

A Study on Yahuah's "Book of the Covenant" Calendar

Rightly Divide

the WORD
of



TRUTH



**Closes
the Gates!**

There are **four** popular Scriptures
used to teach how to be ...

keeping the

SABBATH

... from sunset to sunset!

1. Gen 1:5[b]
2. Lev 23:32[c]
3. John 20:1

*And for
sure ...*

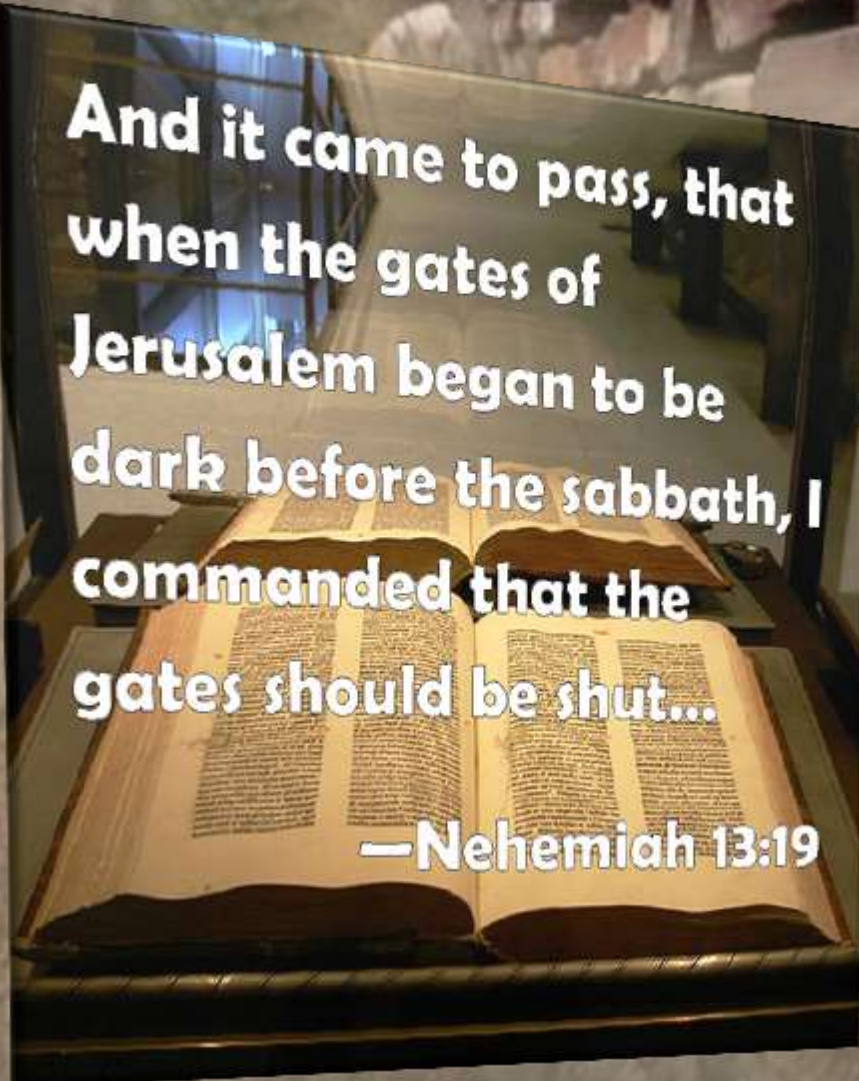
*Study
Nehemiah*

13:19

What was the purpose of:

THE CALL OF NEHEMIAH?

... to inform the people
of a sunset Sabbath?



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...

—Nehemiah 13:19

Nehemiah's Command

no!



Closes
the
Gate

On - Sunset
to Sunset
Sabbaths!



Ereb
(Twilight),
on the
Water.

When the evening **Ereb (Twilight)**
mixture has descended upon the earth –
WHERE IS THE VISIBLE SUN LOCATED?

Nehemiah 13:19

And when the portes of Hierusalem

began to be darke

in the evening

before the Sabbath,

I commaunded to shut the gates,

and charged that they should not

be opened till after the Sabbath:

and some of my seruauntes set I

at the gates, that there shoulde

no burthen be brought in on

the Sabbath day.

