

# The Scriptural Day



By: Chuck Henry

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# The Scriptural Day

## 1. Introduction

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### 1.1 When does a Scriptural day begin?

- In the morning?

Or...

- In the evening?

### 1.2 What period constitutes keeping a day holy?

- Observance during the daylight hours only?

Or...

- Observance for an entire twenty-four hours?

### 1.3 Why is this important?

Because it affects the observances of the weekly and annual Sabbaths of Scripture.

### 1.4 “Morning Theory” and “Day-Only”

- The terms “**Morning Theory**” and “**Day-Only**” refer to the assertion that the Scriptural day begins in the morning rather than in the evening.
- Additionally, some assert that the observance of the Sabbath is during the **daylight hours only**, rather than twenty-four hours.

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1. Introduction

## 1.5 “The Dayspring Doctrine”

Another term used for the doctrine that the Scriptural day begins in the morning is the **“Dayspring Doctrine,”** which stems from an 11/20/1994 paper entitled *The Dayspring* by Craig Peters.

Interestingly, on page 28, *The Dayspring’s* author declares:

If after giving this full consideration you cannot bring yourself to observe days starting in the morning, I have nothing else to say: only Yahweh can teach His people what is true and right; I cannot (and will not) partake in a continual, back-and-forth lambasting of other dear brethren who do not believe as do I; my responsibility has been fulfilled in declaring the whole counsel of Yahweh (Acts 20:26,27) by providing all brethren with the proof necessary for change.

Later in the same paragraph, Peters credits Everett Pudwill as the initial instrument through which he believes this doctrine was delivered—

Yahweh was the Originator of all that is true and I believe He choose [sic] to bring this initially through our dear brother Everett Pudwill.

## 1.6 6:00 PM Reckoning

Another view claims that the beginning of the Scriptural day is 6:00 P.M. However, the *Encyclopaedia Judaica* explains that 6:00 P.M. is used in connection with the reckonings of the **molad (i.e., the conjunction), not the beginning and end of the Sabbath:**

For ritual purposes, e.g., in reckoning the times fixed for prayers or the commencement and termination of the Sabbath, the day is deemed to begin at sunset ... But in the reckonings of the molad the day is the equatorial day of 24 hours of unvarying length and is deemed to commence at 6 P.M., probably in terms of local Jerusalem time.



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1. Introduction

— “Calendar,” *Encyclopaedia Judaica, Second Edition*. Detroit: Macmillan Reference USA, 2007. Vol. 4, p. 354.

## 1.7 Evening to Evening

This study asserts the following and cites Scripture and reference sources to support these conclusions:

- The 24-hour Scriptural calendar day begins in the evening.
- Depending on the context, the word “day” can refer to daylight hours **or** denote a 24-hour calendar day.
- In the Bible, the word “**day**” sometimes refers to events that occurred specifically at **night**, thus showing that a calendar day *includes* night.
- **IMPORTANT: Context determines the application.**

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## 2. Documentation from Reference Works

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### 2.1 Strong's Dictionary

For the Hebrew word *yom* (day), *Strong's Dictionary* states:

H3117. **yowm**, *yome*; from an unused root mean. **to be hot; a day (as the warm hours)**, whether lit. (from sunrise to sunset, or **from one sunset to the next**)... [emphasis added].

### 2.2 The Jewish Encyclopedia

The *Jewish Encyclopedia*, in its article “Day (Hebrew ‘yom’)”, states:

In the Bible, the season of light (Gen. i. 5), lasting “from dawn [lit. “the rising of the morning”] to the coming forth of the stars” (Neh. iv. 15, 17). The term “day” is used **also** to denote a period of twenty-four hours (Ex. xxi. 21). ... The day is reckoned from evening to evening—i.e., night and day—except in reference to sacrifices, where daytime and the night following constitute one day (Lev. vii. 15; see Calendar).

— “Day (Hebrew ‘yom’),” *Jewish Encyclopedia*. 1906.

[All material quoted is as it appears in the original work, including bracketed information, except yellow highlighting, boldface, and underscore.]

URL (accessed 10/26/2019):

<http://www.jewishencyclopedia.com/articles/5007-day>

**Note:** Beware of *selective citations*, which quote only the portions of reference works that agree with the desired interpretation while omitting other significant information. For example, some Morning Theory supporters may cite the first portion of each of the above reference works (highlighted in blue) without



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## 2. Documentation from Reference Works

informing their audience of the important additional information which follows their selective citations.

### 2.3 The Encyclopaedia Judaica

The *Encyclopaedia Judaica* explains that the 24-hour calendar day was divided into 12 hours of day and 12 hours of night, and *the duration of these hours was adjusted as needed throughout the year*:

... The day is deemed to begin at sunset or at the end of twilight, and its 24 hours (12 in the day and 12 in the night) are “temporary” hours varying in length with the respective length of the periods of light and darkness.

— “Calendar,” *Encyclopaedia Judaica, Second Edition*. Detroit: Macmillan Reference USA, 2007. Vol. 4, p. 354.

### 2.4 Josephus Wars 4.9.12

The Jewish historian Josephus described the beginning and end of the Sabbath as follows:

... One of the priests stood of course, and gave a signal beforehand, with a trumpet at the beginning of every seventh day, in the evening twilight, as also at the evening when that day was finished, as giving notice to the people when they were to leave off work, and when they were to go to work again.

— Josephus: *Wars of the Jews*, 4.9.12 (Book 4, Ch. 9, Sec. 12), PC Study Bible formatted electronic database, © 2003 by Biblesoft, Inc.

### 2.5 Alfred Edersheim: *The Temple, Its Ministry and Services*

... The Jews reckoned the day from evening to evening.

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## 2. Documentation from Reference Works

- Edersheim, Alfred, D.D., Ph.D., *The Temple, Its Ministry and Services*. PDF version from AGES Software, Albany, OR, Ver. 1.0, © 1997, pp. 131-132.

***These references acknowledge the different usages of “day,” and the Bible does also, as this study will show.***

### 2.6 Evening to Evening: A Babylonian Day?

Some allege that the evening-to-evening reckoning of a day originated in Babylon; however, the following reference works state *the exact opposite*:

#### 2.6.1 “Day,” *World Book Encyclopedia*, Vol. 4, 1962, p. 46

The Babylonians began their day at sunrise. The ancient Jews began the day at sunset. The Egyptians and the Romans were the first to begin the day at midnight.

#### 2.6.2 “Calendar,” *Pictorial Bible Dictionary*, Nashville: The Southwestern Co., 1968. p. 128

While the Babylonian day, like that of most Near Easterners, began at sunrise, the Jewish day began at sunset (Deut. 23:11).

### 2.7 Post-Exile Jews and the Sabbath

- *Opposite* to the documentation presented above, the Morning Theory alleges that the Jews adopted an evening-to-evening day during their **exile in Babylon (c.586 – 516 BCE)**.
- However, **about 500 years later**, Yahshua *did not rebuke* the post-exile Jews of his era concerning their evening-to-evening Sabbath observance.

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## 3. Avoid Out-of-Context Comparisons

### 3. Avoid Out-of-Context Comparisons

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#### 3.1 Introduction — Children of the Light

Eph 5:8

For you were once darkness, but now you are light in the Master.

Walk as children of light.

Morning Theory supporters sometimes claim, “**We are children of the light,**” thus implying that those who reckon that a Scriptural day begins in the evening are in *spiritual darkness*.

Nevertheless, this comparison between *spiritual* light and darkness and *literal* day and night is **out of context**.

#### 3.2 Both Day *and* Night are Yahweh’s

Psa 74:16

The **day** is Yours, the **night also** is Yours; You have prepared the light and the sun.

Psa 104:20

You make **darkness**, and it is **night**, in which all the beasts of the forest creep about.

Isa 45:7

I form the **light** and create **darkness**, I make peace and create calamity; **I, Yahweh, do all these things.**

The *literal* night is Yahweh’s; He created it and owns it, and yet He is not in *spiritual* darkness (cp. 1 Joh 1:5)—

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## 3. Avoid Out-of-Context Comparisons

1 Joh 1:5

This is the message which we have heard from Him and declare to you, that Yahweh is **light** and in Him is no **darkness** at all.

These verses demonstrate the importance of avoiding *out-of-context comparisons* between *literal* day and night and *spiritual* light and darkness, "...rightly dividing the word of truth" (2 Tim 2:15).

