



WHEN DOES A DAY BEGIN - in the evening, or the morning?

DAYSPRINGERS

The teaching is that a “day” ***begins at sunrise*** (or daybreak), and not ***at evening*** as observed for thousands of years by Torah lovers all around the world.

Some who adhere to this doctrine observe their weekly Sabbath from ***morning-to-morning*** (24 hours), while others from ***morning-to-evening*** (12 hours).

Before this spreads among the less-trained believers among us, we should address the doctrine while it is still a “small weed”.

The reason it is called “DAYSPRING” stems from the name of an article. The author’s name is known, however to avoid slandering / libeling his name it is being withheld from this essay. The reasoning behind observing a “day” as ***evening-to-evening*** will be our focus here, as Truth will stand on its own and needs no defense.

7 days of Matzah commence and end in the evening

We must accept all as brothers and sisters who wrestle for the Truth, and it is through the love we have for one another, with patience and gentleness, that others will know we are Yeshua's talmidim. The problem is bound-up in the limited meaning some have assigned to the word "**day**". *It is the highly flexible word, "YOM".*

Josette points out two texts that clearly show the truth of the matter:

Act 27:27 "And when the **fourteenth night** came, as we were driven up and down in the Adriatic Sea, about **midnight** the sailors suspected that they were drawing near some land."

Act 27:33 And when **day was about to come**, Sha'ul urged them all to take food, saying, '**Today is the fourteenth day** you have continued without food, and eaten none at all.'

If the "Dayspring doctrine" can *explain the* flaws in all these texts, then every Torah teacher will immediately pick up the doctrine and go with it. Until such an explanation comes, the **evening-beginning** for a day sweeps-away any **daybreak-beginning**.

The following Scriptures define when **the span of the 7 days of Matzah commence and end in the evening**:

Exo 12:15: **"Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisrael."**

Exo 12:18: **"In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening."**

Counting the 7 days on your fingers, you see that it begins **at the end of the 14th day in the evening**, and extends to the **21st day in the evening**. "Seven days" are clearly on exhibit here; but if anyone knows something the rest of us don't, please share it so we can all agree.

The children of Yisrael left Mitzrayim **at night**, and we see it was "on the same day" in the text:

Exo 12:51: **"And it came to be on that same day that HaShem brought the children of Yisrael out of the land of Mitzrayim according to their divisions."**

The Passover was ***slain*** on the 14th between the evenings (late in the day), and its blood placed on the doorways. After sunset it was the 15th, the first day of Matzah; the lamb was roasted and eaten, and at midnight the first-born were slain, and the children went out of the land at night.

The deliverance occurred at night, and it is a night to be observed for this reason:

Exo 12:42: **“It is a night to be observed unto HaShem for bringing them out of the land of Mitzrayim. This night is unto HaShem, to be observed by all the children of Yisrael throughout their generations.”**

Exo 12:18: **“In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.”**

Every Dayspringer agrees with the following text, but they accept it only as ***an exception***:

Lev 23:27-32:

“On the *tenth day* of this seventh month is the *Day of Atonement*. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to HaShem.

And you do no work on that *same day*, for it is the *Day of Atonement*, to make atonement for you before HaShem your Elohim.

For any being who is not afflicted on that *same day*, he shall be cut off from his people.

And any being who does any work on that *same day*, that being I shall destroy from the midst of his people.

You do no work – a law forever throughout your generations in all your dwellings.

It is a Sabbath of rest to you, and you shall afflict your beings.

On the *ninth day* of the month at evening, from evening to evening, you observe your Sabbath.”

This is the *same kind of description given* (above) for the way the **7 days** of Matzah are observed.

When HaShem summed-up the work He performed on the *First Day of Creation*, most of us see a completely different thing than the Dayspringers:

Gen 1:5: **“And Elohim called the light ‘day’ and the darkness He called ‘night.’
And *there came to be evening* and *there came to be morning*, the first day.”**

Neh. 13:21 specifies closing the gates ***as it grew dark before the Sabbath*** (a whole 12 hours before it supposedly arrived?).

Right-ruling is established by taking a matter like this to the whole body, and as Yeshua is in His body, He will make a ruling on it. The wrinkles we are seeing being ironed-out are part of the restoration to the Covenant, but the goal must be love.

What is a “day”?

A small number of Believers follow the teaching that a “day” ***begins at sunrise***, while the vast majority follow the pattern seen in the “older brother”, the Y'hudim, where the day ***begins at evening***, or sunset. For those who begin to observe Sabbath ***at sunrise***, the night part of the “day” is not considered to be a portion of the Sabbath, or any other “day” for that matter. They feel no ***work*** can be done on any night (and explain how the ancients didn't have electricity).

