GENESIS 1:5 CLAIM

"The most logical thing to do in examining this question, is to first of all examine the so-called 'Proof Texts' for the tradition of days beginning in the evening, of which Gen.1:5 is the best known, and most frequently used. The interesting thing is, the first half is universally ignored and only the last half emphasised. To be fair, let us look at the entire verse in context. Gen.1:5, Revised English;

'He called the LIGHT day, and the darkness NIGHT.  
So evening came, and morning came, it was the first day.'

"I have used the above translation because it is more accurate and less ambiguous than King James."

The literal Hebrew for the verse 5b and translated word for word is:

‘And was sunset and was sunrise day one’ (Literal translation.)

Let us compare this with Mr Martin’s preferred Revised English translation, where I underlined four unacceptable departures from the literal Hebrew and a fifth mistranslation that is shared by most Bible translations:

‘So evening came, and morning came , it was the first day.’ (Revised English)

These significant departures in Mr Myron Martin’s preferred Revised English translation from the literal Hebrew are:

1. ‘So’ replaces the Hebrew ‘And’ suggesting an inference from verse 5a to verse 5b, but which interrupts God’s continuing Polysyndeton (Many *and*’s) figure that extends from Genesis 1:1 to 2:3!
2. The first ‘came’ is a mistranslation of the first Hebrew verb ‘was’,
3. The second ‘came’ is a mistranslation of the second Hebrew verb ‘was’,
4. The clause ‘, it was’ is inserted where there is no equivalent in Hebrew, apparently to complement the use of ‘So’.
5. The rendering as definite the noun ‘day’, where the Hebrew says ‘day one’ and not ‘the first day’.

Apart from the first four unacceptable mistranslations, let us consider the more commonly accepted fifth mistranslation, ‘the first day’ instead of the literal indefinite noun form ‘day one’. This ‘day one’ is one of an ongoing sequence of days of which God calls this particular one ‘day one’ of his re-creation week. The Bible names the seventh 24-hour day of the week the Sabbath, but refers to the other six 24-hour days only by number. This ‘day one’ was not the first day ever, for we know that the physical universe was created possibly eons earlier. So this ‘day one’ was ‘day one’ of a particular week in time during which God re-created Earth for Adam. This ‘day one’ began with the evening (sunset) that ended the previous day.

#### 1<sup>ST</sup> CONTINUATION OF MR MARTIN’S GENESIS 1:5 CLAIM

“The first thing to take note of is the definitions and distinctions in the first half, without which, the last half will make no sense. The first mistake that is traditionally made, is to think of a "DAY" in terms of 24 hrs. which is mans definition, not the Creators! He says clearly that a "day" is LIGHT, followed by darkness which has a *SEPARATE DISTINCTION of night*. While it takes BOTH daylight and darkness to complete a 24 hr. cycle, the application of "DAY" to that complete cycle is only valid to the extent that it measures the time from one day (i.e. dawn), to the next. With these distinctions clearly in mind, the last half of the sentence becomes self-explanatory as the short phase between the two divisions, instead of being improperly interpreted as if it were a stand-alone scripture that defines a day as 24 hours beginning with evening.”

In this Mr Martin makes three errors. First that God defines day as light, for in section 2.2 it was shown that rather ‘day’ is used as a figure of speech for God’s Goodness or Light. Second that it is man’s idea to think of ‘day’ in terms of 24 hours, for section 2.1 shows that God too uses the notion of a 24-hour day. Third Mr Martin incorrectly links the last part of verse 5 to its first part through the shared word ‘day’, for these words ‘day’ have different meanings and so can not be validly linked. As explained in section 2.4 verse divisions are man’s and not God’s, and so two occurrences of the word ‘day’ in the one man-made verse does not mean these words have identical meanings and even link the recurring phrase “*the evening and the morning were the n<sup>th</sup> day*” to the first part of verse 5. Rather the link of that recurring phrase is to the other five occurrences of this phrase and to the 7<sup>th</sup> ‘day’ Sabbath, which indeed is a 24-hour day. Mr Myron Martin’s convoluted argument has no validity. His consistent appealing to ‘day’ being the biblical definition of a 12-hour period of daylight amounts to begging the question, because he has fails to prove this and yet uses this as if it were a fact.