### 3.3 Additional Verses for Avoiding Out-of-Context Comparisons

**Exercise caution against the out-of-context use of these additional verses:**

Mat 5:14

You are the **light** of the world. A city that is set on a hill cannot be hidden.

- Metaphorically speaking, followers of Yahshua are the light of the world because they make the truth easier for others to see, that is, easier to comprehend.
- The context of this statement is not *literal* daylight, nor does it determine when a calendar day begins.
- Additional example verses follow.

Joh 3:19-21

19 And this is the condemnation, that the light has come into the world, and men loved **darkness** rather than **light**, **because their deeds were evil.**

20 For everyone **practicing evil** hates the **light** and does not come to the **light**, lest his deeds should be **exposed.**

21 But he who **does the truth** comes to the **light**, **that his deeds may be clearly seen**, that they have been done in Yahweh.

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## 3. Avoid Out-of-Context Comparisons

Joh 8:12

Then Yahshua spoke to them again, saying, I am the **light** of the world. He who follows me shall not walk in **darkness**, but have the **light of life**.

Eph 6:12

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of **the darkness of this age**, against **spiritual hosts** of wickedness in the heavenly places.

Col 1:12-13

12 Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the **light**.

13 **He has delivered us from the power of darkness** and conveyed us into the kingdom of the son of His love.

1 Pet 2:9

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of **darkness** into His marvelous **light**.

1 Th 5:4-8

4 But you, brethren, are not in **darkness**, so that this **Day** should overtake you as a thief.

5 You are all sons of **light** and sons of the **day**. We are not of the **night** nor of **darkness**.

6 Therefore **let us not sleep**, as others do, but let us watch and be sober.

7 For those who sleep, sleep at **night**, and those who get drunk are drunk at **night**.

8 But let us who are of the **day** be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

**Please notice:**

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## 3. Avoid Out-of-Context Comparisons

- Part of being “sons of the day” (v. 5) is **not sleeping** (v. 6).
- If taken *out of context*, one might conclude that we should ***never sleep!***
- This example demonstrates the damage done by **out-of-context, misapplied** comparisons.
- The context of this passage has nothing to do with denoting when the *literal*, 24-hour Scriptural day begins. Instead, it addresses *spiritual alertness*.

## 3.4 Associations Tied to Daytime and Nighttime

- The Morning Theory associates *positive* attributes with daytime and *negative* attributes with nighttime.
- However, *Scripture illustrates daytime as having dangers of its own:*

Psa 91:5-6

5 You shall not be afraid of the terror by night, nor of **the arrow that flies by day**,

6 Nor of the pestilence that walks in darkness, nor of **the destruction that lays waste at noonday**.

Psa 121:6

**The sun shall not strike you by day**, nor the moon by night.

- **In context:**
  - These Scriptures make *observations* about perils that exist both night and day;
  - But they do not define *when* to begin the Scriptural calendar day.

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## 3. Avoid Out-of-Context Comparisons

### 3.5 Chapter Summary

- Concerning ***spiritual*** darkness, indeed, there is no darkness in Yahweh, and we should be children of light and sons of the day.
- However, concerning ***literal*** days and nights, Scripture states that *both* day and night, light and darkness, *belong* to Yahweh.
- Therefore, avoid **out-of-context** comparisons between ***spiritual*** light and darkness and ***literal*** day and night.



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4. Gen 1:1-2 — Darkness First, then Light

## 4. Gen 1:1-2 — Darkness First, then Light

A Morning Theory assertion is that Yahweh did none of His work at night; therefore, the Scriptural day begins with light, followed by darkness.

But notice, Genesis 1:1-2 informs us that “In the beginning Elohim created the heavens and the earth ... and **darkness** was on the face of the deep”—

Gen 1:1-2

1 In the beginning Elohim created the heavens and the earth.

2 The earth was without form, and void; and **darkness** [*choshek* H2822] was on the face of the deep. And the spirit of Elohim was hovering over the face of the waters.

- Thus, from the Scriptural record, **darkness was here first**.
- Moreover, nowhere does Scripture state that Yahweh created darkness *after* He created light.
- It was dark in verse 2; **afterward**, Yahweh created light in verse 3:

Gen 1:3-5

3 Then Elohim said, Let there be **light**; and there was **light**.

4 And Elohim saw the light, that it was good; and Elohim divided the **light** from the **darkness**.

5 Elohim called **the light Day** [*yom* H3117], and **the darkness** [*choshek*] **He called Night**. So the **evening** and the **morning** were the first **day** [*yom*].

- Additionally, in response to the assertion that Yahweh did none of His work at night, there is no reason to limit Yahweh to working only during the daytime as *both the day and the night are His* (Psa 74:16)—

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4. Gen 1:1-2 — Darkness First, then Light

Psa 74:16

The **day** is Yours, the **night also** is Yours; You have prepared the light and the sun.

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5. Gen 1:5 — Elohim Called Light Day and Darkness Night

## 5. Gen 1:5 — Elohim Called Light *Day* and Darkness *Night*

### 5.1 “Day” and “Night”

The Morning Theory asserts Genesis 1:5 as a proof text for the Scriptural day beginning at morning light.

Gen 1:5

Elohim called the **light Day [yom]**, and the **darkness [choshek]** He called **Night [layla]**. So the evening and the morning were the first **day [yom]**.

**The Morning Theory asserts:**

- “Elohim called the light Day...”  
→ Therefore, Light = Day, and Day = Light
- “...And the darkness He called Night...”  
→ Therefore, day does not include night because darkness is night.
- Since Light = Day and does not include Night, a day must begin at first light.

**An additional Morning Theory challenge concerning Genesis 1:5 —**

Is it possible for the same verse to use the same word, *yom*, to denote the light called “day” in one case, and a 24-hour day in the second case?

- The answer to this challenge is, **“Yes, it is possible!”**  
  
→ A day can refer to daylight, **and** it can also refer to the 24-hour calendar day.

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## 5.2 Evening and Morning in Genesis 1

Do not overlook that Genesis 1:5 declares that the evening **and** the morning were the first day (*yom*), thus describing the **24-hour** Scriptural calendar day.

Remarkably, *every time* Genesis 1 defines a creation day (six times — vv. 5, 8, 13, 19, 23, 31), it states that the evening **and** the morning were a day (*yom*), thus describing:

- The **24-hour** calendar day;
- And that the Scriptural day **begins in the evening**.

Gen 1:5

Elohim called the light Day, and the darkness He called Night. So **the evening and the morning** were the **first day [yom]**.

Gen 1:8

And Elohim called the firmament Heaven. So **the evening and the morning** were the **second day**.

Gen 1:13

So **the evening and the morning** were the **third day**.

Gen 1:19

So **the evening and the morning** were the **fourth day**.

Gen 1:23

So **the evening and the morning** were the **fifth day**.

Gen 1:31

Then Elohim saw everything that He had made, and indeed it was very good. So **the evening and the morning** were the **sixth day**.

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## 5. Gen 1:5 — Elohim Called Light Day and Darkness Night

- Accordingly, the seventh day of the Creation week would not have suddenly jumped the track and began at a different time than the previous six days, nor would it have consisted of “day only.”
- Like the other six days of the week, the Sabbath also consists of evening and morning, a **24-hour** period:

Gen 2:1-3

1 Thus the heavens and the earth, and all the host of them, were finished.

2 And on the **seventh day** Elohim ended His work which He had done, and He rested on the seventh day from all His work which He had done.

3 Then Elohim blessed the seventh day and sanctified it, because in it He rested from all His work which Elohim had created and made.

## 5.3 Compare Evenings and Mornings in Daniel 8:14, 26

Daniel’s 2300-day prophecy describes days as “evenings and mornings”:

Dan 8:14, 26

14 And he said to me, for **two thousand three hundred days\***; then the sanctuary shall be cleansed.

\* NKJV text note: “Literally *evening-mornings*”

\* Additionally, the NASB, NIV, and RSV all say, “evenings and mornings.”

\* Plus, notice verse 26:

26 And the vision of the **evenings and mornings** which was told is true; therefore seal up the vision, for it **refers to many days** in the **future**.

If Genesis 1 does not provide enough proof by explicitly labeling days as evenings and mornings **six times**, then how about **twenty-three hundred more times** in Daniel 8?

