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Evening and Morning – Part 3

In part one of this series, we covered foundational material. We learned that in the beginning, night came first, and then day. We also learned how that physical concept relates back to the spiritual realm. We were born into darkness, and we came into the light when we came into the Word of God.

In part two of this series, we learned how the rest of the TANAKH, or the Old Testament, confirms this understanding in the application of a “*night first, then day*” model of the 24-hour Hebraic day.

In the final teaching on this subject, we will cover some supportive Scripture in the Brit Hadasha, or the New Testament, as well as answer some common objections to the “*night first, and then day*” model.

The Death of Our Messiah

An individual put to death on a tree, was to be buried that same day.

Deuteronomy 21:22-23

“And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury **him the same day**, for a hanged man is cursed by God. You shall not defile your land that the Lord (Yahweh) your God is giving you for an inheritance.

Joshua, who shares the same Hebrew name as our Messiah, practiced this commandment:

Joshua 8:29

And he hanged the king of Ai on a tree **until evening**. And **at sunset** Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city and raised over it a great heap of stones, which stands there to this day.

This commandment was also observed for our Messiah:

John 19:31

Since it was the day of Preparation (the 14th day of the first month), and so that the bodies would

not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away.

According to Deuteronomy 21, the bodies were to be taken down the same day. How much more so when it was before a Sabbath night!

If the Sabbath only began at sunrise, then why were they rushing to break the legs of the thieves and take them down from the cross nearly fifteen hours before the Sabbath began?

There is no command in the Old Testament that the bodies should not remain on the cross on the Sabbath. The command in the Torah was that the bodies should be taken down that same day. It does not say in John 19:31 that the bodies should not remain on the cross at night, but that “the bodies should not remain upon the cross on the Sabbath day.” According to the Torah, the bodies should be taken down before the end of that day. John 19:31 correlates that Torah commandment with the beginning of the Sabbath. This clearly implies that the Sabbath started that night, after sunset, and not at sunrise.

Luke 23:52, 54

This man went unto Pilate, and begged the body of Yeshua ...And that day was the preparation, and the Sabbath drew on.

The Revised Standard Version translates Luke 23:54 this way:

It was the day of Preparation, and the Sabbath was beginning.

“The Sabbath drew on” or “the Sabbath was beginning” does not make sense if the Sabbath was beginning nearly fifteen hours later!

This again shows that the Hebraic day began not at sunrise, but at sunset, which was the beginning of the High Sabbath for the Feast of Unleavened Bread.

The Resurrection

John gives us the period during which Mary Magdalene visited the tomb to anoint the body of Yeshua:

John 20:1

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

When it was “still dark” means the sunrise had not yet taken place. John calls this time, the time before sunrise, as “the first day of the week.”

This proves that the first day of the week started even before the sun could rise! That means the first day of the week, according to John, did not start at sunrise but at sunset the previous night.

Yeshua as our Firstfruits

Yeshua was our Passover sacrifice. However, when he resurrected, he was the High Priest after the order of Melchizedek, who of course, would also have the responsibility of waving the Firstfruits before YHWH.

Romans 8:23

And not only the creation, but we ourselves, who have the **firstfruits** of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

1 Corinthians 15:20

But in fact Christ has been raised from the dead, the **firstfruits** of those who have fallen asleep.

1 Corinthians 15:23

But each in his own order: Christ the **firstfruits**, then at his coming those who belong to Christ.

James 1:18

Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures.

The High Priest in the temple was required to wave the Firstfruits of barley before YHWH. This is also called the Day of Firstfruits.

Yeshua also needed to fulfill this in the order of Melchizedek. This was to occur the day after the Sabbath:

Leviticus 23:11

and he shall wave the sheaf before the Lord, so that you may be accepted. **On the day after the Sabbath** the priest shall wave it.

Yet we know that Yeshua rose as the Firstfruits before it was light, the stone was already rolled away.

John 20:1

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

So once again, after sunset, but before morning, was Biblically defined as the “next day.”

