
How Does the Scriptures Describe a Day?

I love the poetic word pictures of the book of Psalms, they fill me with freshness of understanding as when a cool breeze passes across the waters in the heat of a sweltering day. In Psalms 90 there are a lot of references to the creation story.

A Prayer of Moses the man of G-d. Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art G-d. 3 Thou turnest man to destruction; and sayest, Return, ye children of men (Adam). 4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. 5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. 6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. Psalms 90:1-6

The first verse in Psalms 90 takes us to the beginning of Genesis one when G-d created heaven and earth. The Hebrew word used for 'men' in Psalm 90 is Adam. We learn that men are allowed to take themselves to the point of destruction and if we come to ourselves, as the prodigal son did, when we call out, He is there saying to us, 'return.' Verse four is one of the verses we gain understanding about how G-d sees time. Exactly as it says, a thousand years is as a day in the sight of G-d. It is where we understand that in the 'day' (thousand years) that Adam sinned, Adam died. Adam lived 930 years; Genesis 5:5.

In verse five of Psalms 90, is the picture and remembrance of what happens when man is allowed to destroy themselves without repentance, they were carried away in the flood; there is a link here that will be explored later. In the first biblical month is when it is recorded in scripture the harvest of barley took place according to the time of Jordan River's annual flood. For now, I will simply add that 1 Corinthians 15:36, 37 compares death to planting a grain and resurrection to the sprouting of wheat. There are many scriptures that will be listed later showing man's growth cycle of cereal grasses or grains. Those verses will be added when we examine where in scripture the agriculture calendar was given.

For now, we understand that in the sight of G-d, He wants us to know the pattern for our lifespan is very brief, as brief as the life of His indigenous grains. The life cycle of barley is a brief 90-105 days, with wheat being given 50 days more. When we are born, we are delivered from the darkness of the womb into light; the parallel pattern is morning when the sun is ascending above the horizon. When our life is finished, we are delivered into death-sleep as a grain that is planted in the earth; the parallel pattern is when the sun is setting.

As for man, his days are as grass: as a flower of the field, so he flourisheth. Psalms 103:15

In the story of creation, we can read seven times how a day is known:

And the evening and the morning were the first day. Genesis 1:5b

And the evening and the morning were the second day. Genesis 1:8b

And the evening and the morning were the third day. Genesis 1:13
And the evening and the morning were the fourth day. Genesis 1:19
And the evening and the morning were the fifth day. Genesis 1:23
And the evening and the morning were the sixth day. Genesis 1:31

A biblical day begins in the evening and finishes when the evening of the following day arrives. G-d numbered the days rather than giving them names. There is no mention of measuring the nights (layil or lyla) or measuring the days (yom). We measure a unit of creation by counting an erev and a boker. One erev plus one boker equals one day of creation. This is G-d's divine order He has given to us in Genesis.

As will become evident as we look at the week of creation, there is an intelligent pattern and design embedded in the creation story. It is called the order of creation. A brief understanding is that:

-whatever precedes is served by whatever follows-

Yeshua said, the Sabbath was made for man; man was not made for the Sabbath. (Mark 2:27)

If G-d gives us the pattern of evening and morning being the first day, if He follows by describing every day as a pattern of evening and morning; then He intended us to understand He measures a day as beginning in evening.

So how do we define evening in our modern world? We know the Jews observe a day count as sunset-to-sunset. Is this correct as stated by the pattern and words of the Scripture?

There is something that we have been shown clearly in the creation story. The sun does not bring an evening and morning. The scripture plainly records in days one through three, evening and morning came to be before the fourth day. The sun, moon, and stars were created on the fourth day. If for three days, evening and morning happened, but there was not yet a sun, moon, or stars placed in the sky, then there was not yet the ability for a sun to set below the horizon. If these records are faithful and true, then the sun and the moon do not bring the dark and light.

There is a theory that exists in science stating due to the conductive action of ions in the sky that precedes sunrise, the sky begins to grow in light due to the ions before it can be influenced by the light of the sun. Let us lay that aside for now because it is not a scripture nor a scriptural pattern. I did want to add it as a consideration before we explore what the scriptures and their pattern record for us. Some people are extremely attached to what science has to say and are always trying to connect the scripture to science, so presenting a bit of theory seemed appropriate for those people.

For many, what I just pointed out from the order of creation challenges mindsets.

And G-d called the light Day, and the darkness he called Night. And the evening and the morning were the first day. Genesis 1:5

This is the first place the word evening is used. The Strong's definition of evening is rather good if we will accept it at face value.

Strong's

'ereb

eh'-reb

From H6150; dusk: - + day, even (-ing, tide), night.

Webster's 1828 Dictionary writes

DUSK, noun

1. A tending to darkness; incipient or imperfect obscurity; a middle degree between light and darkness; twilight; as the dusk of the evening.

This also matches what the Etymological Dictionary of Biblical Hebrew (EDBH) writes of the root erev, or evening: ע.ר.ב

EDBH

Mix substances with no change in character; penetrate with foreign matter

For promotion cometh neither from the east, nor from the west, nor from the south. Psalms 75:6

Strongs

מַעֲרָב, מַעֲרָבָה

ma'ārâb ma'ārâbâh

mah-ar-awb', mah-ar-aw-baw'

From H6150, in the sense of shading; the west (as the region of the evening sun): - west.

Please notice the root of west (מַעֲרָב) is the root ע.ר.ב; the same that is used for evening/erev.

Evening or erev happens in the evening sun! Erev is not a time without the sun in the sky. Erev is not a time without light in the sky.

Please cleanse your mind of the traditional ideal of a day beginning when the sunsets. The scripture does not support this. All of you who have believed the sabbath would begin in a daylight portion, you were right. However, it does not begin in the boker of the daylight portion; it begins in the erev of the daylight portion.

Condition number one: The light of the sun is still lighting the earth and the light of the sun is beginning to mix into what will be night. We are given further instruction concerning erev in the book of Jeremiah.

4 Prepare ye war against her; arise and let us go up at noon. Woe unto us! for the **day** (to be hot, a day, the warm hours) **goeth away** (turns away), for the **shadows** (shade) of the evening are stretched out (stretched). 5 Arise and let us go by **night** (folding back) and let us destroy her palaces. Jeremiah 6:4-5

Strong's

נָטָה

nāṭâh

naw-taw'

A primitive root; to stretch or spread out; by implication to bend away

Webster's 1828 dictionary

STRETCH, verb transitive [Latin]

To draw out to greater length;

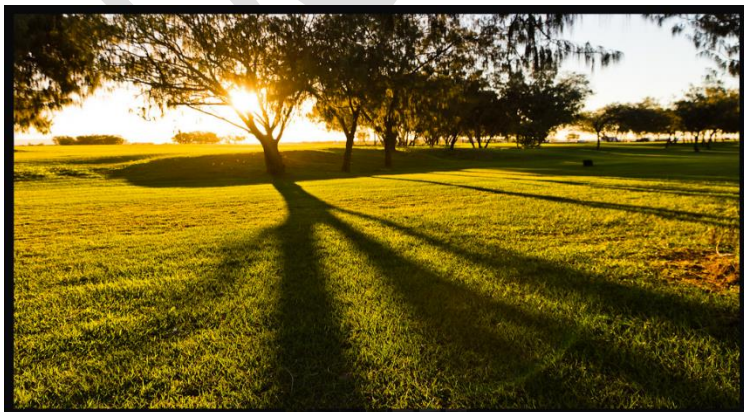
Condition number two: the shadow of an object must appear larger than the object the shadow is casting. A tree that is twenty-four inches tall must have a shadow that is at least greater than twenty-four inches. However, the sun cannot cast a shadow if it is setting. Erev is before the sun has set when it can still cause objects to cast long shadows.

Jeremiah 6 places evening between the light of day and the dark of night. In everything we have looked at by definition and pattern what is absent? The sunset is absent. There is no mention of sunset in the book of Jeremiah.

*Prepare ye war against her; arise and let us go at noon. Woe unto us! for the day (to be hot, a day, the warm hours) goeth away (turns away), for the shadows (shade) of the evening are **stretched out** (stretched). 5 Arise and let us go by night (folding back) and let us destroy her palaces. Jeremiah 6:4-5*

The biblical definition of erev is a time when 1) the bright light from the hot hours of the day have begun to mix itself into the darkness of the coming night. 2) The sun which is still seen low in the sky must cast shadows that are longer than the object that the shadow represents.

A photography term called *Golden Hour* perfectly fits the description of the biblical word erev or evening. *Golden Hour* is a colloquial term that refers to the state of natural lighting that is most common around sunrise and sunset. It is the first hour after sunrise and the last hour before sunset. But for the biblical term erev it would only be the final hour before sunset; boker would be the first hour after sunrise.



The stretched-out shadows of a tree in evening or erev. Clearly visible is the sun is no longer high in the sky with the bright and hot light of the day

Some people point to the fact that G-d is light and disagree with a day or a sabbath beginning in the evening. They do not understand that when a day starts in the evening, the sun is still visible and that there is a prophetic reason, a spiritual understanding for beginning a day in the evening. The pattern is not about who G-d is, the pattern is about who Adam and Adam's seed (humanity) is and what the second Adam came to do.

Adam was destined to fail, regardless of what anyone has ever taught, a plan was set in place from the foundation of the earth. That plan included patterns, symbols, order, and allegories to lead us into understanding.

*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom **prepared for you from the foundation of the world**: Mathew 25:34*

*19 But with the precious blood of, as of a lamb without blemish and without spot: 20 Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you, 1 Peter 1:19, 20*

*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world**. Revelation 13:8*

Beginning the count for the day at erev or evening prophesied the fall of Adam (humanity) into sin that caused Adam to die, die.

And the LORD G-d commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Genesis 2:16-17

Sin caused Adam's physical body to die as well as his eternal soul. By the time Noah is alive, G-d cleanses the earth of sinful men who had polluted themselves with a flood.

5 Thou carriest them away as with a flood; they are as a sleep (dead): in the morning (boker) they are like grass which groweth up. 6 In the morning (boker) it flourisheth, and groweth up; in the evening (erev) it is cut down, and withereth. Psalms 90:5-6

Speaking of himself, Yeshua said

I must work the works of him that sent me, while it is day (His life time on earth): the night cometh (His death), when no man can work. John 9:4

Yeshua was referencing the pattern we are given in Psalms 90!

Each day when we lay our head down in the night to sleep, we practice death and resurrection. Death is as sleep; death is as a seed laying in the dry earth waiting for the rains of resurrection to raise it a above the earth. When we wake up in the early morning light it is a mini pattern for our

understanding that when we wake from our death sleep, we will find ourselves in the light of His marvelous presence.

The purpose of starting the count of a day at erev is from natural things to understand the spiritual condition of the world (Adam).

In another point of confusion, many people disagree about what portion of the 24-hour period triggers the beginning of Shabbat. When we began this section, I made the statement, “*whatever precedes is served by whatever follows.*”

The scripture plainly states that evening and morning are the measure of a day. Daytime (yom) and nighttime (layil or lyla) are not mentioned in the measure of a day; only erev and boker. Evening and morning which is what the English translators used for erev and boker. How is the erev served by the boker ?

If Adam died in the day that he sinned, then he died in a portion of the day that represented the end of his life. What is it that Psalms said? in the evening (erev) it is cut down, and withereth. Psalms 90:5,6 When Adam sinned it ended his life. His sin was what erev points to, again, Adam lived 935 years and died (Gen 5:5). Peter writes about what he read in the Psalms when he states a day is as one thousand years to G-d. *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.* 2 Peter 3:8

When Adam sinned it was as an erev in that Adams death was determined. Adam’s sin began humanities fall into the dark world of sin apart from the light of G-d and His love for everyman. When Yeshua rose at boker the darkness was pushed back out of the lives of humans who accept Yeshua’s sacrifice. Just as we read in day one when the Light was separated from darkness.

And G-d said, Let there be light: and there was light. Genesis 1:3

And G-d saw the light, that it was good: and G-d divided the light from the darkness. Genesis 1:4

Darkness was first, light followed. The first Adam sinned, and death entered, and the second Adam brought Light in when He took the form of a spirit (quickening).

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 1 Corinthians 15:45

Yeshua said, while I am in the world, I am the Light of the world. (John 9:5)

The only way light is known is when it shines in darkness. When light shines in light it cannot be seen, when light shines in darkness it pushes back or separates itself from the darkness.

Ye are the light of the world. A city that is set on an hill cannot be hid. Matthews 5:14

Erev is served by Boker so the children of darkness can know the Light who is Yeshua.

When Yeshua rose from the grave, it was in boker.

To give light to them that sit in darkness and in the shadow of death (Adam's death, erev), to guide our feet into the way of peace. Luke 1:79

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. Mark 16:2

When Yeshua died, He had to be in the tomb before the Sabbath began in the erev.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of G-d;) that thy land be not defiled, which the LORD thy G-d giveth thee for an inheritance. Deuteronomy 21:22-23

In his death, as the second Adam in the form of dust with divine breath, He died in the erev. As the Son of G-d, he rose at the breaking forth of light (boker) because He IS the light of the world

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. Matthew 17:2

Light is not known without darkness, and it is the sin and darkness of Adam that the second Adam came to make right. The light of erev just before the darkness of night (layil or lyla) represents the fall of Adam. The light of boker at the end of night (layil or lyla) represents the Light of the world has come to man to offer them restoration.

