

# HaYom - The Day

*Psalm 90:12 So Teach us to number our days, that we may present to You a heart of wisdom.*

## To Know When A Day Begins, Lets Look at the Beginning, Torah.

### Genesis

- Genesis 1:1-5 - In the beginning Elohim created the heavens and the earth. 2 And the earth came to be formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters. 3 And Elohim said, "Let light come to be," and light came to be. 4 And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. 5 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.

### Creation Week Daily Cycle

Day 1 - The Cycle of a Day			Day 2 - The Next Day Begins		
Elohim does all His work	It 'Becomes' Evening	It 'Becomes' Morning	Elohim does all His work	It 'Becomes' Evening	It 'Becomes' Morning
Morning	Evening	Morning	Evening		

- Genesis 1:14- 19 And Elohim said, "Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, 15 and let them be for lights in the expanse of the heavens to give light on the earth." And it came to be so. 16 And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars. 17 And Elohim set them in the expanse of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good. 19 And there came to be evening and there came to be morning, the fourth day.
- Genesis 2:2 And on the seventh day Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made. 3 And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.
- Genesis 7:12 And the rain was on the earth forty days and forty nights.
- Genesis 8:22 as long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease."
- Genesis 19:33-34 So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose. 34 And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight as well, and you go in and lie with him, so that we keep the seed of our father."

\*\*\*The passage above is a confusing one for a sunset reckoning, did this story take place over 3 days or 4?  
Check out the table on the next page to see how this plays out.\*\*\*

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Below shows a Dawn Reckoning of a day

Day 1	Night 1	Day 2	Night 2	Day 3	Night 3	Day 4
Sisters make pact	And the first-born went in and lay with her father	And it came to be on the next day	Let us make him drink wine tonight as well, and you go in and lie with him	At this point both girls have slept with their father and woke up.		

Below shows a Sunset Reckoning of a day

Day 1	Night 1 / Day 2	Day 2	Night 2 / Day 3	Day 3	Night 3 / Day 4	Day 4
Sisters make pact	And the first-born went in and lay with her father	Nothing happens, still day 2	It's now the next day, but night, so we move to Day portion of Day 3	And it came to be on the next day	Let us make him drink wine tonight as well, and you go in and lie with him	At this point both girls have slept with their father and woke up.

## Exodus

- Exodus 12:8-10 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. 9 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. 10 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.
- Exodus 16:23-26 - And it came to be, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Mosheh. 23 And he said to them, "This is what יהוה has said, '**Tomorrow is a rest, a Sabbath set-apart to יהוה**. That which you bake, bake; and that which you cook, cook. And lay up for yourselves all that is left over, **to keep it until morning.**' " 24 **And they laid it up till morning**, as Mosheh commanded. And it did not stink, and no worm I in it. 25 And Mosheh said, "**Eat it today, for today is a Sabbath to יהוה**, today you do not find it in the field. 26 "Gather it six days, but on the **seventh day, which is the Sabbath**, there is none."
- Exodus 18:13 And it came to be, on the next day, that Mosheh sat to rightly rule the people. And the people stood before Mosheh from morning until evening.
- Exodus 29:39-41 "Prepare the one lamb in the morning, and the other lamb you prepare between the evenings,
- Exodus 32:5-6 And Aharon saw and built an altar before it. And Aharon called out and said, "Tomorrow is a festival to יהוה. And they rose early on the next day, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and drink, and rose up to play.

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- Exodus 34:28 And he was there with יהוה forty days and forty nights. He did not eat bread and he did not drink water. And He wrote on the tablets the Words of the covenant, the Ten Words.

## Leviticus

- Leviticus 7:15 As for the flesh of the slaughtering of his peace offering for thanksgiving, it is eaten the same day it is offered, he does not leave any of it until morning
- Leviticus 8:35 “And stay at the door of the Tent of Meeting day and night for seven days. And you shall guard the duty of יהוה, and not die, for so I have been commanded.”
- Leviticus 11:24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.
- Leviticus 22:29-30 “And when you bring a slaughtering of thanksgiving to יהוה, bring it for your acceptance. 30 “It is eaten that same day, leave none of it till morning. I am יהוה.