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5. Gen 1:5 — Elohim Called Light Day and Darkness Night

In his 2300-day prophecy, Daniel:

- 1) *Endorses* the understanding that a **Scriptural day consists of evening and morning, a 24-hour period.**
- 2) Shows that 2300 days refers to many such 24-hour periods.

Contrariwise, *The Dayspring*, p. 14, states:

... Daniel the prophet was stunned by a vision of 2300 evenings and mornings – an apostasy so incredible in scope that it would pervert the times and the law almost beyond imagination as it trampled truth to the ground. Have we been duped into an “evening and morning” observance of the Seventh Day which is commanded nowhere in Scripture? The author answers in the affirmative.

- However, using this reasoning, Daniel would also have been “stunned” at a reading of Genesis 1, which contains the same terminology, evening and morning, six times.
- The notion that Daniel’s 2300-day prophecy is against the Scriptural day beginning in the evening is **out of context**.
- Instead, this passage provides evidence that the Scriptural day starts in the evening.

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6. Gen 1:14-19 — Creation of the Sun Proves Daylight First?

## 6. Gen 1:14-19 — Creation of the Sun Proves Daylight First?

### 6.1 Opposing Assertion

*The Dayspring* asserts the following on page 1:

The greater light, the sun, is prepared first ... Afterwards, the lesser light, the moon, is prepared by Yahweh ... This order further proves the day begins at dawn and that day followed by night together comprise a full, complete day.

### 6.2 Rebuttal

- **Note:** Even *The Dayspring* author here admits that ***day and night together comprise a full, complete day.***
- **Scripture:** Genesis 1:14-19 reports—

Gen 1:14-19

14 Then Elohim said, **Let there be lights** in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;

15 and let them be for lights in the firmament of the heavens to give light on the earth; **and it was so.**

16 Then Elohim made two great lights: **the greater light to rule the day, and the lesser light to rule the night.** He made the stars also.

17 Elohim set them in the firmament of the heavens to give light on the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness. And Elohim saw that it was good.

19 So the evening and the morning were the fourth day.

- Carefully notice what Scripture states and what it does *not* state.



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## 6. Gen 1:14-19 — Creation of the Sun Proves Daylight First?

- Verse 16 reports that the greater light rules the day and the lesser light rules the night, but *it does not specify which was created first*.
- For all we know, Yahweh could have created these lights simultaneously! Indeed, the text lends evidence to this possibility when it states—

Then Elohim said, **Let there be lights [plural]** in the firmament of the heavens ... **and it was so.**

— Excerpts from Gen 1:14-15

- *Nowhere* does Scripture specify that the sun was created *first* and *afterward* the moon.
- However, for the sake of examining the argument, assume, for a moment, that the sun *was* created before the moon. If so, this still does not prove that the Scriptural day begins with first light.
  - As noted previously, ***darkness was here first*** (Gen 1:1-2).
  - Plus, three evening-morning cycles of the Creation week had already occurred *before* the creation of the lights on Day 4.
  - Some may question how three evening-morning cycles occurred *before* the creation of lights on the fourth day, but *Yahweh is the Almighty, and He has the power and radiance to furnish light in and of Himself when and where needed* (cp. Isa 60:19-20; Rev 22:5)—

Isa 60:19-20

19 The sun shall no longer be your light by day, nor for brightness shall the moon give light to you; but **Yahweh will be to you an everlasting light**, and your Elohim your glory.

20 Your sun shall no longer go down, nor shall your moon withdraw itself; for **Yahweh will be your**

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## 6. Gen 1:14-19 — Creation of the Sun Proves Daylight First?

everlasting light, and the days of your mourning shall be ended.

Rev 22:5

There shall be no night there: they need no lamp nor light of the sun, for Yahweh Elohim gives them light. And they shall reign forever and ever.

# The Scriptural Day

## 7. Gen 8:22 – Word Order of the phrase “day and night”

Gen 8:22

While the earth remains, seedtime and harvest, cold and heat, winter and summer\*, and day and night shall not cease.

\* **Note:** While the NKJV says, “winter and summer,” the Hebrew text has the reverse word order, “summer and winter.” Moreover, several English translations faithfully follow the word order of the Hebrew text, such as the KJV, NIV, RSV, NASB, and others. Let us now examine the significance of this word order.

### 7.1 Opposing Assertion

The Morning Theory asserts that the word order “day and night” reveals the sequential order of the Scriptural day, starting with daylight, followed by night.

### 7.2 Rebuttal

- Genesis 8:22 uses a figure of speech called ***antithesis***, which is the *contrast of opposite words*.
- Accordingly, this verse emphasizes *cycles* of events, not *order* of events.
- The Hebrew text (shown on the next page) confirms that the correct interpretation is *cycles* of events, not *order* of events:

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## 7. Gen 8:22 – Word Order of the phrase “day and night”

## Gen 8:22 Hebrew-English Interlinear

2779 [e]	7019 [e]	2527 [e]	7120 [e]	7105 [e]	2233 [e]	776 [e]	3117 [e]	3605 [e]	5750 [e]	
wā·ḥō·reḇ	wə·qa·yiṣ	wā·ḥōm	wə·qōr	wə·qā·šîr	ze·ra'	hā·'ā·reṣ;	yə·mê	kāl-	'ōd	22
וְחֹרֶף	וְקִיץ	וְחֹם	וְקָר	וְקָצִיר	זֶרַע	הָאָרֶץ	יָמֵי	כָּל־	עַד	
and Winter	and summer	and heat	and Cold	and harvest	seedtime	the earth	remains	ever	While	
Conj-w   N-ms	Conj-w   N-ms	Conj-w   N-ms	Conj-w   N-ms	Conj-w   N-ms	N-ms	Art   N-fs	N-mpc	N-msc	Adv	

  

7673 [e]	3808 [e]	3915 [e]	3117 [e]
yiš·bō·tū.	lō	wā·lay·lāh	wə·yō·wm
יִשְׁבְּתוּ:	לֹא	וּלְיָלָה	וּיּוֹם
shall cease	not	and night	and day
V-Qal-Imperf-3mp	Adv-NegPrt	Conj-w   N-ms	Conj-w   N-ms

— URL (accessed 7/9/2022):

<https://biblehub.com/interlinear/genesis/8-22.htm>

- The Hebrew text has “cold and heat and summer and winter.”
- Comparing these two phrases, the first mentions cold before heat, but the second phrase, “summer and winter,” *reverses* the order, referring to heat before cold.
- Thus, this verse does not establish *order* of events; instead, it emphasizes *cycles* of events.
- Moreover, in Genesis 1, the **evening-morning** order was already established in the beginning: “the evening and the morning were the first day ... the second day ...” and so on.
- While some Scriptures order the words as day and night, numerous others have the *reversed* word order of night and day, evening to evening, or other similar wording. For more on word order in Biblical texts, see: [30. Appendix — Word Order in Biblical Texts](#), p. 60.
- Thus, many contradictions would exist if word orderings were to define when the Scriptural day begins.

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## 7. Gen 8:22 – Word Order of the phrase “day and night”

- Consequently, the Morning Theory system of *word-order interpretation* fails the test.
- Instead, Scriptures that actually define the Scriptural day serve as the evidence, such as when days were established in Genesis 1.

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8. Exo 10:22 — Darkness in Egypt for three days

## 8. Exo 10:22 — Darkness in Egypt for three days

Exo 10:22

So Moses stretched out his hand toward heaven, and there was thick darkness [*choshek*] in all the land of Egypt three days [*yamim*, the plural of *yom*, which is the Hebrew word for day].

- Darkness was in Egypt for three days, but the Morning Theory asserts that darkness is **night**, not **day**.
- As always, the usage depends on the context.
- In this case, darkness was in Egypt during a period that involved **three 24-hour calendar days**.

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9. Exo 12:29; Num 3:13 — The “day” Yahweh struck the firstborn in Egypt was at midnight

## 9. Exo 12:29; Num 3:13 — The “day” Yahweh struck the firstborn in Egypt was at midnight

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Exo 12:12, 29

12 For I will pass through the land of Egypt on that **night**, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the elohim of Egypt I will execute judgment: I am Yahweh.  
29 And it came to pass at **midnight** that Yahweh **struck all the firstborn in the land of Egypt**, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.

Compare:

Num 3:13

Because all the firstborn are Mine. On the **day [yom]** that I **struck all the firstborn in the land of Egypt**, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am Yahweh.