Bishops 1568



- **Nehemiah 13:15-22** contains a very interesting message that clearly reveals exactly when the 24 hour cycle **DOES NOT START!**
- This particular selection of verses is perpetually cited in an attempt to prove the 24 hour cycle starts at sunset.
- With reference to the sun having direct rays of light in the sky - **the question becomes** –
 - What specific time frame does Nehemiah's documented **ereb** (evening) fulfill within ***Yahuah's*** 24 hour period?

More questions for thought:



- ❖ Does **Nehemiah 13:19** really expose what is claimed;
(that sunset starts every Sabbath?)
- ❖ Will **Nehemiah 13:19** prove sunset is **Yahuah's** intended design
for the start of His 24 hour cycle from creation?
- ❖ Does the twilight mixture of light and darkness arrive
before the sunset?
- ❖ What do the Scriptures indicate about the
time frame for closing the gates of cities?



- The 2 questions we need very defined answers for are -

➤ Is the phrase - “as it began to be dark” specifically identifying the enlarging of shadows from direct sunlight - before sunset?

• **OR**

➤ Was - “as it began to be dark” - an actual absence of direct sunlight, after sunset?

- This study will make very certain that you clearly understand the difference of meaning between these two questions.



- There are only 2 locations of this word צללִי - H6751 - <tsalal> {translated as - “getting dark”}, in Scripture.

So let’s look at some definitions.

- צללִי - H6751 - <tsalal> (because Strong’s is so popular, let’s *begin* there.)

צללִי

H6751 tsalal (tsaw-lal'); a primitive root [identical with H6749 through the idea of hovering over (compare H6754)]; **to shade, as twilight or an opaque object:**
KJV - begin to be dark, shadowing.

צללִי H6749 Primitive Root

tsâlal, tsaw-lal'; a primitive root; properly, **to tumble down, i.e. settle by a waving motion:—sink.** Compare H6750, H6751. *Strong's*

- לָלַץ **H6750** a primitive root [rather ident. with 6749 through the idea of vibration]; to tinkle, ie. rattle together (as the ears reddening with shame, or teeth chattering with fear): - quiver, tingle *Strong's*

Gesenius Hebrew Chaldee Lexicon. לָלַץ **tsâlal**, **H6751** -

to be rolled down, to roll oneself. [Gesenius then references Judges 7:13 and the round cake of barley bread which rolled down the slope in the Midyanite's dream.]

- **Gesenius continues:** The verb occurs once, in **Exodus 15:10**, “they are rolled down like lead.” To be hid, to disappear.

(The Arabic – is to perish, to be hid, to disappear. IV pass, to be buried, all from the idea of tumbling downwards.)

The question now is, speaking of the darkness mentioned in **Nehemiah 13:19**, can we see a connection of meaning in this specific **darkness** making a downward course to ground level?

Or - was this **darkness** from a physical obstruction - (shadows) already on the ground, and **RISING**?

- Was the **darkness** of Nehemiah “tumbling down a slope”?
Where was this **darkness** originating from?
Was this **darkness** progressively being pressed downwards?
If so, could it be a celestial event caused the downward force?



- A Hebrew Lexicon by J Parkhurst (1773)

צל.

צל

To shade, shadow, overshadow, shelter.

I. *To overshadow.* It occurs not as a verb in Kal in this sense, but as a noun צל *shade, shadow.* 2 K. xx. 9. Isa. xxv. 4. So Ezek. xxxi. 3, חרש מצל *still with shade*; where

LXX according to the Alexandrian MS. πυκνός ἐν τῇ σκιάσῃ (read σκιάσῃ) *thick with shade.* So another Hexaplar version. Comp.

under חרש V. Also, *shade, shelter, protection, as of a house,* Gen. xix. 8;—*of a tree,* Jud. ix. 15;—*of a mountain,* Jud. ix. 36;—*of a gourd,* Jon. iv. 6. Comp. Num. xiv. 9. Psal. xci. 1. Isa. xxx. 2. Eccles. vii. 12. As a noun fem. מצלה *a shady place or valley.* occ.

Note: Parkhurst indicates clearly that this word can indicate a shadowing from a physical blockage of light.

But if we look closely (in the blue box) we do not see any clue of Nehemiah's documentation there.

But what about the next part of his writings?

