

A SCRIPTURAL DAY

When does a day start in Scripture? How long is a day in Scripture?

These are two important questions to ask and to be able to answer them as correctly as possible we must go to the Bible itself and not to contemporary Babylonian Judaism's popular interpretation of Gen. 1.

The popular option is to go to Gen. 1:5 and explain it in such a way that one will want to believe that a day begins the night before.

Gen. 1:5 And Elohim called the light Day, and the darkness he called Night. And the evening and the morning were the first day. *KJV*

But is this translation correct?

Look at the Interlinear at this link: <https://biblehub.com/interlinear/genesis/1-5.htm>

“... there was evening and there was morning the first day”

No punctuation. Punctuation can lead you to a certain understanding.

The Amplified Bible also does not give the right impression with its punctuation in the second part of the verse.

Gen. 1:5 And God called the light day, and the darkness He called night. And there was evening and there was morning, one day. *Amplified Bible*

The NIV comes nearer to the truth according to where the comma was put after ‘evening’.

Gen. 1:5 God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there **was morning—the first day.** *NIV*

We will come back to what is written in Genesis 1, but first let's make sure where humanity could have gone astray in connection with the calendar.

THE RESTORATION OF TRUTH

With the Babylonian infiltration since the exile of Judah to Babylon, constant restoration must be done regarding the truth about "all things", because Babylon had passed on to us as well. The truth that was there from the beginning must now gradually be "erected" again (e.g. the Name of the Almighty and our Saviour), but there are still more truth that must be restored.

Acts 3:20 And He shall send **YaHUsHa Messiah**, which before was preached unto you:

Acts 3:21 Whom the heaven must receive until the times of **restitution** of all things, which Elohim hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20 - 21 and that **He** may send [to you] Jesus Christ (**YaHUsHa, the Messiah**), who has been appointed for you, whom heaven must keep until the time for the [complete] **restoration of**

all things about which God promised through the mouth of His holy prophets from ancient time. (*Amplified Bible*)

The "restoration" of all things also includes the calendar (*please see: [CALENDAR RESTORATION](#)*). These verses in Acts 3 say that the restoration of all things has to do with YaHUsHa's coming to earth. He came to restore everything according to His plumb line (Amos 7:7 – 8).

And what did YaHUsHa say in relation of the length of a day?

John 11:9 YaHUsHa answered, **Are there not twelve hours in the day?** If any man walk in the day, he stumbleth not, because he seeth **the light** of this world.

YaHUsHa said that there are 12 hours in the day, not 24. According to this verse He also implied that when it is light, it is day. His words are therefore our guide on how to correctly interpret Genesis 1.

The Britannica gives us the following information about the first step of the 24 hour day we are having in our day ...

"The ancient Egyptians are seen as the originators of the 24-hour day. The New Kingdom, which lasted from 1550 to 1070 BCE, saw the introduction of a time system using 24 stars, 12 of which were used to mark the passage of the night. Hours were of different length, however, as summer hours were longer than winter hours. The ancient Greek astronomer [Hipparchus](#) later suggested splitting the day into 24 equinoctial hours".

But there is no place in Scripture where YaHUsHa or anyone says that there are 24 hours in a day. Now what about Gen. 1:5?

GENESIS

The Word says that Elohim created the heavens and the earth, which is 'bara' in Hebrew.

Gen. 1:1 In the beginning Elohim created ('*bara*') the heaven and the earth.

If we then go to Genesis 1, we must firstly understand that it is '**day**' when there is **Light**. In the beginning there was only darkness.

Gen. 1:2 And the earth was without form, and void; and **darkness** was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters.

After that Elohim then said that there must be Light, but also remember that the sun, moon and stars were only made ('*asah*') on the fourth day.

Gen. 1:3 And Elohim said, Let there be **light**: and there was light.

He then DIVIDED the two. He separated darkness and light from each other.

Gen. 1:4 And Elohim saw **the light**, that it was good: and Elohim **divided** the light from the darkness.

He then gave names to the initial Darkness and the Light that came forth at His command.

Gen. 1:5 And Elohim called the light DAY, and the darkness he called NIGHT. ...

Then, on the fourth day, He made the sun, moon and stars, which once again made a division between Day and Night.

Gen 1:14 And Elohim said, Let there be lights in the firmament of the heaven **to divide** the day from the night; and let them be for signs, and for seasons, and for days, and years:

Gen 1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

Gen 1:16 And Elohim made two great lights; the **greater light** to rule the day, and the **lesser light** to rule the night: he made the stars also.

Gen 1:17 And Elohim set them in the firmament of the heaven to give light upon the earth,

Gen 1:18 And to rule over the day and over the night, and **TO DIVIDE** the light from the darkness: and Elohim saw that it was good.

He made respectively the great light on one side and the small light on the other side to make a DIVISION between light and darkness. Again the word "divide" appears, as before the fourth day in Gen. 1:4.

