

Shalom,

I've read the material on a "day". My remarks here are in red. I could read and point out numerous commentaries to the contrary. But it could just come down to a matter of who chooses to believe what. So I'd rather point out some simple facts, because the examples given by these people are very misleading to put it lightly. These people don't know Yahweh, and how He is exact and precise with His words. They have craftily interchanged the meanings of words to their own destruction. Obviously, none of them took the time to even look at the Scriptures cited. I could only think that these LIES are for people who could care less about actually verifying the words or are easily fooled to believe the word "life" is totally synonymous with "autobiography" for example. I'll just point out their citations from the following [link](#):

The Interpreter's Dictionary of The Bible

DAY

[יָוֵם; hJme"ra, adverbially sh"meron, this day; KJV inexactly אֹרֶךְ (Judg. 16:2; Job 26:10), light; KJV incorrectly lwmt I Sam. 21:5)].

A division of time. There are three principal uses of the term:

a) The time of daylight, from sunrise to sunset, as contrasted to NIGHT (Gen. 1:5; 8:22; Acts 20:31; etc).

First, this comment says the time of DAYLIGHT, not the length of an entire day. And Gen 8:22 uses Yom and Laylah

22 עד כָּל־יְמֵי הָאָרֶץ זָבַע וְקָצִיר וְקָרָר וְחָם וְגֵיז וְחֹרֶף יוֹם וְלַיְלָה לֹא יִשְׁבְּתוּ:

(and 1:5 does as well in the place that they obviously want people to look at only). And the question is not what a Yom (day) AND (Laylah) night is, the question is: what constitutes a Yom (day). And in Gen 1:5 where Yom and Laylah are has NOTHING to do with the time period of what constitutes a Yom (DAY).

The Lexham Hebrew-English Interlinear Bible; Bible. O.T. Hebrew

כִּי־טוֹב	אֶת־הָאֹרֶךְ	אֱלֹהִים	וַיִּרְאֵהוּ
כי · טוב	את · ה · אור	אלהים	ו · ראה
that · good	[obj] · the · light	God	and · see
that · [was] good	[obj] · the · light	God	and · (he) saw
CK · NCJSMN	PA · XD · NCcSMNH	NPDSMN	Cc · VqAmSM3

הָאֹרֶךְ	בֵּין	אֱלֹהִים	וַיַּבְדֵּל
ה · אור	בין	אלהים	ו · בדל
the · light	between	God	and · cause to separate
the · light	between	God	and · (he) caused a separation
XD · NCcSMNH	Pb	NPDSMN	Cc · VhAmSM3

הַחֹשֶׁךְ:	וּבֵין
ה · חשך	ו · בין
the · darkness	and · between
the · darkness	and · between
XD · NCcSMNH	CC · Pb

יוֹם	לְאֹרֶךְ	אֱלֹהִים	וַיִּקְרָא	5
יום	ל · ה · אור	אלהים	ו · קרא	
day	to · the · light	God	and · call	
day	(to) ²³ · the · light	God	and · (he) called	
NCcSMN	PL · XD · NCcSMNh	NPDSMN	Cc · VqAmSM3	

וַיְהִי־עֶרֶב	לַיְלָה	קָרָא	וַיִּלְחַשֵּׁךְ
ו · היה · ערב	ליל	קרא	ו · ל · ה · השך
and · be · evening	night	call	and · to · the · darkness
and · he it was · evening	night	(he) called	and · (to) ⁴⁵ · the · darkness
Cc · VqAmSM3 · NCcSMN NCcSMP VqAsSM3 CC · PL · XD · NCcSMNh			
	אָחַד	יוֹם	וַיְהִי־בֹקֶר
	אחד	יום	ו · היה · בוקר
	one	day	and · be · morning
	one ⁶	day	and · he it was · morning
	NCNSMP NCcSMN Cc · VqAmSM3 · NCcSMN		

Also, in verse 5, it literally says, Yahweh “called” TO/FOR THE Light (of/is) Day. Virtually all translations conveniently ignore the Lamed in several instances.

5 and God calleth to the light ‘Day,’ and to the darkness He hath called ‘Night;’ and there is an evening, and there is a morning—day one. (*Young’s Literal Translation*)

Moreover, in Hebrew, when something is “called” a name and a Lamed is attached to it, it means it is an **Appellation of Locality (or of Person)**.

