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Lunar and Solar Days... When do they Actually Begin?

by Floyd R. Cox (Revised 2/07/2020)

Do days begin at sundown or at sunrise? Believe it or not, there are good sources for each. But many believe that every day begins only at sundown, which seems strange to the everyday person because this view is based upon a lunar calendar. The first day of a new moon (lunar month) is just after the moon comes between the sun and earth. Day 1 is followed by days 2, 3, 4, etc. for either 29 or 30 days per month. However, a looney mindset not only applies new and full moons to religious events, such as, the eight spring festival days, the feast of Trumpets, feast of Atonement and the eight fall festival days; they apply it to every day. They appear to be quite Jewish.

Sundown Kid

For example, a fellow I once knew ended daily tasks because the sun was about to set. He became known as "Sundown Kid". Likewise, many others believe they cannot play basketball on Friday night because it would be the beginning of the sabbath. Actually, solar sabbaths and solar weekdays are not regulated by the lunar calendar. As mentioned below, these include the Wave Sheaf and Pentecost.

Sundown Kid believed that, during the seven days of creation, "The evening and the morning were the first day", "The evening and the morning were the second day", "The evening and the morning were the third day", "The evening and the morning were the fourth day", etc. Does this imply that each evening and morning equals one whole day of 24 hours? If God worked in the daytime, does it mean that, after creating, "The evening and morning were until the next day?" It's not very clear. Can this be resolved?

Sabbaths that Began in the Morning?

On the other hand, we all know we rise in the morning for a "new day" of going to work in town or on the farm. We work all day, until "it came to be evening, and it came to be morning" (Septuagint text), until the next day. Then we work on day two, which is followed by the evening and morning, until day three begins (Gen 1:5, 8).

In the first week of Creation, something was created each day, during daylight, which was followed by the evening and the morning. There was no mention of the moon until the fourth day, when keeping time was introduced by watching the 12 lunar moons per year, not just 12 solar months per year with their four seasons.

The first week does not involve a lunar calendar until the sixth day, when Adam was created of Friday. As mentioned below, Adam was created on the first day of Tishri, allegedly the seventh month.

The stars go around the earth 366 times in each 365 days. Sun dials, star clocks and lunar cycles produced the cycles. The sun will travel 23½ degrees north each year until it shines straight down a well at noon in southern Egypt. On that one day each year, a stake placed next to the well will cast no shadow. Move the stake 70 miles north on that solar day, and it will cast a shadow of one degree. Move it to Alexandria on that same day, and it will cast a shadow of seven degrees.

Perhaps there is also a Sacred Solar Calendar, which keeps the Sacred Lunar Calendar in its proper season. The Wave Sheaf, Pentecost are always on the first day of the week. Manna began on the first day of the week. Pharaoh drowned on the first day at sunrise. Christ appeared alive on the first day at sunrise.

Morning and Evening

If we become too loony, we might consider becoming double-minded by thinking that days could begin both in the morning and in the evening. There sources that support this idea.

When Days Begin

**Inspired Calendars
Lunar & Solar**

Time Patterns

**Critical View of
Time Patterns**

**1656 Years before the
Flood**

48 Week Priestly Cycle

**NASA's Date of the
Exodus**

Context of the Exodus

The Path to Wonder

Birth of Christ Revisited

Revelation 20 Revisited

**Chicken or the Egg
Paradigm**

**Hebrew Calendar
Subtracts 196 Years**

**Preflood Antediluvian
Rulers**

**Sundays Ignored
by the Jews**

**The Higher Realm
& Twilight Zone**

The World that is Tangible

The World of Intangibles

British Israelism Revisited

**Barbara Palmer
& the Royal Villains**

**The German
Holy Roman Empire**

**Jews in Southern
France & Britain
in The First Century**

Usshers Jubilee in 1975

Locating 251-year Patterns

**6000-Year Chart
(of Jubilees)**

6000 Years – Version 2

**Signs of a
Modern-day Pharisee**

**Intelligent Design
of the Ages**

**New Moons & Sabbaths
are Foreshadows?**

Timeline 6 BC to 70 AD

Ancient Riddle Solved

**The Hidden Context of the
Place of Safety**

In 31 AD, bodies were taken down from their crosses because the next day was a holy day. This holy day was the first day of Unleavened Bread. It was connected to the Lunar Calendar. They did not want to take the bodies down after sunrise on an annual sabbath. However, Christ appeared alive in Jerusalem on the “first day of the next week”, “very early in the morning”, “when it was yet dark”, “after the sabbath was past”.

From these examples, work is done before the sun sets, in the daylight, and the work continues after sunrise the next day.

