

consider the
n winter.* It
uction of the
e, or whether
four, which,
e: 1st, *The*
Midnight,
1st, 2nd and
till break of
e of this and
Lam. ii 19.
to determine
stated. And
re watchmen
doubtless to
ade in Scrip-
Evenings”
ned to have
s the interval
d to be per-
be carefully
e the follow-
בערב כבא
g westward-
Deut xvi.
be properly
me, should
of the day,
lock). But

were divided
and lasted
rning dawn
division into
according to
We have
have been
atural day
d, the civil
nning with
was either
from sun-
ommenced

o refer to
lib. x. 252,

the natural
us informs
was offered

from the evening, is evident from the plain direction in Leviticus xxiii. 32. “From even until even shall ye observe your Sabbaths,” again from Ex. xii. 18, where the feast of unleavened bread is ordered to be observed from the 14th day of the month *at even*, until the 21st day *at even*; and again, from the commencement of the Gemarrah of Berachot on the passage, “it was evening, it was morning” Gen. i. 5. From the fact that the 15th day of the month is called *the morrow after the Passover* (Numb. xxxiii. 3) which was kept on the 14th day at even (Ex. xii. 6), as well from the command in Leviticus xxiii. 32 just cited, it has been concluded that Israel, during their sojourn in Egypt, reckoned all their days, both civil and sacred, from sunrise, as did the Babylonians and other pagan nations of the East, but that, as with other precepts, God commanded this alteration to be observed by them in direct opposition to the customs of the idolators who commenced their day with the rising of the sun in honor of that luminary and other gods; in doing which, however, He only restored it to its original epocha intimated in Gen. 1. 5, but which these idolatrous nations had taken upon themselves to alter. In accordance with this institution, we find a day styled ערב בקר i. e. “evening-morning” in Daniel vii. 14. This, the Greeks expressed by their νυχθημερον (nuchthemeron) which may mean any part or the whole of a day or night. A thing that has lasted two nights and one whole day and a part only of the preceeding and following days would, therefore, be said to have lasted three days and three nights.* There is allusion to six divisions of the day (i. e. from sunrise to sunset) in the Scriptures, and accordingly, into six parts has the Hebrew day been divided. 1st, שחר or נשך *break of day*, which was more recently, as some think in imitation of the Persians, divided into 2 parts; the first when the eastern, the second when the western, portion of the horizon became illumined. The Jerusalem Talmud divides it into four parts, the first of which was called אילת השחר (according to some “the morning star” see Kimchi and the Commentators on Ps. 22. 1.) 2nd, בקר *morning* or sunrise, 3rd, חם היום *heat of the day*, beginning at 9 o'clock, Gen. xviii. 1. 1 Sam. xxi. 11. 4th, צהרים *midday*. 5th, רוח רמה *cool or wind of the day*, from the wind which generally commenced blowing a few hours before sunset and lasted till the evening, Gen. iii. 8. 6th, ערב, *evening*:—It is to be remembered that the longest day in the Holy Land is only 14 hours 12 minutes English time, and the shortest 9 hours 48 minutes.

The introduction of WEEKS as a period of times, dates as far back as the Creation. “God blessed the seventh day and sanctified it,” and henceforth every weekly return of that day was to be observed as a period of rest, Gen. ii. 3. This division of time was marked in the

* From a similar custom of their Gothic ancestors, introduced from Germany, the English have no doubt introduced those words expressive of such a mode of calculation, as fortnight, sen'night, &c. According to Caesar, the same custom prevailed among the Celtic nations. “All the Gauls” he writes, “measure time not by the number of days, but by nights.” Accordingly they observe their birth-days, and the beginning of months and years, in such a manner as to cause the day to follow the night.