

When a Day Begins and Ends

By Carrie Wigal

Let there be Light...

And God said, "Let there be light," and there was light. And God saw that the light was good. And God separated the light from the darkness. (Gen 1:3-4)

Here we see "light" (H216 "or") being called into existence. Elohim saw that it was good.

Then, Elohim separated (H914 "badal") the light from (H996 "beyn") the darkness. This means He made a distinction between the two. Let's look at what else is "badal beyn" in Scripture...there are only 12 verses that include this phrase.

BADAL BEYN

>> Heaven: Waters Under from Waters Above

Gen 1:6-8 And God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." And God made the expanse and separated the waters that were under the expanse from the waters that were above the expanse. And it was so. And God called the expanse Heaven. And there was evening and there was morning, the second day.

>> Day and Night

Gen 1:14-15 And God said, "Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth." And it was so.

>> Light and Darkness (2nd mention)

Gen 1:17-18 And God set them in the expanse of the heavens to give light on the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good.

>> The Holy Place and the Most Holy Place

Exo 26:33 And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy.

>> The Holy and the Common; The Unclean and the Clean

Lev 10:8-11 And the LORD spoke to Aaron, saying, "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. You are to distinguish between the holy and the common, and between the unclean and the clean, and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses."

Eze 22:26 Her priests have done violence to my law and have profaned my holy things. They have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my Sabbaths, so that I am profaned among them.

Eze 42:20 He measured it on the four sides. It had a wall around it, 500 cubits long and 500 cubits broad, to make a separation between the holy and the common.

>> The Clean and the Unclean Animals

Lev 11:46-47 This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

Lev 20:25 You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean.

>> You and Your God

Isa 59:1-2 Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.

Given these other mentions, do we have a better idea of what it means to separate one from the other or to make a distinction between two things? Would we consider any of the other things that have been separated from one another also inclusive of the other? I don't think so.

God Called the Light Day...

God called the light Day, and the darkness he called Night...

Light = Day

Darkness = Night

Here we see God naming the separated light and darkness “Day” and “Night”, respectively, similar to his naming the firmament on the 2nd Day “Heavens”, and the dry land “Earth” and the gathered waters “Seas” on the 3rd Day. He is providing us with a **Glossary of Terms** in this first chapter to help us understand their use throughout the rest of Scripture.

Unfortunately, so many take what we’ve been taught outside of Scripture and impose those understandings onto these terms as they are used in Scripture. For example, we have been taught that a day is not only the light portion of a 24-hour period, but it can also be a full 24-hour period. However, the 24-hour “day” concept is foreign to Scripture.

Let me draw this out a bit...what do we define a 24-hour day to be? Many would say “one full rotation of the earth”. But who says the earth is spinning? Before you laugh at that last question, recognize that Scripture never says the earth is spinning; yet so many have applied that definition to the “day” in Scripture. Others might rephrase that definition to say “the time it takes for the sun to go completely around the earth.” But the sun was not put into the heavens until the 4th “day”. So how do you explain the three prior “days”?

Are you tracking with me yet? Genesis 1 clearly and simply identifies the “Day” as “the light”. And that definition works from Genesis 1:5 throughout the whole canon of Scripture to Revelation 21:25, it’s final mention. What we consider a 24-hour day from our culture’s perspective would be equivalent to “day and night” or “night and day” in Scripture. And what Scripture considers a “day” is simply “the light”.

Having said all that, to better understand what Scripture is teaching us, I find it is best that we use the **Glossary of Terms** provided in the beginning for us.

The question now is, *when does a day begin and end?*

And there was Evening...

And there was evening and there was morning, one day.

The King James Version translates this verse as follows:

And the evening and the morning were the first day.

This reads so much differently than the above rendering, so let's look at it in the Hebrew (remembering it reads from left to right)...

Gen 1:5
 וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וַלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד

H1961 "hayah" H6153 "ereb" H1961 "hayah" H1242 "boqer" H3117 "yom" H259 "echad".

The Young's Literal Translation translates this as "and there is an evening, and there is a morning--day one."

Sadly, the KJV gives the impression that the evening and the morning *comprise* the first day in that order, causing great confusion for those reading it in English. So many have taken this statement to mean that God just took what was separated (day and night) and now has joined the two together to form another kind of "day"...and...this day begins in the evening.

But when we read the more literal rendering, we see this is just indicating that there *is* an evening, and there *is* a morning, and a "day" is enumerated.