#### 2<sup>ND</sup> CONTINUATION OF MR MARTIN’S GENESIS 1:5 CLAIM

“Evening is translated from the Hebrew "ereb" Strongs #s 6148/6150/6153/ defined as; *to intermix or grow dusky towards sundown*. The second half of the verse then tells us that "*DUSK*" (Intermix, partially light, partially dark), brings daylight, (the Creators definition of a day) to an end, and darkness or NIGHT follows.

Here Mr Martin continues to build his assumption that God defined the word ‘day’ to be 12 hours of light that it has that meaning throughout verse 5. In section 2.0 it was shown that this is not the case. Note how he even extends

the word 'day' to 'daylight' with "...brings daylight". The reader needs to guard against that type of spin doctoring.

### **3<sup>RD</sup> CONTINUATION OF MR MARTIN'S GENESIS 1:5 CLAIM**

"Darkness in turn is brought to an end by *DAWN*, which is a more accurate translation of the Hebrew "boqer" meaning "*the break of day*" as Strong's #1242 actually defines it. Since the Creator names things what they are, in this case "break of day" only reinforces the simple and straightforward meaning that a "DAY" being *LIGHT* by definition, *BEGINS WITH DAWN!* It is at the end of darkness that a new day begins, NOT at sunset. The end of daylight then, is the evening or twilight, before full darkness, but it is not the end of the 24-hr. cycle, that requires darkness or night to complete it, before the dawn of a new *DAY!*

Let us focus on two of Mr Martin's claims in the above paragraph:

- (a) "...a "DAY" being *LIGHT* by definition, *BEGINS WITH DAWN!*"
- (b) "... It is at the end of darkness that a new day begins, NOT at sunset".

The problem is that 'day' in (a) refers to a 12-hour period of daylight but 'day' in (b) refers to a 24-hour day. Statement (b) is true only if 'day' thereto denotes a 12-hour period of daylight but it does not. There the reference is to the biblical 24-hour day and that begins at sunset.

Mr Martin claims (a) and (b) share the word 'day' but these have different meanings in (a) and (b). Through claiming the end of darkness begins a *new* day he commits the logical fallacy of begging the question. He wants the end of darkness to begin the 24-hour day but he still has to prove this. So far he only knows it starts the 12-hour period of daylight. He has tripped himself up with his own convoluted thought processes.

### **4<sup>TH</sup> CONTINUATION OF MR MARTIN'S GENESIS 1:5 CLAIM**

"The error arose when someone with mans erroneous 24 hr. day concept looked at the phrase; "the evening and the morning were the first day" in isolation, and assumed evening being mentioned first meant it was the beginning of a day. If that were the case, it would have been necessary for the Hebrew to read; "from erob to erob, day one" a completely different configuration than an "erob and a boqer" which together constitute only a few hours totally. The two major divisions of a 24 hr. cycle are *LIGHT* and *DARKNESS* in that order, the second half of Gen1:5 only defines the ending of each of the two phases of the cycle, nothing more.

**END QUOTATION OF MR MARTIN'S GENESIS 1:5 CLAIM**

The reader should reread Mr Martin's last sentence, "The two major divisions ...nothing more", and then the NOTE at the end of section 2.1 above. What more needs to be said?

Mr Martin repeatedly fails to distinguish between the 12 hours of daylight '*day*' and 24-hour daily cycle '*day*'. It seems he constantly needs reminding from the Sabbath commandment (Exod 20:8-11) that there are seven 24-hour-days in a week and that this parallels the 7-day creation week of Genesis 1:1 - 2:3. That therefore Genesis 1:5c depicts a 24-hour day figuratively with (1) 'evening' (sunset) for 12 hours of Night followed by (2) 'morning' (sunrise) for 12 hours of Daylight. This fits the phrase 'even-to-even' of Leviticus 23:32 examined next.

## **8.2 Leviticus 23:32**

The reader should first review section 3.2. Although Mr Myron Martin tries to dismiss Leviticus 23:32 as a proof verse for the sunset-to-sunset day, no one should be fooled by his extraordinary convoluted arguments which are now quoted and again interspersed with my comments.

### **START QUOTATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

The second most popular supposed "Proof Text" is Lev.23:32 and is a similar case of approaching the scriptures with a preconceived opinion, seeking validation of a prior assumption, i.e. that days begin at evening or sunset. First of all, something that has already been clearly established at creation, is not altered by a text in Leviticus! What a "DAY" is, has already been established in Gen.1:5, if someone wishes to reject the Creators definition, there is nothing I can do or say that will change their mind.

