

~DAY (851)

[Hebrew, *yohm*, Greek, *he-me'ra*]

.. What Is The Time, Between The Two Evenings

- Yehowah God introduced this fundamental division of time on the first day of the period during which he prepared the earth for mankind, when diffused light evidently penetrated the swaddling bands, thus causing the moisture-covered earth to experience its first day and night as it rotated on its axis through the light of the sun.
- After that God saw that the light was good, and God brought about a division between the light and the darkness. (**Genesis 1:4**)
- And God began calling the light **Day**, but the darkness he called Night. And there came to be evening and there came to be morning, a first **day**. (**Genesis 1:5**)
- Here the word **Day** refers to the **daylight** hours in contrast with the **nighttime**. However, the record thereafter goes on to use the word **day** to refer to other units of time of varying length. In both the Hebrew and the Greek Scriptures, the word **day** Hebrew, *yohm*, Greek, *he-me'ra*, is used in a literal and in a figurative or even symbolic sense.
- A **solar day**, the fundamental unit of time, is established by one complete rotation of the earth on its axis, as from the time the sun leaves a meridian, the highest point it attains at midday, until it returns to it.
- This solar or civil **day** is currently divided into two periods of 12 hours each. The forenoon period is indicated by the Latin *ante meridiem*, a.m. and the afternoon period by the Latin *post meridiem*, p.m. However, in Bible times various other methods were used for dividing the **day**.
- The Hebrews began their **day** in the evening, after sunset, and ended it the next **day** at sunset. The **day**, therefore, ran from evening to evening. From evening to evening you should observe your Sabbath.
- It is a Sabbath of complete rest for you, and you must afflict your souls on the ninth of the month in the evening. From evening to evening you should observe your Sabbath. (**Leviticus 23:32**)

- This follows the pattern of Yehowah's creative **days**, as indicated at;
- And God began calling the light **Day**, but the darkness he called Night. And there came to be evening and there came to be morning, a first **day**. (**Genesis 1:5**)
- So he said to me; Until two thousand three hundred **evenings and mornings**, and the holy place will certainly be brought into its right condition. (**Daniel 8:14**)
- The Hebrews were not the only ones who reckoned a **day** from evening to evening, the Phoenicians, NuMidian's, and Athenians also did so. The Babylonians, on the other hand, counted the **day** from sunrise to sunrise, while the Egyptians and the Romans reckoned it from midnight to midnight, as is commonly done **today**.
- Although the Hebrews officially began their **day** in the evening, they sometimes spoke of it as if beginning in the morning. For example.
- And the flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the **day** of his offering. He must not save up any of it until morning. (**Leviticus 7:15**)
- The flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the **day** of his offering. He must not save up any of it until morning. (**Leviticus 7:15**)
- This usage was doubtless simply a matter of convenience of expression, to indicate overnight.
- As mentioned in the creation account, the **daylight period** is also called **day**.
- And God began calling the light **Day**, but the darkness he called Night. And there came to be evening and there came to be morning, a first **day**. (**Genesis 1:5**)
- For all the **days** the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and **day** and night, will never cease. (**Genesis 8:22**)

- In the Bible it is divided up into natural periods, the morning twilight or morning darkness, just before the **days** beginning
- I have been up early in the morning twilight, that I may cry for help. For your words I have waited. (**Psalms 119:147**)
- And David went striking them down from the morning darkness until the evening, that he might devote them to destruction, and not a man of them escaped except four hundred young men that rode upon camels and took to flight. (**1 Samuel 30:17**)
- The rising of the sun or dawning.
- Let the stars of its twilight grow dark, let it wait for the light and there be none. And let it not see the beams of dawn. (**Job 3:9**)
- The morning.
- After that they ate and drank, he and the men who were with him, and they spent the night there and got up in the **morning**. Then he said; Send me off to my master. (**Genesis 24:54**)
- Noon or **midday**.
- And you will indeed become one who gropes about at **midday**, just as a blind man gropes about in the gloom, and you will not make your ways successful, and you must become only one who is always defrauded and robbed, with no one to save you. (**Deuteronomy 28:29**)
- And it came about at noon that Elijah began to mock them and say; Call at the top of your voice, for he is a god, for he must be concerned with a matter, and he has excrement and has to go to the privy. Or maybe he is asleep and ought to wake up! (**1 Kings 18:27**)
- Bring in counsel, you men, execute the decision. Make your shadow just like the night in the midst of noontime. Conceal the dispersed ones, do not betray anyone fleeing. (**Isaiah 16:3**)
- But as I was journeying and drawing close to Damascus, about **midday**, suddenly out of heaven a great light flashed all around me. (**Acts of Apostles 22:6**)

