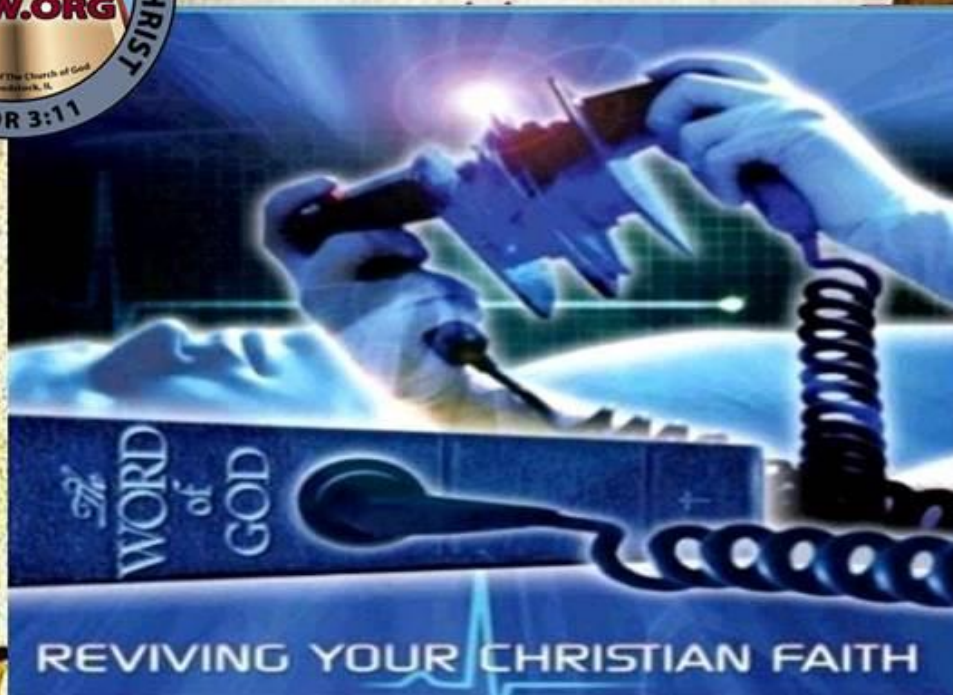
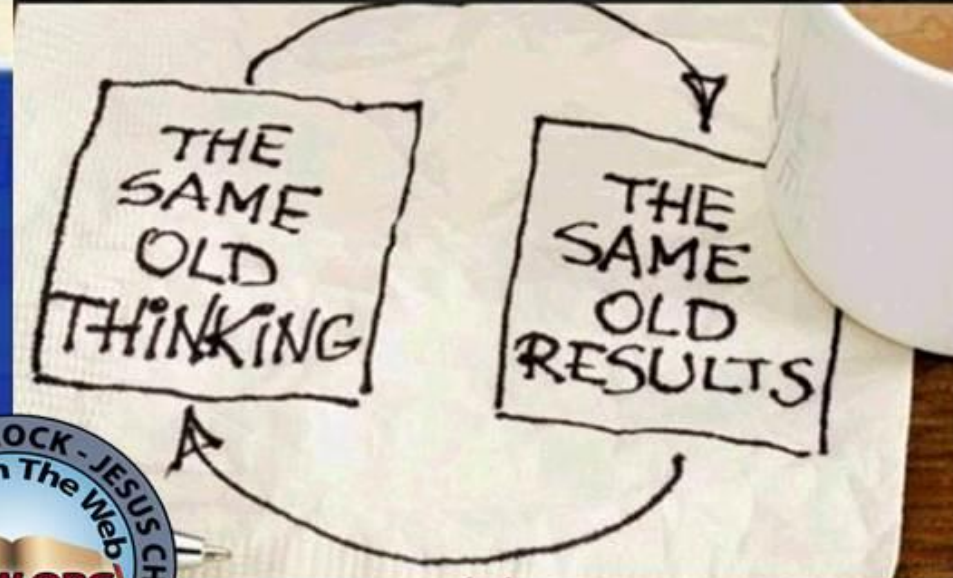


# Think BIBLICALLY



# RENEW

your mind  
ROMANS 12:2



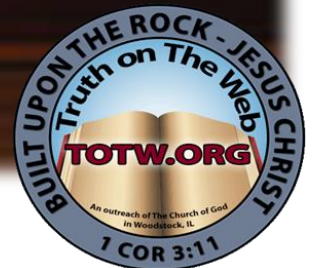
REVIVING YOUR CHRISTIAN FAITH

# COMING TO TERMS

## with Biblical Time Markers



**Biblical Timekeeping Series**







Passover vs Feast of Unleavens?

