

The Start/Finish of a Scriptural Day- Revision

Introduction

I first produced this article in 2011 just after the publication of the book 'A Bullet From Heaven' at a time when I thought I had everything right: the day of the weekly Shabbat, the start of the months, the timing of YHWH's Feasts, the whole calendar itself. At that time I was fellowshiping with people who adhered to Rabbinic philosophy and whilst I no longer believe the Rabbis to be correct, neither do I believe anyone of us is in sync with YHWH. Having read a great deal of literature since 2011 I am of the conclusion it is impossible today for anyone to be following a correct calendar. Let us not forget that YHWH's calendar was based on a year of 360 days with the movements of the sun and the moon in complete synchronization, a situation far from what exists today. YHWH is an Elohim of order: He set the sun to determine the length of the year, the moon to mark the months and the stars to identify the seasons, confirmation of which can only be gleaned from extra canonical literature. However, the Book of Enoch explains how the luminaires corrupted their ways, wandered from their designated courses and destroyed the synchronization set by YHWH. Enoch even predicts the current situation with the moon '*coming in eleven days too soon*' depicting a lunar year of 254 days, exactly the situation today. Even Revelation talks in terms of 3½ years equalling 1260 days. The inference is that YHWH's calendar has never changed and considering the prophetic context of Revelation, the implication is that the earthly situation will be corrected via YHWH's wrath which will result in a complete restoration and a return to the beginning.

So where does this leave us today, do we have a 'free for all?' I don't believe so, I think it is important to at least adhere to the principles set by YHWH as far as is possible and to do this we must look to what the ancients understood to be correct. I believe YHWH's calendar was a solar based calendar which is discussed elsewhere.¹ Unfortunately most today are comfortable following the dictates of Israel. Insofar as the start and finish of the scriptural day is concerned, the issue is, in my opinion, far less confusing although many will disagree with the philosophy presented by this article.

So, does the Shabbat day span from evening to evening, or morning to morning that is, sunset to sunset or sunrise to sunrise.

1) The Creation Record

And Elohim said, "Let light come to be," and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, the first day. (Gen.1:3-5)

In Genesis 1:3-5, we are told that the first work YHWH did was to create light and He separated the light from the darkness. He called the light Day and the separated darkness, (not the pre-creation darkness which was infinite but that which was to span between evening and morning), He called Night. So the start of day one was the creation of the light; the Day. But YHWH knew that it would be unworkable to change from Day to Night in an instant and so He added two brief periods of transition – evening and morning as confirmed in verse 5. As we know evening follows the day so considering the sequence established in the preceding verses, Day first then Night, it is logical for verse 5 to follow this sequence hence evening is mentioned before morning. We must not read what is not said, verse 5 does not say day one started with the evening. Neither can we isolate verse 5 from the preceding verses, to do so is to lose the contextual content forming the whole of day one. More correctly, verse 5 must be understood in terms of a concluding and not a

¹ 'Which is YHWH's Calendar' at www.undertorah.com under Miscellaneous Articles.

defining verse. That verse 5 begins with a conjunction confirms this to be the correct construction. Thus verse 5 is merely informing that a complete day also incorporates the extra two elements of an evening and a morning.

When we look at the rest of the creation record each day starts with YHWH creating. Having created the light; Day, it makes no sense to think He would now continually work throughout the night in the dark. Though He may not need light he obviously created it for a purpose and it is not unreasonable to deduce that He would do His work in this new light. Thus the morning would be the start of YHWH working throughout the day. There is nothing unusual about subsequently adding the next element of the day; evening and finally closing the 24 hour period with the next morning thereby confirming a period of night time within the 24 hours. So, far from establishing the evening as the start of a day, the creation record appears to support a morning start because morning always precedes the day time, then we have a day of creation followed by the evening and finally night time.

Between the evenings

There is a problem with the evening to evening philosophy because Scripture ascribes part of a day as being 'between the evenings;' Exod.12:6, 16:12, 29:39, etc. thereby establishing two evenings per day. The question begs from which evening did YHWH start His day? Scripture certainly does not answer this question. We can't have the evenings in different segments of the day that would be illogical. I would therefore contend that, if as is alleged, evening is the start of a new segment of the day then it would have to be the first of the two evenings meaning the day ends/starts halfway through the afternoon at 3:00 pm!!