• A Hebrew Lexicon by J Parkhurst (1773)

צל.



צל I. *To be overshadowed.* occ. Neh. xiii. 19 ;
where Eng. transl. “ began to be dark.”

II. *To be overflowed, overwhelmed, covered with
water.* occ. Exod. xv. 10.

III. *To sound, quaver, as the lips of a person
in terror.* occ. Hab. iii. 16 ; where *Vulg.*
contremuerunt trembled. Comp. above צל III.

צלצל I. *To overshadow exceedingly, or very
much.* occ. Isa. xviii. 1, where *Aquila* *σκια*
shadow. Comp. under כנה IV.



Note: Parkhurst indicates clearly that
in *Nehemiah's application*, the **darkness**
was not derived from a physical
obstruction to the sunlight.

Instead Parkhurst declares the darkness
of *Nehemiah 13:19* as an all enveloping
darkness. *Nehemiah's recorded
darkness* derived from the absence of
direct sunlight. The orb of the sun was no
longer visible in the area!

There was no physical obstruction
to the direct sunlight.

The direct sunlight just did not exist
at this point in time of
Nehemiah's recording.

A Hebrew Lexicon
by W H Barker (1763) pg. 169.
Once again we see the thought
pattern of an overall darkening
effect – **"overflowed."**

It was darkness produced by
an **absence of direct sunlight.**

As with J. Parkhurst,
W. H. Barker also gives Scriptural
examples of shadows produced
through physical obstruction
to direct sunlight.

However Nehemiah's
documentation does not fit
this category.

לָלַץ to begin to be dark, overshadowed, *Neb.* 13.
19. to be overflowed, *Exod.* 15. 10. to quaver,
found, *Hab.* 13. 16. לָלַץ to overshadow exceed-
ingly. לָלַץ Chald. to pray, supplicate, *Ezra* 6.
10. *Dan.* 6. 10. מָצַל shadowing, *Ezek.* 31. 3. צַל, לָלַץ
a shadow, shade, defence, *Num.* 14. 9. מִצְלָה a bot-
tom, shady place, *Zech.* 1. 8. לָלַץ shadowing,
Isai. 18. 1. a locust, *Deut.* 28. 42. (their swarms of-
ten obscure the sun) a twig-snare, sunk under wa-
ter to catch fish, *Job* 41. 7. צֶלְמוֹת shadow of
death. מִצְלֵי מִצְלֵי cymbals. מִצְלוֹת bells,
Zech. 14. 20. צָלִי roasted, roasting, *Exod.* 12. 8, 9.
Isai. 44. 16. צֶלֶל a cake, baked or roasted, *Judg.*
7. 13. צוּלָה, מִצּוּלָה the deep, a deep. -- נָצַל to
take away; to deliver; to plunder, spoil. מִצְלָה
pluckt, taken out of, *Amos* 4. 11. *Zeph.* 3. 2. הִצְלָה

An overshadowing indicates a complete
covering of darkness, not interspersed
shadows stretching out.

* II. לִלְזָּ to be shaded, darkened, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent;

Arab. ظَلَّ II to shade, IV to be shaded, dark, e. g. the day; ظِلَّ shade, also morning twilight. Eth. ጸለላ to shade, IV to seek the shade; but ጸለል darkness. Aram. לִלְזָּ id. Kindr. is לִלְזָּ.

Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark (לִלְזָּ) before the sabbath, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.*

HIPH. part. לִלְזָּ shading, giving shade, Ez. 31, 3.

A Hebrew Lexicon
by Gesenius
pg. 913

Note how Gesenius acknowledges the shadow definition, and then continues on to describe the condition as it is written in Nehemiah 13:19.

But then note the traditional contamination in the reference to Lev 23:32!

- The צללִי - H6751 - <tsalal> {translated as - “getting dark” in the only other Scripture where this word is used} – as in – **Ezekiel 31:3** is in relation to **the shadows cast** from a large cedar tree consisting of a lesser quantity of light. **Eze 31:3** See, Ashshur was a cedar in Lebanon, fair branches and **forest shade**, and of high stature. And its top was among the thick foliage.
- In this term – **forest shade** – we see the Hebrew word צללִי - H6751 - <tsalal>.
- **Here**, the context marks the substantially mature cedar boughs which provided a **physical restraint** to the sunlight reaching the ground area.