There is actually a big difference between Gen. 1:1, 5 (created/'bara') and Gen. 1:16 (made/'asah'), but both pertinently say that Elohim DIVIDED Night and Day.

"Divide" is the Hebrew word 'badal' (Strong's H914). It is a primary root word that means:

*" to be divided, separate, **different**"*

The Ancient Hebrew Lexicon 2005 say sort of the same about this word ...

Separate: 'To divide or separate something' (V),
'something that is divided or separated **from something else**' (Nm).

In the KJV it is translated as: *"separate, divide, difference, asunder, severed"*.

"Severed" ... it means "to cut off".

If Elohim severed (cut off) the Day from the Night, can we then decide to make it a unity again by saying that a 'day', mind you a DAY, begins the *night* before and therefore includes the night also? Is this not rebellion against what the Word declares?

YaHUsa said that there are 12 hours in the day, and He linked it to the fact that there is then light.

THE SABBATH DAY

With the Sabbath as the seventh day, the truth emerges clearly. The Word speaks directly of the Sabbath as a 'day' and nothing else added to it. It says nothing about the 'previous evening'.

While, with each of the previous 6 days the 'evening' is also mentioned (though it was separated from the day together with the night), it is not the case with the Seventh Day. The evening or night is then not mentioned at all, but it clearly and specifically only says "DAY".

Gen. 2:1 Thus the heavens and the earth were finished, and all the host of them.

Gen. 2:2 And on the **seventh day** Elohim ended his work which he had made; and He rested on the seventh **day** from all His work which He had made.

Gen. 2:3 And Elohim blessed the seventh **DAY**, and sanctified it: because that in it He had rested from all His work which Elohim created and made.

It is therefore clear that **only the light part**, namely the Day, is set apart as a Day of Rest. This is confirmed in Ex. 20 where the Ten Words/Commandments are given.

Ex. 20:10 But the **seventh DAY** is the sabbath of YaHUaH thy Elohim: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

IS A 24-HOUR DAY BIBLICAL

The Oxford Companion Bible has an entry that confirms that a 24-hour day is not biblical.

*"The day was either the **PERIOD OF SUNLIGHT**, contrasted with **THE NIGHT** (see John 11:9) or the whole period of twenty four hours, **ALTHOUGH NOT DEFINED AS SUCH** in **THE BIBLE**."*

Not in the Bible!! ... but in the Babylonian Oral Tradition, yes, it is in there ! ?

The Interpreter's One – Volume Commentary on the Bible" p. 539 states the following:

"The observance of the day before the Sabbath ... is not mentioned in the written law and shows the development of the oral law ...".

There is no place in Scripture where YaHUsha or anyone else states that there are 24 hours in a day.

There is not a verse in the Old Testament or the New Testament that says that a New Day begins with **SUNSET (!)** or the **EVENING**.

The evening is the transition period between the day and the night which is about half an hour, which we know as "twilight".

There is indeed a period of 24 hours in the Bible which has to do with Passover which had to be kept **"between the evenings"** (*that's the right translation, also according to The Scriptures, and not "in the evening"* - Lev. 23:5, Ex. 12:6), but it has nothing to do with the length of a **day**. It has to do with the fact that the 24 hours were prophetically "prepacked" in advance so that YaHUsha could both institute the New Covenant and still be the Passover Lamb the next day at the right time. (*For more information on this, please see: [CALENDAR RESTORATION](#)*)

There is another feast that starts in the evening namely the Day of Atonement, but again it does not determine the **length** of a **day** (Lev. 23:32).

TOMORROW IS THE REST

The preceding evening and night before the Day of the Sabbath helps man to be able to flow into the Sabbath DAY peacefully. We could say we "ease" into the Sabbath. In other words, one can rise peacefully and rested and then flow calmly into the Sabbath. If one cannot rest before the Sabbath it is another story of course, which is the case when you start the Sabbath in the evening and did not have a chance to switch off.

Read the following verse carefully ...

Ex. 16:23 And he said unto them, This is that which YaHUaH hath said, **Tomorrow** is the rest of the holy sabbath unto YaHUaH: 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.

Tomorrow is the day of rest, not '*tonight*'. That which was baked and remained, must be preserved through the night until the next '*morning*', which would be the Sabbath.

Furthermore, we can also add that a Scriptural hour does not necessarily mean 60 minutes as in our day. An hour in biblical times was one twelfth of the period of daylight. It would be longer in summer than in winter.

CONCLUSION

We over here initially also thought like many others that Gen. 1:5 implies that a day begins the night before. It just sounded right when one reads the verse without thinking, but upon closer examination the "veil" of Babylonian Judaism's oral laws was lifted and the Word is actually very clear to those who "have ears to hear" and "have eyes to see".

Elohim separated Light and Darkness, He made a division between Day and Night. We should not separate what He has joined together (Matt. 19:6), but are we allowed to join together what He has separated?

That's a good question, isn't it?

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