# What does “Passover” refer to in the Old Testament Scriptures?

- 1) **The Sacrifice** - Exodus 12:11, 21, 27, 43; 34:25; Deuteronomy 16:2, 5-6; 2 Chronicles 30:15, 17-18; 35:1, 6, 11, 13
- 2) **The Feast of Unleavened Bread** - Ezekiel 45:21; Exodus 34:25

# What does “Passover” refer to in the New Testament?

- 1) **the Feast of Unleavened Bread** - Luke 2:41-43; 22:1, John 2:23; Acts 12:3,4
- 2) **the sacrifice** - Matthew 26:17; Mark 14:12,14; Luke 22:7; John 18:28; 1 Corinthians 5:7

Annual Sabbaths  
High Sabbaths

Annual Sabbath

... Sabbath?

**Let's Get Biblical**

# The Biblical Distinction Between Sabbath and Annual Rest Days



## **This distinction is evident throughout Scripture:**

- \* It is seen in the fact that the Feasts are referred to as separate events from Sabbaths**
- \* It is seen in the fact that the rest days of the Feasts are never called Sabbaths
- \* It is seen in the fact that cooking is allowed on Feast rest days, but not on Sabbaths

**1 Chronicles 23:31** ...the sabbaths, in the new moons, and on the set feasts...

**2 Chronicles 2:4** ...the sabbaths, and on the new moons, and on the solemn feasts...

**2 Chronicles 8:13** ...on the sabbaths, and on the new moons, and on the solemn feasts...

**2 Chronicles 31:3** ...the sabbaths, and for the new moons, and for the set feasts...

**Nehemiah 10:33** ...the sabbaths, of the new moons, for the set feasts...

**Ezekiel 45:17** ...the new moons, and in the sabbaths, in all solemnities...

**Colossians 2:16** ...an holyday, or of the new moon, or of the sabbath days:

## **This distinction is evident throughout Scripture:**

\* It is seen in the fact that the Feasts are referred to as separate events from Sabbaths

**\* It is seen in the fact that the rest days of the Feasts are never called Sabbaths**

\* It is seen in the fact that cooking is allowed on Feast rest days, but not on Sabbaths

## **Strong's Hebrew Dictionary**

**7676. שַׁבָּת *shabbath***

intensive from 7673; intermission, i.e (specifically) the Sabbath:—(+ every) sabbath.

## **Strong's Greek Dictionary**

**4521. σαββατον *sabbaton***

of Hebrew origin (7676); the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, a se'nnight, i.e. the interval between two Sabbaths; likewise the plural in all the above applications:—sabbath (day), week.

# **Strong's Hebrew Dictionary**

**7677. שַׁבְּתוֹן shabbathown**

from 7676; a sabbatism or special holiday:—rest, sabbath.





## Part of Speech

neuter noun

## Root Word (Etymology)

Of Hebrew origin שַׁבָּת (H7676)

## Greek Inflections of σάββατον

mGNT — 68x in 7 unique form(s)

TR — 68x in 7 unique form(s)

σάββασιν — 14x

σάββατα — 1x

Σάββατόν — 1x

σάββατον — 13x

σαββάτου — 12x

σαββάτω — 15x

σαββάτων — 12x

## Dictionary Aids

Vine's Expository Dictionary: View Entry

TDNT Reference: 7:1,989

## KJV Translation Count — Total: 68x

The KJV translates Strong's G4521 in the following manner: sabbath day (37x), sabbath (22x), week (9x).

## Outline of Biblical Usage [?]

## Search Results by Book

(Notes)

Mat (9)

Mar (11)

Luk (19)

Jh

Act (10)

1Co (1)

Col (1)

All Books

## BLB Searches

## Search the Bible

Verse, Word(s) or Topic

KJV



Advanced Options

## LexiConc



Advanced Options

## Theological FAQs



PARTNER WITH THE BLB (DISCLAIMER)

## Multi-Verse Retrieval

For example: Gen 1:1-15; Rev 3; 4; Jer 21:



COPY

COPY OPTIONS

STRONG'S

FORMAT BY:

VERSE

PARAGRAPH

LISTEN TO THE BIBLE

RED

SHOW CANTILLATION MARKS

Masoretic Text

SHOW VOWEL POINTS

23:24 דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד  
לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זְכוֹרֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:

Reverse Interlinear

English (KJV) [?]	Strong's	Root Form (Hebrew)	Parsing
Speak	H1696	דַּבֵּר <i>dabar</i>	<b>PARSE</b>
unto the children	<b>PHR</b> H1121	בֶּן <i>ben</i>	
of Israel	<b>PHR</b> H3478	יִשְׂרָאֵל <i>Yisra'el</i>	
saying	H559	אָמַר <i>'amar</i>	<b>PARSE</b>
In the seventh	<b>PHR</b> H7637	שְׁבִיעִי <i>shēbiy`iy</i>	
month	H2320	חֹדֶשׁ <i>chodesh</i>	
in the first	<b>PHR</b> H259	אֶחָד <i>'echad</i>	
day of the month	<b>PHR</b> H2320	חֹדֶשׁ <i>chodesh</i>	
shall ye have a sabbath	<b>PHR</b> H7677	שַׁבָּתוֹן <i>shabbathown</i>	
a memorial	<b>PHR</b> H2146	זְכוֹרֹן <i>zikrown</i>	



ye shall keep



H2287

חָגַג *chagag*

PARSE

a feast



H2282

חָג *chag*

unto the LORD



H3068

יְהוָה *Yēhovah*

seven

H7651

שֶׁבַע *sheba'*

days

H3117

יוֹם *yowm*

on the first



H7223

רִאשׁוֹן *ri'shown*

day

H3117

יוֹם *yowm*

shall be a sabbath



H7677

שַׁבָּתוֹן  
*shabbathown*

and on the eighth



H8066

שְׁמִינִי *shēmiyniy*

day

H3117

יוֹם *yowm*

shall be a sabbath



H7677

שַׁבָּתוֹן  
*shabbathown*

LXX Septuagint

23:39 καὶ ἐν τῇ πεντεκαδεκάτῃ ἡμέρᾳ τοῦ μηνὸς τοῦ ἑβδόμου τούτου

# LXX - “Rests” Differentiated

Leviticus 23:3 Six days shalt thou do works, but on the seventh day is the Sabbath ["*Sabbata*"]; a rest, a holy convocation to the Lord: thou shalt not do any work, it is a Sabbath ["*Sabbata*"] to the Lord in all your dwellings.

Leviticus 23:32 It shall be a holy Sabbath ["*Sabbata*"] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your Sabbaths.

# LXX - “Rests” Differentiated

Leviticus 23:24 Speak to the children of Israel, saying, In the seventh month, on the first day of the month, ye shall have a rest [*“anapausis”*], a memorial of trumpets: it shall be to you a holy convocation.

Leviticus 23:39 And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall keep a feast to the Lord seven days; on the first day there shall be a rest [*“anapausis”*], and on the eighth day a rest [*“anapausis”*].



# Prove all things

For the Old Testament, search Strong's Hebrew #7676 Shabbat.

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=H7676>

For the NT, search Strong's Greek #4521 sabbaton

<http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strongs=G4521>

## **This distinction is evident throughout Scripture:**

- \* It is seen in the fact that the Feasts are referred to as separate events from Sabbaths
- \* It is seen in the fact that the rest days of the Feasts are never called Sabbaths
- \* **It is seen in the fact that cooking is allowed on Feast rest days, but not on Sabbaths**