- In the situation of the boughs physically restricting the light of the sun, this restriction caused a dim light mixture. The cedar boughs caused a partial **absence of light**; hence a **reduced light quotient** was produced from a physical restriction imposed upon DIRECT SUNLIGHT.







- In these pictures we recognize the 3rd definition of the word -

צִלָּל - H6751 - <tsalal>

- to be or become or grow dark
- (Qal) to become or grow dark

• (Hiphil) **to shadow**



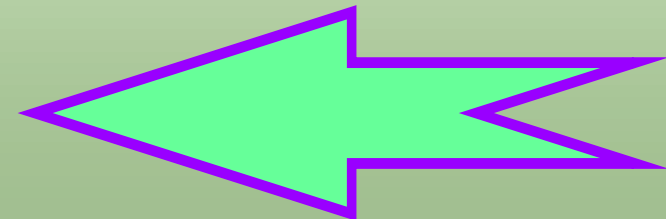
III. [צָלַל] **verb be or grow dark** (compare Arabic  *be black*,  *shade*; Ethiopic  *be dark*; Assyrian *fillu*, *shade*, *falâlu*, *Pi`elroof over*, so Sabeian טָלַל [II.], טַלַּת ceiling, roof, Hom^{Chrest. 125}, compare Palmyrene תַּטְלִילָא; Old Aramaic טַלַּל overshadow, Aramaic טַלְלָא,  shadow); —

Qal Perfect3plural יָרַשׁ שְׁעָרֵי צָלָלוּ [Nehemiah 13:19](#) the gates of Jerusalem grew dark, i.e. evening came on.

Hiph`il Participle מְצַל חֹךְשׁ [Ezekiel 31:3](#) a shadowing wood (but strike out ^m5. Co Toy Krae).

The Etymological Dictionary of the Hebrew Language: צָלַל the definitions are:

- ❖ **TO BE** (primary), **GROW DARK**
- ❖ Was covered, grew dark
- ❖ Was covered with shade



²⁶ The certain *terminus ad quem*, by which time this new system of reckoning the day from evening to evening was firmly established, is fixed by Esth. 4.15 with its reckoning of "three days, night and day," (cf. Lev. 8.35; Num. 9.21 [both passages P]), and by Dan. 8.14, with its term *בקר בקרב* meaning a full day, as the first half of the second century B.C. We shall, however, in the course of this investigation be able to determine the date of this transition much more exactly.

One biblical passage might seem at first glance to refute this conclusion, viz., Neh. 13.19-21. This reads, "Now when the gates of Jerusalem began to be darkened before the Sabbath, and I commanded, and they closed the doors, then I commanded that they should not open them until after the Sabbath, and some of my soldiers I stationed at the gates, so that no traffic might enter upon the Sabbath day. So the peddlers and sellers of all kinds of merchandise remained outside of Jerusalem over night once and a second time. Then I warned them and said to them: Why do you lodge over night just outside the wall? If you do it again, I will use force against you. From that time on they never came again upon the Sabbath." Here, it might seem at first glance, the night preceding the Sabbath is a part of the Sabbath day. And were this conclusion correct, it would establish with certainty that already by 432 B. C. the day was reckoned as beginning with the evening, and thus our thesis that this modification was introduced at least a century and a half later would be

Julian
Morgenstern's
thoughts
about
Nehemiah
13:19 are
as follows –

(pg. 22, Ancient
Calendars of Israel,
Hebrew Union
College, 1935)

- Morgenstern continues:

overthrown. Careful examination of the passage, however, shows that no such implication is necessarily inherent in the passage, and that actually it gives not the slightest indication whether it reckoned the day from evening to evening or from morning to morning. V. 19 does not say at all that Nehemiah commanded that the gates be closed in order to compel the observance of the Sabbath. Undoubtedly the gates were closed every night. The verse says merely that when the gates were closed on that particular Friday night, Nehemiah commanded that they be not opened until after the close of the Sabbath. Inasmuch as the gates, had they been opened on Saturday morning, as had obviously been the practice up to this moment, would have been closed again on Saturday night, Nehemiah's command actually meant that the gates should not be opened at all on Saturday, nor until Sunday morning dawned. Accordingly the gates were kept closed from Friday evening to Sunday morning. But this offers not the slightest clue whether in Nehemiah's time the Sabbath, and with this, of course, the day in general, was reckoned from evening to evening or from morning to morning. On the basis of this passage there is therefore no reason at all to question our conclusion that still in Nehemiah's time the day was reckoned from morning to morning, and not yet from evening to evening.