- The time of the sunset, marking the **day's** close
- After a while the sun was about to set, and a deep sleep fell upon Abram, and, look! A frightfully great darkness was falling upon him. (**Genesis 15:12**)
- And he hanged the king of Ai upon a stake until the evening time, and as the sun was about to set Joshua gave the command, and then they took his dead body down from the stake and pitched it at the entrance of the gate of the city and raised up a great pile of stones over him, down to this **day**. (**Joshua 8:29**)
- And the evening twilight or evening darkness.
- Accordingly they rose up in the **evening darkness** to enter the camp of the Syrians, and they got to come as far as the outskirts of the camp of the Syrians, and, look! Nobody was there. (**2 Kings 7:5**)
- Immediately they got up and went fleeing in the evening darkness and leaving their tents and their horses and their asses, the camp just as it was, and they kept fleeing for their soul. (**2 Kings 7:7**)
- The times for making certain offerings or the burning of incense by the priests were also time periods known to the people.
- And it came about that, as soon as noon was past and they continued behaving as prophets until the going up of the grain offering, there was no voice, and there was no one answering, and there was no paying of attention. (**1 Kings 18:29**)
- And it came about at the time that the grain offering goes up that Elijah the prophet began to approach and say; O Yehowah, the God of Abraham, Isaac and Israel, **today** let it be known that you are God in Israel and I am your servant and it is by your word that I have done all these things. (**1 Kings 18:36**)
- And all the multitude of the people was praying outside at the hour of offering incense. (**Luke 1:10**)

·· What Is The Time, Between The Two Evenings

- With reference to the slaying of the Passover lamb on Nisan 14, the Scriptures speak of **the two evenings**.
- And it must continue under safeguard by you until the fourteenth **day** of this month, and the whole congregation of the assembly of Israel must slaughter it **between the two evenings**. (**Exodus 12:6**)
- While Jewish tradition tends to present this as the time from noon, when the sun begins to decline, on until sundown, it appears that the correct meaning is that the first evening corresponds with the setting of the sun, and the second evening with the time when the sun's reflected light or afterglow ends and darkness falls.
- But at the place that Yehowah your God will choose to have his name reside there, you should sacrifice the Passover in the evening as soon as the sun sets, at the appointed time of your coming out of Egypt. (**Deuteronomy 16:6**)
- He has made the moon for appointed times, the sun itself knows well where it sets. (**Psalms 104:19**)
- You cause darkness, that it may become night, in it all the wild animals of the forest move forth. (**Psalms 104:20**)
- This understanding was also that offered by the Spanish rabbi Aben-Ezra, **1092-1167 C.E.**, as well as by the Samaritans and the Karaite Jews. It is the view presented by such scholars as Michaelis, Rosenmueller, Gesenius, Maurer, Kalisch, Knobel, and Keil.
- There is no indication that the Hebrews used hours in dividing up the **day** prior to the Babylonian exile. The word hour found at;
- And whoever does not fall down and worship will at the same moment be thrown into the burning fiery furnace. (**Daniel 3:6**)
- Now if you are ready so that when you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, you fall down and worship the image that I have made, all right. But if you do not worship, at that same moment you will be thrown into the burning fiery furnace. And who is that god that can rescue you out of my hands? (**Daniel 3:15**)