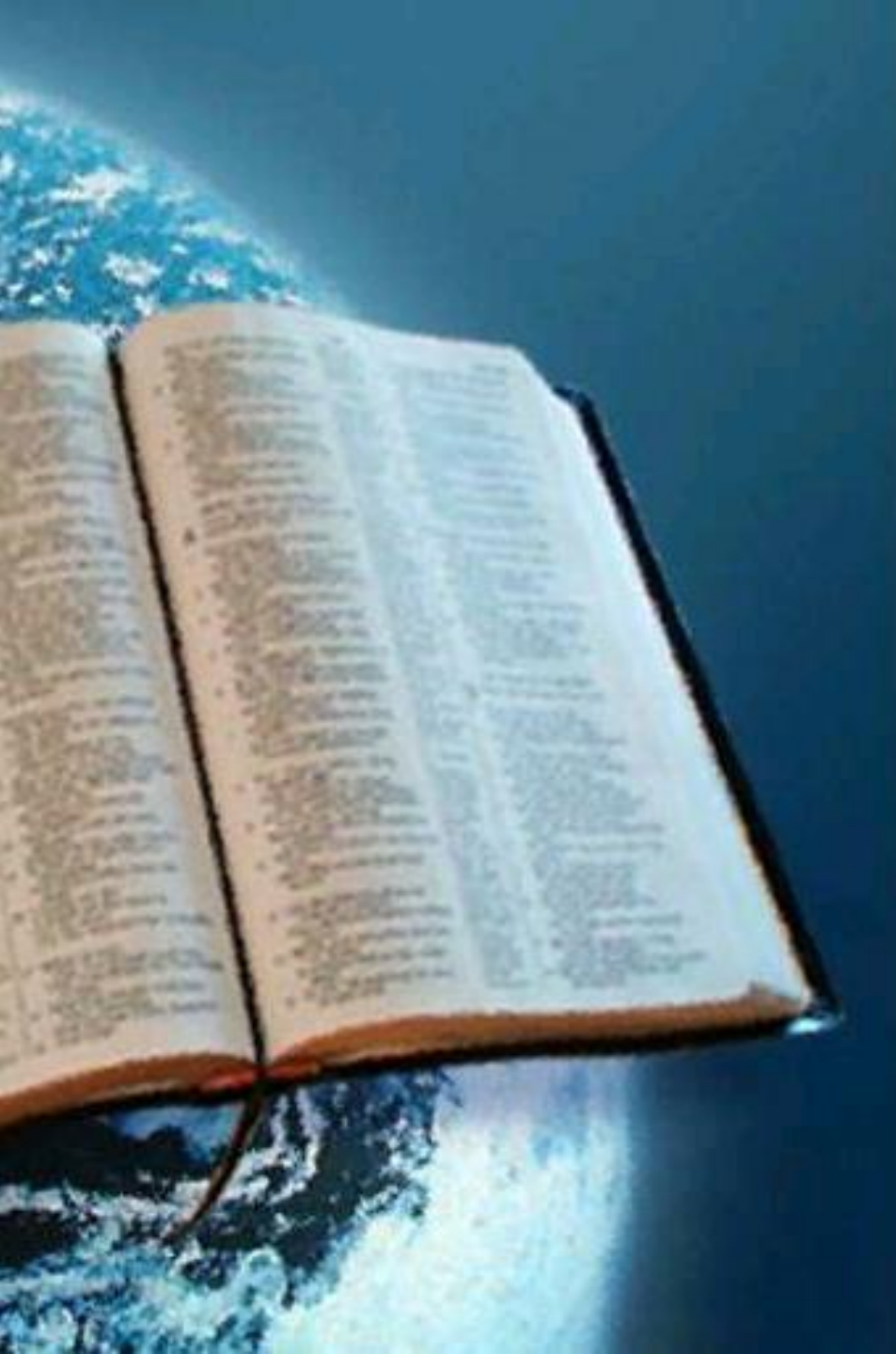
# The Sabbath

Exodus 20:8-11 Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: 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: 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.

**thou shalt not do any work = *l'o-tha-`aseh kal-mela'kah***

Leviticus 23:3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do **no work** therein: it is the Sabbath of the LORD in all your dwellings.

**ye shall do no work = *khal-mela'kah lo' the 'asu***



# **Biblical Worldview: WORK**

What  
constitutes  
“work”?

# Preparation For The Sabbath

**Exodus 16:5,23** And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily...And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.



**Exodus 16:5** And on the sixth day they are to make ready what they get in, and it will be twice as much as they get on the other days. (BBE)

**Exodus 16:5** But on the sixth day of each week they must gather and cook twice as much. (CEV)

**Exodus 16:5** and it hath been on the sixth day, that they have prepared that which they bring in, and it hath been double above that which they gather day by day.' (Young's Literal)

**Exodus 16:23** ...Tomorrow is a day of rest, a holy Sabbath to GOD. Whatever you plan to bake, bake today; and whatever you plan to boil, boil today. Then set aside the leftovers until morning. (*The Message*)

# The Feast of Unleavens (1st and 7th days)

**Leviticus 23:6-8** And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

ye shall do no servile work = *kal-mele'ket `avodah lo' tha'asu*

# The Feast of Unleavens (1st and 7th days)

**Leviticus 23:7-8** **In the first day ye shall have an holy convocation:** ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: **in the seventh day is an holy convocation:** ye shall do no servile work therein.

**Exodus 12:16** **And in the first day there shall be an holy convocation,** and **in the seventh day there shall be an holy convocation** to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

# The Feast of Unleavens (1st and 7th days)

Leviticus 23:7-8 In the first day ye shall have an holy convocation: **ye shall do no servile work therein.** But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: **ye shall do no servile work therein.**

Exodus 12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; **no manner of work shall be done in them, save that which every man must eat, that only may be done of you.**

# The Feast of Unleavens (1st and 7th days)

Leviticus 23:6-8 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.

***IS EQUAL TO***

Exodus 12:16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

On the first day and again on the seventh day you are to meet for worship. No work is to be done on those days, but you may prepare food. (GNB)

There will be holy assemblies on the first day and the last day of the festival. You must not do any work on these days. The only work you can do is preparing the food for your meals. (ERV)

You must have a holy assembly on the first day and another one on the seventh. You must not work on these days except to prepare your own meals. That's all you may do. (GW)

**Exodus 12:16** `And in the first day is a holy convocation, and in the seventh day ye have a holy convocation; any work is not done in them, only that which is eaten by any person--it alone is done by you

Young's Literal

# **Feast of Firstfruits/Pentecost**

**Leviticus 23:15,16,21** And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD...And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do **no servile work** therein...