Yeshua made a figurative statement describing “night” and “work”:
John/Yochanan 9:4: **“It is necessary for Me to work the works of Him who sent Me while it is day – night is coming, when no one is able to work.”** They seem to overlook the *figurative* meaning of Yeshua's words, taking them literally. He also once asked,
Joh 11:9, 10: **“Yeshua 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. But if anyone walks in the night, he stumbles, because the light is not in him.’”**

Does one day out of the year ***begin at a different time*** than all the other days as some believe?

The following verses describe the “Fast” (referenced also at Acts 27:9). Some have been taught weekly Sabbaths, and days in general, begin at sunrise. Is this really true, when there are clearly some “days” that begin with the sun setting?

Lev 23:27-32:

“On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to HaShem.

And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before HaShem your Elohim.

For any being who is not afflicted on that same day, he shall be cut off from his people.

And any being who does any work on that same day, that being I shall destroy from the midst of his people.

You do no work – a law forever throughout your generations in all your dwellings.

It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.”

According to the conventional “wisdom” of those who adhere to the ***sunrise-to-sunset*** observance of a “day”, discounting the “night” from what they define as a “day”, we have a clearly defined period of 24 hours described as **“from evening to evening, you observe your Sabbath”**.

For all the rest of us who already understand that the ***10th day begins at evening***, as does the 11th day, and the 12th day, this verse is not that exceptional to understand. HaShem made it crystal-clear for everyone to see and obey. He even opens with the words **“On the tenth day of this seventh month is the Day of Atonement.”** The Hebrew word “YOM” (day) offers a variety of applications. A day can mean 12 hours, the “warm” part when the sun is up; it can also mean 24 hours, spanning evening-to-evening (but never sunrise-to-sunrise). Also, “day” can refer to an **indeterminate period of time**, as

in the “**Day of HaShem**”. Prophetic phrasing such as “*in that day*” also covers a *period* of time, even *years*, since the Hebrew word for “day” is very versatile.



CONCERNING WHEN A DAY BEGINS:

“Does anyone know when people, all at once *en masse*, originated the idea that the day ended at sunset, and begins another? If the day starts in the morning as some are claiming now, when does it end, at sunset? What do we do with the other half of the time, ignore it? The question stands, how did people, like me, get the idea that the day ends at sunset, and another begins? And when you can explain that, how did the person that started this convince everyone else they were wrong, and succeed at it so well there is no whisper of the change ever occurring in all of human history?”

Those who have chosen to follow the erroneous teaching that a “day” is to be strictly interpreted as *when the sun is up* are following an Islamic pattern. During the Islamic fast of Ramadan, food may be eaten during the night, *but not while the sun is up*. Similarly, those who only observe their weekly Sabbath during the **daylight hours**, share this

pattern with the Muslims. This is not, *nor ever has been*, a practice of the tribes of Yisrael.

Evening-to-evening is not the exception, *it's the rule*. False teaching is overcome by the Word of Truth. **The Truth does not change**, nor does the day, week, or year. Over the past decade, Lunar Sabbatarians have appeared and attempt to change the week; but it is like any other false doctrine, **the main focus of what the adherents teach and spend their time explaining**. No man can bend what HaShem has made straight. He is not an Elohim of confusion, where **one day out of a year** happens to begin at a different time than other days.

AT CREATION:

Gen 1:5: **“And Elohim called the light ‘day’ and the darkness He called ‘night.’ And there came to be evening and there came to be morning, the first day.”** The “first day” contained both evening (first), then morning. The first day was made up of both. HaShem didn't begin creation with the words, **“Let there be light”**, but had created the “heavens and the Earth”, and **darkness** was upon the face of the deep as He hovered above the surface of the waters. Creation began with **darkness**, and in the **midst** of the First Day, He spoke light into existence.

The phrase **“and it was night”** in the following text refutes the theory that *no business was ever conducted after dark*, yet the followers of Yeshua supposed that Y'hudah (Judas) was going on an errand because he was the keeper of the money bag:

Joh 13:27-30: **“And after the piece of bread, Satan entered into him. ! ! ! !, therefore, said to him, ‘What you do, do quickly.’ But no one at the table knew why He said this to him, for some were supposing, because Y'hudah had the bag, that ! ! ! ! was saying to him, ‘Buy what we need for the festival,’ or that he should give somewhat to the poor. So, having received the piece of bread, he then went out straightaway, and it was night.”**

It's vital that we don't take statements like **“are there not twelve hours in a day?”** to build a case against when a day begins and ends. Yeshua was referring to the “12 hours” **of light** which most people understand is the time for working, and the other is for resting.