- **The word hour found at,**
- **At that time Daniel himself, whose name is Belteshazzar, was astonished for a moment, and his very thoughts began to frighten him. The king was answering and saying; O Belteshazzar, do not let the dream and the interpretation themselves frighten you. Belteshazzar was answering and saying; O my lord, may the dream apply to those hating you, and its interpretation to your adversaries. ([Daniel 4:19](#))**
- **At that moment the word itself was fulfilled upon Nebuchadnezzar, and from mankind he was being driven away, and vegetation he began to eat just like bulls, and with the dew of the heavens his own body got to be wet, until his very hair grew long just like eagles feathers and his nails like birds claws. ([Daniel 4:33](#))**
- **The word hour found at,**
- **At that moment the fingers of a man's hand came forth and were writing in front of the lampstand upon the plaster of the wall of the palace of the king, and the king was beholding the back of the hand that was writing. ([Daniel 5:5](#))**
- **In the [King James Version](#) is translated from the [Aramaic](#) word *sha-ah*, which, literally, means a look, and is more correctly translated a moment. The use of hours by the Jews, however, did come into regular practice following the exile. As to the shadow of the steps referred to at;**
- **Here I am making the shadow of the steps that had gone down on the steps of the stairs of Ahaz by the sun retrace backward ten steps. And the sun gradually went back ten steps on the steps of the stairs that it had gone down. ([Isaiah 38:8](#))**
- **Meantime, Hezekiah said to Isaiah; What is the sign that Yehowah will heal me and I shall certainly go up on the third **day** to the house of Yehowah? ([2 Kings 20:8](#))**
- **To this Isaiah said; This is the sign for you from Yehowah that Yehowah will perform the word that he has spoken. Shall the shadow actually go forward ten steps of the stairs or should it go back ten steps? ([2 Kings 20:9](#))**

- Then Hezekiah said; It is an easy thing for the shadow to extend itself ten steps, but not that the shadow should go backward ten steps. (2 Kings 20:10)
- At that Isaiah the prophet began to call out to Yehowah, and he made the shadow that had gone down gradually go back on the steps, that is, on the steps of the stairs of Ahaz, ten steps backward. (2 Kings 20:11)
- This may possibly refer to a sundial method of keeping time, whereby shadows were projected by the sun on a series of steps.

See Also SUN, Shadow That Went Ten Steps Back

- The early Babylonians used the sexagesimal system based on a mathematical scale of 60. From this system we get our time division whereby the **day** is partitioned into 24 hours, as well as into two periods of 12 hours each, and each hour into 60 minutes of 60 seconds each.
- In the **days** of Jesus earthly ministry, the practice of dividing the daylight period into hours was common. Thus, at;
 - Jesus answered; There are **twelve hours of daylight**, are there not? If anyone walks in daylight he does not bump against anything, because he sees the light of this world. (John 11:9)
 - Jesus said; There are twelve hours of **daylight**, are there not? These were generally counted from sunrise to sunset, or from about 6:00 a.m. to 6:00 p.m. So, the third hour would be about 9:00 a.m, and it was at this time that the Holy Spirit was poured out at Pentecost.
 - Going out also about the **third hour**, he saw others standing unemployed in the marketplace. (Matthew 20:3)
 - These people are, in fact, not drunk, as you suppose, for it is the **third hour** of the **day**. (Acts of Apostles 2:15)
 - When Jesus, tired out from a journey, was sitting at Jacob's fountain it was about **the sixth hour**, or **noon**, which was also the time when Peter became very hungry at Joppa.
 - In fact, Jacob's fountain was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The **hour**

was about the **sixth**. (John 4:6)