Day 1	Night 1	Day 2	Night 2	Day 3
Slaughter sacrifice, eat it same day, leave none of it until morning.	Keep eating sacrifice	Stop eating sacrifice, new day.		
Day 1	Night 1 & Day 2	Day 2	Night 2 Day 3	Day 3
Slaughter sacrifice, eat it same day, leave none of it until morning.	Stop eating sacrifice, new day.			

## Numbers

- Numbers 9:16 Thus it was continually: the cloud covered it by day, and the appearance of fire by night.
- Numbers 11:32 And the people were up all that day, and all that night, and all the next day, and gathered the quail. He who has least gathered ten ḥomers. And they spread them out for themselves all around the camp.

## Deuteronomy

- Deuteronomy 10:10 “And I stayed in the mountain for forty days i forty nights. And יהוה heard me at that time also, and יהוה chose not to destroy you.

## Other Verses that Indicate Day BEFORE Night (Not Every Single Verse):

- Judges 19:25 But the men would not listen to him. So the man took his concubine and brought her out to them. And they knew her and rolled themselves on her all night until morning, and let her go when the day began to break.
- 1 Samuel 19:11 And Sha’ul sent messengers to Dawid’s house to watch him and to put him to death in the morning. And Miḵal, Dawid’s wife, informed him, saying, “If you do not save your life tonight, tomorrow you are put to death.”
- 2 Samuel 2:32 And they brought Asah’el and buried him in his father’s tomb, which was in Bēyth Leḥem. And Yo’ab and his men went all night, and they came to Ḥebron at daybreak.

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- Isaiah 38:13 “I soothed myself until morning. Like a lion, so He shatters all my bones. From day to night You make an end of me.
- Jeremiah 31:35 Thus said יהוה, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar – יהוה of hosts is His Name:
- Jeremiah 33:20 “Thus said יהוה, ‘If you could break My covenant with the day and My covenant with the night, so that there be not day and night in their season,
- Lamentations 3:22-23, ‘The kindnesses of יהוה! For we have not been consumed, For His compassions have not ended. 23 They are new every morning, Great is Your trustworthiness.
- Job 3:6 That night – let darkness seize it. Let it not be included among the days of the year, let it not come into the number of the months.
- Job 17:12 They would turn night into day, saying that light is near, in the presence of darkness!
- Isaiah 5:20-21 ‘Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and clever in their own sight
- Matthew 12:40 “For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Adam be three days and three nights in the heart of the earth.
- Mark 14:30 And יהושע said to him, “Truly, I say to you that today, this night, before the cock shall crow twice, you shall deny Me three times.”
- Luke 21:37 And He was teaching in the Set-apart Place by day, but at night He went out and stayed on the mountain of Olives,
- John 9:4 “It is necessary for Me to work the works of Him who sent Me while it is day – night is coming, when no one is able to work.
- Romans 13:12 The night is far advanced, the day has come near. So let us put off the works of darkness, and let us put on the armour of light.

## Morning Verses:

- Zephaniah 3:5, ‘יהוה is righteous in her midst, He does no unrighteousness. Morning by morning He brings His right-ruling to light, it has not been lacking, yet the unrighteous one knows no shame.
- Psalms 113:3, ‘From the rising of the sun to its going down, The Name of יהוה is praised’
- Lamentations 3:22-23, ‘The kindnesses of יהוה! For we have not been consumed, For His compassions have not ended. 23 They are new every morning, Great is Your trustworthiness.’
- Isaiah 45:6, ‘so that they know from the rising of the sun to its setting that there is none but Me. I am יהוה, and there is none else,’
- Isaiah 59:19, ‘And they shall fear the Name of יהוה from the west, and His esteem from the rising of the sun, when He comes like a distressing stream which the Spirit of יהוה drives on.
- Malachi 1:11, ‘For from the rising of the sun, even to its going down, My Name is great among nations. And in every place incense is presented to My Name, and a clean offering. For My Name is great among nations,’ said יהוה of hosts.