- “At midnight” confirms that “the day” Yahweh struck the firstborn in Egypt refers to the **24-hour Scriptural day, which includes night**.



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10. Exo 16:21-26 — Manna, the Sabbath, and “Tomorrow” (Heb. machar)

## 10. Exo 16:21-26 — Manna, the Sabbath, and “Tomorrow” (Heb. machar)

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### 10.1 Manna and the Sabbath — Context is Key

The manna was gathered in the mornings, except on the Sabbath:

Exo 16:21, 26

21 So they gathered it every morning, every man according to his need. And when the sun became hot, it melted.

26 Six days you shall gather it, but on the seventh day, the Sabbath, there will be none.

Morning Theory supporters claim this as a proof text that the Sabbath did not begin until the *morning* of the seventh day of the week.

However, context is key, and the context centers on the *timing of gathering the manna*, not the definition of a Scriptural day.

- The raining of manna in the morning does no more to prove that the day begins in the morning than do quails coming up in the evening prove that the day begins in the evening (Exo 16:8, 13):

Exo 16:8, 13-14

8 Also Moses said, This shall be seen when Yahweh gives you meat to eat in the evening, and in the morning bread to the full; for Yahweh hears your complaints which you make against Him. And what are we? Your complaints are not against us but against Yahweh.

13 So it was that quails came up at evening and covered the camp, and in the morning the dew lay all around the camp.

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## 10. Exo 16:21-26 — Manna, the Sabbath, and “Tomorrow” (Heb. machar)

14 And when the layer of dew lifted, there, on the surface of the wilderness, was a small round substance, as fine as frost on the ground.

- *In context*, the point is that no manna was available on the morning of the seventh day of the week as there was during the other mornings of the week.
- The command to gather manna in the morning was not a declaration that the Scriptural day begins in the morning, nor was it a declaration of “Day-Only” Sabbath observance.

### 10.2 Tomorrow (Heb. *machar*) is a Sabbath rest (Exo 16:23)

Exo 16:23

Then he said to them, This is what Yahweh has said: **Tomorrow** [*machar* H4279] is a Sabbath rest, a holy Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.

Verse 23 ties in with the context of the manna, discussed above. Since “tomorrow” was a Sabbath morning, there would be no rain of manna.

The Morning Theory argues that the word “tomorrow” *demands* a new Scriptural day, but this is not necessarily the case. “Tomorrow” can simply refer to the next period of daylight hours, whether or not it is on a different calendar day.

- The Hebrew word is *machar*, meaning “**deferred**” (*Strong’s* H4279).
- The definition also states that *machar* can refer to an indefinite time “**hereafter**.”
- Thus, *machar* is a **deferral until sometime in the future**, whether that is the immediate morrow or an indefinite time hereafter.

# The Scriptural Day

## 10. Exo 16:21-26 — Manna, the Sabbath, and “Tomorrow” (Heb. machar)

- Exodus 8:10 is an example of *machar* referring to **the next period of daylight hours** when Pharaoh requested Moses to intercede “tomorrow” for the removal of the plague of frogs:

Exo 8:9-10 (*machar* = “tomorrow”)

9 And Moses said to Pharaoh, Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only.

10 So he said, **Tomorrow [*machar*]**. And he said, Let it be according to your word, that you may know that there is no one like Yahweh our Elohim.

- Exodus 13:14 is an example of *machar* referring to an indefinite time hereafter, translated as “**time to come**”:

Exo 13:14 (*machar* = “time to come”)

So it shall be, when your son asks you in **time to come [*machar*]**, saying, What is this? that you shall say to him, By strength of hand Yahweh brought us out of Egypt, out of the house of bondage.

### 10.3 In Summary

- Machar* can refer to the next period of daylight hours or an indefinite time in the future.
- The word “tomorrow,” in and of itself, does not prove the start of a new calendar day.

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11. Lev 7:15; 22:29-30 — Timing of Sacrifices

## 11. Lev 7:15; 22:29-30 — Timing of Sacrifices

Lev 7:15

The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.

Lev 22:29-30

29 And when you offer a sacrifice of thanksgiving to Yahweh, offer it of your own free will.

30 On the same day it shall be eaten; you shall leave none of it until morning: I am Yahweh.

Taken by themselves, these verses might seem to say that the next calendar day does not begin until the next morning light. Nevertheless, we must evaluate these verses along with the rest of the verses bearing on the subject within the full scope of Scripture.

The explanation involves:

1) **When** sacrifices were offered—

- Sacrifices were offered during the *daytime* hours only, not at night.
- Even the “evening” sacrifice was offered during the closing *daytime* hours (Exo 29:38-41; Num 28:3-4).

2) And how elapsed time was figured **after** sacrifices were offered.

- The *Jewish Encyclopedia* explains:

The day is reckoned from evening to evening—*i.e.*, night and day—except in reference to sacrifices, where daytime and the night following constitute one day (Lev. vii. 15; see Calendar).

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11. Lev 7:15; 22:29-30 — Timing of Sacrifices

— “Day (Hebrew ‘yom’),” *Jewish Encyclopedia*. 1906.

URL (accessed 10/26/2019):

<http://www.jewishencyclopedia.com/articles/5007-day>

- Thus, the allowable time for eating sacrifices involves the evening following the sacrifice.

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12. Lev 8:35 — “Day and night for seven days”

## 12. Lev 8:35 — “Day and night for seven days”

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During the consecration of Aaron and his sons to the service of Yahweh, Moses instructed them:

Lev 8:35

Therefore you shall stay at the door of the tabernacle of meeting **day**  
**and night for seven days**, and keep the charge of Yahweh, so that  
you may not die; for so I have been commanded.

- “Day and night for seven days” refutes the assertion that *yom* is “day-only” and further underscores that ***the Scriptural day is a 24-hour period.***

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13. Lev 22:6-7; Deu 23:9-11 — Lessons from the Process of Becoming Clean

## 13. Lev 22:6-7; Deu 23:9-11 — Lessons from the Process of Becoming Clean

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In the following passages, the unclean person was to bathe in water and then become clean at evening.

Lev 22:6-7

6 The person who has touched any such thing shall be **unclean until evening**, and shall not eat the holy offerings unless he washes his body with water.

7 And **when the sun goes down he shall be clean**; and afterward he may eat the holy offerings, because it is his food.

Deu 23:9-11 (military camp application; similar civilian application is seen in Lev 15:16, also quoted below)

9 When the army goes out against your enemies, then keep yourself from every wicked thing.

10 If there is any man among you who becomes unclean by some occurrence in the night, then he shall go outside the camp; he shall not come inside the camp.

11 But it shall be, when evening comes, that he shall wash with water; and **when the sun sets**, he may come into the camp.

Lev 15:16 (civilian application)

If any man has an emission of semen, then he shall wash all his body in water, and be **unclean until evening**.

Evidently, the significance behind washing and becoming clean in the evening is that the person becomes clean and has a fresh start along with the *commencement of a new day*.



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14. Lev 23:27, 32 — The Day of Atonement

## 14. Lev 23:27, 32 — The Day of Atonement

Lev 23:27, 32

27 Also the **tenth day** of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to Yahweh.

32 It shall be to you a **sabbath** of solemn rest, and you shall afflict your souls; **on the ninth day** of the month at evening, **from evening to evening**, you shall celebrate your sabbath.

- As shown in verse 27, the Day of Atonement is the *tenth day* of the seventh month.
- Verse 32 describes this tenth-day observance as “the ninth day of the month at evening, from evening to evening.”
- Thus, as the ninth ends in the evening, the tenth begins.
- The observance is *one day*, from evening to evening, which denotes a 24-hour calendar day.
- Additionally, it is noteworthy that verse 32 declares the Day of Atonement “a **sabbath** of solemn rest.”
- Like the weekly Sabbath, the Day of Atonement is a **complete 24-hour Sabbath**, from evening to evening.

**Additional explanation of the Morning Theory position:** Instead of recognizing that the tenth day of the month begins in the evening, the Morning Theory contends that the Day of Atonement requires a *special directive* to start fasting on the prior evening to ensure proper affliction of the soul. The rationale is that beginning the fast in the evening prevents the participant from filling his belly just before morning light to then fast only during the daylight hours.