Another example is that the armies of Pharaoh pursued the Israelites and died the next morning at sunrise (Ex 14:27, 28). In the next month, the Israelites began to eat Manna on Sunday morning, the first day of manna. This began to unveil the weekly cycle for 40 years. The Sabbath is based upon the seven solar days of Creation, not the lunar calendar.

Sabbath Based Upon New Moons?

Sundown Kid also claimed the Hebrew lunar calendar begins the days of each month in the evening, after the new moon is sighted, but are sabbaths based upon new moons of the lunar calendar? Aren't sabbaths actually counted from the seven days of creation, not the new moons? (Ex 20:11).

40 Years of Instructions

Probably the best challenge to the above view is presented during the first seven days in which the Israelites collected manna in the wilderness (before the first sabbath in the wilderness). It seems very clear that the week began on Sunday morning, on the 16th day of the second lunar month according to the Hebrew lunar calendar (Ex 16:1,7,8).

For 40 years the Israelites restored the weekly cycle, which had begun at creation. This lesson was learned as they gathered manna in the wilderness. The instructions were, “Six days you shall gather it; but on the seventh day, which is the sabbath, in it there shall be none (in the morning).” Can we somehow interpret this to mean the sabbath actually began the previous evening, and the manna was miraculously preserved during those night hours until morning?

During the previous five days, if the Israelites (out of rebellion) gathered enough manna for two days, the second day's portion would perish overnight by breeding worms, stinking and melting before sunrise. Only the second day's portion gathered on the sixth day did not breed worms, stink or melt in the morning.

Therefore, for 40 years, they continued collecting twice the usual amount on the sixth day and storing half of it for the sabbath. Each person on the sixth day collected two omers of manna to be consumed for two days (during Friday and Saturday).

As a related topic, we can also use this information to count backwards to when the Israelites left Egypt during a previous week, in the 14th and 15th day of the first month. This will show that the armies of the Pharaoh actually drowned on Sunday morning at sunrise.

The Day Calendar

A rarely quoted Jewish legend is that Adam was created during the sixth day of creation week (on Friday), on the first day of the seventh month (Tishri) of the Hebrew calendar. If this is true, the weeks and sabbaths are not counted from the sighting of the new moon in the evening (the first day of Tishri).

This being the case, the first week of creation did not begin with a new moon and followed by the 7th day, 14th day, 21st day or 28th day of the Hebrew lunar calendar, which began all days in the evenings.

Instead, the weeks are counted from the first week of creation, and this is how we normally think about mornings and another tomorrow beginning near sunrise.

There is also a solar calendar, which is tied to the seven days of creation, not to the lunar cycle. These days are connected to the rising of the sun during the weekly cycle and the four seasons of the solar cycle, not the lunar cycle.

The First Century View

Another example is found in the first century, when the first day of the week began at sunrise (Mk 16:1; Lk 24:1). The first day of the week was still going on when Christ appeared to his disciples just before, or perhaps even after sundown (Jn 20:19). Does this mean the sabbath that ended before the first day did not actually end during the previous sunset? Perhaps the first day began at sunrise, which would also mean the sabbath also began previously at sunrise. Can this be proved?

The Conundrum

In our present world view, lunar days seem loney, and new days beginning at sunset create a new paradigm and a conundrum in our way of thinking.

In our view, a day begins at sunrise about 6 hours before noon, or about 12 hours before sundown, or about 18 hours before midnight or about 24 hours before the next sunrise. This explains the statement, “Are there not twelve hours in a day?” (Jn 11:9). This refers to the daylight hours.

During the Crucifixion in 31 AD, there was darkness from the sixth hour to the ninth hour (Lk 23:44-45). After the 12th hour, The next twelve hours are divided into night watches. Pentecost in 31 AD was during the third hour (Acts 2:15).

The day is divided into the third hour, sixth hour, ninth hour, and twelfth hour (Mat 20:5-6,12). The western world is familiar with this kind of division. A couple could dine after sundown and end with a statement saying, “I’ll see you tomorrow”, that is, in the morning of another solar calendar day. They say, “I’ll see you tomorrow, after sunrise.”

They do not part saying, “I’ll see you on the beech later today, after sunrise.” Any dictionary will define tomorrow morning as being another day.

The Night Calendar

As stated, the Jews preserve a lunar calendar, which begins with a new moon, which is first seen near sundown. Therefore, a lunar calendar begins in the evening (Gen 1: 5).

In the morning, light shines out of the darkness (II Cor 4:6), but the morning is not the beginning of another lunar day; the next day is not until another evening.

Likewise, holy days are related to these new and full moons.

The exodus from Egypt was after the Passover, after the evening of the 14th day (Ex 12:18) of the first lunar month of the Hebrew calendar.