## Scriptures Where Night Appears BEFORE Day (A Complete List):

*(Out of 313 verses that refer to the word night (KJV), approximately 85 times scripture references Day BEFORE Night and less than 15 times does scripture refer to Night THEN Day.*

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1. Deut. 21:22-23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.
2. 1 Kings 8:29 "For Your eyes to be open toward this House night and day, toward the place of which You said, 'My Name is there,' to listen to the prayer which Your servant makes toward this place.
3. Esther 4:16 "Go, gather all the Yehudim who are present in Shushan, and fast for me, and do not eat or drink for three days, night or day. I too, and my young women shall fast in the same way, then I shall go to the sovereign, which is against the law. And if I shall perish, I shall perish!"
4. Psalms 91:5 You are not afraid of the dread by night, Of the arrow that flies by day,
5. Isaiah 27:3 "I, יהוה, do guard it, I water it every moment; lest any hurt it, I guard it night and day.
6. Isaiah 34:10 that is not quenched night or day, its smoke going up forever. From generation to generation it lies waste, no one passes through it forever and ever,
7. Mark 4:27 then sleeps by night and rises by day, while the seed sprouts and grows, he himself does not know how.
8. Mark 5:5 And continually, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.
9. Luke 2:37 and she was a widow of about eighty-four years, who did not leave the Set-apart Place, but served Elohim with fastings and prayers night and day.
10. Acts 20:31 "Therefore watch, remembering that for three years, night and day, I did not cease to warn each one with tears.
11. 2 Corinthians 11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have been in the deep,
12. 1 Thessalonians 2:9 For you remember, brothers, our toil and hardship, for labouring night and day, in order not to burden any of you, we proclaimed to you the Good News of Elohim.
13. 1 Thessalonians 3:10 night and day praying exceedingly, to see your face and make complete what is lacking in your belief?
14. 2 Thessalonians 3:8 nor did we eat anyone's bread without paying for it, but worked with labour and toil night and day, in order not to burden any of you.
15. 2 Timothy 1:3 I thank Elohim, whom I serve with a clear conscience, as my forefathers did, as I unceasingly remember you in my prayers night and day,

## How Do We Measure a Day?

### Does Sunset end the day?

- Judges 19:9 And the man arose to go, he and his concubine and his servant. But his father-in-law, the young woman's father, said to him, "See, the day is now drawing toward evening. Please spend the night. See, **the day is coming to an end. Stay here, and let your heart be glad. And you shall rise early tomorrow** for your journey, and you shall go to your tent."
- Luke 23:54 And it was Preparation day, and the Sabbath was approaching.
- Mark 14:30 And יהושע said to him, "Truly, I say to you that today, this night, before the cock shall crow twice, you shall deny Me three times.

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## How Many Hours are in a Day?

Question: When does the first hour of the day begin? And what hour of the day is sundown in?

- Answer: If the day began at sundown why is it at the 12th hour? If sundown is "at even", why are evening oblations at the 9th hour and not the 12th? Last time I checked the 9th hour is still daytime which falls around 6pm.

I fail to see the logic in beginning a new day at sundown. It's the 12th hour not the 1st. The 1st hour doesn't begin until sunrise. Furthermore, even cannot mean sundown as evening seems to begin on the 9th hour during daytime. So which is it? Do you believe sundown begins a day or evening? If evening then you cannot say sundown begins a day. If sundown then you cannot use Gen 1:4 as evidence for day beginning at sundown because evening and morning belong to day not night. Something to think about.

John 11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

### The Third Hour

- Matthew 20:3 And he went out about the third hour, and saw others standing idle in the marketplace,
- Mark 15:25 And it was the third hour, and they crucified him.
- Acts 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- Acts 23:23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

### The Sixth Hour

- Matthew 20:5 Again he went out about the sixth and ninth hour, and did likewise.
- Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth u.
- Luke 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
- Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
- John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
- John 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
- Acts 10:9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

### The Seventh Hour

- John 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

### The Ninth Hour

- Matthew 20:5 Again he went out about the sixth and ninth hour, and did likewise.

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- Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
- Acts 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.
- Acts 10:3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
- Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

## The Eleventh Hour

- Matthew 20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- Matthew 20:9 And when they came that were hired about the eleventh hour, they received every man a penny.

## Order of a Day

Nehemiah 9:3 'and they stood up in their place and read from the Book of the Torah of יהוה their Elohim a fourth part of the day, and a fourth part they were confessing and worshipping יהוה their Elohim.