- The next **day** as they were pursuing their journey and were approaching the city, Peter went up to the housetop about the **sixth hour** to pray. (Acts of Apostles 10:9)
- But he became very hungry and wanted to eat. While they were preparing, he fell into a trance (Acts of Apostles 10:10)
- It was also about noon when darkness fell over all the earth until the **ninth hour**, or about 3:00 p.m, when Jesus expired on the torture stake.
- From the sixth hour on a darkness fell over all the land, until the **ninth hour**. (Matthew 27:45)
- About the **ninth hour** Jesus called out with a loud voice, saying; Eli, Eli, lama sabachthani? That is; My God, my God, why have you forsaken me? (Matthew 27:46)
- Well, by now it was about the **sixth hour**, and yet a darkness fell over all the earth **until** the **ninth hour**. (Luke 23:44)
- And Jesus called with a loud voice and said; Father, into your hands I entrust my spirit. When he had said this, he expired. (Luke 23:46)
- This **ninth** hour was also called the hour of prayer.
- Now Peter and John were going up into the temple for the hour of prayer, the **ninth** hour. (Acts of Apostles 3:1)
- Just about the **ninth** hour of the **day** he saw plainly in a vision an angel of God come in to him and say to him; Cornelius! (Acts of Apostles 10:3)
- The man gazed at him and, becoming frightened, said; What is it, Lord? He said to him; Your prayers and gifts of mercy have ascended as a remembrance before God. (Acts of Apostles 10:4)
- Accordingly Cornelius said; Four **days** ago counting from this hour I was praying in my house at the **ninth hour**, when, look! a man in bright raiment stood before me (Acts of Apostles 10:30)

- So, the **seventh hour** would be about 1:00 p.m. and the **eleventh hour**, about 5:00 p.m.
- Therefore he began to inquire of them the hour in which he got better in health. Accordingly they said to him; **Yesterday** at the **seventh hour** the fever left him. (**John 4:52**)
- Finally, about the eleventh hour he went out and found others standing, and he said to them; Why have you been standing here all **day** unemployed? (**Matthew 20:6**)
- They said to him, Because nobody has hired us. He said to them, you too go into the vineyard. (**Matthew 20:7**)
- When it became evening, the master of the vineyard said to his man in charge; Call the workers and pay them their wages, proceeding from the last to the first. (**Matthew 20:8**)
- When the eleventh-hour men came, they each received a denarius. (**Matthew 20:9**)
- So, when the first came, they concluded they would receive more, but they also received pay at the rate of a denarius. (**Matthew 20:10**)
- On receiving it they began to murmur against the householder (**Matthew 20:11**)
- And said; These last put in one hours work, still you made them equal to us who bore the burden of the **day** and the burning heat! (**Matthew 20:12**)
- The night was also divided into hours at that time.
- And he summoned a certain two of the army officers and said, Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. (**Acts of Apostles 23:23**)

See Also NIGHT

- There are times when the Hebrews used **day** and night to mean only a **portion of a solar day** of 24 hours. For example;

- At this he said to them; Go away for **three days** and return to me. So the people went away. (**1 Kings 12:5**)
- And Jeroboam and all the people proceeded to come to Rehoboam on the **third day**, just as the king had spoken, saying, Return to me on the **third day**. (**1 Kings 12:12**)
- Tells of Rehoboam's asking Jeroboam and the Israelites to go away for three **days** and then return to him. That he did not mean three full 24-hour days but, rather, a portion of each of three **days** is seen by the fact that the people came back to him on the **third day**. At
- For just as Jonah was in the belly of the huge fish three **days** and three nights, so the Son of man will be in the heart of the earth **three days** and **three nights**. (**Matthew 12:40**)
- The same meaning is given to the three **days** and three nights of Jesus stay in Sheol. As the record shows, he was raised to life on the **third day**.
- The Jewish priests clearly understood this to be the meaning of Jesus words, since, in their effort to block his resurrection, they quoted Jesus as saying; After **three days** I am to be raised up, and then they requested Pilate to issue a command for the grave to be made secure until the **third day**.
- The next **day**, which was after the Preparation, the chief priests and the Pharisees gathered together before Pilate. (**Matthew 27:62**)
- Saying; Sir, we have called to mind that that impostor said while yet alive, After three **days** I am to be raised up. (**Matthew 27:63**)
- Therefore command the grave to be made secure until the third **day**, that his disciples may never come and steal him and say to the people, He was raised up from the dead! and this last imposture will be worse than the first. (**Matthew 27:64**)
- Pilate said to them; You have a guard. Go make it as secure as you know how. (**Matthew 27:65**)
- So they went and made the grave secure by sealing the stone and having the guard. (**Matthew 27:66**)