- Please note that Covenant Calendar does not fully agree with the conclusion as given by Julian Morgenstern.
- It is very clear this passage from the Scriptures indicates without doubt the *start of the Sabbath begins at Dawn.*
- There will be a closer look at this in the upcoming charts.
- There the details will be examined thoroughly for the implications of events at the moment darkness envelopes the land.

What about the root word?

- The *primitive root* of this word is – H6749 <tsalal> and has the meaning of “being submerged.” To submerge is the action to envelope in a substance.
- (Qal) to sink, be submerged *BLB*
- **Question:** When the sun is low and the shadows are getting long, are we correct in saying that the shadows are submerging the land?
- *Submerging* indicates a total coverage. Yet when the shadows from a sun [that is low on the horizon] are stretched out, it can hardly be said that the shadows are *submerging* the land!

*In this
picture the
sun is low
on the
horizon.
Are the
shadows
submerging
the land?*



This can only occur when the sun is beyond the visible horizon.

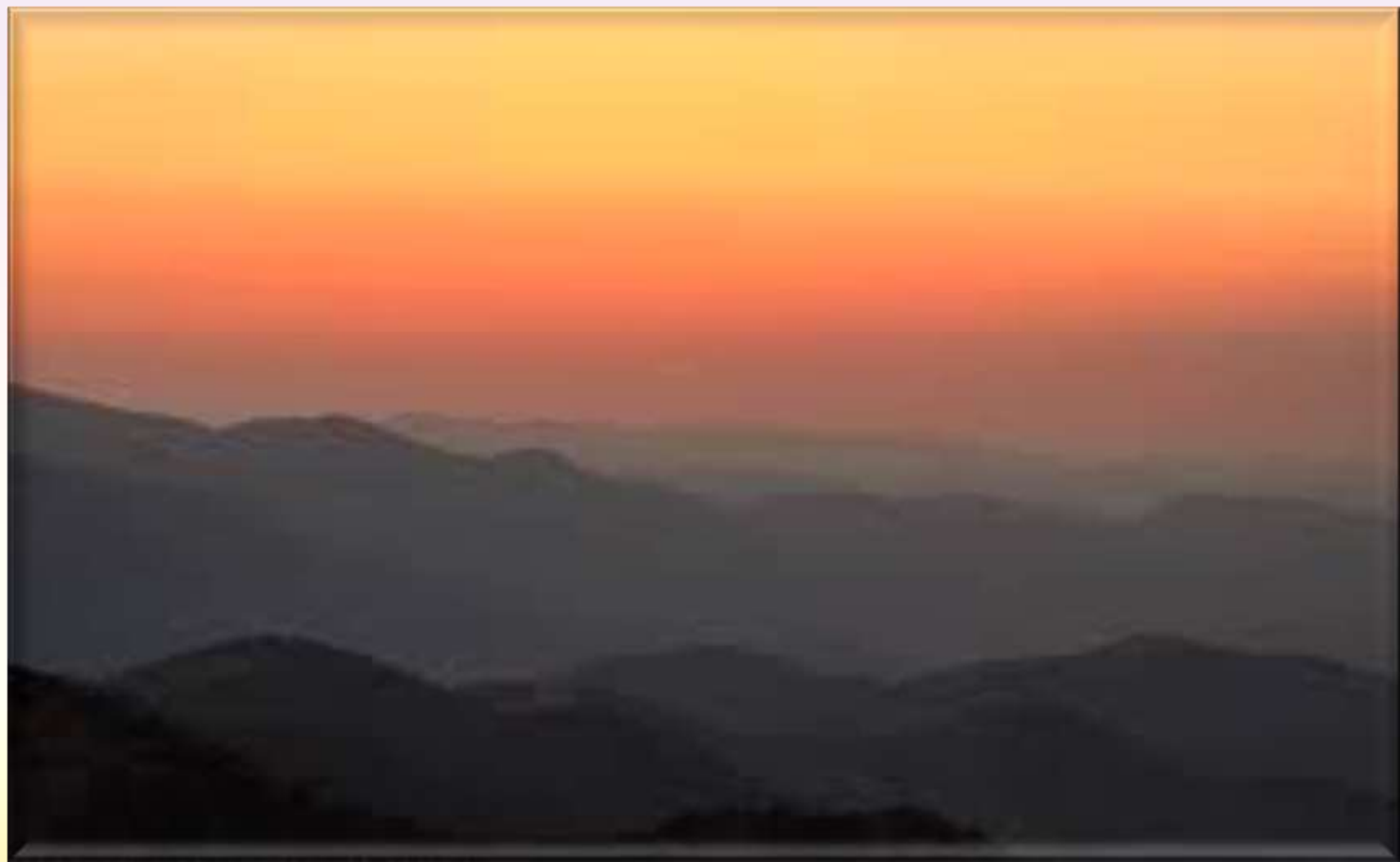
- To sink, plunge; to settle, to clear,

צלל - <tsalal>

- Qal) To be or grow dark , was covered with shade, grew dark,
(in the Bible occurring only in **Neh 13:19** in the form of צלל).
- Hiph) covered with shade, overshadowed
(in the Bible occurring only in **Eze 31:3** in the form of the part).

A physical obstruction to sunlight!

*The sun
is beyond
the
horizon.*



Are the shadows submerging the land now?

- The questions now will be:

1. What does this event with Nehemiah look like on a time chart?

2. **Where was the sun's position** in relation to the gates of Jerusalem?

3. **When is the Sabbath** in relation to the **darkness** that is settling on Jerusalem?

Ultimately:



➤ Did Nehemiah command the gates to be closed **BEFORE** or **AFTER SUNSET?**

Was Nehemiah's command to close the gates considered:

(a) "guarding the Sabbath" **OR**

(b) **BREAKING THE 4TH COMMANDMENT?**

- Chart #1 of 4. *Nehemiah's Command to Close the Gate – When?*