# Day of Shouting/"Trumpets"

In the seventh month, in the first day of the month, shall ye have a Sabbath [*shabbaton*], a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein...

Leviticus 23:24,25

# Day of Atonement

**Leviticus 23:27,28,30,31** ...on the tenth day of this seventh month there shall be a Day of Atonement...And ye shall do no work in that same day: for it is a Day of Atonement...And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work...It shall be unto you a Sabbath [*shabbat*] of rest

# Feast of Tabernacles (1st and 8th days)

On the first day shall be an holy convocation: ye shall do no servile work therein...on the eighth day shall be an holy convocation unto you...and ye shall do no servile work therein. ... Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a Feast unto the LORD seven days: on the first day shall be a **Sabbath** [*shabbaton*], and on the eighth day shall be a **Sabbath** [*shabbaton*].

Leviticus 23:35,36

# Inclusive Counting

# Evidences of Inclusive Counting

In the Scriptures, the day after tomorrow is the third day:

**Leviticus 7:16-17** 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: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

"the same day that he offereth his sacrifice" (day 1)

"the morrow" (day 2)

"the third day" (day 3)

**Leviticus 19:5-7** "And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

"the same day ye offer it" (day 1)

"the morrow" (day 2)

"the third day" (day 3)

# Evidences of Inclusive Counting

In the Scriptures, the day after tomorrow is the third day:

**Luke 13:32-33** And He said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures **today** [day 1] and **tomorrow** [day 2], and **the third day** [day 3] I shall be perfected. Nevertheless I must walk **today** [day 1], and **tomorrow** [day 2], and **the day following** [day 3]: for it cannot be that a prophet perish out of Jerusalem.

“today” (day 1)

"tomorrow" (day 2)

"the third day"/"the day following" (day 3)

**Matthew 1:17** So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

The count of fourteen from Abraham to David started with, and included, Abraham. The count of fourteen from David to the "carrying away" started with, and included, David. And the count of fourteen from the "carrying away" started with, and included, the "carrying away":

**Matthew 1:2-16** **Abraham [1]** begat Isaac; and **Isaac [2]** begat Jacob; and **Jacob [3]** begat Judas and his brethren; And **Judas [4]** begat Phares and Zara of Tamar; and **Phares [5]** begat Esrom; and **Esrom [6]** begat Aram; And **Aram [7]** begat Aminadab; and **Aminadab[8]** begat Naasson; and **Naasson [9]** begat Salmon; And **Salmon [10]** begat Booz of Rachab; and **Booz [11]** begat Obed of Ruth; and **Obed [12]** begat Jesse; And **Jesse [13]** begat **David [14]** the king; and **David [1]** the king begat Solomon of her that had been the wife of Urias; And **Solomon [2]** begat Roboam; and **Roboam [3]** begat Abia; and **Abia [4]** begat Asa; And **Asa [5]** begat Josaphat; and **Josaphat [6]** begat Joram; and **Joram [7]** begat Ozias; And **Ozias [8]** begat Joatham; and **Joatham [9]** begat Achaz; and **Achaz [10]** begat Ezekias; And **Ezekias [11]** begat Manasses; and **Manasses [12]** begat Amon; and **Amon [13]** begat Josias; And **Josias [14]** begat Jechonias and his brethren, **about the time they were carried away to Babylon:** And after they were brought to Babylon, **Jechonias [1]** begat Salathiel; and **Salathiel [2]** begat Zorobabel; And **Zorobabel [3]** begat Abiud; and **Abiud [4]** begat Eliakim; and **Eliakim [5]** begat Azor; And **Azor [6]** begat Sadoc; and **Sadoc [7]** begat Achim; and **Achim [8]** begat Eliud; And **Eliud [9]** begat Eleazar; and **Eleazar [10]** begat Matthan; and **Matthan [11]** begat Jacob; And **Jacob [12]** begat **Joseph [13]** the husband of Mary, of whom was born **Jesus, who is called Christ [14]**.

