

Biblical Reckoning of a Day

(and when the Sabbath begins per scripture, not by traditions of man)

The Bible is extremely clear and consistent that we must love God, hear his words, obey his Commandments and be careful to follow his full instruction, if God allows himself to be “our God.” This is God’s Promise. Exodus 31:16 says, in regard to the 4th Commandment *“Keep the Sabbath, observe the Sabbath throughout their generations, for a perpetual Covenant.”* Or, as it says in Exodus 20:8 *“Remember the Sabbath day, to keep it holy.”*

Proverbs 7:1-27 says: *“My son, keep my words and treasure up my commandments with you; keep my commandments and live; keep my teaching as the apple of your eye; bind them on your fingers; write them on the tablet of your heart. Say to wisdom, “You are my sister,” and call insight your intimate friend, to keep you from the forbidden woman, from the adulteress with her smooth words”* meaning, don’t follow false fables, other doctrines from the world and traditions, because it leads to spiritual adultery with small “g” gods.

Psalms 119 has 176 reasons to keep the Commandments, Testimonies, Judgements and Precepts.

On the opposite end, Malachi 2:2 says:

“If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.”

Yeshua said in Matthew 5, *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”*

In the book of Revelation, we see examples of the end time’s saints who are the primary remnant of Israel, who survive the tribulation *“here are they that keep the commandments of God, and the faith in Yeshua.”*

The consequences for not obeying God correctly are described as severe; so, shouldn’t we learn how to keep the correct day and time of a Sabbath?

By tradition, the Jews observe the Sabbath from Friday evening to Saturday evening throughout the rabbinic era and to this day. Most assume, that the Jews cannot be wrong, have everything correct regarding the Law, do things per the letter of the Torah and other Levitical practices. A common misunderstanding over hundreds of years dating back to before the first century, Judah (the southern kingdom of Israel) was captured by Babylon. There they learned the traditions of the Chaldeans. There they polluted the Sabbath, introduced a moon based calendar, which leavens the bread of God. Many “drive-by” Pastors skirt the Old Testament with word searches to find verses that claim “evening to evening”, but when you read the entire chapter in context it tells you a different story. Feast days or “High days”, occurring in the middle of the week, are not the same as the 7th day Holy Sabbath. Another item to consider, is discerning of the annual / monthly calendar, and the changes between multiple

calendars like the Julian or Gregorian, and how the days get off pattern. Regardless of the Jews' man made traditions, which polluted God's explicit instructions, one could always maintain a perpetual counting to seven, so changes didn't affect the perpetual counting.

The Roman Historian Cassius Dio in his Epitome of Book 65, regarding Rome's destruction of the Temple in 70 ad, wrote:

"Thus was Jerusalem destroyed on the very day of Saturn, the day which even now the Jews reverence most. From that time forth it was ordered that the Jews who continued to observe their ancestral customs should pay an annual tribute of two denarii to Jupiter Capitolinus."

Saturn's day is "Saturday." Saturn's day is Rome's name for the 7th day; to the Jews it was simply day 7.

In the Rabbinical Essays by Jacob Z. Lauterbach, page 446, it states

"As the Sabbath is the seventh day of the week, and extends over one whole day, a brief discussion of the development of the Jewish system of reckoning the day is necessary to determine the time of the coming in and going out of the Sabbath. There can be no doubt that in pre-exilic times the Israelites reckoned the day from morning to morning. The day began with the dawn and closed with the end of the night following it."

Lauterbach goes on to say:

"Gen 1.5 presupposes the system for reckoning a day was evening and morning as a day, but this passage was misunderstood in the Talmud..but does not cite Genesis, or it was reinterpreted to suit a different system."

In scroll #4Q324d of the Dead Sea Scrolls, found in Qumran, some pieces of text were found suggesting a 364 day per year solar calendar. The University of Haifa involved in studying these scrolls commented:

"The 364-day calendar was perfect. Because this number can be divided into four and seven, special occasions always fall on the same day. This avoids the need to decide, for example, what happens when a particular occasion falls on the Sabbath, as often happens in the lunar calendar. The Qumran calendar is unchanging, and it appears to have embodied the beliefs of the members of this community regarding perfection and holiness."

In the book of Jubilees chapter 2, verse 9 it states:

*"And God appointed the **sun** to be a great sign on the earth for **days** and for **Sabbaths** and for months and for feasts and for years and for Sabbaths of years and for Jubilees and for all seasons of the years."*

In the book of Enoch, found in the Ethiopian bible, it also states the year was reckoned as 364 days, and says:

“Thus I saw their position how the moons rose and the sun set in those days. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days.”