### Order of a Day

Hr	Name
1	Twilight
2	Morning
6	Even - Even Length Between Sun up and Sun down
6.01	First Evening - One Moment Past Even to Sunset
11	Second Evening - Sunset to Darkness
12	Night

### Order of a Night

Hr	Watch
1-3	1st Watch
2-6	2nd Watch
7-9	3rd Watch
10-12	4th Watch

## Pesach / Unl. Bread Week

1/14 Sunset Eat Pesach / 1st night of eating ULB	Day 2 of eating ULB	Day 3 of eating ULB	Day 4 of eating ULB	Day 5 of eating ULB	Day 6 of eating ULB	Day 7 of eating ULB	No longer required to eat ULB
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1/14 Dawn Start	1/15 all lamb must be burnt by now. 1st Day of ULB	1/16 2nd Day of ULB	1/17 3rd Day of ULB	1/18 4th Day of ULB	1/19 5th Day of ULB	1/20 6th Day of ULB	1/21 7th Day of ULB
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## When Does the Sabbath Begin?

### Weekly Shabbat

Nehemiah 13:19 - And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath. And I stationed some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

### Sunseting Sabbath Reckoning

Friday Sundown	Saturday Dawn	Saturday Sundown	Sunday Dawn
Close the Gates for Protection at Sundown	Keep the Gates Closed for Shabbat	Keep Gates Closed for Protection at Sundown	Open Gates at Dawn for Business
Sabbath Starts	Sabbath	Sabbath Ends	

### Dawning Sabbath Reckoning

Friday Sundown	Saturday Dawn	Saturday Sundown	Sunday Dawn
Close the Gates for Protection at Sundown	Keep the Gates Closed for Shabbat	Keep Gates Closed for Protection at Sundown	Open Gates at Dawn for Business
	Sabbath Starts	Sabbath	Sabbath Ends

In both of the above scenarios, the gates would have been closed at sunset on Friday evening, and opened at dawn on Sunday morning. The primary argument for a sunset recocking based on Nehemiah 13, is based on the idea that the gates were closed immediately prior to shabbat. However, the verse doesn't mention immediately. Whether the gates were closed just prior to shabbat at sunset, or a full 12 hrs prior to shabbat at dawn, in either scenario the gates are shut prior to shabbat. Please also check out Nehemiah 7:3 and 1 Chronicles 9:26-27

### Is this the Sabbath??? And if so, does it matter that Messiah was healing on it?

- Luke 4:40 And when the sun was setting, all who had any who were sick with various diseases brought them to Him. And He laid His hands on each one of them and healed them.
- Mark 1:32 And when evening came, when the sun had set, they brought to Him all who were sick and those who were demon-possessed.
- John 19:42-20:1 There, then, I because of the Preparation Day of the Yehudim, they laid out , because the tomb was near. And on the first day 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.



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## Feasts:

- Pesach - At Even???
- Feast of Unl. Bread
- Feast of Weeks
- Shavuot
- Yom Teruah
- Yom Kippur - At Evening on the 9th to Evening on the 10th
- Sukkot
- Shemini Atzeret

## Between the evenings:

b. dual in phrase (only P) בֵּין הָעֶרְבַּיִם between the two evenings, i.e. probably between sunset and dark (see Thes [various views fully given]; otherwise Di<sup>Exodus 12:6</sup>; on form as possibly only expanded plural see Ges<sup>§ 88c</sup>), Exodus 12:6; Exodus 16:12; Exodus 29:39,41; Exodus 30:8; Leviticus 23:5; Numbers 9:3,5,11; Numbers 28:4,8

YHWH definitely removed His feasts from His people during exile, did this occur through a different calendar?

- Hosea 2:11 "I will also put an end to all her gaiety, her feasts, her new [months], her Sabbaths and all her festal assemblies.
- Isaiah 1:14 "I hate your new [month] festivals and your appointed feasts, they have become a burden to Me; I am weary of bearing them.
- Lamentations 1:4 The roads of Zion are in mourning because no one comes to the appointed feasts. All her gates are desolate; her priests are groaning, her virgins are afflicted, and she herself is bitter.
- Zephaniah 3:18 "I will gather those who grieve about the appointed feasts--They came from you, O Zion; the reproach of exile is a burden on them.
- Isaiah 29:1 Woe, O Ariel, Ariel the city where David once camped! Add year to year; observe your feasts on schedule.