# Evidences of Inclusive Counting

**1 Samuel 20:5** And David said unto Jonathan, "**Behold, to morrow is the new moon,** and I should not fail to sit with the king at meat: but let me go, that **I may hide myself in the field unto the third day at even.**

12 And Jonathan said unto David, "O LORD God of Israel, when I have sounded my father about **to morrow any time, or the third day,** and, behold, if there be good toward David, and I then send not unto thee, and shew it thee"

.. 18 Then Jonathan said to David, "**To morrow is the new moon:** and thou shalt be missed, because thy seat will be empty. 19 And **when thou hast stayed three days...** 24 So David hid himself in the field: and **when the new moon was come,** the king sat him down to eat meat. 25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. 26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. 27 And **it came to pass on the morrow, which was the second day of the month,** that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?" 28 And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem": ... 34 So Jonathan arose from the table in fierce anger, and did eat no meat **the second day of the month:** for he was grieved for David, because his father had done him shame. 35 And it came to pass **in the morning,** that Jonathan went out into the field **at the time appointed with David,** and a little lad with him.



# Evidences of Inclusive Counting

## 1 Samuel 20

**“...unto the third day” / “when thou hast stayed three days...”**

**“when I have sounded my father about tomorrow any time, or the third day”**

**Day 1** - Last day of the month (“Tomorrow is New Moon” verse 5 & 18)

**Day 2** - New Moon Day (“The New Moon came” verse 24)

**Day 3** - 2<sup>nd</sup> day of the month (“The morrow...the second day of the month” verse 27)

And, again, we find that the “third day” is the day after “tomorrow”

# Evidences of Inclusive Counting

**Jeremiah 25:1-3** The word that came to Jeremiah concerning all the people of Judah in **the fourth year of Jehoiakim the son of Josiah** king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon; The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, **From the thirteenth year of Josiah** the son of Amon king of Judah, **even unto this day, that is the three and twentieth year**, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

Josiah reigned 31 years, as evidenced by 2 Kings, yet here we find that Jeremiah reckons 23 years from the 13<sup>th</sup> year of Josiah to the 4<sup>th</sup> year of Jehoiakim.

This is only possible by including the 13<sup>th</sup> year of Josiah in the count – **inclusive count method was employed.**

<b>Year of Reign</b>	13th	14th	15th	16th	17th	18th	19th	20th	21st	22nd	23rd
<b>Inclusive Count</b>	1	2	3	4	5	6	7	8	9	10	11
<b>Exclusive Count</b>		1	2	3	4	5	6	7	8	9	10

<b>Year of Reign</b>	24th	25th	26th	27th	28th	29th	30th	31st	1st	2nd	3rd	4th
<b>Inclusive Count</b>	12	13	14	15	16	17	18	19	20	21	22	<b>23</b>
<b>Exclusive Count</b>	11	12	13	14	15	16	17	18	19	20	21	<b>22</b>

# Evidences of Inclusive Counting

## The Besiege During the Reigns of Hezekiah and Hoshea

**2 Kings 18:9-10** And it came to pass **in the fourth year of king Hezekiah, which was the seventh year of Hoshea** son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. And **at the end of three years** they took it: *even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.*

Year of Reign of Hezekiah	4th	5th	6th
Year of Reign of Hoshea	7th	8th	9th
Year of Besiege	1st	2nd	3rd

# Evidences of Inclusive Counting

## The Reigns of Amaziah and Jereboam

**2 Kings 14:23** In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

**2 Kings 14:17** And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

**2 Kings 14:1-2** In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

As witnessed by the Scriptures cited above, Jeroboam (II) succeeded the throne upon his father Joash's death in the 15<sup>th</sup> year of Amaziah's reign (2 Kings 14:23), and Amaziah lived 15 years after Joash's death (2 Kings 14:17). Scripture records this period as 29 years (2 Kings 14:2) – the count being inclusive of Amaziah's 15<sup>th</sup> year.

Year of Reign of Amaziah	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th	13th	14th	15th
Amaziah's Years after Jehoash's death															1

Year of Reign of Amaziah	16th	17th	18th	19th	20th	21st	22nd	23rd	24th	25th	26th	27th	28th	29th
Amaziah's Years after Jehoash's death	2	3	4	5	6	7	8	9	10	11	12	13	14	15

“even” / “evening” = sunset?

# Strong's Greek Dictionary

## 3798. οψιος opsios

from 3796; late; feminine (as noun)  
afternoon (early eve) or nightfall (later  
eve):—even(-ing, (-tide)).

**Matthew 20:8-9** So when **even [opsios] was come**, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about **the eleventh hour**, they received every man a penny.

In this instance, *opsios* is referring to the 12th hour (which is, most likely, sunset). How do we know? Verse twelve tells us that these 11th hour hires had worked one hour:

**Matthew 20:12** Saying [at the time when *opsios* was come], These last [the 11th hour hires] have wrought but **one hour**, and thou hast made them equal unto us, which have borne the burden and heat of the day.