2) Incest of Lot's Two Daughters

Lot's two daughters were concerned their father had no son and heir, so they contrived to get him drunk and whilst in this state for each to conceive by him. Both daughters became pregnant to their father and each gave birth to a son; Mo'av and Amon. The scriptural record says the following;

So they plied their father with wine that night, and the older one went in and slept with her father; he didn't know when she lay down or when she got up. The following day, the older one said to the younger, "Here, I slept last night with my father....." (Gen.19:33-34).

If a scriptural day spans evening to evening the phrase 'the following day,' would infer that the older daughter having slept with her father then waited throughout the daylight portion of the same day until the start of the following day at sunset, before speaking to her sister. It is inconceivable that she would wait so long? What is conceivable is the older daughter would have spoken with her sister immediately after they had risen at dawn. She would have taken the earliest opportunity to tell her sister she had done as they had agreed, wanting to ensure she still had her sister's support. This is a far more likely scenario thus the phrase 'the following day' would refer to the morning after the night of incest.

3) Sacrifice of the Peace Offering

Let us examine Leviticus 7:15-16;

Verse 15: The meat of the sacrifice of his peace offerings for giving thanks is to be eaten on the day of his offering; he is not to leave any of it until morning.

If a scriptural day spans from evening to evening this passage is contradictory. First it says that the offering is to be eaten on the same day but continues none of it is to be left until morning. Does this passage not

infer that the morning is the next day? Indeed, such is further inferred by the following verse;

Verse 16: But if the sacrifice connected with his offering is for a vow or voluntary offering, then, whilst it is to be eaten on the day he offers his sacrifice, what remains may be eaten the next day.

When we put these two verses together is it not clear that the term next day is a direct correlation with the term morning in the preceding verse?

4) Sacrifice of the Thanksgiving Offering

The rules for the thanksgiving offering are given in Lev.22:29-30;

When you offer a sacrifice of thanksgiving to YHWH, you must do it in a way such that you will be accepted. It must be eaten on the same day it is offered, leave none of it till morning: I am YHWH.

Here again morning is seen as not being 'the same day' rather the next day.

5) The Closing of the City Gates by Nehemiah

First consider the following statement;

Day 1			
Mid afternoon	Sun starts to decline	Evening starts	Evening
Sunset	Between the evenings	‘Even’ and shadows form	
Twilight/dusk	Beginning of dark	Daylight gradually fades into dark- towards the close of evening & start of Night	
Night			
Dawn	Sun starts to rise	Darkness begins to fade	Morning
Sunrise	Between the mornings		
Sun ascending	Full light & start of day 2	End of morning time & start of Day	
Day 2			

The theory, evening spans either side of sunset finds support in scripture; Deut.23:11, Judges 19:14, 16 Nehemiah 13:19 says;

*So when the gates of Yerushalayim (Jerusalem) began to grow dark **before** Shabbat, I ordered that the doors be shut; and I ordered that they not be reopened until after Shabbat. (Neh.13:19).*

At first glance, this text seems to imply that the Shabbat begins in the evening – when the gates of Yerushalayim began to grow dark. But a closer study shows that it points to the contrary. Because when the gates began to grow dark, it was already quite a long while after sunset. The period of time between sunset and dark is Twilight, which lasts until the sun is about 18 degrees below the horizon. As the geographical area in question is situated between the 30th and 35th degree N. Latitudes, and Yerushalayim is very close to the 32nd parallel, the average duration of twilight after sunset in that region is about one hour and twenty seven minutes;

Date	30° N. Latitude			35° N. Latitude		
	Sun sets	Twilight ends	Twilight duration	Sun sets	Twilight ends	Twilight duration
Mar. 1	5:59	7:19	1 hr. 20 mins	5:56	7:20	1 hr. 24 mins
June. 1	6:56	8:31	1 hr. 25 mins	7:08	8:53	1 hr. 45 mins
Sept. 1	6:23	7:45	1 hr. 22 mins	6:27	7:56	1 hr. 29 mins
Dec. 1	5:00	6:25	1 hr. 25 mins	4:49	6:19	1 hr. 30 mins
Average			1 hr. 23 mins			1 hr. 32 mins