## Conclusion

Neither Torah nor Messiah ever infer a sunset reckoning of a day. In both instances we see some scripture that could be used out of context, but it's overwhelming the case, that the writers and characters in scripture lived and thought about a day in the context of a day starting when the sun was rising, and not when it was setting. Shalom!

## Resources

<http://www.knowbibletruth.com/issabbathday12or24hours.html>

<http://www.knowbibletruth.com/whendoesthesabbathdaybeginandend.html>

<http://www.2besaved.com/2BSDayStart.html>

<http://messyanic.com/my-calendar-journey/calendar-notes/>

<http://teachmetonumbermydays.blogspot.com/2010/05/when-does-biblical-day-begin.html>

<http://www.worldslastchance.com/yahuwahs-calendar/when-does-a-day-begin.html>

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<http://bayithhatorah.blogspot.com/>

[http://www.fcogf.org/english/literature/Article\\_Day%20begins%20in%20morning.pdf](http://www.fcogf.org/english/literature/Article_Day%20begins%20in%20morning.pdf)

<http://yahuah.wordpress.com/2012/06/24/when-does-a-day-begin/>

<http://bewaredeception.com>

<http://enochcalendar.m.webs.com>

<http://12hoursabbath.com/>

<http://www.scientificamerican.com/article/experts-time-division-days-hours-minutes/>

<http://pauldnewman.blogspot.com/2013/10/when-does-day-begin.html>

## Unnecessary Historical references:

Here are quotations from many credible Jewish and Gentile historians who confirm that the Yisraelite ancient day began at sunrise,...and that the "evening to evening" day-reckoning actually came at a later time, via Babylonial [Judaism] tradition: (From (<https://www.facebook.com/yahunatan.powell?fref=nf>))

- "There can be no doubt that in pre-exilic times the Israelites reckoned the day from morning to morning. The day began with the dawn and closed with the end of the night following it..." (Jacob Zallel Lauterbach, Rabbinic Essays, (Cincinnati: Hebrew Union College Press, 1951), p. 446)
- "...In earlier traditions a day apparently began at sunrise (e.g., Lev. 7:15-17; Judg. 19:4-19)... later its beginning was at sunset and its end at the following sunset... this system became normative... and is still observed in Jewish tradition, where for example , the sabbath begins on Friday evening at sunset and ends Saturday at sunset..." (Oxford Companion to the Bible, p.744).
- "...It is also interesting that according to the Karaite historian Al-QirqisanI (ca. 975 CE), the dissident Meswi al-Okbari (ca.850 CE) broke from traditional Rabbinical Judaism in an attempt to get back to the original religion and began the reckoning of the day from sunrise. (The Itinerary of R. Benjamin of Tudela, ix, 5-8, ed. Gruhut-Adler, (1904), p. 23)
- "...Early in the old testament period, when Canaan was under Egypt's influence, the day started at sunrise... later, perhaps under Babylonian influence, the calendar seems to have changed. the day began at moonrise (1800 hrs) and a whole day became an evening and a morning..." (Lion Encyclopedia of the Bible - p.163).
- "In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and setting of the sun. According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset... (Jewish Encyclopedia, p. 591-597)
- "When the Jews returned to Palestine after their Babylonian exile (516 B.C.E.) they brought back with them the Babylonian astronomy and way of reckoning time..." (What is a Jew, p. 108)
- "...It is also interesting that according to the Karaite historian Al-QirqisanI (ca. 975 CE), the dissident Meswi al-Okbari (ca.850 CE) broke from traditional Rabbinical Judaism in an attempt to get back to the original religion and began the reckoning of the day from sunrise. (The Itinerary of R. Benjamin of Tudela, ix, 5-8, ed. Gruhut-Adler, (1904), p. 23)
- "Among the Greeks the day was reckoned from sunset to sunset..." (Handbook of Chronology, op.cit., p.8).
- "...The Israelites, like the Babylonians, counted their days from sunset to sunset..." (NIV Study Bible, p.707).