**Matthew 8:16** When the even [*opsios*] was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:

**Mark 1:32** And at even [*opsios*], when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.



**Luke 4:40** Now **when the sun was setting**, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

So, even if Mark didn't record this episode, we could still ascertain that Matthew's use of *opsios* here is reference to the time of sunsetting (laying Matt 8:16 upon Luke 4:40 -- line upon line).

In this particular usage, *opsios* refers to sunset.

Does this mean *opsios* is always referring to sunset?

**Matthew 16:2** He answered and said unto them, **When it is evening [οψιλος], ye say, *It will be* fair weather: for the sky is red.**

Is this sunset?

**Matthew 16:2** He answered and said unto them, **When it is evening [οψιος], ye say, *It will be* fair weather: for the sky is red.**

\* The sky can be red well before sunset.



**Matthew 16:2** He answered and said unto them, **When it is evening [οψιος], ye say, *It will be fair weather: for the sky is red.***

\* The sky can be red well before sunset.

\* This Scripture does not state, nor imply, that *opsios* cannot begin prior to the sky changing color.

**Matthew 26:17-20** Now the first *day* of the *feast of unleavened bread* [Abib 14] the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. **Now when the even [*opsios*] was come, He sat down with the twelve.** [still Abib 14]

As Mark 14:12 makes clear, Matthew 26:17 speaks of the 14th of Abib. And as John 19:31 makes clear, Jesus died on the 14th. Obviously, in this Matthew instance, "opsios" is not sunset, but sometime after sunset in the night.

**Mark 4:35** And **the same day, when the even was come**, He saith unto them, Let us pass over unto the other side.

Obviously in this case, *opsios* is not sunset (sunset begins a day, but this says *opsios* is taking place the same day). *Opsios* here is afternoon.

**Mark 15:42-43** And now **when the even was come, because it was the Preparation, that is, the day before the Sabbath**, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

The context of verse 42 clearly indicates that the occurrence of this "*opsios*" did NOT change the day-- it was yet "preparation, that is, the day before the Sabbath" when Joseph went to Pilate, retrieved the body, laid Him in the tomb, and rolled the stone to close it up. IF "*opsios*" meant sunset or thereafter here, it would no longer be preparation day, but Mark (and Luke) witness that it was.



**Matthew 14:15-23** And when **it was evening [opsios]**, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. And straightway Jesus constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And when He had sent the multitudes away, He went up into a mountain apart to pray: and **when the evening [opsios] was come**, He was there alone.

In this case, the first *opsios* is before sunset (afternoon), the second *opsios* is sunset or nightfall.

**Matthew 14:15** And **when it was evening** [*opsios*], His disciples came to Him, saying, This is a desert place, and **the time is now past**; send the multitude away, that they may go into the villages, and buy themselves victuals.

**Mark 6:35** And **when the day was now far spent**, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

**Luke 9:12** And **when the day** [*hemera #2250*] **began** [*archomai #756*] **to wear away** [*klino #2827*], then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

What Matthew called *opsios* in 14:15, Mark called *ēdē hōra polys ginomai*, and Luke here called *hēmera archō klinō*.

In other words, Matthew's *opsios* here is equal to Mark's *ēdē hōra polys ginomai* (when the day was now far spent) and equal to Luke's *hēmera archō klinō* (the beginning of the day's decline).

**Luke 9:12** And **when the day** [*hemera* #2250] **began** [*archomai* #756] **to wear away** [*klino* #2827], then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

**Luke 24:29** But they constrained Him, saying, Abide with us: for it is **toward evening**, and **the day** [*hemera* #2250] **is far spent** [*klino* #2827]

**Luke 24:30-36** And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, **Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.**

What time of day did Jesus appear and say this?

**John 20:19** Then the same day at evening [*opsios*], being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, **came Jesus and stood in the midst, and saith unto them, Peace be unto you.**

So, from when they constrained Him to turn in with them to Emmaus until the time of His appearing in their midst at Jerusalem was from an early *opsios* to a later *opsios*, but it was still not sunset. Even after their long journey:

**Luke 24:13** And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

Notice the things that took place here starting at the time when it was "toward evening" [*pros hespera*] and "the day was far spent" (a time of *opsios*):

- \* Jesus, Cleopas, and their friend finished their walk to Emmaus (Luke 24:28,29)
- \* They prepared and ate a meal (Luke 24:30)
- \* They realized He was Jesus (Luke 24:30-32)
- \* They departed that same hour for Jerusalem -- a 7.5 mile walk! (Luke 24:33)
- \* They arrived in Jerusalem, found the eleven, and told them everything that occurred. (Luke 24:33-35)
- \* Jesus appeared and said "Peace unto you" and it WAS STILL the first day of the week (Luke 24:36 and John 20:19)

All of this certainly took well more than an hour, more than two. According to Dr. Thomson, in his *The Land and the Book*, p. 307, 540, it was a three hour trip. And it still wasn't sunset, by the time Jesus appeared.

