

## Days and years.

This document shows what is meant by a day or a year in a certain context, and how they are counted.

### Four days

#### 1) **The day as period of light from sunrise to sunset.**

- With the word day in the expressions 'day and night' (occurs 24x) and 'night and day' (occurs 15x) is meant the period of light from sunrise to sunset.
- Because the rain began by daylight (= day 1) and ended during the fortieth night, it is written that the rain was on the earth 40 days and 40 nights (Gn.7:1-17).
- Because the temptation and the fasting of Yeshua began by daylight (= day 1) and ended during the fortieth night (probably at the end of the night), it is written that He had fasted 40 days and 40 nights (Mt.4:1,2; Lk.4:2).
- Because Jesus was buried whilst it was still light (= day 1), and rose and went out of the grave at the end of the third night, Jesus was three days and three nights in the heart of the earth, just as He had said he would be (Mk.16:9; Mt.12:40; Mk.16:9; Lk.23:50-54; Jh.20:1).

#### 2) **The day which begins and ends at sunrise.**

- The Biblical expression 'day and night' corresponds with a day that begins and ends at sunrise.
- So the 3 days and 3 nights which Yeshua was in the heart of the earth correspond with 3 days (Mt.12:40; 17:23; Mk.10:34; Lk.18:33).
- So the 40 days and 40 nights which Yeshua fasted correspond with 40 days (Mk.1:13; Lk.4:2).
- So the 40 days and 40 nights that the rain was on the earth correspond to 40 days (Gn.7:17).

#### 3) **The day which begins and ends at sunset.**

- The Biblical expression 'night and day' corresponds with a day that begins and ends at sunset.
- The numbered days of the week begin and end at sunset (Gn.1:2-5,8,13,19,23,31; 2:2,3).
- The numbered days of the month, or calendar days, begin and end at sunset (Lv.23:27-32).
- Because, with the meal just before the end of the fourteenth day of the first month, the Feast of the Unleavened Bread begins, the fourteenth is the first day of the unleavened bread, and so the feast which lasts 7 days (7x24 hours) is held on 8 days (Ex.12:18; Mk.14:12; Eze.45:21; Antiq.II,15:1).  
<http://penelope.uchicago.edu/josephus/josephus.html>
- Because Yeshua, just before the start of a new day, appeared to His disciples, and again about 7x24 hours later, it is written: "after 8 days" (Jh.20:19,26).
- Because Yeshua, at around the start of a new day, spoke about the seeing of the Kingdom of God, and 6x24 hours later took three of His disciples with Him, it is written "about 8 days after these sayings" (Mk.9:1,2; Lk.9:27-37).

**4) The day which begins and ends at the hour at which a certain event has taken place.**

- Because Yeshua, 6x24 hours after the speaking about the seeing of the Kingdom of God, took three of His disciples with Him, it is written: “after 6 days” (Mk.9:2).
- Because 3 hours before the beginning of the fifteenth day of the first month the Feast of the Unleavened Bread begins, and ends 7x24 hours later, it is written that it is a feast of 7 days (Ex.12:18; Eze.45:21).
- Because from the hour that the chief priests and the rulers handed Jesus over to the sentence of death more than 3x24 hours had elapsed; and from the hour that Jesus was crucified 3x24 hours elapsed when the disciples on the road to Emmaus spoke with Jesus, they said: “today the third day passes (not “is the third day”) since these things happened” (Lk.24:20,21, and see the document *The Chronology of the Bible* at 27/28 A.D.
- Because the keeping the charge of the LORD by the priests and gatekeepers began 3 hours before sunset, and ended 7x24 hours later when a new division of priests and gatekeepers came, it is written: “7 days” (Lv.8:35; 1Ch.9:25-27; 2Ch.23:8; 2Kg. 11:5-9; Antiq.VII,14:7).  
<http://penelope.uchicago.edu/josephus/josephus.html>

### **Three years**

**1) The year that begins and ends around the spring equinox.**

- The year that begins and ends around the spring equinox is the calendar year (Gn. 7:11; 8:13; see for the way in which the equinox was determined the document *The calendars in the Bible*).
- Life years are calendar years (the calendar year after the year of birth is year 1; Gn. 7:11 and 8:13; Gn.16:16 and 17:24,25; Gn.5; Ex.7:7, Nm.33:38,39 and Dt.33:7).
- The 'two years' in Gn.11:10 are life years because of the context (cf. Gn.9:28,29).
- The years which were counted from the exodus are calendar years (the calendar year in which the exodus took place is year 1; Ex.40:17; Nm.9:1).