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15. 1 Sam 26 — Saul and David used the term “day” to refer to an activity which occurred at night

## 15. 1 Sam 26 — Saul and David used the term “day” to refer to an activity which occurred at night

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Instead of quoting the entire chapter of 1 Samuel 26, I will summarize and quote pertinent verses:

Verse 2 — Saul and his men pursued David:

1 Sam 26:2

Then Saul arose and went down to the Wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the Wilderness of Ziph.

Verse 7 — David and Abishai came into Saul’s camp **at night**, while Saul and his men were sleeping:

1 Sam 26:7

So **David and Abishai came to the people by night [layil H3915]**; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him.

Verse 12 — Instead of seizing the opportunity to kill Saul, David took Saul’s spear and water jug:

1 Sam 26:12

So **David took the spear and the jug of water by Saul’s head, and they got away**; and no man saw it or knew it or awoke. For they were all asleep, because a deep sleep from Yahweh had fallen on them.

Verse 16 — A short time later, David used the spear and water jug as evidence that he had been in the camp and had the opportunity to kill Saul. David said to Abner, the commander of Saul’s army:

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15. 1 Sam 26 — Saul and David used the term “day” to refer to an activity which occurred at night

1 Sam 26:16

This thing that you have done is not good. As Yahweh lives, you deserve to die, because you have not guarded your master, Yahweh’s anointed. And now see where the king’s spear is, and the jug of water that was by his head.

Verse 21 — Saul’s remarks upon learning that his life had been spared:

1 Sam 26:21

Then Saul said, I have sinned. Return, my son David. For I will harm you no more, because my life was precious in your eyes this day [yom]. Indeed I have played the fool and erred exceedingly.

Verses 22-24 — David’s response to Saul (remember, the event occurred at night):

1 Sam 26:22-24

22 And David answered and said, Here is the king’s spear. Let one of the young men come over and get it.

23 May Yahweh repay every man for his righteousness and his faithfulness; for Yahweh delivered you into my hand today [yom], but I would not stretch out my hand against Yahweh’s anointed.

24 And indeed, as your life was valued much this day [yom] in my eyes, so let my life be valued much in the eyes of Yahweh, and let Him deliver me out of all tribulation.

Saul and David understood that a **24-hour “day” includes night.**

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16. Neh 13:15-22 — Sabbath Reform under Nehemiah

## 16. Neh 13:15-22 — Sabbath Reform under Nehemiah

This passage describes Nehemiah's reform of Sabbath abuses. Verse 19 reports that Nehemiah enacted measures before the Sabbath began to prevent violation of the Sabbath.

Neh 13:19

So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

- Morning Theory followers claim this verse supports their case as they allege that *darkness had fallen*, yet it was still “before the Sabbath.”
- However, please note the language “began to be dark,” translated from the Hebrew word *tsalal*, which means “to shade, as twilight or an opaque object” (*Strong's* H6751).
- Accordingly, the NIV states, “when evening shadows fell”:

Neh 13:19 NIV

When evening shadows fell on the gates of Jerusalem before the Sabbath, I ordered the doors to be shut and not opened until the Sabbath was over. I stationed some of my own men at the gates so that no load could be brought in on the Sabbath day.

- Compare Jeremiah 6:4, which uses a related word, *tselel* (H6752), for a time when “the shadows of the evening are lengthening” —

Jer 6:4

Prepare war against her; arise, and let us go up at noon. Woe to us, for the day goes away, for the shadows of the evening are lengthening.

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16. Neh 13:15-22 — Sabbath Reform under Nehemiah

- Nehemiah described the process of the sixth day growing older and drawing to a close, and a new day, the Sabbath, then beginning.
- Thus, the Sabbath did not begin in the morning; instead, it started in the evening.
- Nehemiah was a great reformer of the Sabbath, and notably, he did not observe it beginning in the morning or during the “day only.”
- Genesis 1 established the evening-morning order. The great reformer Nehemiah followed that order and observed the Sabbath ***beginning in the evening***.

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17. Est 4:16 — Esther's directive to fast "for three days"

## 17. Est 4:16 — Esther's directive to fast "for three days"

Esther instructed her people to fast for three "days," which *included* night and day:

Est 4:16

Go, gather all the Jews who are present in Shushan, and fast for me; **neither eat nor drink for three days, night or day.** My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!

- The phrase "for three days, night or day" demonstrates **Esther's understanding that the Scriptural calendar day *includes* night.**
- Notably, this observance was not during the daytime hours only.

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18. Pro 4:18 — The sun “that shines ever brighter unto the perfect day”

## 18. Pro 4:18 — The sun “that shines ever brighter unto the perfect day”

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Pro 4:18

But **the path of the just is like** the shining sun, that shines ever brighter unto the perfect day.

***The Dayspring*, p. 3, asserts:**

This shows the light of dawn marks the start of a new day: while the “full day” does not occur till noon, the first trace of the light of dawn heralds that a new day has, indeed, commenced.

**Response:**

- *In context*, this verse does not define the beginning of a Scriptural day; instead, it compares the path of the just to the gradually increasing magnitude of light produced by the sun.

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19. Mat 27 and other verses — The Messiah's Burial

## 19. Mat 27 and other verses — The Messiah's Burial

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Matthew 27 contains the following record of Yahshua's death—

Mat 27:46, 50

46 And about the **ninth hour** Yahshua cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My El, My El, why have You forsaken me?

50 And Yahshua cried out again with a loud voice, and yielded up His spirit.

**"About the ninth hour"** is about 3:00 PM.

John's record shows that the deaths of Yahshua and the two impaled alongside him occurred on Preparation Day afternoon, just before the annual high day Sabbath of the first day of the Feast of Unleavened Bread:

Joh 19:31

Therefore, because it was the Preparation Day, that the bodies should not remain on the tree 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.

**"That their legs might be broken"** shows the desire to *hasten* death before the high day began.

The following verses describe Joseph of Arimathea securing the body, and along with Nicodemus, preparing it for burial, and laying it in the tomb.

Joh 19:38-42

38 After this, Joseph of Arimathea, being a disciple of Yahshua, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Yahshua; and Pilate gave him permission. So he came and took the body of Yahshua.



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## 19. Mat 27 and other verses — The Messiah's Burial

39 And Nicodemus, who at first came to Yahshua by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds.

40 Then they took the body of Yahshua, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

41 Now in the place where he was impaled there was a garden, and in the garden a new tomb in which no one had yet been laid.

42 So there they laid Yahshua, **because of the Jews' Preparation Day, for the tomb was nearby.**

Compare:

Luk 23:52-54

52 This man went to Pilate and asked for the body of Yahshua.

53 Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before.

54 **That day was the Preparation, and the Sabbath drew near.**

Summary:

- Yahshua's death did not occur until about 3:00 PM.
- Joseph of Arimathea secured the release of the body.
- Nicodemus brought a mixture of myrrh and aloes, and they prepared the body for burial.
- They then laid the body in the tomb, which was *nearby*, before the annual high day, which began that evening.

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20. Mar 1; Luk 4 — Healings Performed after the Sabbath

## 20. Mar 1; Luk 4 — Healings Performed after the Sabbath

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Yahshua went to Capernaum and taught in the synagogue on the Sabbath:

Mar 1:21-22

21 Then they went into Capernaum, and immediately **on the Sabbath he entered the synagogue and taught.**

22 And they were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

However, because of erroneous tradition put on the people, they waited until *after* the Sabbath to bring those to be healed:

Mar 1:32-34

32 At evening, **when the sun had set** [*comment: ending the Sabbath and beginning the first day of the week*], they brought to him all who were sick and those who were demon-possessed.

33 And the whole city was gathered together at the door.

34 Then he healed many who were sick with various diseases, and cast out many demons; and he did not allow the demons to speak, because they knew him.

Luke's account states:

Luk 4:31-32, 38-40

31 Then he went down to Capernaum, a city of Galilee, and was **teaching them on the Sabbaths.**

32 And they were astonished at his teaching, for his word was with authority.

**38** Now he arose from the synagogue and entered Simon's house. But Simon's wife's mother was sick with a high fever, and they made request of him concerning her.

39 So he stood over her and rebuked the fever, and it left her. And immediately she arose and served them.

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20. Mar 1; Luk 4 — Healings Performed after the Sabbath

40 **When the sun was setting** [*comment: as the Sabbath drew to a close*], all those who had any that were sick with various diseases brought them to him; and he laid his hands on every one of them and healed them.