After the first century crucifixion on the Passover, the dead bodies were quickly taken down from their crosses because an annual holy day would begin that evening, on the 15th day of the first lunar month, after sundown (Jn 19:31), on the same High Day in which the Israelites had left Egypt.

The day of Atonement is on the tenth day of the seventh moon on the lunar calendar, that is, from the ninth day, at evening, until the tenth day, at evening (Lev 23:27-32). This has led many to assume that all weeks and weekdays begin in the evenings. Likewise, the jubilee begins as a lunar event every 49 years, but the weekly sabbath is not a lunar event.

Solar Cycle is Dominate

Because the solar cycle is dominate, the ancient Babylonians distributed seven extra moons among the other 19 years to keep the 12 other moons in a lunar year aligned with the 12 months in a solar year and its four seasons.

This explains why the Pharaoh’s armies drowned at sunrise, on Sunday morning, and the manna stopped being gathered 40 years later, on another Sunday morning, and a Wave Sheaf offering was first reaped as the first of firstfruits in the Promised Land on that same Sunday morning, in the time of Joshua.

Pentecost at Mt. Sinai was on Sunday morning, the 50th day after the Pharaoh’s armies drowned in the Red sea on Sunday morning (Ex 14:27).

The wave sheaf offering and Pentecost occur after sunrise, a day in the weekly cycle, not the lunar cycle. They are connected with the weekly cycle because they are always on Sunday, just like the first week of creation began on Sunday.

Christ became the first of the firstfruits on Sunday morning, after his resurrection, and the church was founded on Pentecost, during the third hour of a Sunday morning, the 50th dya after the Wave Sheaf offering on a previous Sunday morning. **Two Traditions Preserved**

If the Jews have been responsible for preserving the oracles, what did apostle Paul mean in Romans 3:2, when he said, “What advantage then has the Jew? ...chiefly, because that unto them were committed the oracles of God.”

If the weekly cycle began with creation, not with the lunar cycle, then it is likely that sabbaths are counted from creation, not from the lunar cycle. Therefore, can we not conclude from the above that there are two kinds of calendars, one that rules the day and one that rules the night?

Nevertheless, the Jews have also preserved another view. It becomes obvious that, after the Babylonian captivity, Nehemiah, the governor of Jerusalem, included the sabbath with all other lunar dating. He demanded that the gates be closed when they “began to be dark before the sabbath” and “not be opened till after the sabbath” (Neh 13:19).

Those who claim this proves the sabbath begins in the evening never consider the possibility that this event was, perhaps, at the beginning of a double sabbath, that is, an annual sabbath at sundown and a weekly sabbath at the next sunrise. More research is needed.

During the first century, the Pharisees accepted this view that Nehemiah's sabbath began at sundown, but not the Galileans as seen [HERE](#). Several women from Galilee believed the first day of the week began in the morning.

After the crucifixion on the Passover, the dead bodies were quickly taken down from their crosses because an annual holy day would begin that evening, on the 15th day of the first lunar month, after sundown (Jn 19:31). Many have confused this annual sabbath, which begins in the evening, with the weekly sabbath in order to prove Christ's burial was Friday evening, at the beginning of a weekly sabbath.

There are other examples of the Jews preserving two different views. The Passover lamb was originally a domestic sacrifice; it was slain at each home. Centuries later, king Josiah ordered all sacrifices to be brought to the priests at the temple. This prevented citizens from sacrificing to other gods at each residence.

Lunar Days and Star Clocks

The stationary stars pass overhead, above the earth, 366 times every 365 days as the earth makes its path around the sun each year, and it has a companion called the "lesser light" that rules the night (Gen 1:16).

Planets are always called stars in the Bible. They can be a moving star, morning star, evening star or the seven stars. As viewed from the earth, Mars, Jupiter and Saturn appear to follow the same path below the stationary stars, a path referred to as the Zodiac or Celestial Equator. This also means that certain stars in the Zodiac are overhead in the spring; others are in the summer, and different stars are in the fall and winter, and the seasons can be calculated using a 12-month star clock with 360 degrees (30 degrees x 12).

Needless to say, the Hebrew calendar in the Bible uses a lunar calendar; therefore, the holy days each year are calculated from the evening, at the beginning of a lunar month, during each lunar year.

This calendar is very helpful in Biblical chronology. The exodus from Egypt was in the first moon, and Solomon founded the temple during the second moon, in the 480th year after the exodus (I Kings 6:2). This means there were actually 479 years, not 480, from the exodus to the temple.