Reverend Travis Fentiman in 2018 wrote a 111 page dissertation, that the Biblical Sabbath is from Dawn to Dawn, complete with Bible verses and hundreds of proof texts.

Andrews University, in 2008 also published a 14 page Thesis, written by J Amanda McGuire, that also lays out a morning to morning reckoning of a Day with Hebrew translations.

The Day Begins at Dawn

English translations are often confusing. They don't coincide well with differences in grammar and punctuation between languages. It's also highly likely that the translators didn't always know how to transition from Hebrew to Greek, or Greek to English. Regarding translations from Hebrew into Greek, Papias said “each one interpreted to the best of his ability,” implying it was good, but not perfect. The Word of God in the Spirit is infallible. It's proven to define itself by means of God's full instruction and is densely overlaid with prophecy backed by stories and 64,000 cross references. Human translators have added error and confusion to the text, either unintentionally or by the blatant” lying pen of the scribe” (Jeremiah 8: 8-9). Here is how the first few verses of the Bible read in Hebrew:

Genesis Chapter 1 בְּרֵאשִׁית

Parashat Bereshit : פרשת בראשית

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| <p>א בְּרֵאשִׁית. בָּרָא אֱלֹהִים. אֶת הַשָּׁמַיִם. וְאֶת הָאָרֶץ.</p> | <p>1 In the beginning God created the heaven and the earth.</p> |
| <p>ב וְהָאָרֶץ. הָיְתָה תֶּהוֹ וּבְהוּ. וְחֹשֶׁךְ. עַל-פְּנֵי תְהוֹם; וְרוּחַ אֱלֹהִים. מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם.</p> | <p>2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.</p> |
| <p>ג וַיֹּאמֶר אֱלֹהִים. יְהִי אוֹר; וַיְהִי-אוֹר.</p> | <p>3 And God said: 'Let there be light.' And there was light.</p> |
| <p>ד וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר. כִּי-טוֹב; וַיַּבְדֵּל אֱלֹהִים. בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ.</p> | <p>4 And God saw the light, that it was good; and God divided the light from the darkness.</p> |
| <p>ה וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם. וּלְחֹשֶׁךְ קָרָא לַיְלָה; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר. יוֹם אֶחָד. {פ}.</p> | <p>5 And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day. {P}</p> |

Verse 5

<i>Elohim</i> called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.	<u>Elohim</u> lā-’ō-wr yō-wm, wə-la-ḥō-šek qā-rā lā-yə-lāh; way-hî- e-reḇ way-hî- bō-qer yō-wm ’e-ḥād.
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Though the translation is sufficient, the position of the period and the word And can be confusing to the proper understanding of the intended sequence. He also gives us the definitions of the parts. Hebrew grammar wouldn't have separations between the word Night and "And"--this entire verse is one idea, not two. The word Boqer means morning, which translates to a mixing of light into darkness. The word Ereb means evening, or a mixing of darkness into the light. Many people wrongly assume that the morning and evening constitute a full day, based on a plain reading of these passages in English. However, the true meaning of the words in scripture, translated from the Hebrew STRONGS concordance yields better understanding. Morning and Evening are only a brief transition period between light and darkness—not a full day. The **Day** is defined in the first part as **Light** and the **Night** is defined as **Darkness**.

The Young's Literal Translation shows it differently as:

1:5 "and God calleth to the light `Day,` and to the darkness He hath called `Night;` and there is an evening, and there is a morning -- day one."

The Douay Rheims and Noah Webster translations use a colon or semi colon instead of a period. The Hebrew punctuation is of course entirely different and the Latin Vulgate doesn't have punctuation that correlates with the English Language. So, verse 5 can be understood as one larger thought, not two separate thoughts, where Evening and Morning are understood as a full day--which they are not per the meaning of Boqer and Erev.

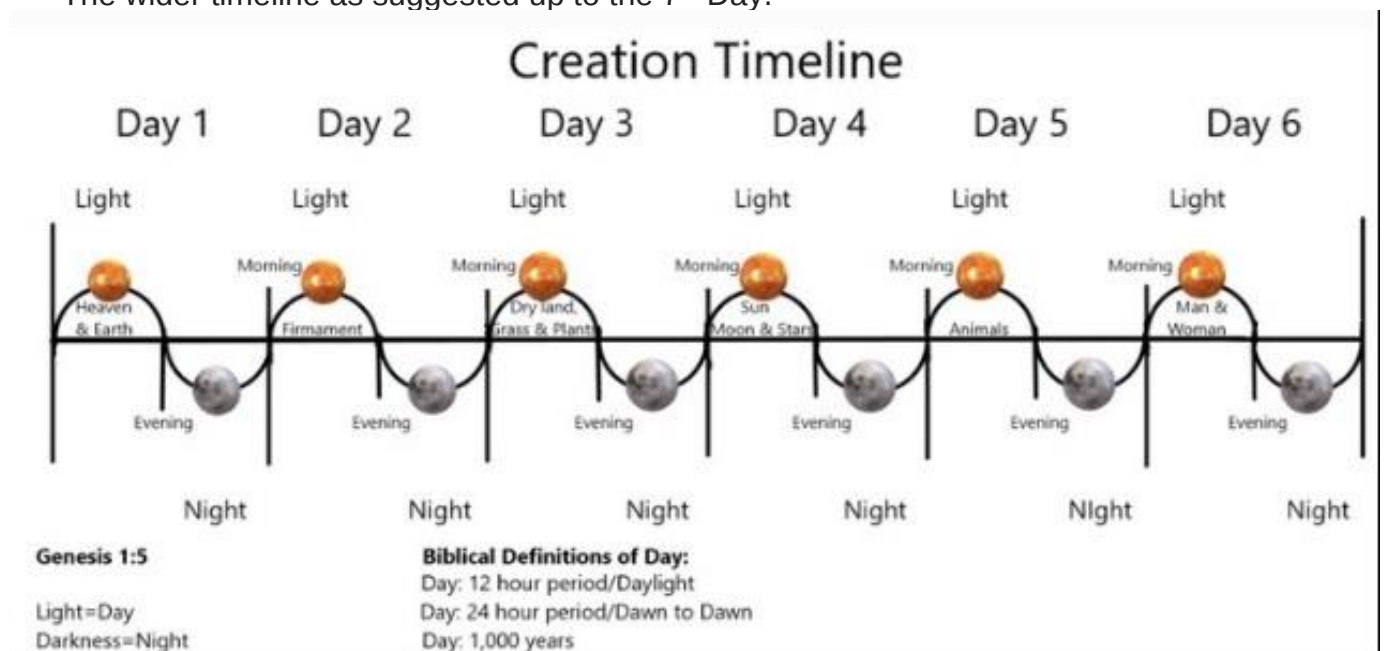
It is really simple. **DON'T OVER COMPLICATE THE READING WITH YOUR PRECONCEIVED IDEAS BY MAN'S TRADITIONS!** Read it with sense and Spirit!

The graphic below is the basic sequence described in verse 5.

Presequence Darkness	Light = Yeshua Spirit 12 hours	Evening	Dark	Morning	Day One
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By day four God creates the worldly sun and the moon with the same pattern.

The wider timeline as suggested up to the 7th Day.



In the book of John Chapter 11, verse 9 Yeshua says:

"Are there not twelve hours in the Day? If any man walks in the day, he stumbleth not, because he seeth the light of this world. But if a man walks in the night, he stumbleth, because there is no light in him."

Ephesians 5:8 says:

"For you were sometimes darkness, but now you are light in the Lord: walk as children of light."

In scripture, we see God describing a full 24 hour day starting in the morning with Light and ending the following morning after Darkness--Light and Darkness are split by that transition of evening, where the sun is the greater light that goes down and the moon as the lesser light that goes up. A 10 year old child can walk outside, sit, watch for 24 hours and observe this pattern in most parts of the world and come to the same conclusion or understanding. Of course, there are always exceptions, such as those who live in northern Sweden where they see more light during the day at certain times of the year and more darkness at others. The Bible was written in Judea, so that is the center of the biblical universe when it comes to Bible interpretation. With a morning to morning reckoning of the day, read the scriptures to determine deeper understanding and God's full instruction.

In the story from Exodus, we see an example of when God told Israel to gather the quail and the manna to eat. In the morning, manna rained down from heaven and Israel could collect it and bake it. The quail came in the evening and Israel had to prepare the quail and eat it before morning. The instruction was to gather manna every day, and a double portion on the preparation day (6th day). The meat had to be prepared, cooked and eaten before the morning or it would breed worms and stink. Compare Exodus 12:10 and Exodus 16:

Exodus 12:10

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire."

Exodus 16, verses 23-25 says:

*"23. And he said unto them, this is that which the LORD hath said, **To morrow** is the rest of the holy Sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be **kept until the morning**. 24. **And they laid it up till the morning**, as Moses bade: and it did not stink, neither was there any worm therein. 25. **And Moses said, Eat that to day; for to day is a Sabbath unto the LORD: to day ye shall not find it in the field.**"*

To morrow or the word morrow means the next morning, which it says is when the Sabbath begins!

Genesis Chapter 19: verses 33-35

*"33. And they made their father drink wine **that night**: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.*

34. And it came to pass **on the morrow**, that the firstborn said unto the younger, Behold, **I lay yesternight** with my father: let us make him drink wine **this night** also; and go thou in, and lie with him, that we may preserve seed of our father.

35. And they made their father drink wine **that night** also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.”

Now compare these four accounts from the New Testament:

John 20:1

“The **first day of the week** (Sunday) cometh Mary Magdalene **early, when it was yet dark**, unto the sepulchre, and seeth the stone taken away from the sepulchre.”

Luke 24:1

“Now **upon the first day of the week, very early in the morning**, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.”

Mark 16:1

“And **when the sabbath was past**, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.”

Matthew 28:1

“**In the end of the sabbath, as it began to dawn toward the first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre.”

Of the four accounts of Mary at the tomb, it is clearly interpreted as dark and just before the dawn of the first day. The Luke account uses the word “upon” and as we can see in other scriptures, like Acts 20:7, the same word is used in a similar context. Can we suggest it means something like “approaching”? Is this usage similar to “towards,” the first day? One of the literal Greek translations of Luke 24:1 reads as, “at the end of the Sabbath, upon the memorial came bearers who had prepared perfumes.” Notice in Matthew 28:1 there appears to be a better and clearer explanation of the reckoning of the hour, but all the versions are correct from the point of view of the author. When she saw that the tomb was open she saw that Yeshua already had risen—on the Sabbath--Saturday, not Sunday! He is indeed the Lord of the Sabbath! If you also consider the Bible’s account of the crucifixion time, which was the third hour of the Day (Mark 15:25) and the time when he “gave up the ghost” on the ninth hour (Mark 15:34); If the Day begins at evening, this would correspond to midnight and 6am in the morning. However, in Mark 15:33 it says “when the sixth hour was come, there was darkness over the whole land until the ninth hour.” The entire context of the crucifixion event was a Day (Light) time period, so this added darkness between the sixth and ninth hour was unusual. The reality is the third hour is approximately around 9am in the morning (Light part of the Day) and the ninth hour is 3pm in the afternoon. If you can’t figure out that the Day begins at Dawn by either common sense or accounts such as these, I don’t know how anyone can help you with simple Bible comprehension.

Acts Chapter 20 verse 7:

*"And **upon the first day** of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart **on the morrow**; and continued his speech until midnight."*

This was not on Sunday, this occurred on the Sabbath from evening to morning, and Paul stopped sometime around midnight. It is highly likely their scripture reading and prayer time period started in the morning, went on during the hot part of the day, they broke for bread in the evening, Paul then preached to midnight, they rested at Night and woke the next morning to travel. They only got maybe 4-5 hours of sleep here.

A few Sabbath Prayers which reverence the morning over any other time:

Psalms 5:3

"My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up."

Psalms 130:6

"My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning."

Psalms 119:147

"I prevented the dawning of the morning, and cried: I hoped in thy word."

Psalms 30:5

"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."

Even a famous song:

The song Great is thy Faithfulness

"Morning by morning new mercies I see"

A word of the prophetic:

2 Peter 1:19

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"

Jeremiah 8:7

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD."

Why don't God's people know?

Other Day Dawning connections:

Definitive	Prophetic
Genesis Chapter 1-5	1 Samuel 19:10-11
Genesis 2:1-3	2 Samuel 24:13-15
Genesis 19	2 Samuel 23:4
Exodus 12	Malachi 4:2
Exodus 19	Psalms 5:3
Leviticus 23	Psalms 30:5
Malachi 1:11	Amos 5:8
Psalms 65:8	John 8:12
Psalms 113:3	John 9: 1-4
Ecclesiastes 1:5	John 12:35-36
Matthew 28:1	Luke 1:79
Job 38:12	2 Peter 1:19-21
Hosea 6:2-3	Ephesians 5: 8-16
Psalms 92:1-2	1 John 1:5-7
Lamentations 3:22-24	Romans 13:11-14
Many verses in Psalm 119	Revelation 2:28
Judges 19:9	Luke 4:31-44
	Hosea 6:2-3

There are many, many verses that reckon time with Light as a Day, divided by Night as Darkness and ending in the morning. So, biblically, before the rabbinic era the weekly Sabbath started at dawn on the 7th day and ended 24 hours later at dawn the first day. Please give these videos below a watch and follow up reading as it goes more in depth and explains it in detail:

Part 1 https://www.youtube.com/watch?v=R5xBdoWegTQ Part 2 https://www.youtube.com/watch?v=Vs19qS14qyk&t=1s Part 3 https://t.co/Fvz9w3brqj Part 4 https://t.co/dolThgvx6S Part 5 https://t.co/8Nq3MMRiEm	https://www.youtube.com/watch?v=rHassgiwmZ8 https://www.youtube.com/watch?v=Fgc7fn9YPxU
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