The following passages show the erroneous tradition regarding healing on the Sabbath:

Mat 12:10-14

10 And behold, there was a man who had a withered hand. And **they** asked him, saying, **Is it lawful to heal on the Sabbath?; that they might accuse him.**

11 Then he said to them, What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?

12 Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.

13 Then he said to the man, Stretch out your hand. And he stretched it out, and it was restored as whole as the other.

14 Then the Pharisees went out and plotted against him, how they might destroy him.

Luke 13:10-14

10 Now he was teaching in one of the synagogues on the Sabbath.

11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up.

12 But when Yahshua saw her, he called her to him and said to her, Woman, you are loosed from your infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified Yahweh.

14 **But the ruler of the synagogue answered with indignation, because Yahshua had healed on the Sabbath;** and he said to the crowd, There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.

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20. Mar 1; Luk 4 — Healings Performed after the Sabbath

Joh 9:13-16

13 They brought him who formerly was blind to the Pharisees.

14 Now it was a Sabbath when Yahshua made the clay and opened his eyes.

15 Then the Pharisees also asked him again how he had received his sight. He said to them, he put clay on my eyes, and I washed, and I see.

16 Therefore some of the Pharisees said, This man is not from Yahweh, because he does not keep the Sabbath. Others said, How can a man who is a sinner do such signs? And there was a division among them.

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21. Mar 1:35 — “In the morning ... a long while before daylight”

## 21. Mar 1:35 — “In the morning ... a long while before daylight”

Mark 1:35

Now in the morning, having risen a long while before daylight, he went out and departed to a solitary place; and there he prayed.

- The Morning Theory asserts that the Scriptural day beings in the morning, at daybreak.
- However, according to Mark, “morning” can be “a long while before daylight.”

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22. Mar 14:30 — “Today, even this night”

## 22. Mar 14:30 — “Today, even this night”

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Mar 14:30

Yahshua said to him, Assuredly, I say to you that **today, even this night**, before the rooster crows twice, you will deny me three times.

- If “day” *only* means “daylight,” there is a discrepancy here.
- Yahshua’s terminology shows that ***he recognized that “day” includes the entire 24-hour calendar day in this context.***
- Comparing Matthew’s and Luke’s accounts confirms that the calendar day includes night. Matthew states, “this **night**,” while Luke says, “this **day**”:

Mat 26:34

Yahshua said to him, Assuredly, I say to you that **this night**, before the rooster crows, you will deny me three times.

Luk 22:34

Then he said, I tell you, Peter, the rooster shall not crow **this day** before you will deny three times that you know me.

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23. Joh 11:9 — “Are there not twelve hours in a day?”

## 23. Joh 11:9 — “Are there not twelve hours in a day?”

Joh 11:9-10

9 Yahshua answered, **Are there not twelve hours in the day?** If anyone walks in the day, he does not stumble, because he sees the light of this world.

10 But if one walks in the night, he stumbles, because the light is not in him.

### Morning Theory Assertion:

- The Morning Theory asserts that Yahshua here defined a Scriptural day as consisting of twelve hours.

### Rebuttal:

- The **context** in John 11:9 is the *daylight portion* of the full, 24-hour calendar day.
- The *Encyclopaedia Judaica* explains that the 24-hour calendar day was divided into 12 hours of day and 12 hours of night, and *the duration of these hours was adjusted as needed throughout the year*:

... The day is deemed to begin at sunset or at the end of twilight, and its 24 hours (12 in the day and 12 in the night) are “temporary” hours varying in length with the respective length of the periods of light and darkness.

— “Calendar,” *Encyclopaedia Judaica, Second Edition*. Detroit: Macmillan Reference USA, 2007. Vol. 4, p. 354.

- Moreover, in a different conversation, Yahshua applied the word “today” to the 24-hour calendar day, which includes night:

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23. Joh 11:9 — “Are there not twelve hours in a day?”

Mar 14:30

Yahshua said to him, Assuredly, I say to you that **today, even this night**, before the rooster crows twice, you will deny me three times.

- To reiterate, *context* determines the meaning.



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24. Acts 27:20 — “Neither sun nor stars appeared for many days”

## 24. Acts 27:20 — “Neither sun nor stars appeared for many days”

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Acts 27:20

Now when **neither sun nor stars** appeared for many **days**, and no small tempest beat on us, all hope that we would be saved was finally given up.

- When does the **sun** appear? During the *daytime*.
- When do the **stars** appear? During the *nighttime*.
- Thus, when the author of Acts stated, “neither sun nor stars appeared for many days,” **he understood that the 24-hour Scriptural day *includes* night.**

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25. Practical Examples from Everyday Life

## 25. Practical Examples from Everyday Life

As already established, a day can refer to daylight or a 24-hour calendar day.

Practical examples from everyday life demonstrate the different usages of the word “day”:

- If someone says he wants to fix his fence “during the day” tomorrow, this means that he wants to fix it during the next period of daylight hours.
- However, if a supplement directs you not to exceed four pills “per day,” it means not to exceed this amount during a 24-hour calendar day.

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26. “Dawn” and “Daybreak” do not mean “beginning of a calendar day”

## 26. “Dawn” and “Daybreak” do not mean “beginning of a calendar day”

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- “Dawn” and “daybreak” mean ***to begin to grow light***; they do not mean “beginning of a Scriptural calendar day.”
- Dawn (or daybreak) begins *the daylight portion* of a full, 24-hour calendar day.
- Dawn or daybreak pose no problems to the 24-hour Scriptural calendar day running from evening to evening.

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27. Erev — Must erев include a mixture of light and darkness?

## 27. Erev — Must erев include a mixture of light and darkness?

### 27.1 Opposing Assertion

The opposing assertion is that *erev* (evening) must include a *mixture* of light and darkness (or dusk); therefore, the daylight portion of the day must come first for *erev* to exist.

### 27.2 Rebuttal

In response to the above assertion:

1. Scriptural evidence shows that *erev is not limited to dusk* (cp. Job 7:4).

Job 7:4

When I lie down, I say, when shall I arise, and the night [*erev*] be ended? For I have had my fill of tossing till dawn.

2. Even if dusk existed on Day 1 of Creation, this does not preclude the day beginning in the evening. After creating the light, “Elohim divided the light from the darkness” (Gen 1:4), which could have resulted in a period of dusk at the beginning of Day 1.

3. Remember, ***darkness existed first*** (Gen 1:1-2), then light was created (Gen 1:3-5).

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## 28. Yahweh's Alleged Silence about Evening-to-Evening Observance

### 28. Yahweh's Alleged Silence about Evening-to-Evening Observance

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#### 28.1 Opposing Assertion

- Morning Theory supporters concede that the observances of the Day of Atonement and the Feast of Unleavened Bread begin in the evening.
- However, they assert that these observances have *special conditions*, which other observances do not.
- *The Dayspring*, p. 8:

So why is Yahweh silent regarding “*even to even*” observance of:

The Feast of the Sabbath Day? (Leviticus 23:1-3) ...

The Feast of Weeks, Pentecost? (Leviticus 23:15-22) ...

The Feast of Trumpets? (Leviticus 23:23-25) ...

The Feast of Tabernacles? (Leviticus 23:33-36)

Nowhere can be found an injunction to hold any portion of the last 4 observances from “*even to even*” thus, to celebrate them in that manner is presumptuous. ***Yahweh's silence in this regard is most telling...*** [emphasis as shown in the original work]

#### 28.2 Rebuttal

- Contrary to the Morning Theory stance, Yahweh is *not* silent in this regard.
- Yahweh established the order in the beginning – Genesis 1 – “the evening and the morning were the first day ... second day ...” and so on.

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## 28. Yahweh's Alleged Silence about Evening-to-Evening Observance

- Could it be simpler? Once the first evening-morning sequence was established, *each day follows this sequence.*

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29. Conclusion

## 29. Conclusion

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- **As numerous Scriptures *in context* show**, the Scriptural calendar day is a 24-hour period beginning in the evening.
- **Genesis 1 sets the pattern** — “the evening and the morning were the first day ... the second day ...” and so on.
- **Could it be simpler?** Once the first evening-morning sequence was established, *each day follows this sequence*.
- **Likewise, the seventh-day Sabbath:** It is a 24-hour period beginning in the evening.
- **Therefore, be it resolved:** Let us “Remember the Sabbath day, to keep it holy” (Exo 20:8) — *all 24 hours of it*.