As an interesting side note, the Talmud documents that in the first century that the sickle was put to the grain as the sun was going down on the weekly Sabbath. Thus, in the first century, their practice recognized that a new day is beginning as the sun was setting.

*The second-century Mishnah affirms that, when the Sadducees controlled the Temple, the sickle was put to the grain just as the **sun was going down on the weekly Sabbath** (Menahot 10:1-4, Jacob Neusner translation, pp. 753-754).*

This is because the sickle is to be put to the standing grain on the same day as Firstfruits:

Deuteronomy 16:9

“You shall count seven weeks. Begin to count the seven weeks from the time the sickle is first put to the standing grain.

Objections to a “night first, then day” Model

There are some objections to a Hebraic day beginning at night. In this section, we’d like to address some of those.

Genesis 19:33-34

So they made their father drink wine **that night**. And the firstborn went in and lay with her father. He did not know when she lay down or when she arose. The **next day (macharat)**, the firstborn said to the younger, “Behold, I lay **last night** with my father. Let us make him drink wine **tonight** also. Then you go in and lie with him, that we may preserve offspring from our father.”

The first thing that is often pointed out here is that they drank wine that night, and immediately we are presented with the “next day.” In the minds of some, the “next day” is daylight, thus proving in their minds that morning begins the next day.

On the surface, it appears sound, but in close analysis it really doesn’t work. How so?

The **next day**, the firstborn said to the younger, “Behold, I lay **last night** with my father.

When did the firstborn say this? Was it during the day, or at night?

Genesis 19:34- 35

Let us make him drink wine **tonight** also. Then you go in and lie with him, that we may preserve offspring from our father.” So they made their father drink wine **that night** also. And the younger arose and lay with him, and he did not know when she lay down or when she arose.

We can’t prove when she made these comments. If these comments were made during the day, then that might support daylight beginning a new Hebraic day. If these comments were made at night, then that might support the night beginning a new Hebraic day.

Since the context does not specifically reveal the timing of these comments, this passage is not really of use for either in deciding either position.

Exodus 10:13

So Moses stretched out his staff over the land of Egypt, and the Lord (YHWH) brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts.

So here it is argued that “That day belongs to that night” thus proving that day is first, and then night.

It is a valid point, at least in the English.

The argument hinges on the word “that” prefacing both “day” and “night.”

In the Hebrew, “that day” is not connected with “that night.” It suddenly becomes “the night.”

For example, let's examine a Literal Hebrew Translation"

Exodus 10:13 - Young's Literal Translation

And Moses stretcheth out his rod against the land of Egypt, and Jehovah hath led an east wind over the land all **that day**, and all **the night**; the morning hath been, and the east wind hath lifted up the locust.

As we can see, when we examine the literal Hebrew, the previous day is NOT connected to the following night. So what we discover is that Exodus 10:13 actually supports a "night first, and then day" model of a 24 hour Hebraic day.

Exodus 16:22-27

On the **sixth day** they gathered twice as much bread, two omers each. And when all the leaders of the congregation came and told Moses, he said to them, "This is what the Lord has commanded: '**Tomorrow** is a day of solemn rest, a holy Sabbath to the Lord; bake what you will bake and boil what you will boil, and all that is left over lay aside to be **kept till the morning.**'" So they laid it aside **till the morning**, as Moses commanded them, and it did not stink, and there were no worms in it. Moses said, "Eat it today, for **today is a Sabbath** to the Lord (YHWH); today you will not find it in the field. Six days you shall gather it, but on the seventh day, which is a Sabbath, there will be none."

On the seventh day some of the people went out to gather, but they found none.

So here is it is argued that the "next day" was a Shabbat, proving that the day begins the next 24 hour Hebraic day because they gathered it on the sixth day, and in the morning it was the 7th day.

In reality, this does not support either a "day first" or "night first" model. They collected the bread during daylight on the sixth day. They kept the bread until morning, meaning they had to go through a night to arrive at a morning. This event is compatible with both 24-hour models.