It has been shown in sections 2.1 and 2.3 that Mr Martin misinterprets Genesis 1:5 as defining the word 'day' to be a 12-hour period of daylight. In other words his opening paragraph is meaningless.

### **1<sup>st</sup> CONTINUATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

Second; it should be noted that this is the ONLY instance in scripture where a commanded observance mentions TWO numbered days rather than just one, 14th/15th confusion over Passover not withstanding.

Indeed and for a good reason. God stresses that the fast is a 24-hour one on the 10<sup>th</sup> day of the seventh month and not a 12-hour fast. Should we wake up in the middle of the night of Atonement, then we must not eat or drink anything. The period of abstinence is a 24-hour one and runs from sunset to sunset (even to even). There is no need to remind us for Abib 15 that there is a 24-hour abstinence of leavened bread, because God already stipulated that the entire 7-day 168-hour feast is to be without leavening and leavened products. There is no deep mystery in Leviticus 23:32 as Mr Martin attempts to convince us.

### **2<sup>nd</sup> CONTINUATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

Third; before we can possibly come to agreement on this verse we must define agreed terms, i.e. does the term evening mean sunset, or are we talking about the beginning of evening, or the end of evening? If we can agree that there is only ONE evening in any given day then things also become much clearer.

Until Mr Myron proves the biblical day begins at sunrise, I must insist we view the biblical day as having 2 sunsets and 1 sunrise. One sunset to begin and the other to end the biblical 24-hour day.

### **3<sup>rd</sup> CONTINUATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

Having laid out our terms of reference, the requirement is that we are to begin fasting the 9th day at evening. You can not have it both ways, you can not in one instance claim that evening refers to sunset as the beginning of a day, and then turn right around and claim that in another instance, it's usage means the end of a day. Usage must be consistent otherwise we have total confusion, which is not Gods way. (I Cor.14:33).

Indeed we begin the fast at the sunset of Tisri 9-10, which is the start of Tisri 10. There is no confusion for that sunset is both the end of Tisri 9 and the start of Tisri 10! The fast then continues till the next sunset that marks the end of Tisri 10 and the start of Tisri 11. The reader should note Mr Martin's confused convoluted thinking.

### **4<sup>th</sup> CONTINUATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

If we accept as a term of reference the most frequently used definition in Church of God circles that a new day begins when the sun has set (sic) then here is the dilemma we face. Since the Day of Atonement is clearly stated to be on the 10th day, (Lev.23:27), and we are required to begin fasting the evening of the 9th day, UNTIL the evening of the 10th day, we would not be fasting on the Day of Atonement at all if we began the evening of the 9th! This is not a trick or play on words, except by those who would deceive you with an alleged evening to evening day, trying to arbitrarily force that meaning into this text. If evening begins the 9th day, it of necessity also begins the 10th!

Mr Martin's argument is ridiculous. The fast is from the sunset separating Tisri 9 from Tisri 10 till the sunset separating Tisri 10 from Tisri 11 but which are named the *even of the 9<sup>th</sup>* and the *even of the 10<sup>th</sup>*. They are sunsets that mark two successive ends of days, namely the end of the 9<sup>th</sup> and the end of the 10<sup>th</sup> day and between them mark precisely the 10<sup>th</sup> day of Tisri.

It is similar for Exodus 12:18 which similarly marks the 7-day 168-hour Feast of Unleavened Bread as beginning and ending with sunsets (evening). In Exodus 12:18 this is done with, "... on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." The sunsets referred to are the one separating Abib 14 from Abib 15, and the one separating Abib 21 from Abib 22. Therefore that feast starts with the sunset that ends Abib 14 and begins Abib 15, and ends with the sunset that ends Abib 21. The 7-day feast therefore comprises Abib 15, 16, 17, 18, 19, 20 and 21 – each reckoned from sunset to sunset!

For detailed explanations of terms like 'at even', 'in the evening' 'between the evenings' etc, read my paper "*Passover and The Feast of Unleavened Bread*" available at my Home Page (See section 9.0).

### **5<sup>th</sup> CONTINUATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

Later we will list many scriptures that show unequivocally that evening is the END of day (daylight) not the beginning of a new 24-hr. cycle, and if we accept that, then we have no problem. By skipping the evening meal on the 9th our stomachs will empty over night so we will truly be fasting when the 10th day arrives at dawn. This verse actually is one of the most powerful proofs that the Creator inspired the scriptures in such a way that; they truly "can not be broken" (John 10:35). We can reject the Creators definitions, we can even twist scripture to support "traditions of men" or private interpretations, but we can not find a chink in Gods armour.