Since Adam men have loved darkness more than light. The darkness represents the condition of the greater part of humanity. The Boker (Yeshua) serves to condemn the darkness (sins of the people).

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. John 3:19

Then Yeshua said unto them, Yet a little while is the light with you. Walk while ye have the light (Yehsua was speaking of Himself), lest darkness come upon you: for he, that walketh in darkness knoweth not whither he goeth. John 12:35

For G-d, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of G-d in the face of Yeshua. 2 Corinthians 4:6

Without the darkness as a contrast there is no understanding of Yeshua, who IS the Light. These

are spiritual allegories.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. Mark 16:2

Please, go into a dark room and light a match, a candle, or a flashlight. Notice how little light it takes to dispel darkness. Please, go into the sunlit day and do the same; there is no notice of the light in the sun. Realize, most of the world is still in darkness. Many millions still need to recognize the work of Yeshua and come into His light. You are the light in the darkness.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Colossians 1:13

But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

1 Thessalonians 5:4

There is a clear pattern of being called “OUT” of darkness into light. The spiritual world around us is dark. We were once in darkness, but now we have been called into His Light. Until the restoration of all things the darkness will remain, and the Light will call to those in darkness. The Light was given to serve as a demonstration against darkness.

Erev was set as the beginning of the day because it was a spiritual picture of things to come. Men love darkness more than light. The history of the nation of Israel was one of striving against G-d, having invasions that threatened to destroy them, having famines and plagues, and having their temple destroyed. A timeline of falling further and further into darkness until the day that Yeshua walked onto the scene and rose in the boker, the breaking forth of light, to the world of sinners sitting in the spiritual darkness of the world.

But a time will come when we will live in pure Light, that frankly, I am sure we do not comprehend. The witness of the Light against the darkness will no longer be needed.

No more Biblical calendar to follow. *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. Revelations 7:16*

Having the glory of G-d: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; Revelations 21:11

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of G-d did lighten it, and the Lamb is the light thereof. Revelations 21:23

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. Revelations 21:24

And there shall be no more curse: but the throne of G-d and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord G-d giveth them light: and they shall reign for ever and ever. Revelations 22:3-5

Until the curse has finished its work, the start of the day will remain as erev, the fall into darkness. The curse of darkness will end when we no longer need a witness of sin and death.

Everything should point to Yeshua and the work He came to do.

Shabbat begins at erev; when the darkness begins to fall on the face of the earth. It is then we are called out and away from the spiritual darkness to commune with the true Light in a sacred space of time. We become the demonstration of separating the light FROM the darkness as He did on the first day.

And G-d saw the light, that it was good: and G-d divided the light from the darkness. Genesis 1:4

The pattern of what is now is that darkness is still in the world, the restoration of humanity is not complete. We can do nothing to deliver ourselves from the sins of our father Adam. Just as the Passover table in Egypt, we are as men waiting from our deliverance from the death angel that is passing through the dark world. But thanks to the second Adam, we are the children of Light; Light that shines in the darkness. As children of Light we know there will be a day when the sun, moon, and stars will no longer need to be used to remind us of sin's darkness because we will live in His Light and be creatures of His Light, made from His Light in our incorruptible bodies.

And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. Revelations 21:25

When does the scripture say the seventh day sabbath is? This will be further discussed in the next chapter.

I cannot tell you the amount of disagreement there is on this issue. But I also will not spend time explaining each system of belief concerning how others attempt to take the weekly rest. I cannot accept arguments in support of anything that might have been.

I will make a blanket statement that explains what follows. In the book of Daniel, it is recorded

And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: Daniel 2:21

Daniel knew G-d to be able to change times and seasons. I can see patterns in scripture where He has changed things that were once given for our use. Even as He removed things that no longer serve His will for His people, He has still left us a clear road map. We are still able to rest on His day of rest.

What would G-d have removed? He has removed the temple and the need for a Levitical priesthood. He has removed the strength of the curse against us through Mashiach. He has removed the sting of death.

I do not reject the idea of a more balanced calendar which allowed for a 28-day cycle, nor do I reject any other possibility that might once have existed. But none of the other methods for keeping sabbath fit seamlessly into the cycles of G-d today. If we should try to force a system of timekeeping that no longer functions, why not force the Levitical priesthood into our daily living as well? We cannot, we must allow G-d to lead us and trust Him to provide us with the method to please Him at every point in history.

In our days, we are left with a simple cycle and pattern. Work six days and rest the seventh.

Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings. Leviticus 23:3

The seventh day was the day when G-d rested. He blessed and sanctified the seventh day, and it has gained the name Shabbat, which means to rest. The seventh day is Friday evening and until Saturday evening.