- After the Sabbath, when it was growing light on the first **day** of the week, Mary Magdalene and the other Mary came to view the grave. (**Matthew 28:1**)
- And, notice! A great earthquake had taken place, for Yehowah's angel had descended from heaven and approached and rolled away the stone, and was sitting on it. (**Matthew 28:2**)
- His outward appearance was as lightning, and his clothing as white as snow. (**Matthew 28:3**)
- Yes, for fear of him the watchmen trembled and became as dead men. (**Matthew 28:4**)
- But the angel in answer said to the women; Do not you be fearful, for I know you are looking for Jesus who was impaled. (**Matthew 28:5**)
- He is not here, for he was raised up, as he said. Come, see the place where he was lying. (**Matthew 28:6**)
- With that he put them together in custody for three **days**. (**Genesis 42:17**)
- After that Joseph said to them on the third **day**; Do this and keep alive. I fear the true God. (**Genesis 42:18**)
- Go, gather all the Jews that are to be found in Shushan and fast in my behalf and neither eat nor drink for three **days**, night and **day**. I too with my young women, I shall fast likewise, and upon that I shall come in to the king, which is not according to the law, and in case I must perish, I must perish. (**Esther 4:16**)
- And it came about on the third **day** that Esther went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. (**Esther 5:1**)
- No names were used by the Hebrews for the **days** of the week, except for the seventh day, called the **Sabbath**. Reference was made to the various days by their numerical order. In the days of Jesus and his apostles, the day preceding the Sabbath was called the Preparation.

See Also WEEK

- After the **Sabbath**, when it was growing light on the first **day** of the week, Mary Magdalene and the other Mary came to view the grave. (**Matthew 28:1**)
- On the first **day of the week**, when we were gathered together to have a meal, Paul began discoursing to them, as he was going to depart the next day, and he prolonged his speech until midnight. (**Acts of Apostles 20:7**)
- Now as it was already late in the afternoon, and since it was Preparation, that is, the **day before the Sabbath**. (**Mark 15:42**)
- Then the Jews, since it was Preparation, in order, that the bodies might not remain upon the torture stakes on the Sabbath, for the **day of that Sabbath** was a **great one**, requested Pilate to have their legs broken and the bodies taken away. (**John 19:31**)
- The practice of naming the **days** after the names of the planets and other heavenly bodies was pagan. The Romans named the **days** after the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, but in northern Europe, four of these names were later changed into the Germanic equivalents of the Roman gods whom the days represented.

See Also SABBATH DAY

- Sometimes the word **day** is used to indicate a **measure of distance**, as in the expressions **a day's journey** and **a Sabbath day's journey**.
- And a wind burst forth from Yehowah and began driving quails from the sea and letting them fall above the camp about a **day's journey** this way and about a **day's journey** that way, all around the camp, and about two cubits above the surface of the earth. (**Numbers 11:31**)
- Then they returned to Jerusalem from a mountain called the Mount of Olives, which is near Jerusalem, being a **Sabbath day's journey away**. (**Acts of Apostles 1:12**)

See Also WEIGHTS AND MEASURES

- **A day is at times used to stand for one year. This can be noted at;**
- **And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. (Ezekiel 4:6)**
- **You must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you.**
- **By the number of the days that you spied out the land, forty days, a day for a year, a day for a year, you will answer for your errors forty years, as you must know what my being estranged means. (Numbers 14:34)**
- **Certain specific numbers of days given in connection with prophecies are, three and a half days.**
- **And those of the peoples and tribes and tongues and nations will look at their corpses for three and a half days, and they do not let their corpses be laid in a tomb. (Revelation 11:9)**
- **Revelation 10 days,**
- **Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even to death, and I will give you the crown of life. (Revelation 2:10)**
- **Revelation 40 days,**
- **And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. (Ezekiel 4:6)**
- **Ezekiel 390 days,**
- **And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. (Ezekiel 4:5)**