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- "...The night time is considered as belonging to the preceding period of daylight. from this there developed the meaning of "day" in the sense of the cycle made up of one period of daylight and one period of darkness, or according to our modern reckoning, twenty-four hours...from the natural viewpoint the twenty-four hour day begins at sunrise...however, beside this conception there arose another idea of the twenty-four hour day, according to which this daily period began at sunset... although the earlier computation did not die out completely, the custom of considering the day as beginning at sunset became general in later Jewish times..." (Encyclopedic Dictionary of the Bible. p.497).
- "There can be no doubt that in pre-exilic times the Israelites reckoned the day from morning to morning. The day began with the dawn and closed with the end of the night following it..." (Jacob Zallel Lauterbach, Rabbinic Essays, (Cincinnati: Hebrew Union College Press, 1951), p. 446).
- "...To the Light He gives the name Day, to the Darkness the name Night...Thus the work of the first day, reckoned probably from morning to morning, is accomplished. The period of Light is followed by Evening and Darkness, which comes to an end with the next morning when the second day begins..." (Peake's Commentary on The Bible, p.136).
- "In the Old Testament the earlier practice seems to have been to consider that the day began in the morning. In Gen. 19:34, for example, the "morrow" (ASV) or "Next Day" (RSV) clearly begins with the morning after the preceding night..." (Jack Finegan, The Handbook of Biblical Chronology, p.7-8).
- "...In earlier traditions a day apparently began at sunrise (e.g., Lev. 7:15-17; Judg. 19:4-19)... later its beginning was at sunset and its end at the following sunset...this system became normative... and is still observed in Jewish tradition, where for example , the sabbath begins on Friday evening at sunset and ends Saturday at sunset..." (Oxford Companion to the Bible, p.744).
- "That the custom of reckoning the day as beginning in the evening and lasting until the following evening was probably of late origin is shown by the phrase "tarry all night" (Jdg 19:6-9); the context shows that the day is regarded as beginning in the morning; in the evening the day "declined," and until the new day (morning) arrived it was necessary to "tarry all night" (compare also Num 11:32)" (International Standard Bible Encyclopedia).
- "We know little about the old Israelite calendar, apart from the laws of the festivals. But the Mishnah (the collection of Jewish law made at the end of the 2nd century AD) fully describes the system which the Jews had worked out under Babylonian influence..." (Eerdman's Handbook to the Bible).
- "In order to fix the beginning and ending of the Sabbath-day and festivals and to determine the precise hour for certain religious observances it becomes necessary to know the exact times of the rising and setting of the sun. According to the strict interpretation of the Mosaic law, every day begins with sunrise and ends with sunset... (Jewish Encyclopedia, p. 591-597).
- "Days were reckoned from morning to morning... Following the reign of King Josia (c. 640-609), and especially after the Babylonian exile a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...the seven day week persisted despite its failure to divide evenly either the month or the year. The day however, was counted from evening to evening, after the Babylonian fashion..." (New Catholic Encyclopedia -Volume 11, p.1068).
- "So far as we know, the Babylonian calendar was at all periods truly lunar... the month began with the evening when the new crescent was for the first time again visible shortly after sunset. Consequently, the Babylonian day also begins in the evening..." (Exact Sciences in Antiquity, p.106).