Close the Gate (Sunset Theory!)

It was the *Preparation*; before the Sabbath.

Can darkness *possibly* come before the sunset?

The sunset event occurred and the twilight began. Had darkness instantly settled over the land?

The Twilight Mixture enveloped the surrounding area and darkness was imminent.

Light Season, Cycle #6

The next slide will have some new questions. Please remember this side of the slide.

The Twilight Mixture was fulfilled and the *Sabbath Darkness (?)* began here, **WELL AFTER THE SUNSET!**

• Chart #2 of 4. *Nehemiah's Command to Close the Gate – When?*
Close the Gate (Sunset Theory!)

Did Nehemiah command the gates to be closed prior to the sunset, **CONTRARY TO WHAT THE SCRIPTURES DECLARE**; to avoid breaking the {Sunset} Sabbath statute?

The sunset event commenced the "Sabbath twilight" at this point - according to traditional Sunset Theory.

Twilight Mixture time lapse until darkness.

"As it began to get **DARK** BEFORE the Sabbath"! ???

What about -

Sabbath Night, Cycle #7 (?)

The Twilight Mixture was fulfilled and the **Sabbath Darkness** began! ???

- Chart #3 of 4. *Nehemiah's Command to Close the Gate – When?*

Close the Gate (Sunset Theory!)

At the end of the twilight,
(when the darkness actually began), and in accordance to Scriptural documentation, did Nehemiah command the gates to be closed and consequently break the {Sunset} Sabbath statute which by tradition came into effect at the moment of sunset?

Traditional Sabbath begins at sunset!

The sunset event commenced the "Sabbath twilight" - according to traditional Sunset Theory.

Twilight Mixture time lapse until darkness.

Sabbath Night, Cycle #7

The Twilight Mixture was fulfilled and the *Sabbath Darkness* began!

Question #1

- If Nehemiah commanded the gates to be closed at darkness (after twilight as dusk encounters night), then did Nehemiah break the Sabbath which started at sunset, according to Sunset Theory?



Question #2



- Would Nehemiah, who is known for re-establishing the **Commands of Yahuah**, intentionally break the Sabbath?