As a note, the exodus was 2510 years after Adam (explained elsewhere), and, if the temple were founded in 968 BC, then the exodus would be in 1447 BC, and Adam would be in 3957 BC (1447 + 1510 = 3957 BC): <http://code251.com/creationdate.pdf>.) Moreover, these 2989 years from 968 back to 3957 BC would also be equal to 427 years times 7 (or 61 jubilees).

Solar Days and Sundials

The sun is the "greater light" mentioned in Genesis 1:4 and is applied to calendar rules for sunrises, noontimes, sundowns and midnights as in Genesis 1:16. Time was kept with sundials and shadows. In the time of king Hezekiah, a sundial allegedly went backwards 10 degrees.

Again as mentioned, the Israelites collected manna every morning except on the morning of the sabbath. It would not last overnight, until the next morning, but, on the sixth day, it would last until morning and still be edible during the entire next day, after sunrise, when the sabbath began (Ex 16:23).

Other Details on the Creation Week

As for creation week, some have said God created light on the first day, and the evening and morning were the first day. Others say that, when the sun and moon were created (Gen 1:16), it was in the evening and morning of the fourth day. (Gen 1:19). Allegedly, on the first day, he merely created light, not the sun.

However, Genesis 1:16 implies that God simply introduced the new calendar for the sun, moon, planets and stars on the Wednesday, fourth day, when the moon was between (in conjunction with) the earth and sun. If so, the first slither of the crescent new moon would have been first visible on the sixth day, on Friday, when Adam first appeared. This view harmonizes with the Jewish belief that Adam was created on first day of the seventh month, Tishri, on the Hebrew calendar, which would have been on a new moon.

The creation story supposes the world is flat with four corners or viewed from only one location, but the sun and its shadows can also prove the world is round.

As stated above, in about 300 BC, it was noted that the sun would reach its northernmost range and shine down a deep well at noon. This was the on the summer solstice. At that time, a stake placed near the well would cast no shadow, but, if the stake were moved 70 miles to the north, it would cast a shadow of one degree on that same day at noon. If the stake were moved 140 miles north, it would cast a shadow of two degrees at that same time. If placed 490 miles north, at Alexandria, the stake would cast a shadow of seven degrees. This information was used to measure the entire 360 degrees around the earth to discover its circumference within 300 miles.

Nothing New Under the Sun

Again, we are familiar with tomorrows beginning at sunrise. This is nothing new. Sunrise is called “on the morrow”, or “at the break of day”. Jacob wrestled with an angel until the break of day.

At the exodus, the death angel passed over at midnight (Ex 12:29), midway between the evening and the next morning. When the Israelites went through the Red sea, the armies of the Pharaoh drowned at sunrise, at the break of another day, on the first day of the week (Ex 14:27).

King David, on one occasion, hid all night because he was to be slain tomorrow, the next day, in the morning (I Sam 19:10-11).

Likewise after his resurrection, Christ first appeared at sunrise, on the first day of the week (Mar 16:2).

Previously, he had warned that, at midnight, a cry would go out, “Behold, the bridegroom comes; go out to meet him” (Mat 25:6). Only half of the bridesmaids would be ready to go.

These are examples of events associated with the days and weeks in a solar calendar.

Upon closer inspection, does it not become clear that the sabbath is not counted from the 7th day, 14th day, 21st day or 28th day of a lunar calendar after creation? These lunar days all began in the evening, not at sunrise. Instead, the sabbath is counted from the seven days of creation, each day having 12 daylight hours plus the night watches (Ex 20:11).

The 28-day Sabbatical calendar has 28 days (7 x 4), and the lunar cycle could have 28 days. There are 14 days before the spring and fall festivals. The festivals last seven days. The Last Great Day begins the last phase of the cycle.

On Becoming Radical

Back to the sabbath issue. Since the Jews have preserved two different views on when the sabbath should begin, it seems curious why the Millerites of 1844 AD and the Seventh Day Adventists and the Church of God Seventh Day (who claim the sabbath day is like a 1,000-year day) would side with the Pharisees’ Jewish calendar that begins the days in each month in the evening rather than consider the Galilean view that days begin at sunrise.

It is assumed that choosing one view over another helps create an exclusive franchise controlled from top down, and the more committed someone is to an ideology, to a certain paradigm or world view, the harder it is to depart from it... even when it is radical. The bottom line is, let us not become too lunar... or loony.

Difficult Sources

Those who support the idea that all days begin at sundown refer to several sources for their belief. In each case, one should discern whether the context is about a Holy Day or weekday:

1. Leviticus 23:32:
2. Exodus 12:18:
3. Joshua 8:29:
4. 2 Chron. 18:34:
5. Nehemiah 13:19-20:
6. Mat 27:57-60:
7. Luke 23:50-54:
8. Mark 1:21, 32: