

The Reckoning of a Day

Jews and Christians have been indoctrinated into the belief that a day in ancient Israel, and the Genesis day, always began with the setting of the light. However, remarkably prominent Jewish and Christian scholars contradict this belief, and they will be cited in this chapter. But first, I wish to show the logic of their position does not rely on their authority to say so. It relies on the plain sense of the Scriptures. The twenty-four hour calendar day, other than Sabbaths, is from daybreak to daybreak.

Most people are incorrectly informed that a Genesis day begins with evening, and then believing this as their paradigm, they proceed to read the text with the words “evening” and “morning” by redefining everything they see in the text to fit the paradigm.¹ For, as usual, the authority of teachers is regarded higher than what they see with their own eyes. But, as we shall see, this tradition is a fatal poison to understanding the Passover chronology,² Yeshua’s death and resurrection, and many other scriptures. The majority of the Rabbis and the Bishops make Church and Synagogue drink this cup, because their fathers hated the conclusions implied by the truth, or rather the one below who deceived them hates where the truth leads.

Beginning the day at sunset became the norm only sometime after A.D. 70. After the destruction of the Temple, the chief religious reason for the daybreak to daybreak day was taken away. This was the sacrificial system, for which the twenty-four hour day was from first light until its return twenty-four hours later. After the destruction, the Jews no longer had a constant reminder of the daybreak twenty-four hour day via the daily offering, yet they continued to observe Sabbaths, so the sunset day became the norm for everything.

Further, the rabbinic Jews had good reason to begin ignoring the daybreak to daybreak twenty-four hour day after the Temple was destroyed, and to completely supplant it with the sunset day for all pur-

¹ The usual redefinition equates “evening” with “night” and “morning” with day, but that is not what “evening” and “morning” mean.

² That is Exodus 12 and Deut. 16.