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- "...Numerous scholars have argued for the existence in Bible times of a sunrise method of day reckoning...the evidence for the sunrise reckoning is significant and cannot be ignored..." (The Time of the Crucifixion and the Resurrection, Chapter 5).
- "In Israel, the day was for a long time reckoned from morning to morning...and it was in fact in the morning, with the creation of light, that the world began; the distinction of day and night, and time too, began on a morning (Gen. 1:3-5, cf. 14:16, 18). The opposite conclusion has been drawn from the refrain which punctuates the story of creation: "There was an evening and there was a morning, the first, second, etc., day"; This phrase, however, coming after the description of each creative work (which clearly happens during the period of light), indicates rather the vacant time till the morning, the end of a day and the beginning of the next work...The change of reckoning must therefore have taken place between the end of the monarchy and the age of Nehemias... this would bring us to the beginning of the exile..." (Ancient Israel, p.181-182).
- "The first evening was not the gloom, which possibly preceded the full burst of light as it came forth from the primary darkness, and intervened between the darkness and full broad daylight. It was not till after the light had been created, and the separation of the light from the darkness had taken place, that evening came, and after the evening the morning...It follows from this, that the days of creation are not reckoned from evening to evening, but from morning to morning..." (Commentary on the Old Testament, The First Book of Moses, p. 51).
- "Days were reckoned from morning to morning... Following the reign of King Josia (c. 640-609), and especially after the Babylonian exile a number of significant and enduring changes occurred in the Israelite calendar showing that the Jews gradually adopted the Babylonian calendar of the time...the seven day week persisted despite its failure to divide evenly either the month or the year. the day however, was counted from evening to evening, after the Babylonian fashion..." (New Catholic Encyclopedia -Volume 11, p.1068)
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- "In early Jewish practice,... it seems to have been customary to reckon the day from sunrise to sunrise, or, rather, from dawn to dawn. Thus the law for the "praise-offering" (lev. 7:17 (pt) specifies that this sacrifice must be eaten on the day upon which it is offered, and that nothing may be left until morning. The repetition of the law in Lev. 22:30... is even more explicit: "On that very day (when it was sacrificed) it shall be eaten; ye shall not leave anything of it until morning. Clearly the next morning is here reckoned as belonging to the next day, and not the same day as the preceding evening and night. In other words, the day is reckoned here from sunrise to sunrise..."

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- Likewise in Exod. 16:19f...the manna was given to the people in the morning, just at dawn and before the sun had become warm (16:21). It was to be eaten only on the day upon which it was gathered; nothing was to remain over until the next morning; that which did so became foul. Here, too, the day seems to have been reckoned from dawn to dawn...From Matt. 28:1 It may be inferred that the practice of reckoning the day from sunset to sunset was not universal in Israel, but in certain circles the older practice continued for several centuries...It is manifest that the day is still reckoned here from dawn to dawn. This is also the implication of the parallel passage, Mark 16:1f...Luke 23:56b-24:1 seems to imply the same...
- Finally, it is significant that in the second Temple, throughout its entire existence, the practice seems to have been in all ritual matters to reckon the day from dawn to dawn, and not according to the later practice, from sunset to sunset...even the rabbis, who, themselves, reckoned the day from sunset to sunset, and refused to admit the legitimacy of any other practice, or rather, absolutely ignored all divergent practice, none the less had to admit the validity of the interpretation of Lev. 7:15...
- the day was at one time reckoned from sunrise to sunrise...
- The earlier practice, which continued until the time of the secondary strata of the Priestly code, was to reckon the day from dawn to dawn... The later practice was to reckon the day from sunset to sunset...
- It is impossible to tell exactly when this change in the mode of reckoning the day took place in Israel, and what causes brought it about. Possibly it may have had something to do with the introduction of the lunar calendar instead of the solar, for the lunar calendar naturally presupposes a reckoning of the day from nightfall to nightfall...
- It was probably coincident with the revision of the festival calendar, which took place in the period after the time of Ezra, and was, in all probability, the work of the soferim or of the Great Synod in the fourth century B.C. This may also be inferred from the statement in the Talmud (Berachoth 33a) that the men of the Great Synod instituted the ceremonies of Kiddush and Havdalah, the solemn sanctification of the Sabbath on Friday eve, and its equally solemn ushering out on Saturday eve, in other words, ceremonies specifically marking the beginning and close of the Sabbath as at sunset. These were ceremonies for the Jewish home instead of the Temple. This, coupled with the fact that in the second Temple the old system of reckoning the day from dawn to dawn continued to be observed, as we have seen, may perhaps indicate that this entire innovation was the work of an anti-priestly group or party in the Great Synod..." (The Sources of the Creation Story - Gen. 1:1- 2:4, p. 169-212).
- "A new stage in the investigation of the problem of the calendar of ancient Israel was marked by the appearance of a learned article by E. Koenig in 1906...He maintains that two distinct calendars were current in ancient Israel. The first, a solar calendar...This solar calendar was well adapted to the conditions of the simple, agricultural life which the Israelites lived during the first period of their sojourn in Palestine. It reckoned the day from sunrise...
- The second calendar was a luni-solar year...The day now came quite naturally to be reckoned from sunset...This second calendar was obviously based upon Babylonian models and was adopted under direct Babylonian influence at about 600 B.C., when Babylonian religion and general culture began to affect with steadily increasing force the Jewish exiles in Babylonia and, through those of them who return from exile, the Jews who had remained in Palestine. - ***This broadly sums up Koenig's conclusions.***
- ...the time of the transition from the reckoning of the day as beginning with morning to the reckoning of it as beginning with evening...