Question #3

- Is there ANOTHER ANSWER that will sufficiently fulfill the Torah;

fulfill Nehemiah's documentation, AND -

**ALSO ELIMINATE
THE CONTAMINATION?**



- Chart #4 of 4. *Nehemiah's Command to Close the Gate – When?*

Dawn to Dawn Format!

It was the *Preparation*; before the Sabbath.

The Twilight Darkness Mixture enveloped the surrounding area. Darkness was imminent.

The sunset event occurred, & a twilight mixture began.

NOTE what NIGHT SEASON it was - **STILL!** The sunset had not changed the date, nor day!

The Preparation, Cycle #6

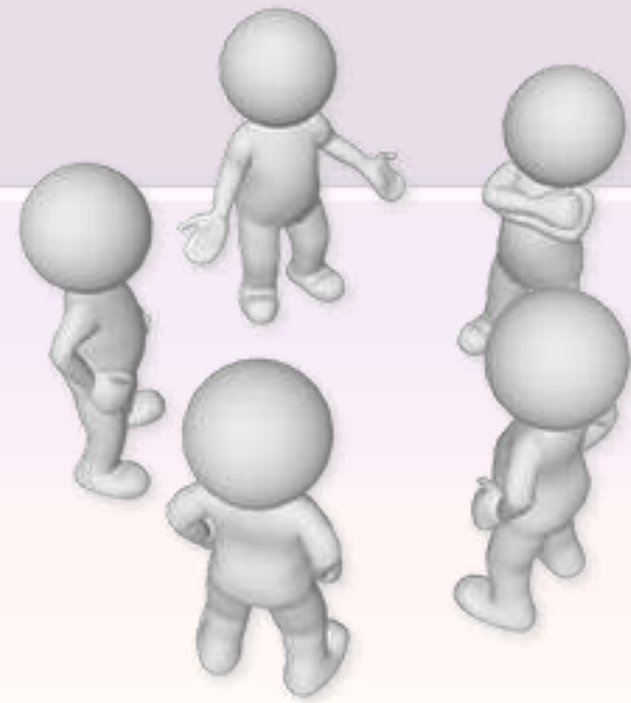
Nehemiah commanded to close the gate as darkness fell, approx. 10 hours before the Sabbath began!

The Twilight Mixture was fulfilled; it was - Night & **STILL, BEFORE** the Sabbath!

Question #4

- Another question must be asked:

What was Nehemiah's mindset on a full working Light Season?



The answer is found in: **Nehemiah 4:21 ...**

So we labored in the work and half of them held spears from the rising of the morning until the stars appeared. (KJV)

Stone Edition Tanach - from the rising of the **dawn** until the emergence of the stars.

For the 6 working days of the week, Jerusalem's gates were closed during dusk!

Some
thoughts
to
ponder!

When the stars are appearing that is no longer DUSK, but the last part of twilight giving way to night, or total darkness. The gates would then have been closed after everyone was INSIDE the gates and this certainly would have been after sunset, and long into the evening.

This gives even more evidence that on the 6th Cycle (Fri) with the gates being shut earlier was indeed **an exception** - Nehemiah had to get the traders OUT of the city to stop the buying and desecrating of the Sabbath - come Dawn!



Question #5

Do we have any more information on the practice of when the gates were to be closed in other parts of Scripture?

- **Yahoshua (Josh) 2:5** And it came to pass about the time of the **shutting of the gate, when it was dark**, that the men went out: whither the men went, I wot not, pursue after them quickly; for ye shall overtake them.
- The practice in this time was to shut the gates of the city **when darkness had commenced.**



Closing the gates offered protection for the citizens.

**Be an Example ~
Follow Nehemiah's
Footsteps**



WHY?

Nehemiah 13:19

nehemiah

taught the people according
to the Laws of Moses as
given by Yahuah.

That included the **DAWN** day-start!

Neh 8:8-9 So they read in the book in the law of Yahuah distinctly, and gave the sense, and caused them to understand the reading.

9 And Nehemiah ... and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Yahuah your Elohim; mourn not, nor weep. For all the people wept, when they heard the words of the law.

Neh 8:14 And they found written in the law which Yahuah had commanded by Moses ...

Neh 13:1 On that day they read in the book of Moses in the audience of the people ...

The Laws of Moses are Supreme!

The End



Your questions and comments are welcome.
Send them to:

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