Enhanced Brown-Driver-Briggs Hebrew and English Lexicon

קָרָא

e. = give name to, acc. appell. + ל pers. (loc., velrei): (1) pers. Ho 2:18 Gn 35:18 1 S 4:21 Je 3:19; 30:17; 33:16 + 9 times; (2) loc., vel rei, Ju 18:12 2 S 2:16; 5:9; 6:8 Jos 22:34 (name lost, S Heb. Codd. ins. עַד; cf. DiSteuern), **Gn 1:5²**, 8; 2:19² Ex 33:7 + 30 times + Jb 17:14 (ל+ sentence incl. name).

But I won’t even depend on that fact for now. But this is obviously where these people are confused at, because the question is not what Yahweh “called” this and that. The question is what time period constitutes a Yom (DAY). Yahweh is not counting from אור to השך nor from **יוֹם to לַיְלָה** as being ONE YOM (DAY). Moreover, if one counted a Yom and a Laylah then that is like saying one YOM (DAY) AND a night (which =1 ½!). That is not rocket science. And so it is clear that He is counting ereb to boqer as constituting ONE YOM (DAY), because He plainly says it is ONE YOM (DAY)! How much more obvious could that be? The other aforementioned words are clearly figurative of what Yahweh “called” them in parallel or figuratively etc. Neither is Yahweh counting the light (אור) and THEN the darkness (השך) as being ONE DAY, because He never says it is. He is counting from evening and THEN the morning, which shows that it is not even counted starting with complete darkness (which would be choshek or else laylah if anything)...but instead it is counted from ereb (EVE-ning-night), so it is not even complete darkness as the word also means by definition. Moreover, “THEN” is indicative of an ORDER of time, just as “and it **came to pass**” (וַיְהִי) etc is (as at the end of Gen 1:5). And that is precisely the question: What amount of time passes that constitutes a Yom (Day) or from what point to what point and in what order etc.

- 5 and he named the light “Day” and the darkness “Night”. Evening **passed** and morning came—that was the first day. GNT
- 5 God called the light “day,” and He called the darkness “night.” Evening came, **and then** morning: the first day. HCSB
- 5 God called the light “day” and the darkness “night.” And evening **passed** and morning came, marking the first day. NLT

5 and God calleth to the light 'Day,' and to the darkness He hath called 'Night;' and there is an evening, and there is a morning—**day one**.

YLT

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, **one day**.

ASV

So Yahweh is explaining the order of time and shows what passes first etc. Look it up. "Called" is not. I "called" my days "dark" etc many times, but that is no indication of what I intend to convey concerning the length of a day or what time period constitutes ONE DAY etc. Nowhere in Scripture is a day counted from the other above examples as constituting ONE DAY. Like I mentioned, one would have to believe that we eat the BIO of animal and write the LIFEography of man for example. They are not totally synonymous. These people are overlapping three different Hebrew words, but rendering them by, or else referring to them by only one English term ("day" and also for "night"). And I could never in my life go for such deceptiveness and ignorance. No man is going to come along and "tell" me that two words (and much less three words) are totally synonymous if they can't prove it in Scripture. And they don't, because they obviously don't see what they themselves are doing. I find it troubling, because I have been hearing how rampant this "explanation" (and some strange "moon count" for the "weeks") has been spreading for quite some time, but have not been personally presented with the former until now.

The day in this sense was divided into morning, noon, and evening (cf. Ps. 55:17). Before the NT era there was no division of the day into hours, although Neh. 9:3 speaks of fourths of a day. Usual designations of periods in the day were sunrise, the heat of the day, the cool of the day, sunset, etc. In the NT the day as the period of light (see **LIGHT AND DARKNESS**) becomes symbolic of salvation and righteousness (John 11:9; Rom. 13:12-13). In I Thess. 5:5, 8, Christians are called sons of the day, and in II Pet. 1:19 faith is likened to the coming of the day. Apocalyptic writings such as Rev. 21:25 envisage perpetual day in the state of perfection (cf. I Enoch 58:6).

b) **The civil day**, a space of twenty-four hours, extending from sunrise to sunrise **or from sunset to sunset** (Gen. 7:24; Job 3:6; Luke 9:37; Acts 21:26; etc.; as opposed to an hour, Matt. 25:13; as opposed to hours, months, seasons, and years, Gal. 4:10; Rev. 9:15). It would appear that the early Hebrews reckoned the civil day from one dawn to the next, as would naturally follow from its simplest meaning (see above; cf. Num. 11:32; Judg. 19:5-9; I don't see any of these examples explaining that Hebrews kept track of a civil year and also a Feast cycle year. Nevertheless, Numbers uses Yom and Laylah again:

32 וַיִּקָּם הָעָם כְּלַיְלָיִם הַהוּא וְכָל-הַלַּיְלָה וְכָל יוֹם הַמִּחְרָת וַיִּצְאֻהוּ אֶת-הַשָּׁלוֹחַ הַמִּמָּעֵיט אֲסַף עֲשָׂרָה חֲמֹרִים וַיִּשְׁטְחוּ לָהֶם שְׂטוֹחַ סְבִיבוֹת הַמִּחְנָה:

And the last example in Judges given here does not even prove anything, nor is it in the Torah or Genesis account of how Yahweh explains things in the Beginning of what **constitutes** a Yom (Day) etc...read it.)

הַרְבִּיעִי	בַּיּוֹם	וַיְהִי
ה · רביעי	ב · ה · יום	ו · היה
the · fourth	on · the · day	and · he was
the · fourth	on · the · day	and ³ · it happened
XD · NCOSMNH PB · XD · NCcSMNh Cc · VqAmSM3		
וַיִּקָּם	בַּבֹּקֶר	וַיִּשְׁכְּמוּ
ו · קם	ב · ה · בקר	ו · שכם
and · get up/prepare	in · the · morning	and · rise early
and · he prepared	in · the · morning	and · they rose early
Cc · VqAmSM3 PB · XD · NCcSMNh Cc · VhAmPM3		

הַנְּעָרָה	אָבִי	וַיֹּאמֶר	לֵלְכֵת
ה · נערה	אב	ו · אמר	ל · הלך
the · young woman	father	and · say	— · go
the · young woman	the father of	and · (he) said	— · to go
XD · NCcSFNH	NCcSMC	Cc · VqAmSM3	PL · VqAT---C

לִבְךָ	סֵעֵד	אֶל-חֲתָנּוֹ
לב · אתה	סעד	אל · חתן · הוא
heart · you	Refresh	to · son-in-law · him
heart · you	Refresh	to · son-in-law · him
NCcSMS · RBSM2	VqAISM2 PU	NCcSMS · RBSM3

תֵּלְכוּ:	וְאַחֵר	פֶּתִילֶחֶם
הלך	ו · אחר	פת · לחם
Go	and · afterwards	morsel · food
you may go	and · afterwards	[with] a morsel bit of · food
VqAMP2	CC · AbT	NCcSFC · NCcSMN

יַחְדָּו	שְׁנֵיהֶם	וַיֹּאכְלוּ	וַיִּשְׁבוּ	6
יחד	שנים · המה	ו · אכל	ו · ישב	
together	two · them	and · eat	and · sit	
together	the two of · them	and · (they) ate	and · they sat	
Aa	NCNDMS · RBPM3	Cc · VqAmPM3	Cc · VqAmPM3	

הַנְּעָרָה	אָבִי	וַיֹּאמֶר	וַיִּשְׁתּוּ
ה · נערה	אב	ו · אמר	ו · שתה
the · young woman	father	and · say	and · drink
the · young woman	the father of	and · (he) said	and · they drank
XD · NCcSFNH	NCcSMC	Cc · VqAmSM3	Cc · VqAmPM3

וַלַּיִן	הוֹאֵלֶנָּא	אֶל-הָאִישׁ
ו · לן	אל · נא	אל · ה · איש
and · spend the night	agree to · please	to · the · man
and · spend the night	agree to · please	to · the · man
CC · VqAISM2	VhAISM2 · AM PU	XD · NCcSMNH

לִבְךָ*	וַיֵּטֵב
לב · אתה	ו · טב
heart · you	and · be good
heart · you	and · let (him it) be good
NCcSMS · RBSM2	CC · VqAJSM3

לֵלְכֵת	הָאִישׁ	וַיָּקָם	7
ל · הלך	ה · איש	ו · קם	
— · go	the · man	and · get up	
— · to go	the · man	and · (he) got up	
PL · VqAT---C	XD · NCcSMNH	Cc · VqAmSM3	

וַיִּשְׁבּוּ חֲתָנּוֹ וַיַּפְצְרֵם-בּוֹ

ו · שב חתן · הוא ו · פצור · ב · הוא
 and · return father-in-law · him and · insist/urge · on · him
 and · he returned father-in-law · him and · (he) urged · (on) · him
 Cc · VqAmSM3 NCcSMS · RBSM3 Cc · VqAmSM3 · PB · RBSM3