## 30. Appendix — Word Order in Biblical Texts

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### 30.1 Appendix Introduction

Following this appendix introduction are two lists of Biblical texts:

- 1) Verses with **day/night** (or similar) word order
  - 2) Verses with **night/day** (or similar) word order
- The Morning Theory asserts that the word order “day and night” reveals the sequential order of the Scriptural day, starting with daylight, followed by night.
  - However, numerous Scriptures have the *reversed* word order of night and day, evening to evening, or other similar wording.
  - Thus, many contradictions would exist if word orderings were to define when the Scriptural day begins.
  - Consequently, the Morning Theory system of *word-order interpretation* fails the test.
  - Instead, Scriptures that actually *define* the Scriptural day serve as the evidence. For example, “the evening and the morning were the first day ... the second day ... ” and so on (Genesis 1).
  - Before proceeding to the lists of Biblical texts comparing word ordering, note that some verses describe **when events occurred**, but none of these verses *define* the start of a new day. Here are several examples:
    - Rain fell upon the earth for forty days and forty nights (Gen 7:11-12).
    - Moses and Aaron met Pharaoh in the morning (Exo 7:15).



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- An east wind blew day and night and brought locusts in the morning (Exo 10:13).
- Yahweh led Israel with a cloud by day and a fire by night (Exo 13:21).
- Manna was rained in the morning (Exo 16:4).
- Yahweh met with the people at Mt. Sinai on the “third day” (Exo 19:16).
- Jonah was in the belly of the fish “three **days** and three **nights**” (Jon 1:17).
- Paul departed Troas after “daybreak” (Acts 20:11), etc.

### 30.2 Biblical Texts with Day/Night Word Order

Following are examples of Biblical texts with **day/night** or similar word ordering. This list may not be exhaustive; nevertheless, it provides numerous examples.

#### 1) Gen 7:11-12

11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.

12 And the rain was on the earth forty **days** and forty **nights**.

#### 2) Gen 8:22

While the earth remains, seedtime and harvest, cold and heat, winter and summer, and **day** and **night** shall not cease. [KJV: “cold and heat, and summer and winter”; other translations also reflect this word order.]

#### 3) Exo 10:13

So Moses stretched out his rod over the land of Egypt, and Yahweh brought an east wind on the land all that **day** and all that **night**. When it was morning, the east wind brought the locusts.

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### 4) Exo 13:21

And Yahweh went before them by **day** in a pillar of cloud to lead the way, and by **night** in a pillar of fire to give them light, so as to go by **day** and **night**.

### 5) Exo 18:13

And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from **morning** until **evening**.

### 6) Lev 8:35

Therefore you shall stay at the door of the tabernacle of meeting **day** and **night** for seven days, and keep the charge of Yahweh, so that you may not die; for so I have been commanded.

### 7) Num 11:32

And the people stayed up all that **day**, all **night**, and all the next day, and gathered the quail (he who gathered least gathered ten homers); and they spread them out for themselves all around the camp.

### 8) Deu 28:66

Your life shall hang in doubt before you; you shall fear **day** and **night**, and have no assurance of life.

### 9) Jos 1:8

This Book of the Law shall not depart from your mouth, but you shall meditate in it **day** and **night**, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

### 10) 1 Sam 17:16

And the Philistine drew near and presented himself forty days, **morning** and **evening**.

### 11) 1 Sam 19:24

And he also stripped off his clothes and prophesied before Samuel in like manner,

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## 30. Appendix — Word Order in Biblical Texts

and lay down naked all that **day** and all that **night**. Therefore they say, Is Saul also among the prophets?

### 12) 1 Sam 28:20

Then immediately Saul fell full length on the ground, and was dreadfully afraid because of the words of Samuel. And there was no strength in him, for he had eaten no food all **day** or all **night**.

### 13) 1 Ki 8:59

And may these words of mine, with which I have made supplication before Yahweh, be near Yahweh our Elohim **day** and **night**, that He may maintain the cause of His servant and the cause of His people Israel, as each day may require.

Interestingly, verse 29 has the opposite word order —

1 Ki 8:29

That Your eyes may be open toward this temple **night** and **day**, toward the place of which You said, My name shall be there, that You may hear the prayer which Your servant makes toward this place.

### 14) 1 Chr 9:33

These are the singers, heads of the fathers' houses of the Levites, who lodged in the chambers, and were free from other duties; for they were employed in that work **day** and **night**.

### 15) 2 Chr 6:20

That Your eyes may be open toward this temple **day** and **night**, toward the place where You said You would put Your name, that You may hear the prayer which Your servant prays toward this place.

### 16) Ezr 3:3

Though fear had come upon them because of the people of those countries, they set the altar on its bases; and they offered burnt offerings on it to Yahweh, both the **morning** and **evening** burnt offerings.

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### 17) Neh 1:6

Please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, **day** and **night**, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned.

### 18) Neh 4:9

Nevertheless we made our prayer to our Elohim, and because of them we set a watch against them **day** and **night**.

### 19) Job 2:13

So they sat down with him on the ground seven **days** and seven **nights**, and no one spoke a word to him, for they saw that his grief was very great.

### 20) Job 26:10

He drew a circular horizon on the face of the waters, at the boundary of **light** and **darkness**.

### 21) Psa 1:2

But his delight is in the law of Yahweh, and in His law he meditates **day** and **night**.

### 22) Psa 19:2

**Day** unto day utters speech, and **night** unto night reveals knowledge.

### 23) Psa 32:4

For **day** and **night** Your hand was heavy upon me; my vitality was turned into the drought of summer. Selah

### 24) Psa 42:3, 8

3 My tears have been my food **day** and **night**, while they continually say to me, Where is your Elohim?

8 Yahweh will command His lovingkindness in the **daytime**, and in the **night** His song shall be with me; a prayer to the El of my life.

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## 25) Psa 55:10

**Day** and **night** they go around it on its walls; iniquity and trouble are also in the midst of it.

## 26) Psa 65:8

They also who dwell in the farthest parts are afraid of Your signs; You make the outgoings of the **morning** and **evening** rejoice.

## 27) Psa 74:16

The **day** is Yours, the **night** also is Yours; You have prepared the light and the sun.

## 28) Psa 78:14

In the **daytime** also He led them with the cloud, and all the **night** with a light of fire.

## 29) Psa 88:1

O Yahweh, Elohim of my salvation, I have cried out **day** and **night** before You.

## 30) Psa 121:6

The sun shall not strike you by **day**, nor the moon by **night**.

## 31) Psa 136:7-9

7 To Him who made great lights, for His mercy endures forever;

8 The sun to rule by **day**, for His mercy endures forever;

9 The moon and stars to rule by **night**, for His mercy endures forever.

## 32) Ecc 8:16

When I applied my heart to know wisdom and to see the business that is done on earth, even though one sees no sleep **day** or **night**.

## 33) Isa 21:12

The watchman said, The **morning** comes, and also the **night**. If you will inquire, inquire; Return! Come back!

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## 30. Appendix — Word Order in Biblical Texts

### 34) Isa 28:19

As often as it goes out it will take you; for morning by morning it will pass over, and by **day** and by **night**; it will be a terror just to understand the report.

### 35) Isa 38:12

My life span is gone, taken from me like a shepherd's tent; I have cut off my life like a weaver. He cuts me off from the loom; from **day** until **night** You make an end of me.

### 36) Isa 60:11

Therefore your gates shall be open continually; they shall not be shut **day** or **night**, that men may bring to you the wealth of the Gentiles, and their kings in procession.

### 37) Isa 62:6

I have set watchmen on your walls, O Jerusalem; they shall never hold their peace **day** or **night**. You who make mention of Yahweh, do not keep silent.

### 38) Jer 9:1

Oh, that my head were waters, and my eyes a fountain of tears, that I might weep **day** and **night** for the slain of the daughter of my people!

### 39) Jer 16:13

Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other elohim **day** and **night**, where I will not show you favor.

### 40) Jer 31:35

Thus says Yahweh, Who gives the sun for a light by **day**, the ordinances of the moon and the stars for a light by **night**, Who disturbs the sea, and its waves roar (Yahweh of hosts is His name).

### 41) Jer 33:20-21, 25-26

20 Thus says Yahweh: If you can break My covenant with the **day** and My covenant with the **night**, so that there will not be **day** and **night** in their season,

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21 then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.