Just a three hour trip alone would place their constraining Jesus to turn in with them to Emmaus around the 9th hour (or earlier). And, remember, that this occurrence was at *opsios*.



*Opsios* can refer to:

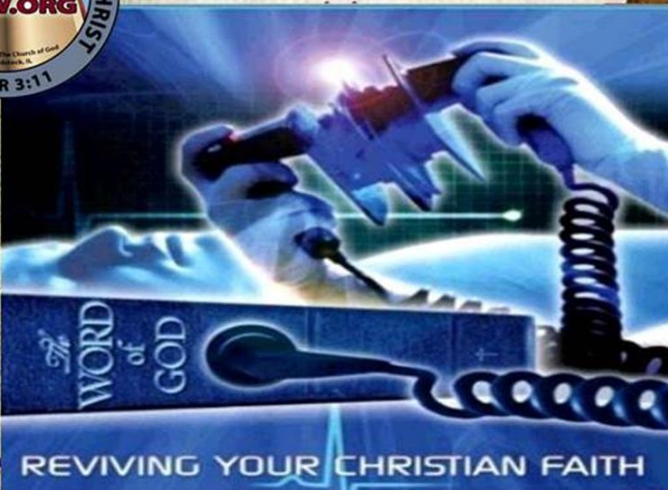
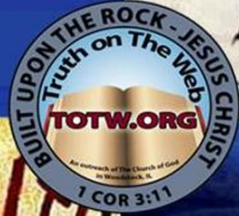
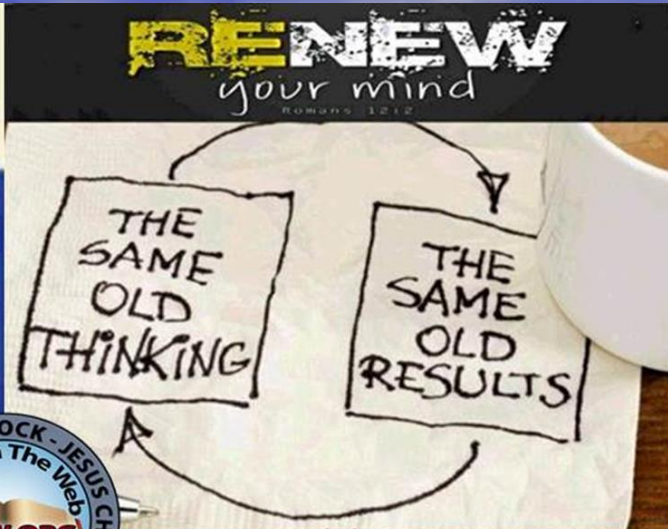
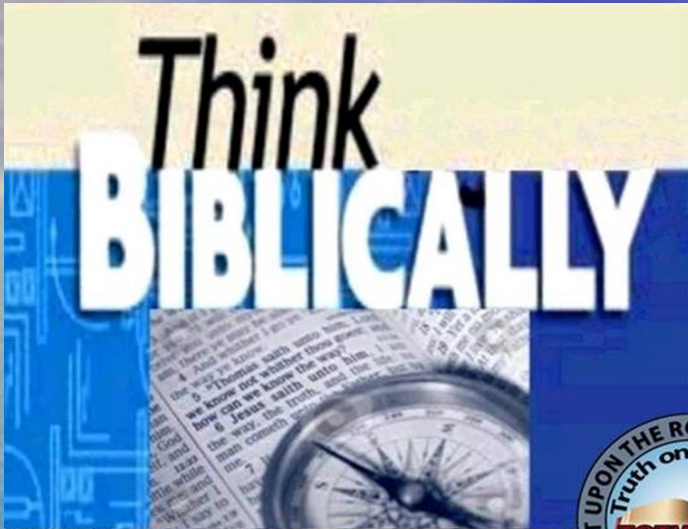
\* **a time hours before sunset** - Luke 24:29ff, the parallel accounts of Matt 14:15; The parallel accounts of Matt 27:57 & Mark 15:42

\* **an indefinite time before sunset** - Mark 4:35; John 20:19 (probably close to sunset)

\* **sunset** - The parallel accounts of Matt 8:16, Mark 1:32 & Luke 4:40; Matt 20:8-12; The parallel accounts of Matt 14:23, Mark 6:47, & John 6:16

\* **a time after sunset** - This is only definite in the parallel Passover accounts of Matthew 26:20 & Mark 14:17

*To Be Continued*



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