Mr Martin is dreaming for not one of his 'proof' scriptures establish his sunrise-to-sunrise day. Note that he redefines the meaning of a fast in order to serve his sunrise-to-sunrise day. He claims a fast is not a fast till our stomach is empty which he deems happens 12 hours after our last meal. This is Mr Myron Martin's definition but where is his authority for this in the Bible?

#### **6<sup>TH</sup> CONTINUATION OF MR MYRON MARTIN'S LEVITICUS 23:32 CLAIM**

If any would still wish to argue this point it should be noted that, this scripture in context is not in any way attempting to establish what a day is, it merely defines how the day of Atonement is to be observed. The fact that we are enjoined to begin fasting the evening of the 9th does not in any way change the definition that the Day of Atonement is on the 10th (daylight)! Neither does it make the evening or the night of the 9th "holy time" we rest anyway by fasting and sleeping. Legalists will hate me for this, but I must be honest with the Creators word and not go beyond His definitions. A 24-hr, "DAY" is a concept of men, not the Creator!

**END QUOTATION OF MR MARTIN'S LEVITICUS 23:32 CLAIM**

Allowing Mr Martin for the moment his sunrise-to-sunrise 24-hour day, he is setting the fast from his middle of the 9<sup>th</sup> day (sunset) till his middle of the 10<sup>th</sup> day (sunset). So within the context of his sunrise-to-sunrise Tisri 9 and Tisri-10 days, he has shifted the 24-hour fast 12 hours forward so that it falls on the last 12 hours of his 9<sup>th</sup> day and on the first 12 hours of his 10<sup>th</sup> day. Who makes the rules, God or Mr Martin?

The reader should note especially the extraordinary convoluted nature of Mr Martin's argument and how the error he made with Genesis 1:5 is carried forward in his later arguments.

### **8.3 Numbers 11:32**

Mr Myron Martin emailed me on April 27, 2006 concerning Numbers 11:32, which he claims is unanswerable for followers of sunset-to-sunset day. I begin by quoting the relevant passage.

- Num 11.31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.
- .32 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.
- .33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

#### **START MR MYRON MARTIN'S NUMBERS 11:32 CLAIM FROM HIS EMAIL OF APRIL 27, 2006**

"No amount of scriptural juggling or twisting or appeals to Jewish practice will change these simple but provable facts, a biblical day consists of a DAYLIGHT followed by a NIGHT as is abundantly clear in Num. 11:32 where it says that the Israelites" gathered quail all that day, ALL NIGHT, and all the NEXT day, clearly showing the sequence of the two 12-hr. periods that compose a natural day! According to the perverse twist required by Jewish tradition this scripture should apparently read that they "gathered quail from one sunset to the next and even until the next morning" to come up with the day and a half starting at sunset that this scripture would require! The difference is that a "natural day" requires only a NIGHT to follow the NEXT DAY terminology of Num. 11:32 to complete the SECOND cycle!"

**End Mr Myron Martin's Numbers 11:32 Claim**

No juggling is required because verses 32 and 33 simply chronicle Israel's outrageous disdain of God's manna and greedily indulging in quail flesh all day, all night and into the next day. This is not a definition of the biblical 24 hour day but a chronicling of those events that began during the daylight hours, continued through the night and into the next period of daylight. Verse 32 is neither a definition of a sunrise-to-sunrise day nor of a sunset-to-sunset day. Rather it is a chronicle of events. It is absurd to read anything else into this. Through raising this Numbers 11:32 claim Mr Martin reveals his sunrise-to-sunrise day has become an obsession.

#### **8.4 It Gets Worse!**

After my pointing that his associates published inconsistent dates for the 2005 Feast of Tabernacles, Mr Myron Martin revealed he is redesigning the sacred calendar but refuses to send details, save for the following quote taken from his email:

##### **MR MYRON MARTIN'S STATEMENTS FROM HIS EMAIL OF APRIL 10 2006**

"In simple terms I believe that the FULL MOON is the only phase of the moon that meets the criteria of Gen.1:16, and that the FIRST full moon appeared on the 4th day MARKING the middle of the week and thus the Sabbath cycle. I also believe that YEARS consist of FULL WEEKS of different lengths, only 3 identified so far, compared to the 14 different year lengths postulated by the Jewish calendar which is in my opinion as badly flawed, inaccurate and corrupted by various pagan concepts as the Gregorian." (Underlining emphasis mine - HWJ)

**End Mr Myron Martin quotation**

The reader should stop and think over the underlined part of the quote which claims that his calendar has "full weeks of different lengths". In a later email Mr Martin corrected himself that his weeks are fixed in length. He had meant to write that his years vary in number of weeks; and that he has so far identified only 3 different years compared to the 14 different years of the Jewish calendar.