- **1,260 days**
- And I will cause my two witnesses to prophesy **a thousand two hundred and sixty days** dressed in sackcloth. (**Revelation 11:3**)
- And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there **a thousand two hundred and sixty days**. (**Revelation 12:6**)
- **1,290 days**
- And from the time that the constant feature has been removed and there has been a placing of the disgusting thing that is causing desolation, there will be **one thousand two hundred and ninety days**. (**Daniel 12:11**)
- **1,335 days**
- Happy is the one who is keeping in expectation and who arrives at the **one thousand three hundred and thirty-five days**! (**Daniel 12:12**)
- **2,300 days**
- So he said to me; Until **two thousand three hundred evenings and mornings**, and the holy place will certainly be brought into its right condition. (**Daniel 8:14**)
- The term **days** is also used with reference to a **time period contemporaneous with a particular person**, as for example, **the days of Noah and the days of Lot**.
- Moreover, just as it occurred in the **days of Noah**, so it will be also in the days of the Son of man. (**Luke 17:26**)
- They were eating, they were drinking, men were marrying, women were being given in marriage, until that **day when Noah entered into the ark**, and the flood arrived and destroyed them all. (**Luke 17:27**)
- Likewise, just as it occurred in the **days of Lot**. They were eating, they were drinking, they were buying, they were selling, they were planting, they were building. (**Luke 17:28**)

- But on the **day that Lot** came out of Sodom it rained fire and sulphur from heaven and destroyed them all. (**Luke 17:29**)
- The same way it will be on that **day when the Son of man** is to be revealed. (**Luke 17:30**)
- The vision of Isaiah the son of Amoz that he visioned concerning Judah and Jerusalem in the **days** of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. (**Isaiah 1:1**)
- Other cases where the word **day** is used in a flexible or figurative sense are: **the day of God's creating Adam.**
- This is the book of Adam's history. In the **day of God's creating Adam** he made him in the likeness of God. (**Genesis 5:1**)
- **The day of Yehowah.**
- Keep silence before the Sovereign Lord Yehowah, for the **day of Yehowah** is near, for Yehowah has prepared a sacrifice, he has sanctified his invited ones. (**Zephaniah 1:7**)
- **The day of fury.**
- That **day** is a **day of fury**, a day of distress and of anguish, a day of storm and of desolation, a day of darkness and of gloominess, a day of clouds and of thick gloom. (**Zephaniah 1:15**)
- **The day of salvation.**
- For he says; In an acceptable time I heard you, and in a **day of salvation** I helped you. Look! Now is the especially acceptable time. Look! Now is the day of salvation. (**2 Corinthians 6:2**)
- **The day of judgment.**
- But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the **day of judgment** and of destruction of the ungodly men. (**2 Peter 3:7**)
- **The great day of God the Almighty.**
- They are, in fact, expressions inspired by demons and perform

signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great **day of God the Almighty**. (**Revelation 16:14**)

- This flexible use of the word **day** to express units of time of varying length is clearly evident in the Genesis account of creation. Therein is set forth a week of **six creative days** followed by a seventh **day** of rest. The week assigned for observance by the Jews under the Law covenant given them by God was a miniature copy of that creative week.
- Remembering the Sabbath **day** to hold it sacred. (**Exodus 20:8**)
- You are to render service and you must do all your work **six days**. (**Exodus 20:9**)
- But the seventh **day** is a **Sabbath** to Yehowah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates. (**Exodus 20:10**)
- For in **six days** Yehowah made the heavens and the earth, the sea and everything that is in them, and he proceeded to rest on the **seventh day**. That is why Yehowah blessed the **Sabbath** day and proceeded to make it sacred. (**Exodus 20:11**)
- In the Scriptural record the account of each of the **six creative days** concludes with the statement; **And there came to be evening and there came to be morning a first, second, third, fourth, fifth, and sixth day**.
- And God began calling the light **Day**, but the darkness he called Night. And there came to be evening and there came to be morning, a first day. (**Genesis 1:5**)
- And God began to call the expanse Heaven. And there came to be evening and there came to be morning, a second **day**. (**Genesis 1:8**)
- And there came to be evening and there came to be morning, a third **day**. (**Genesis 1:13**)
- And there came to be evening and there came to be morning, a fourth **day**. (**Genesis 1:19**)