Average Twilight Duration for 32° N. Latitude = 1hr. 27mins

The above data is gathered from an old issue of the World Almanac (1965). It is understood that there would be little difference between the time of Nehemiah and 1965. Now if Shabbat begins with sunset and ends with sunset, then every minute between the consecutive sunsets is Shabbat time and one hour after sunset is just as much a part of the Shabbat as ten hours after sunset. Then, when the city gate was closed one hour and 27 minutes after sunset on Friday evening, it was closed in Shabbat time and the verse should read;

*So when the gates of Yerushalayim (Jerusalem) began to grow dark **upon** Shabbat, I ordered that the doors be shut; and I ordered that they not be reopened until after Shabbat.*

But the verse clearly reads 'BEFORE' Shabbat. Therefore, we conclude that Shabbat does not begin and end with sunset, and that one hour and 27 minutes AFTER sunset on Friday evening is still BEFORE the Shabbat.

The above is an abstract from 'Restoring the True Sabbath by Edward Lim.

6) The Death and Resurrection of Mashiach

Consider the following pertinent scriptures;

Matthew:

*But late, (**Gk. opse**), in the Shabbat, as it was dawning, into day one of the week, Miryam (Mary) from Magdala and the other Miryam came to see the tomb (Matt.28:1).*

Opse is Strong's 3796 From the same as [G3694](#) (through the idea of *backwardness*); (adverbially) *late* in the day; by extension **after the close** of the day: - (at) even, **in the end**.

Thayer offers the following definition:

- 1) after a long time, long after, late
- 1a) late in the day, i.e. at evening
- 1b) the Sabbath having just passed, after the Sabbath
- 1b1) at the early dawn of the first day of the week

From both definitions where 'opse' is to be translated late it has the meaning 'late in the day' at evening. This being the case the translation for the above verse is totally incorrect; how can it be late in the day at evening and dawn at the same time? From the two definitions offered a more suitable translation is

But at the close of the Sabbath as it was dawning into day one of the week, Miryam (Mary) from Magdala and the other Miryam came to see the tomb (Matt.28:1).

Mark:

When Shabbat was over, Miryam from Magdala and Miryam the mother of Ya'akov and Shelomah bought spices, to go and anoint Him. And very early on day one of the week, they came to the tomb when the sun had risen (Mark 16:1-2).

And they said among themselves, "Who shall roll away the stone from the entrance of the tomb for us?" (Mark 16:3).

Luke:

But on day one of the week, at early dawn, they came to the tomb, bringing spices which they had prepared (Luke 24:1).

And they found the stone rolled away from the tomb (Luke 24:2)

John:

And on day one of the week Miryam from Magdala came early to the tomb, while it was still dark and saw that the stone had been removed from the tomb (John 20:1).

Mark leaves us in no doubt that the women started out to the tomb after the Shabbat and they arrived when the sun had risen. In other words they arrived at the rising of the sun. Clearly it must have been early morning. Whilst Matthew at first appears ambiguous describing it as being late in Shabbat, the Greek '*opse*' can be rendered 'late,' 'end' of 'after' and we must use it in context agreeing with the other Greek word '*epiphosken*' which means 'to grow light.' Any further doubt is removed with what is said in Luke; that the women arrived at the tomb at early dawn on day one of the week. Accepting that passages in scripture must be interpreted in a harmonious and not contradictory manner, when we correlate each of the above separate records we have the following story;

- 1) The women left home at the very start of the dawn that is, the start of day one after the Shabbat and before it had become light (John 20:1)
- 2) They journeyed as the dawn continued (Matt.28:1)...
- 3) They arrived at the tomb after the sun had risen (Mark 16:1-2)

Another question must be, if the Shabbat ended with evening, why did the women wait until the following dawn to visit the tomb when they had several hours of twilight and the early hours of moonlight to do what they wanted? That is what Joseph and Nicodemus did as discussed in the next item. Finally under this section consider the following supposition;

1	If	Sunset Saturday Evening	=	End of Shabbat
	And	End of Shabbat	=	Beginning of Sunday (Matt.28:1)
	And	Beginning of Sunday	=	Time when Miryam came to the tomb (Matt.28:1)
	And	Time when Miryam came to the tomb	=	Sunrise Sunday morning
2	Then	Sunset Saturday evening	=	Sunrise Sunday morning
	Then	Sunset	=	Sunrise
	And	Saturday evening	=	Sunday morning

Table abstracted from 'Restoring the True Sabbath by Edward Lim.