25 Thus says Yahweh: If My covenant is not with **day** and **night**, and if I have not appointed the ordinances of heaven and earth,

26 then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.

### 42) Jer 36:30

Therefore thus says Yahweh concerning Jehoiakim king of Judah: He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the **day** and the frost of the **night**.

### 43) Lam 2:18

Their heart cried out to the Master, O wall of the daughter of Zion, let tears run down like a river **day** and **night**; give yourself no relief; give your eyes no rest.

### 44) Jon 1:17

Now Yahweh had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three **days** and three **nights**.

### 45) Mat 4:2

And when he had fasted forty **days** and forty **nights**, afterward he was hungry.

### 46) Mat 12:40

For as Jonah was three **days** and three **nights** in the belly of the great fish, so will the Son of Man be three **days** and three **nights** in the heart of the earth.

### 47) Mar 14:30

Yahshua said to him, Assuredly, I say to you that **today**, even this **night**, before the rooster crows twice, you will deny me three times.

**Note:** Actually, this statement was made at night. Please check the context—

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Mar 14:26-27

26 And when they had sung a hymn, they went out to the Mount of Olives.

27 Then Yahshua said to them, All of you will be made to stumble because of me this **night**, for it is written: I will strike the Shepherd, and the sheep will be scattered.

### 48) Luk 18:7

And shall Yahweh not avenge His own elect who cry out **day** and **night** to Him, though He bears long with them?

### 49) Luk 21:37-38

37 And in the **daytime** he was teaching in the temple, but at **night** he went out and stayed on the mountain called Olivet.

38 Then early in the morning all the people came to him in the temple to hear him.

### 50) Joh 9:4

I must work the works of Him who sent me while it is **day**; the **night** is coming when no one can work.

### 51) Acts 9:24

But their plot became known to Saul. And they watched the gates **day** and **night**, to kill him.

### 52) Acts 26:7

To this promise our twelve tribes, earnestly serving Yahweh **night and day** [KJV: "**day and night**"], hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

### 53) Rev 4:8

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest **day** or **night**, saying: Holy, holy, holy, Master Yahweh Almighty, Who was and is and is to come!



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### 54) Rev 7:15

Therefore they are before the throne of Yahweh, and serve Him **day** and **night** in His temple. And He who sits on the throne will dwell among them.

### 55) Rev 12:10

Then I heard a loud voice saying in heaven, Now salvation, and strength, and the kingdom of our Elohim, and the power of His Messiah have come, for the accuser of our brethren, who accused them before our Elohim **day** and **night**, has been cast down.

### 56) Rev 14:11

And the smoke of their torment ascends forever and ever; and they have no rest **day** or **night**, who worship the beast and his image, and whoever receives the mark of his name.

### 57) Rev 20:10

The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented **day** and **night** forever and ever.

## 30.3 Biblical Texts with Night/Day Word Order

Following are examples of Biblical texts with **night/day** or similar word ordering. This list may not be exhaustive; nevertheless, it provides numerous examples.

### 1) Gen 1:5

Elohim called the light Day, and the darkness He called Night. So the **evening** and the **morning** were the first day.

### 2) Gen 1:8

And Elohim called the firmament Heaven. So the **evening** and the **morning** were the second day.

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### 3) Gen 1:13

So the **evening** and the **morning** were the third day.

### 4) Gen 1:19

So the **evening** and the **morning** were the fourth day.

### 5) Gen 1:23

So the **evening** and the **morning** were the fifth day.

### 6) Gen 1:31

Then Elohim saw everything that He had made, and indeed it was very good. So the **evening** and the **morning** were the sixth day.

### 7) Exo 16:8, 13

8 Also Moses said, This shall be seen when Yahweh gives you meat to eat in the **evening**, and in the **morning** bread to the full; for Yahweh hears your complaints which you make against Him. And what are we? Your complaints are not against us but against Yahweh.

13 So it was that quails came up at **evening** and covered the camp, and in the **morning** the dew lay all around the camp.

### 8) Lev 23:32

It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from **evening to evening**, you shall celebrate your sabbath.

### 9) Lev 24:3

Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from **evening** until **morning** before Yahweh continually; it shall be a statute forever in your generations.

### 10) 1 Sam 14:36

Now Saul said, Let us go down after the Philistines by **night**, and plunder them until the **morning light**; and let us not leave a man of them. And they said, Do

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whatever seems good to you. Then the priest said, Let us draw near to Elohim here.

### 11) 1 Ki 8:29

That Your eyes may be open toward this temple **night** and **day**, toward the place of which You said, My name shall be there, that You may hear the prayer which Your servant makes toward this place.

### 12) Est 4:16

Go, gather all the Jews who are present in Shushan, and fast for me; neither eat nor drink for three days, **night** or **day**. My maids and I will fast likewise. And so I will go to the king, which is against the law; and if I perish, I perish!

### 13) Psa 55:17

**Evening** and **morning** and at noon I will pray, and cry aloud, and He shall hear my voice.

### 14) Psa 91:5-6

5 You shall not be afraid of the terror by **night**, nor of the arrow that flies by **day**,  
6 Nor of the pestilence that walks in **darkness**, nor of the destruction that lays waste at **noonday**.

### 15) Isa 27:3

I, Yahweh, keep it, I water it every moment; lest any hurt it, I keep it **night** and **day**.

### 16) Jer 14:17

Therefore you shall say this word to them: Let my eyes flow with tears **night** and **day**, and let them not cease; for the virgin daughter of my people has been broken with a mighty stroke, with a very severe blow.

### 17) Dan 8:14, 26

14 And he said to me, for two thousand three hundred **days** [**“Literally evening-mornings” (NKJV text note)**]; then the sanctuary shall be cleansed.

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26 And the vision of the **evenings** and **mornings** which was told is true; therefore seal up the vision, for it refers to many days in the future.

### 18) Mar 5:5

And always, **night** and **day**, he was in the mountains and in the tombs, crying out and cutting himself with stones.

### 19) Luk 2:36-37

36 Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity;

37 and this woman was a widow of about eighty-four years, who did not depart from the temple, but served Yahweh with fastings and prayers **night** and **day**.

### 20) Joh 21:3-4

3 Simon Peter said to them, I am going fishing. They said to him, We are going with you also. They went out and immediately got into the boat, and that **night** they caught nothing.

4 But when the **morning** had now come, Yahshua stood on the shore; yet the disciples did not know that it was Yahshua.

### 21) Acts 12:6, 18

6 And when Herod was about to bring him out, that **night** Peter was sleeping, bound with two chains between two soldiers; and the guards before the door were keeping the prison.

18 Then, as soon as it was **day**, there was no small stir among the soldiers about what had become of Peter.

### 22) Acts 16:33-35

33 And he took them the same hour of the **night** and washed their stripes. And immediately he and all his family were baptized.

34 Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in Yahweh with all his household.

35 And when it was **day**, the magistrates sent the officers, saying, Let those men go.

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## 30. Appendix — Word Order in Biblical Texts

### 23) Acts 20:31

Therefore watch, and remember that for three years I did not cease to warn everyone **night** and **day** with tears.

### 24) Acts 26:7

To this promise our twelve tribes, earnestly serving Yahweh **night and day** [KJV: "**day and night**"], hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews.

### 25) Rom 13:12

The **night** is far spent, the **day** is at hand. Therefore let us cast off the works of **darkness**, and let us put on the armor of **light**.

### 26) 2 Cor 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.

### 27) 1 Th 2:9

For you remember, brethren, our labor and toil; for laboring **night** and **day**, that we might not be a burden to any of you, we preached to you the evangel of Yahweh.

### 28) 1 Th 3:9-10

9 For what thanks can we render to Yahweh for you, for all the joy with which we rejoice for your sake before our Elohim,

10 **night** and **day** praying exceedingly that we may see your face and perfect what is lacking in your faith?

### 29) 2 Th 3:8

Nor did we eat anyone's bread free of charge, but worked with labor and toil **night** and **day**, that we might not be a burden to any of you.

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30. Appendix — Word Order in Biblical Texts

## 30) 1 Tim 5:5

Now she who is really a widow, and left alone, trusts in Yahweh and continues in supplications and prayers **night** and **day**.

## 31) 2 Tim 1:3

I thank Yahweh, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers **night** and **day**.