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- ...that in the earlier calendar and in the literature which records this the day was reckoned from the morning, presumably from sunrise, while in the later calendar and the literature pertaining thereto the day was reckoned from the evening...must be eaten upon the day upon which it is sacrificed, and that nothing of it must be allowed to remain over until morning. Obviously the implication here is that the next morning is no longer a part of the day upon which the sacrifice was offered, but mark the beginning of the next day...
- ...Elsewhere we have presented quite a mass of evidence which establishes conclusively that the earlier practice in Israel during the biblical period was to reckon the day from sunrise to sunrise...
- ...That in the earliest period of Israelite sojourn in Palestine, under calendar 1, the day was reckoned from morning to morning is established by a superabundance of evidence...
- ...This in turn, together with other important considerations, would point to a time approximately about the beginning or the first half, of the third century B.C. as that of the introduction of the new system of reckoning the day." (Supplementary Studies in The Calendars of Ancient Israel, p. 1-148).

## My Story

I want to take a second to tell everyone my story and how I got here. When we came into this we were told a day started at sunset, so we switched our entire life and thought of a new day starting at sunset, even in our daily conversations. After a while I started to question this when I re-read Genesis. After asking those in my fellowship about this, they quickly pointed out some verses and I accepted their instruction. A while later we started wondering again, this time it was after Sukkot when the Torah portion re-started and we read Genesis again, and I said to my wife, this doesn't feel right, Genesis seems to point to a dawn start. So I asked another friend who pointed to Nehemiah, Day of Atonement, and Pesach, and I accepted it again. Finally someone on FB said a day started at Dawn and I thought I should do my own study.

So, I sat down and looked up all the verses that had the word day in them and it came back with over 2,500 I think, clearly that was not the route to take. Then I looked up all the verses with the word night, still a lot, and I read some, but I wanted to narrow it down even further. Thirdly I looked up every verse that had day and night in the same verse, this way, if night showed up first a disproportionate amount of times, that could show some insight into how the culture thought, and likewise with the reverse. Now this may not be the most advantageous way to start it, but it's how I went about it. I had 2 premises, 1. Torah + Messiah's witness matter more than the rest of scripture, since even IF Nehemiah says shabbat starts at sunset, but Torah says otherwise, I take torah since Nehemiah just went through captivity. 2. Only scripture would be used for this study, and at the end I would read 3 articles on each position, to see the potential weaknesses or scriptures I missed when forming my conclusion.

What I found was that in the 100+ verses that mention day plus night in the same verse, it's overwhelmingly day and then night (89 vs 14). Secondly I found time after time, where life, and not the order of words, seems to be the biggest factor in how they viewed a day. After finishing my study using no articles or books other than scripture, and with no agenda except to find the truth, I came to the conclusion very confidently, in a dawn start. After this I sat down and read three articles on a sunset start and was left with ton's of confusion. I prayed and said Father, I am about to give up, if I cannot figure out something so basic, as to when a day begins, how do I have any hope to be able to understand anything else in scripture? He directed me back to my original premises and I double checked Torah and Messiah, and they are FIRMLY on the side of a dawn start. So I

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read my three articles on a dawn start, and was brought a lot of peace and confidence in my finding through scripture.

Since that time, I have studied each position more and more and more. I have concluded that there are really only 4 or 5 idea's in scripture that 'prove' a sunset position, and all 5 can be used just as convincingly to 'prove' a dawn position, and in the other 20-40+ verses that prove a dawn position, they cannot be used to prove a sunset position. Those 5 positions are the following: Genesis creation account, Pesach order, Day of Atonement, Nehemiah, and when a person becomes clean. None of those idea's should be used to transpose how they are done onto the structure of a day, that's not their purpose, neither is it the context of scripture, IMO. I look forward to everyone's feedback.