During May 2006 Mr Martin admitted he is still working on his 'sacred' calendar and he refuses to reveal any details. Apparently his months start with the full moon instead of the new moon. He refuses to confirm whether his Sabbath is a 24-hour one or just a 12-hour period of daylight. He also refuses to identify when in the 7-day secular week falls his Sabbath. The reader must forgive me for having no confidence at all in Mr Martin and his ongoing 'research' into his 'sacred' calendar. I have seen many try to design a calendar and all have failed miserably. I expect Mr Martin's quest will finish the same way. The sacred calendar is a lunar-solar calendar and these are extremely complex – note that the secular Gregorian calendar is a pure solar calendar and so is a relatively simple calendar. To design a replacement 'sacred' calendar requires great precision and Mr Martin is to be noted for his errors rather than his precision.

I have tested every date in the Bible and found not one that violates today's Jewish calendar. Some fit extraordinarily well. I am not saying this verifies the Jewish calendar, only that I found no clash between biblical dates and today's Jewish calendar. For example my paper *Noah's 365 Days in the Ark* shows that the dates given in Genesis chapters 7 and 8 appear to fit today's Jewish calendar. Therefore I see no need for rejecting the Jewish calendar: besides with what calendar would we replace it?

Most certainly not with Mr Myron Martin's calendar, for where is his authority to redesign the sacred calendar and besides his calendar is still in a muddle. Today there are many would-be calendar authors each with his special gimmick. I recommend we adhere to the Jewish calendar for God gave them the calendar stewardship and to no one else. I am satisfied the Jews have discharged their calendar stewardship tolerable well over the millennia and at times under extremely difficult circumstances. The Bible does not give us instructions to wrest the calendar stewardship from the Jews.

It is not the Jewish calendar that we should question but rather their use of their own calendar, such as changing the first month from Abib to Tisri, moving Passover from Abib 14 to 15 and moving Pentecost from Sivan 7 to 6 as explained in my papers *Passover And The Feast of Unleavened Bread* and *On Sivan 7 Pentecost was Fully Come!* (See section 9.0).

#### **9.0 REFERENCES**

Books mentioned in this paper:

- *Figures of Speech Used in the Bible* by Dr E.W. Bullinger, Baker Book House, ISBN 0-8010-0559-0.
- *The Companion Bible*, Kregel Publications, ISBN 0-8254-2203-5, (KJV text, side notes and 198 appendixes).

Papers mentioned in this paper and available at my Home Page ( [www.rightly-dividing.net](http://www.rightly-dividing.net) )

- *Noah's 365 Days in the Ark*
- *Passover and the Feast of Unleavened Bread*
- *On Sivan 7 Pentecost Was Fully Come!*

During May 2006 Mr Myron Martin's sunrise-day writings were available from the *Patriots of the Kingdom* Internet site [www.patriotsofthekingdom.org](http://www.patriotsofthekingdom.org) .

## **10.0 CONCLUSION**

It has been shown that the biblical 24-hour day runs from sunset to sunset and that there is no biblical support for Mr Myron Martin's sunrise day. The plainest statements for this are found in Genesis 1:5, 8, 13, 19, 23 and 31, Leviticus 23:32, Nehemiah 13:19 and John 19:31. The Church of God must accept the biblical 24-hour sunset-to-sunset day. Mr Myron Martin's claim has been fairly, thoroughly and at length examined. It was shown that the corner stone of his argument, that Genesis 1:5 defines the biblical 'day' as the nominal 12-hour period of daylight, is false. With that his entire argument collapses. Besides this it was shown that Leviticus 23:32, Nehemiah 13:19 and John 19:31 fail to support a sunrise day. The onus of proof for new doctrines remains with their author and for the sunrise day this is still way ahead for Mr Martin. I recommend the Church of God waste no further time on Mr Myron Martin's confused sunrise-day theory.

-oOo-