The word translated as "evening" is "ereb" (H6153); its root word means: "to grow dark". The word translated as "morning" is "boqer" (H1242); it means: "break of day" and its root word means: "to seek or inquire".

There are many who believe that "evening" in this passage is synonymous with "night" and "morning" is synonymous with "day". But if one were to do a word study of these two words in the Hebrew throughout Scripture, one would see they are not synonymous with the Hebrew for night and day.

Ereb is a period of time when it grows dark (denoting a beginning with light that moves into darkness). Boqer is a period of time of seeking, the break of day (denoting a beginning with darkness then light appears).

Furthermore for those who believe the sequencing of this phrase denotes the start and end of the day, when we apply the proper Hebrew meanings of “evening” and “morning”, a twofold problem exists:

1. In order to have “evening” there must be a beginning with light (in order “to grow dark”), but there was no “light” prior to God saying “Let there be light.”
2. If the day ends in the “morning”, when there is a seeking, the break of day, what would the noontime or shortly thereafter be called?

Given the definitions of “evening” and “morning”, it seems clear that the former is a transition from light to darkness and the latter is a transition from darkness to light.

If we were to replace a few words with their defined meanings (either by their linguistic roots or God’s identification), the whole passage of verses 3-5 could be read something like this...

*And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And there was **a growing dark period** [evening] and there was **a period of seeking, the break of day** [morning], one **light** [day]. (Gen 1:3-5 ASV)*

Given this it appears three things are taking place:

First, the **Work of Creation**: When God spoke the light into existence, the light broke forth in the darkness, and this is what we refer to as *morning*. Then when He separated the light from the darkness, it grew dark, and this is what we refer to as *evening*. He called “the light” Day, and “the darkness” He called Night.

Second, the **Transition**: There was a growing dark period (the light was being separated from the darkness). Then, there was darkness, which God called Night. And then, there was a seeking, a break of Day.

Third, the **Enumeration of the Day**: One Day.

A Pattern Emerges...

As we continue reading in Genesis 1, we see a pattern emerge with the repetition of certain phrases:

1. **The Work of Creation:** And God said...
2. **The Transition:** *And there was evening [a growing dark period]. And there was morning [a seeking, the break of day].*
3. **The Enumeration of the Day:** [#] Day.

This pattern continues from verse 3 all the way to the end of the chapter covering a span of six days. Then, when we reach the 7th day, the expectation is another “*And God said...*” [**Work of Creation**], but instead we are met with:

And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work, which he had made; and he rested on the seventh day from all his work, which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made. (Gen 2:1-3 ASV)

This seventh day is what we commonly refer to as the Sabbath day. The Hebrew word translated as “rested” is “shabath” (H7673) and means “to cease”. This is the day that God ceased from His **Works of Creation**.

This complete pattern of seven seems to indicate there are six Work Days (and six Nights) where a Work of Creation was completed on each Day, followed by a Transition of evening (e) to morning (m) that included the Night (N). After the sixth growing dark period, Night, and a seeking, the break of day, God rested from his Work, and this is called the Sabbath Day.

Work Day 1 – eNm – Work Day 2 – eNm – Work Day 3 – eNm – Work Day 4 – eNm – Work Day 5 – eNm – Work Day 6 – eNm – Sabbath Day 7

Genesis 1:3-2:3 seems to beautifully lay the groundwork for our understanding when a Day begins and ends. The Day (a.k.a. the light) begins when there is a seeking, the break of day (morning) and light appears. The Day ends when it grows dark and the light disappears. Then there is Night.

There is another example of this 7-day pattern demonstrating the flow of evening, Night, morning, and Day given in Exodus 16. This is when YHVH first provides manna for the children of Israel in the wilderness as they are coming out of Egypt, testing them to see if they would follow His instructions and introduces them to the Sabbath day. I encourage a fresh reading of it.

For six days the Israelites were commanded to gather manna in the morning, which YHVH provided, and to eat what they gathered on those days. For the first five days they were specifically instructed not to carry any of the manna over until the following morning, lest it be spoiled. But on the sixth day, they were instructed to gather a double portion of manna, consuming one portion on that day and holding the second portion over to the next morning. They were told that the next day, the 7th day, was a Sabbath day.

Then in the morning of the 7th day, those who did as YHVH instructed saw the second portion did not spoil, and they had no need to gather more on the 7th day. It was declared again that that day was a Sabbath day and YHVH ceased the provision on that day. For six days (a.k.a. six “light”s) they gathered manna and on the 7th day, they ceased their gathering.

Answering Objections

There are a few passages that some have used to justify a Day in Scripture beginning in the evening and including the Night. These include Exodus 12:18-20, Leviticus 23:26-32, and Nehemiah 13:19-22. Upon further investigation however, it becomes clear that these passages are not saying what some purport them to say.

Unleavened Bread

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (Exo 12:18-20 ASV)

There are some who believe this passage is defining the parameters of the Feast of Unleavened Bread, which lasts 7 days, to be from the 14th day of the 1st month at even until the 21st day at even. But if we look further back in this chapter, we’ll see what this is really talking about.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household: and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb.

Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.

*And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in **that night**, roast with fire, **and unleavened bread**; with bitter herbs they shall eat it. Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. And ye shall let nothing of it remain **until the morning**; but that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is Jehovah's passover.** (Exo 12:3-11 ASV)*

Here we see a description of YHVH's Passover. A lamb is to be taken and kept until the 14th day (light) when it is to be killed at even (the growing dark period). The flesh of the lamb is to be eaten that night (darkness) with unleavened bread. None of the flesh is to remain until the morning (period of seeking, the break of day).

From the even of the 14th day, through the night, until the morning of the next day is when we are commanded to eat the flesh of the lamb **and unleavened bread**. There is no mention of the Feast of Unleavened Bread at this point.

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever. (Exo 12:12-14 ASV)

YHVH explains that during that night (darkness), the firstborn in the land of Egypt would be struck. And the blood on the houses would be a token to protect against anyone being destroyed in the night. We're told this day (light) shall be unto you for a memorial, **a feast (H2282 "chag") to YHVH**. Which day is He speaking of here? I believe He is speaking of the 14th day (light), when the lamb is killed at even (the growing dark period). Considering this...

Three times in the year all thy males shall appear before the Lord Jehovah. Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my feast remain all night until the morning. (Exo 23:17-18 ASV)

Whose sacrifice is it? Whose feast is it? This is speaking of the slaughter of the Passover lamb, is it not? When is this done? On the 14th day (light) at even (the growing dark period). Exodus 34:25 confirms this.

Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the sacrifice of the feast of the passover be left unto the morning. (Exo 34:25 ASV)

Notice this is telling us that the fat and flesh of the lamb must be consumed in the night (darkness) and not remain until morning (period of seeking, the break of day). Also, it is indicating that the offering is not to be made with leavened bread.

Getting back to the passage in chapter 12...

*Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you. And ye shall observe **the feast of unleavened bread**; for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever. (Exo 12:15-17 ASV)*

Here the Israelites are being commanded to eat unleavened bread for seven days. On the first day they are told to put away leaven out of their houses. (Notice this is done **after** the Passover.) They are to have a holy convocation on the first and seventh days where no work is to be done in them. This is identified as the **Feast of Unleavened Bread**.

Then it says in this selfsame day (light) have I brought your hosts out of the land and ye shall observe this day (light). Which day is this? I believe it to be the 15th day of that same month, the day after the Passover.

Getting back to the objectionable text...

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (Exo 12:18-20 ASV)

Notice here that this is saying the Israelites are to **eat** unleavened bread from the even (growing dark period) of the 14th day (light) until the even (growing dark period) of the 21st day (light). This encompasses the meal after the Passover is slaughtered and the 7 days that follow it.

Furthermore it says seven days shall there be no leaven found in your houses. When were they to remove the leaven: before the Passover on the 14th day or after the Passover on the 15th day?

And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Take both your flocks and your herds, as ye have said, and be gone; and bless me also. And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said, We are all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians. And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals. (Exo 12:30-39 ASV)

When did they leave? This says here that Pharaoh rose up in the night (darkness) and he called for Moses and Aaron by night (darkness) saying for all of the Israelites to get out. Did they leave that night? Looking back in the story, what was it that Moses commanded the Israelites to do?

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. (Exo 12:21-24 ASV)

The Israelites were commanded not to leave their house until the morning (period of seeking, the break of day) after the Passover event. So it wasn't until the morning of the 15th, the first day of the 7-day Feast of Unleavened Bread when they were commanded to put away or cease the leaven from their homes.

So what is the objectionable text really saying? That we are not to **eat** leavened bread from the even of the 14th day until the even of the 21st day, leaving the definitions of "Day" and "Night" from the **Glossary of Terms** found in Genesis 1 in tact.

Day of Atonement

And Jehovah spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God. For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath. (Lev 23:26-32 ASV)

There are some who believe this passage is defining the parameters of the Day of Atonement. But if we dig a little deeper, we'll see what this is really talking about.