**2) The year that begins and ends with the autumnal equinox.**

- If there arrives a Year of Jubilee, it must be announced on the tenth day of the seventh month (Lv.25:9,10; the year beginning with the first day of the seventh month did not exist yet; see the document *The calendars in the Bible*).
- The Feast of Ingathering (Tabernacles) that begins on the fifteenth day of the seventh month and lasts 7 days must be held on the going out of the year (Ex.23:14-16; 34:22, and see the document *The calendars in the Bible*).
- At the end of 7 years, at the Feast of Tabernacles, the Book of the Law must be read before all Israel (Dt.31:10,11; with 'at the end' the second half of a year is meant, thus in this case the 7th year).
- At the end of 430 years after the promise to Abraham Israel departed from Egypt on the day of the spring equinox in the first month, and they received the law in the third month (Ex.12:41; 19:1f.; Gl.3:16-18; see the document *The chronology of the Bible* at 1874/'73 and 1444/'43 B.C.).
- After the Book of the Law was found and the temple and the land was purged in the eighteenth regnal year of Josiah they prepared the Passover in the first month of the same regnal year (2Kg.22:3-23:23).
- It is not likely that there were 9 months or more between the writing in the fourth regnal year of Jehoiakim and the reading in his fifth regnal year (Jr.36:1-10).

- The regnal years of Zedekiah ended shortly after the fifth month (Jr.1:3).
- Hananiah prophesied in the fifth month of the fourth regnal year of Zedekiah and died in the seventh month of the same regnal year (Jr.28:1,17).
- The 3 years and 6 months in which it did not rain ended in the seventh month of the third year (1Kg.17:1; 18:1f.; Lk.4:25; Jk.5:17; Antiq.VIII,13:2; because the drought began in the second half of a year is that year not the first year of the drought; see the document *The chronology of the Bible* at 861/'60 and 858/'57 B.C.).  
<http://penelope.uchicago.edu/josephus/josephus.html>
- The 7 years and 6 months in which David reigned in Hebron ended in his seventh regnal year (2Sm.5:5; 1Kg.2:11; because David began to reign in the second half of a year is that year not his first regnal year; see the document *The chronology of the Bible* at 1027/'26 {the marked part} and 1007/'06 B.C.).
- The 7 years and 6 months in which Solomon built the temple ended in the seventh year (1Kg.6:1,38, the building began in the second half of a year, namely in the second month Ziv; see the document *The chronology of the Bible* at 965/'64 and 958/'57 B.C.).

### 3) **The year that begins and ends with the month in which a certain event took place.**

- The captivity of Paul in Caesarea began in the third month and when 2 years were fulfilled (not 'after') Porcius Festus succeeded Felix (Ac.20:16; 21:15-24:27).
- Two full years after the forcing of Tamar, Absalom invited, at the time when the sheep were shaved (mostly in spring), all the king's sons (2Sm.13:22,23).
- Hananiah prophesied in the fifth month of the fourth regnal year of Zedekiah that the yoke of Nebuchadnezzar would be broken within the space of 2 full years (Jr.28:1, 11,17).

### **A few supplementary remarks about regnal years**

- From above it appears that the regnal years of the kings of Judah began and ended with the autumnal equinox.
- Because the regnal years of one king of Judah are counted inclusive, and those of another king of Judah exclusive, this has to depend on the point of time on which someone became king (ex. incl. count, see 2Kg.15:32,33 and 16:1; ex. excl. count, see 2Sm.5:5 and 1Kg.2:11).
- The regnal years of the kings of Israel must be identical with those of the kings of Judah because their regnal years also are counted inclusive and exclusive, and because there were not more than 390 years from the split of the kingdom till the resumed siege by Nebuchadnezzar (ex. incl. count, see 1Kg.16:8-10; ex. excl. count, see 2Kg.15:23,27; Eze.4:4,5, and see the document *The chronology of the Bible* at 929/'28 and 539/'38 B.C.).