Whether one subscribes to a "day first" or "night first" model, the morning after the 6th day would always be the 7th day.

Exodus 18:13

The next day Moses sat to judge the people, and the people stood around Moses from morning till evening.

Here it is argued that from morning till evening was the next day.

This is true.

Whether one subscribes to a "day first" or "night first" model, morning till evening would always be the next day. In this context, the focus on morning to evening fits the time, as daylight, in which the congregation would approach Moses for decisions.

Thus, in the interest of determining what comes first, day or night, this verse does not help either

position.

Exodus 32:5-6

When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, “**Tomorrow** shall be a feast to the Lord (YHWH).” And they rose up early 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.

Here it is argued that “tomorrow” is a festival to YHWH, and they rose on the next day.

Whether one subscribes to a “day first” or “night first” model, the next morning following the previous period of daylight would always be the next day.

Thus, in the interest of determining what comes first, day or night, this verse does not help either position.

Leviticus 6:20

“This is the offering that Aaron and his sons shall offer to the Lord on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.

Here it is argued that the offering was to be brought to YHWH at the beginning of the day.

However, it does not state that the offering was to be offering to YHWH in the beginning of the day.

It simply states that the offering schedule occurs in the morning, and in the evening.

The stating of either morning first or evening first does not help us decide anything in this debate. For example, sometimes evening is mentioned first.

Daniel 8:26

The vision of the evenings and the mornings that has been told is true, but seal up the vision for it refers to many days from now.

Or in the Psalms.

Psalms 55:17

Evening and morning and at noon I utter my complaint and moan, and he hears my voice.

Or Leviticus 24:3

Leviticus 24:3

Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the Lord (YHWH) regularly. It shall be a statute forever throughout your generations.

Moving on.

Leviticus 7:15

And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning.

The question becomes “*how can you eat all of it the same day and not leave any of it till morning, if your day starts at night?*”

The answer here is in the context. In the subsequent verses it discusses how some offerings would be eaten the next day. Normally, most people would begin eating again in the morning.

Numbers 11:32

And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp.

Sometimes it is attempted here to connect the first day with the first night, as one complete Hebraic 24 hours.

Day and night are opposites, and when contrasted against each other, it is speaking of 12 hour periods. This is defined from the beginning, in Genesis, and throughout the New Testament, and we already offered several examples of this earlier in the teaching.

This verse is not defining 24 Hebraic days, but simply stating that the gathering of quail began during the daylight, extended through the night, and lasted into the following period of daylight.

To attempt to make this verse define a Hebraic 24-hour day is not fair to the context. There are two periods of daylight (*yom*) in context, a first *yom*, and a second *yom*.

Moving on to the next objection.

Joshua 7:6-13

Then Joshua tore his clothes and fell to the earth on his face before the ark of the Lord (YHWH) until the **evening**, he and the elders of Israel. And they put dust on their heads. And Joshua said, “Alas, O Lord (YHWH) God, why have you brought this people over the Jordan at all, to give us into the hands of the Amorites, to destroy us? Would that we had been content to dwell beyond the Jordan! O Lord (YHWH), what can I say, when Israel has turned their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it and will surround us and cut off our name from the earth. And what will you do for your great name?”

The Lord (YHWH) said to Joshua, “Get up! Why have you fallen on your face? Israel has sinned; they have transgressed my covenant that I commanded them; they have taken some of the devoted things; they have stolen and lied and put them among their own belongings. Therefore the people of Israel cannot stand before their enemies. They turn their backs before their enemies, because they have become devoted for destruction. I will be with you no more, unless you destroy the devoted things from among you. Get up! Consecrate the people and say, ‘Consecrate yourselves **for tomorrow**; for thus says the Lord (YHWH), God of Israel, “There

are devoted things in your midst, O Israel. You cannot stand before your enemies until you take away the devoted things from among you.”

Here it is declared that Joshua fell before YHWH until evening, thus evening cannot be the start of the next day, because YHWH mentions that the people should consecrate themselves for tomorrow.

However, we also agree that a new day does not start at evening. Evening is the period lasting from before sunset until it is completely dark. We covered that in the beginning of this teaching series. So evening includes the transition from the previous day into the new day.

In the next chapter, for example, evening is mentioned to be before and up to the moment of sunset:

Joshua 8:29-30

And he hanged the king of Ai on a tree until evening. And at sunset Joshua commanded, and they took his body down from the tree and threw it at the entrance of the gate of the city and raised over it a great heap of stones, which stands there to this day.

As we have defined earlier in this teaching, a new day does not begin like a flip of a switch. Days blend together until it is fully dark.

When Joshua fell before YHWH until evening, it could have been before sunset or at sunset, just like Joshua chapter 9 demonstrates. It may have not been completely dark and thus not a new day.

Also, if you have seen our teaching, “[Was the Last Supper A Passover Meal?](#)”, we review the Hebraic understanding that there are two evenings per day. One evening starting after noon and one evening that is around sunset. Thus, this time frame spoken of here with Joshua could have been any time between noon and sunset, or even extending after sunset into dark.

So when YHWH states that tomorrow the people must consecrate themselves, that is completely compatible with either a night first or a day first model. These verses do nothing to support either position.

Judges 19:9

And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl's father, said to him, “Behold, **now the day has waned toward evening**. Please, **spend the night**. Behold, **the day draws to its close**. Lodge here and let your heart be merry, and **tomorrow** you shall arise early in the morning for your journey, and go home.”

It is sometimes said that here the “tomorrow” is equated to a new 24-hour Hebraic day. However, did you notice something? The day defined as drawing to the close is when the day has waned toward evening. There is less support here for a full Hebraic day starting in the morning, and significant evidence that the Hebraic 24 hour period is ending in the evening.

1 Samuel 19:10-11

And Saul sought to pin David to the wall with the spear, but he eluded Saul, so that he struck the spear into the wall. And David fled and escaped that night.

Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, "If you do not escape with your life tonight, tomorrow you will be killed."

It was already night when David was told to flee in morning, which is defined as tomorrow. This would suggest that a new Hebraic 24 hour period does indeed begin in the morning.

While "*machar*" often does mean tomorrow, it can simply mean "*the time to come*" or "*later*."

Strong's H309

tomorrow, in time to come, in the future

tomorrow (as the day following the present day)

in future time

For example:

Genesis 30:33

So my honesty will answer for me **later (machar)**, when you come to look into my wages with you. Every one that is not speckled and spotted among the goats and black among the lambs, if found with me, shall be counted stolen."

Here we can see that the word did not literally mean tomorrow. Another example,

Exodus 14:14

And when **in time to come (machar)** your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the LORD (YHWH) brought us out of Egypt, from the house of slavery.'

And we can see here again that this word does not always literally mean tomorrow. Since it is contrasted against "that night", the "*time to come*" or "*later*" being referred to appears to be "*daylight*" or "*morning*."

These verses do nothing to support either position

1 Samuel 28:8-19

So Saul disguised himself and put on other garments and went, he and two men with him. And they came to the woman **by night**. And he said, "Divine for me by a spirit and bring up for me whomever I shall name to you." The woman said to him, "Surely you know what Saul has done, how he has cut off the mediums and the necromancers from the land. Why then are you laying a trap for my life to bring about my death?" But Saul swore to her by the Lord (YHWH), "As the Lord (YHWH) lives, no punishment shall come upon you for this thing." Then the woman said, "Whom shall I bring up for you?" He said, "Bring up Samuel for me." When the woman saw Samuel, she cried out with a loud voice. And the woman said to Saul, "Why have you deceived me? You are Saul." The king said to her, "Do not be afraid. What do you see?" And the woman said to Saul, "I see a god coming up out of the earth." He said to her, "What is his appearance?" And she said, "An old man is coming up, and he is wrapped in a robe." And Saul knew that it was Samuel, and he bowed with his face to the ground and paid homage.

Then Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul answered, “I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams. Therefore I have summoned you to tell me what I shall do.” And Samuel said, “Why then do you ask me, since the Lord (YHWH) has turned from you and become your enemy? The Lord (YHWH) has done to you as he spoke by me, for the Lord (YHWH) has torn the kingdom out of your hand and given it to your neighbor, David. Because you did not obey the voice of the Lord (YHWH) and did not carry out his fierce wrath against Amalek, therefore the Lord (YHWH) has done this thing to you this day. Moreover, the Lord (YHWH) will give Israel also with you into the hand of the Philistines, and **tomorrow** you and your sons shall be with me. The Lord (YHWH) will give the army of Israel also into the hand of the Philistines.”

It is assumed that the aforementioned “*tomorrow*” was referring to the coming morning. However the related verses do not conclusively prove either a day first, then night model, nor a night first, then day model. There is no way to know with complete certainty if the Hebrew word used in Scripture that we discussed earlier, *machar*, refers to the next literal day or simply a later time.

The actual timeline between 1 Samuel 28 and 1 Samuel 31 is not definitive.

Thus, these verses do nothing to support either position.

1 Samuel 30:17

And David struck them down from **twilight** until the **evening of the next day**, and not a man of them escaped, except four hundred young men, who mounted camels and fled.

It is argued that the next day should not have to be defined if the 24-hour Hebraic day ends in the evening.

However, it most certainly does. The evening extends from the time before sunset, until sunset, and extending into the night.

It is actually because a day ends in the evening that it does need to be defined. If the mentioned time in the evening was before sunset, it would be the same day. If the mentioned time was after sunset extending into the dark, it would be the next day.

In fact, if the 24-hour Hebraic day began in the morning, it is then that the mention of evening to evening does not require noting that it was the next day, as evening is well after morning.

If anything, this verse appears to be strong support for a “*first night, then day*” model of Hebraic day beginning.

2 Samuel 24:13-15

So Gad came to David and told him, and said to him, “Shall three years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what answer I shall return to him who sent me.” Then David said to Gad, “I am in great distress. Let us fall into the hand of the Lord, for his mercy is great; but let me not fall into the hand of man.”

So the Lord (YHWH) sent a pestilence on Israel from the morning until the appointed time. And there died of the people from Dan to Beersheba 70,000 men.

Here we note that the three day plague started in the morning. Three days of pestilence could also be interpreted as encompassing three literal days. Because this section of verses does not define day as being three twenty-four hour periods, but simply including three days, we are left without being able to use this set of Scriptures to support either position.

Just the same, sometimes things begin in the evening:

Exodus 12:18

In the first month, from the fourteenth day of the month **at evening**, you shall eat unleavened bread until the twenty-first day of the month **at evening**.

Lamentations 3:22

The steadfast love of the Lord (YHWH) never ceases;
his mercies never come to an end;
they are new every morning;
great is your faithfulness.

It is argued that they are new every morning because morning is a new day. This of course is an assumption. For example, being clean after being unclean, begins in the evening. We would argue, because that is a new day.

Leviticus 11:24

“And by these you shall become unclean. Whoever touches their carcass shall be **unclean until the evening**,

Leviticus 11:25

and whoever carries any part of their carcass shall wash his clothes and be **unclean until the evening**.

Leviticus 11:27

And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be **unclean until the evening**

Leviticus 11:28

and he who carries their carcass shall wash his clothes and be **unclean until the evening**; they are unclean to you.

Moving on to the next objection, Jonah chapter 4.

Jonah 4:6-7

Now the Lord (YHWH) God appointed a plant and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered.

Here it is argued that “[when dawn came up](#)” that it defined the next day. First of all, it does not state that dawn defines the next day, it states that when dawn came up it was the next day. This is true no matter what model one subscribes to. The context starts during the day of the previous day. A night then passes, causing the morning to be the next day in either a “day first, then night” model, or a “night first, then day” model.