Leviticus 16 tells us that Aaron, the high priest is not to appear before the mercy seat in the Most Holy Place of the Tabernacle whenever and however he desires.

[A]nd Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. (Lev 16:2 ASV)

We are told in great detail throughout the chapter as to what is to take place when he enters therein and on what day this is to be done.

And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Jehovah commanded Moses. (Lev 16:29-34 ASV)

This is to take place on the 10th day (light) of the 7th month. There is no mention of this happening on the eve (growing dark period) of the 9th day. Just that it is to happen on the 10th day. This is confirmed in Numbers 29 when the burnt offerings to be made are laid out.

And on the tenth day of this seventh month ye shall have a holy convocation; and ye shall afflict your souls: ye shall do no manner of work; but ye shall offer a burnt-offering unto Jehovah for a sweet savor: one young bullock, one ram, seven he-lambs a year old; they shall be unto you without blemish; and their meal-offering, fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram, a tenth part for every lamb of the seven lambs: one he-goat for a sin-offering; besides the sin-offering of atonement, and the continual burnt-offering, and the meal-offering thereof, and their drink-offerings. (Num 29:7-11 ASV)

While this identifies the 10th day (light) of the 7th month as the day of holy convocation, where it is commanded to afflict our souls and do no manner of work, offerings are prescribed but there is no mention of anything happening on the eve (growing dark period) of the 9th day.

So what is going on with Lev 23:32? Let's look at that verse again.

Lev 23:32 *It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.*

Here's the Young's Literal Translation...

Lev 23:32 *It is a sabbath of rest to you, and ye have humbled yourselves in the ninth of the month at even; from evening till evening ye do keep your sabbath.'*

Here's the Brenton Septuagint...

Lev 23:32 *It shall be a holy sabbath to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening ye shall keep your sabbaths.*

Given the fact that the 10th day (light) of the 7th month is clearly identified as the Day (light) of Atonement and a Sabbath day (light) in both Lev 16 & 23, I believe this verse is just saying that we are to humble ourselves (afflict our souls) beginning the evening (growing dark period) of the 9th until the following evening (growing dark period).

Sabbath Day

And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the

sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy lovingkindness. (Neh 13:19-22 ASV)

There are some who believe this passage is defining the parameters of the Sabbath day. But if we go back to see what happened earlier in the book of Nehemiah, we'll have a better understanding of what this is really talking about.

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, that I gave my brother Hanani, and Hananiah the governor of the castle, charge over Jerusalem; for he was a faithful man, and feared God above many. And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand on guard, let them shut the doors, and bar ye them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house. (Neh 7:1-3 ASV)

It was customary at that point to only have the gates open in the day. This is further seen here:

And the gates thereof shall in no wise be shut by day (for there shall be no night there): (Rev 21:25 ASV)

It appears to me that the gates were typically opened every day, including the Sabbath day given what was said in the binding agreement made by them concerning their affairs on the Sabbath day.

And if the peoples of the land bring in goods or any grain on the Sabbath day to sell, we will not buy from them on the Sabbath or on a holy day. And we will forego the crops of the seventh year and the exaction of every debt. (Neh 10:31 ESV)

The problem is the people broke that agreement.

In those days saw I in Judah some men treading wine-presses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, who brought in fish, and all manner of wares, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. (Neh 13:15-18 ASV)

So when Nehemiah saw what happened he sought out to put a stop to it.

And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the sabbath: and some of my servants set I over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy lovingkindness. (Neh 13:19-22 ASV)

I believe the significant part of his command was that the doors were not to be opened until after the Sabbath, not that the doors should be shut, since they were typically shut each night.

When the merchants and sellers lodged outside of Jerusalem on occasion after this, it is my belief that it is because they were anticipating the doors to be opened on the Sabbath as they had been opened in the past. If it was unusual for the doors to ever be shut in the night hours, then why would the merchants lodge there when they were closed?

In Conclusion

These are just the most popular objections that I have come across regarding a morning start to the Day. While there may be more, the ones that I have come across can be easily explained when we apply the proper understanding of Day (light) and Night (darkness) as given in the Glossary of Terms found in Genesis 1.

If you have any questions or comments regarding anything that I have presented here, please email me at Carrie@WiggleWigal.com. I will be happy to discuss these things further. And if you have any objections to what I have posted and can present Scripture to make your case, please contact me. I choose to remain teachable on these matters and expect to be held accountable for my words.