

# WHAT IS A “DAY”? (vs. “sunset-to-sunset” special observance)

## What **Genesis 1:5** Actually Says...

“And AHAYAHA called the light Day, and the darkness He called Night. And it came to be evening, and then it came to be morning of day one.” (Hebrew Greek Septuagint LXX, NETS, ABV)

- “Day” (yōm) here is explicitly the lighted portion of the cycle, **not a defined twenty-four-hour block**.
- “Night” (lāyēlâ) is the period of darkness.
- “Evening” (‘ereḇ) and “morning” (bōqer) are **transition points** - the onset of darkness and the beginning of light. **In Hebrew usage they mark the edges of the light/dark rhythm, not fixed twelve-hour slabs.**
- The closing formula summarizes the whole dark-light-day pattern without quantifying any spans of time. Translators must add punctuations to the text, but **the sequence is clear: Evening → Morning → Day**

## Why This Verse Does NOT Require a 24-Hour Interpretation...

Common Claim (WRONG)	What the Text Actually Indicates (RIGHT)
yōm always equals 24 hours.	yōm can mean... (a) hours of light (Gen 1:5a; 1:16; John 11:9) (b) a full cycle of day + night (Gen 1:5b; Gen 2:4) (c) longer epochs of time (Gen 2:4; Isa 2:11)
Evening and morning = 24 hour day.	Original (LXX) text gives only a sequence (no time span or grouping “evening + morning” or “morning + day” is specified): <b>evening – morning – day</b>
Genesis 1 uses normal human days, so each must be 24 hours.	<b>The passage never implies a numeric total for yōm.</b> Later readers infer 24 hours from later time-keeping practices; the verse itself is silent on the issue <b>albeit clarified by AYASHAYA in John 11:9.</b>

## Moment vs. Span (and why listed sequence is evening, then morning, then day)....

Ancient Israelites identified moments of transition (dusk/dawn) to anchor large spans (night-dark/day-light). Evening (darkness) occurs & is listed first; but it always waits until the morning, and only then calls it “day.”

## How This Fits with **John 11:9** (the only place in Scripture that explicitly quantifies hours in a day)

**Messiah AYASHAYA later says, “Are there not twelve hours in the day?”** That reflects first-century Judaeon custom of dividing visible daylight into twelve equal parts - longer in summer, shorter in winter. His statement gives a contemporary measurement of the daylight span but still leaves the night period unnumbered and **never turns the whole cycle into a fixed “twenty-four hours.”**

>>>>>> **Genesis 1:5 (supported by John 11:9) supplies a functional, EXPLICIT definition:**

- Light = Day (workable, visible time... “day” begins at sunrise).
- Darkness = Night (non-work, rest time... “night” begins at sunset).
- “Evening → Morning → Day” (**evening waits until morning before calling it “day”**)
- **“Evening to evening” just ensures people do not miss any second of the day (light)**

**Nothing in the verse - or anywhere else in Scripture - pins that rhythm to an explicit 24-hour total.**

That convention emerged later through **Babylonian sexagesimal math and Greco-Roman astronomy**, which then became **tradition (cf. Matt. 15:1-9; Mark 7:1-13)**. The biblical writers simply describe the cycle in phenomenological terms: **when light returns, another yōm (“day”) begins.**