These two verses do nothing to support either position. Moving on.

Zechariah 14:7

[And there shall be a unique day, which is known to the Lord, neither day nor night, but at evening time there shall be light.](#)

Because day is mentioned first, and then night, it is presumed that daylight must begin a Hebraic day.

If we are going to employ such a means of interpretation, then such reasoning should stand in all of Scripture, however, it does not. Sometimes night is mentioned as preceding day, for example:

Deuteronomy 1:33

[who went before you in the way to seek you out a place to pitch your tents, in fire by **night** and in the cloud by **day**, to show you by what way you should go.](#)

So as we can see, whether “day” or “night” is mentioned first, it obviously does not bear any relevance to define a 24 hour Hebraic day.

In Matthew 28:1, Mark 16:2 and Luke 24:1...it is argued that Shabbat ended at dawn.

Matthew 28:1

[Now **after** the Sabbath, **toward the dawn of the first day of the week**, Mary Magdalene and the other Mary went to see the tomb.](#)

Yet let’s read Matthew 28:1 carefully. It was after the Sabbath, toward the dawn. When something is toward the dawn, it is not yet dawn, but close to dawn. However, it was already after the Sabbath before it was dawn. This would demonstrate that the Sabbath ended as the sun went down, as it was not yet light when Mary Magdalene and the other Mary left to go see the tomb.

Mark 16:2-4

[And very early on the first day of the week, **when the sun had risen**, they went to the tomb. And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” And looking up, they saw that the stone had been rolled back—it was very large.](#)

When they arrived, it became light. Here it mentions that the sun had risen, and that the Sabbath has passed. They apparently left while it was still dark, per Matthew 28:1, and arrived when it was dark. However, it took the breaking of the day for them to realize that the stone had already been rolled back.

Luke 24:1-2

[But on the first day of the week, **at early dawn**, they went to the tomb, taking the spices they](#)

had prepared. And they found the stone rolled away from the tomb.

Luke summarizes the event, and is consistent with both the Mark and Matthew accounts.

John is the most clear, and words it very similar to how Matthew did.

John 20:1

Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

Just like Matthew, John mentions that Mary arrived while it was still dark, going toward dawn.

Some try to suggest that the word for dark here does not mean dark, but simply means a little dark.

However, in every instance of the word, it is contrasted against the presence of light, as the opposite of light. For example:

John 12:46

I have come into the world as **light**, so that whoever believes in me may not remain in **darkness**.

Moving on.

John 6:16-22

When **evening came**, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. **It was now dark**, and Jesus (Yeshua) had not yet come to them. The sea became rough because a strong wind was blowing. When they had rowed about three or four miles, they saw Jesus (Yeshua) walking on the sea and coming near the boat, and they were frightened. But he said to them, "It is I; do not be afraid." Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.

On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus (Yeshua) had not entered the boat with his disciples, but that his disciples had gone away alone.

Here it is mentioned that when the next day occurs, it is following dark. However, the context of the story begins the previous day, in the evening, and then it becomes dark as the next day. Another point worth mentioning is that evening and night are often contrasted against day, as in daylight. It does not necessarily mean that a new day had begun, but there had been a next period of daylight. In both the English language and the Hebrew culture the word for day can refer to simply daylight, not necessarily a whole day. This is especially true when the context is contrasting the mentioned period of a night then the day, or really daylight, that follows afterwards. For example:

Acts 4:3

And they arrested them and put them in custody until the **next day**, for it was **already evening**.

Acts 23:31-32

So the soldiers, according to their instructions, took Paul and brought him **by night** to Antipatris. And on the **next day** they returned to the barracks, letting the horsemen go on with him.

The night and day are contrasted, as in night and daylight.

As you can see, this is a challenging topic, and there is good reason as to why there exists a debate on this matter. We encourage you to study it out for yourselves, and regardless of what position you adopt, please be considerate of others as we are all striving to walk in His Word the best we are able.

We hope that this teaching has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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