Yeshua was making a point about the “Light” we **walk in** and illustrated how difficult it would become as the darkness of this world was growing nearer.

He illustrated His point using a 12-hour “day” in a metaphorical way, but we miss what He was pointing out if we focus on the literal.

The figurative objective of His statement is what He wants us to focus on. If a wise man points to something in the distance, and the fool only looks at the finger of the wise man, he will not see the objective.

NehemYah 13:19 clearly indicates the gates of the city were to be closed **“as it began to be dark before the Sabbath”**:

Neh 13:15-21: “In those days I saw in Y'udah those treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, and figs, and all kinds of burdens, which they brought into Yerushalayim on the Sabbath day. So I warned them on the day they sold food.

And men of Tsor dwelt there, bringing in fish and all kinds of goods, and sold them on the Sabbath to the children of Y'udah, and in Yerushalayim.

Then I contended with the nobles of Y'udah, and said to them, ‘What evil matter is this that you are doing, profaning the Sabbath day?

Did not your fathers do the same so that our Elohim brought all this evil on us and on this city? Yet you bring added wrath on Yisrael by profaning the Sabbath.’

And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath.

We also take note of the haste to get Yeshua off the stake as the “High Sabbath” approached. ***Surely, reading this, no one gets the impression the night had passed and morning was about to dawn:***

Joh 19:31: “Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Y'hudim asked Pilate to have their legs broken, and that they be taken away.”

Verse 19:42 continues with this same idea.

The **14th** day of the moon was about to end, and the **15th**, the High Sabbath of Matzah, was beginning at sunset.

They were in a rush, and the empty tomb was in a nearby garden, very close to where Yeshua had been impaled, so they made haste to take Yeshua down and get Him into the tomb. They would not have been in a serious hurry if they'd had all night, as they could have used torchlight very easily.

Let's not spread guile, but rather learn how to love one another without envy, strife, and accepting false teachings.

Pro 14:15: **“The simple believes every word, but the clever one watches his step.”**

We are facing turbulent times where few Torah teachers adhere to the principles of HaShem's intentions, but instead twist His words to mean what they want them to say. Yeshua is our Head, and He guides us in His ways to keep us from stumbling.

Jud 1:17-19: **“But you, beloved ones, remember the words spoken before by the emissaries of our Master Yeshua The Messiah, because they told you that there would be mockers in the last time who would walk according to their own wicked lusts. These are the ones who cause divisions, not having the Spirit.”**

WHAT IS THE LIGHT?

Creation Began In Darkness; Light Was Called Forth, Overcoming It



Light was *called forth* into Creation during the 1st “day”. The sun did not exist until the 4th day.

The first two verses of Scripture describe the Creation of **the Heavens** (space, skies), **the Earth, the deep**, and **the waters**, all being *formed in darkness*. **Light** was spoken (called forth) into the formless chaos in the midst of the 1st day.

Watch the development:

Gen 1:1,2: **“In the beginning Elohim created the heavens and the earth.**

And the earth came to be formless and empty, and darkness was on the face of the deep.

And the Spirit of Elohim was moving on the face of the waters.”

The *format of time* took shape the 1st day *in the act of separating Light from darkness*.

You can follow this separation and its consequence in the announcement proclaimed at the conclusion of the 1st day:

Gen 1:3-5: **“And Elohim said, ‘Let light come to be,’ and light came to be.**

And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.

And Elohim called the light ‘day’ and the darkness He called ‘night.’

And there came to be evening (EREV) and there came to be morning (BOKER), the first day (YOM).”

Darkness is overcome and dispelled by the **Light**. This Light is not the sun’s light, but rather is a special part of the Creation spoken (called forth) into existence by the Spirit of HaShem *to serve His purposes throughout all time*. The Light is “the Word”, the *creative power* that gives life to men. This “Force” *infused life* into Creation,

and the one possessing **the Light** has received the most precious commodity in all Creation.

For the past several thousand years, the **daily-cycle** has been **evening-to-evening**, but since the **Dayspring** article (circa 1993 CE), a new view has been growing whereby **daybreak** is believed to be the “beginning” of the daily-cycle.

Admittedly, there is no record in the last 2,000 years of any change being recognized that the **daily-cycle** ever altered from its pattern. Since the **Dayspring** article was written, some to hold to a 12-hour difference in their day, connecting it with the next day as a result. The daily-cycle of Dark-Light has skewed to Light-Dark. The **evening-morning cycle** has shifted to the **morning-evening cycle** for the *Dayspringers*.

Let's strive to be in unity, rightly dividing the Word of HaShem, walking together with the goal being to **love one another**.
May love guide us in all our ways.