Obviously the above is absurd. Although Edward Lim has since deceased and his work is no longer published this should not be the basis for challenging the accuracy of his analyses. Argument should be supported by fact.

7) Mashiach's Removal from the Execution Stake and Burial

The Gospels record this event as follows;

And when evening had come, because it was the Preparation Day, that is, the day before the Shabbat, Yoseph of Ramathayim, a prominent council member, who was himself waiting for the reign of Elohim, came, boldly went to Pilate and asked for the body of Yahusha. But Pilate wondered whether He was already dead, so summoning the captain, he asked him if He was already dead. And when he learned this from the captain he gave the body to Yoseph. (Mark 15:42-45).

And he (Yoseph), having bought fine linen, took Him down. (Mark 15:46).

And Nakdimon, (Nicodemus) who at first came to Yahusha by night, also came, bringing a mixture of Myrrh and aloes, about a hundred pounds. Then they took the body of Yahusha and bound it in linen wrappings with the spices. (John 19:39-40).

And at the place where He was impaled there was a garden, and in the garden a fresh tomb in which no one had yet been laid. There, then, because of the Preparation day of the Yehudim, they laid Yahusha, because the tomb was near. (John 19:41-42).

Yoseph wanted to have Mashiach off the execution stake and in the tomb all before Shabbat. He had to go to the palace, seek an audience with the emperor, who had to then enquire for himself if Yahusha was dead. He would have sent an officer to check if Yahusha was indeed dead. Yoseph, having received permission to remove the body, went and purchased linen sheets, returned to the execution site and began the arduous task of removing Yahusha's body. His body would have been held with seven inch iron nails hammered into solid wood. Having taken His body off the stake he and Nicodemus anointed and embalmed the body then transported and placed it in the tomb. Finally they rolled a large stone across the entrance. All this would certainly have taken some time, yet all had to be completed before the Sabbath and Mark 15:42-45 says the evening had arrived before the work had even started. Clearly the Gospel records do not accommodate the evening to evening argument.

8) Some Miscellaneous Less Definitive Verses

The following verses although less definitive than the above can be used in support of the sunrise to sunrise view.

a. The Daily Burnt Offerings, Exod.29:39;

Prepare one lamb in the morning, and the other lamb you prepare between the two evenings

When we consider the evening to evening philosophy, this verse is most unusual because it is describing the second sacrifice before the first. What we term 'back to front.'

b. The Apostle Paul's Imprisonment, Acts 23:23, 31, 32;

Scripture tells the following;

And having called near a certain two captains, he said, "Get two hundred ready to go to Caesarea, and seventy horsemen, and two hundred spearmen, after the third hour of the night. (Acts 23:23)

So the soldiers, as they were commanded, took Sha'ul (Paul) and brought him by night to Antipatris. (Acts 23:32).

And on the next day they left the horsemen to go on with him, and returned to the barracks. (Acts 23: 33).

The soldiers left at the third hour of the night. Rome calculated days from midnight to midnight, so the soldiers must have left at 3 am. It was approximately a 30 mile march and would have taken until daybreak. The following verse 33 says they continued the next day supporting a sunrise to sunrise day. Although terminology such as 'tomorrow' and 'the next day' can conceivably refer to the next daylight period, as opposed to the next 24 hour day, in this instance this would make little sense, because it must have been close to day break. In such a case it would have been more appropriate to refer to the daylight portion not as 'the next day' but as after dawn, after daybreak or after sunrise.

c. *The Giving of Manna in the Wilderness*

Consider the following passages from Exodus chapter 16;

Verses 6-7: This evening, you will realise that it has been YHWH who brought you out of Egypt, and in the morning, you will see YHWH's glory. (Exod16:6-7)

Verse 8: What I have said will happen when YHWH gives you meat to eat this evening and your fill of bread tomorrow morning.

Verse 13: That evening, quails came up and covered the camp, while in the morning there was a thick layer of dew all around the camp. When the dew had evaporated, there on the surface of the desert was a fine flaky substance, as fine as the frost on the ground.

Verses 22-23: On the sixth day they gathered twice as much bread, two omers per person; and all the community leaders came and reported to Moshe (Moses). He told them, "This is what YHWH has said: Tomorrow is a holy Shabbat (Sabbath) for YHWH.