- And there came to be evening and there came to be morning, a fifth **day**. (**Genesis 1:23**)
- After that God saw everything he had made and, look! It was very good. And there came to be evening and there came to be morning, a sixth **day**. (**Genesis 1:31**)
- The seventh **day**, **however, does not have this ending**, indicating that this period, during which God has been resting from his creative works toward the earth, **continued on**.
- Therefore, since a promise is left of **entering into his rest**, let us fear that sometime someone of you may seem to have fallen short of it. (**Hebrews 4:1**)
- For we have had the Good News declared to us also, even as they also had, but the word which was heard did not benefit them, because they were not united by faith with those who did hear. (**Hebrews 4:2**)
- For we who have exercised faith do enter into the rest, just as he has said, So I swore in my anger, **They shall not enter into my rest**, although his works were finished from the founding of the world. (**Hebrews 4:3**)
- For in one place he has said of the **seventh day** as follows; **And God rested on the seventh day from all his works**. (**Hebrews 4:4**)
- And again in this place; **They shall not enter into my rest**. (**Hebrews 4:5**)
- Since, therefore, it remains for some to enter into it, and those to whom the Good News was first declared did not enter in because of disobedience. (**Hebrews 4:6**)
- He again marks off a certain day by saying after so long a time in David's psalm. Today, just as it has been said above; Today if you people listen to his own voice, do not harden your hearts. (**Hebrews 4:7**)
- For if Joshua had led them into a place of rest, God would not afterward have spoken of another **day**. (**Hebrews 4:8**)

- So there remains a Sabbath resting for the people of God. (Hebrews 4:9)
- For the man that has entered into God's rest has also himself rested from his own works, just as God did from his own. (Hebrews 4:10)
- The apostle Paul indicated that God's rest **day** was still continuing in his generation, and that was more than 4,000 years after that **seventh-day** rest period began.
- This makes it evident that each creative day, or work period, was at least thousands of years in length. As **A Religious Encyclopaedia [Vol. I, p. 613]** observes; **The days of creation were creative days, stages in the process, but not days of twenty-four hours each. [Edited by P. Schaff, 1894]**
- The entire period of the six time units or creative **days** dedicated to the preparation of planet Earth is summed up in one all-embracing **day** at,
- This is a history of the heavens and the earth in the time of their being created, in the **day** that Yehowah God made earth and heaven. (**Genesis 2:4**)
- Mans situation does not compare with that of the Creator, who does not reside within our solar system and who is not affected by its various cycles and orbits.
- Of God, who is from time indefinite to time indefinite, the psalmist says;
- Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God. (**Psalms 90:2**)
- For a thousand years are in your eyes but as yester**day** when it is past, and as a watch during the night. (**Psalms 90:4**)
- Correspondingly, the apostle Peter writes that,
- However, let this one fact not be escaping your notice, beloved ones, that one **day** is with Yehowah **as a thousand years** and a **thousand years as one day**. (**2 Peter 3:8**)

- For man, a 1,000-year period represents some (365,242) individual time units of **day** and night, but to the Creator it can be just one unbroken time period, in which he begins the carrying out of some purposeful activity, and brings it on to its successful conclusion, much as a man begins a task in the morning and concludes it by the **day's** end.
- Yehowah is the Originator of our universe in which time, space, motion, mass, and energy have all been proved to be inescapably interrelated. He controls them all according to his purpose, and in dealing with his creatures on earth he makes definite time appointments for his own actions toward them, right down to the **day** and hour.
- Concerning that **day and hour nobody knows**, neither the angels of the heavens nor the Son, but only the Father. (**Matthew 24:36**)
- But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under law. (**Galatians 4:4**)
- He keeps such appointments with the utmost punctuality.