Verse 24: They set it aside till morning as Moshe had ordered; and it didn't rot or have worms. Moshe said, "Today, eat that; because today is a Shabbat for YHWH.

Note in verse 8, Moshe did not say tomorrow you will have meat and bread to eat, which would have been correct if tomorrow started at evening. And why, in verse 23, did Moshe not say 'this evening is a holy day? And why did the manna appear in the morning time and not the evening time. Could it be that YHWH started each new day with a fresh supply of food? Remember the quails came at evening time, so YHWH could just as easily have provided the bread at evening but the bread was to start each new day and evening was not the start of the 24 hour day. We can also add the following passage abstracted from Numbers;

And the people were up all that day and all that night and all the next day, and gathered the quail (Num.11:32).

Here we have three 12 hour periods; the first begins in the morning and ends at sunset, which is referred to as 'all that day.' The second 12 hour period begins at sunset and ends the next morning and is referred to as 'all that night.' The same adjective 'that' placed before day and night indicates they are complementary parts of the same 24 hour day. The third 12 hour period is called 'the next day' which is the daylight part of the next 24 hour day.

It is admitted that each of the above are not definitive but they do provide strong support to the other preceding sections which present a strong case for a sunrise to sunrise day.

YHWH's Moedim (Festivals)

The 'Appointed Times' of YHWH also support the 'Morning to Morning' philosophy;

a. Day of Atonement

Leviticus 23:26-32 is sometimes offered in substantiation of an 'evening to evening' day. However a close study of this passage in scripture reveals the opposite;

YHWH said to Moshe (Moses), "The tenth day of this seventh month is Yom-Kippur (Day of Atonement)..... (Lev.23:26).

"It will be for you a Shabbat of complete rest and you are to deny yourselves; you are to rest on your Shabbat from evening the ninth day of the month to the evening of the following day." (Lev.23:32)

It may be argued that if the day starts at sunrise this would mean that Yom Kippur is spread over two days. But isn't that exactly what verse 32 says? When we examine these verses, if the day was to start at evening and Yom Kippur is on the 10th day and it is to start on the evening of the 9th day, Yom Kippur would have to span the daylight hours of both the 9th and 10th days providing a period of 48 hour Yom Kippur conflicting with verse 26. Some scriptures contain the wording for Lev.32, *"In the ninth day of the month at evening"* but if the day starts at evening this wording also results in a 48 hour period when read in conjunction with verse 26. Whereas, with a sunrise to sunrise day, Yom Kippur would span the daylight hours of the 10th day only in conformity with verse 26. What is more, if a scriptural day was to span from evening to evening, there would be no reason for the clarification contained in verse 32. The fact that a clarification was deemed necessary is not only evident that the period for Yom Kippur was meant to be something different to the norm but supports the sunrise to sunrise philosophy.

b. Pesach

The following were YHWH's instructions concerning the Pesach in Egypt,

And do not leave of it until morning, and what remains of it until morning you are to burn with fire. Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is YHWH's Pesach. (Exod.12:10-11).

The instruction was to eat the Pesach in a state of readiness for the journey and to eat it hurriedly. Whilst this may at first appear to support the evening to evening philosophy it is not necessarily so as the two tabulations below would indicate,

Evening To Evening

14th		15th	
6PM-6AM Night	6AM-6PM Day	6PM-6AM Night	6AM-6PM Day
	Lamb killed between the evenings: 3:00-6:00 PM	Lamb is eaten on the 15th First born of Egypt killed at midnight. Deut. 16:1 say the Israelites left Egypt at night	

Morning to morning

14th		15th	
6AM-6PM Day	6PM-6AM Night	6PM-6AM Day	6AM-6PM Night
Lamb killed between the evenings: 3:00-6:00 PM	Lamb is eaten	Full day in which to organise the community and pillage the Egyptians	Deut. 16:1 says that the people left Egypt at night

Scholars accept that the people left in an orderly manner and not as a disorganised rabble. Considering the evening to evening philosophy the Israelites had less than six hours from midnight to dawn (if they left at night) to collect together their possessions including their herds and flocks, pillage the Egyptians and arrange themselves into an orderly exodus formation. This is a great ask of a community of around three million people. However the morning to morning philosophy allows the daylight hours of the 15th with the exodus occurring that night.

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