שם:

שם
 there
 there
 At

וַיָּלַן*

ו · לן
 and · spend the night
 and · he spent the night
 Cc · VqAmSM3

בַּיּוֹם בַּבֹּקֶר וַיִּשְׁכֶּם 8
 ב · ה · יום ב · ה · בקר ו · שכם
 on · the · day in · the · morning and · rise early
 on · the · day in · the · morning and · he rose early
 PB · XD · NCcSMNh PB · XD · NCcSMNh Cc · VhAmSM3

הַחֲמִישִׁי וַיֹּאמֶר לְלֶכֶת הַחֲמִישִׁי
 ה · חמשי אב ל · הלך ה · חמשי
 the · fifth father — · go the · fifth
 the · fifth the father of and · (he) said — · to go
 NCcSMC Cc · VqAmSM3 PL · VqAT---C XD · NCOSMNH

וַהֲתַמְהָהוּ לִבְבָּךְ סֶעֱדֵנָא הַנְּעָרָה
 ו · מהמה לבב · אתה סעד · נא ה · נערה
 and · linger heart · you refresh · please the · young woman
 and · they lingered heart · you refresh · please the · young woman
 CC · VtMsPM3 NCcSMS · RBSM2 VqAISM2 · AM XD · NCcSFNH

וַיֹּאכְלוּ הַיּוֹם* עַד־נָטוּת
 ו · אכל ה · יום עד · נטה
 and · eat the · day until · stretch out
 and · (they) ate the · day until · the stretching out of
 Cc · VqAmPM3 XD · NCcSMNH PD · VqAT---C

שְׁנֵיהֶם:

שנים · המה
 two · them
 the two of · them
 NCNDMS · RBPM3

הוא לְלֶכֶת הָאִישׁ וַיָּקָם 9
 הוא ל · הלך ה · איש ו · קם
 he — · go the · man and · get up
 he — · to go the · man and · (he) got up
 RFSM3 PL · VqAT---C XD · NCcSMNH Cc · VqAmSM3

וַיֹּאמֶר וַנַּעֲרוֹ וּפִילְגָשׁוֹ
 ו · אמר ו · נער · הוא ו · פילגש · הוא
 and · say and · servant · him and · concubine · him
 and · (he) said and · servant · him and · concubine · him

הָנָה	הַנְּעָרָה	אָבִי	חַתָּנוּ	לוֹ
הנה	ה · נערה	אב	חתן · הוא	ל · הוא
look the · young woman	father	father-in-law · him	to · him	
look the · young woman	the father of	father-in-law · him	to · him	
Ah	XD · NCcSFNH	NCcSMC	NCcSMS · RBSM3 PL · RBSM3	

לְעֶרֶב	הַיּוֹם*	רָפָה	נָא
ל · ערב	ה · יום	רפה	נא
— · turn into evening	the · day	grow slack	please
— · to turn into evening	the · day	(he it) grew slack	please
PL · VqAT---C	XD · NCcSMNH	VqAsSM3	AM

הַיּוֹם	תַּנּוּת	הָנָה	לַיְלָאָה
ה · יום	תנה	הנה	ל · נא
the · day	decline	look	spend the night · please
the · day	the declining of ⁴	look	spend the night · please
XD · NCcSMNH	VqAT---C	AQB	VqAIPM2 · AM

לְבָבְךָ*	וַיֵּטֵב	פֹּה	לֵיךְ
לבב · אתה	ו · טב	פו	לך
heart · you	and · be good	here spend the night	
heart · you	and · let (him it) be good	here spend the night	
NCcSMS · RBSM2	CC · VqAJSM3	Ah	VqAISM2

וְהִלַּכְתָּ	לְדַרְכְּכֶם	מָחָר	וְהִשְׁכַּמְתֶּם
ו · הלך	ל · דרך · אתם	מחר	ו · שכם
and · go	for · journey · you (all)	tomorrow	and · rise early
and · you can go	for · journey · you (all)	tomorrow	and · you can rise early
Cc · VqAfSM2	PL · NCcSFS · RBPM2	NCcSMN	Cc · VhAfPM2

לְאֹהֲלֶיךָ*

ל · אהל · אתה

to · tent · you

to · tent · you

PL · NCcPMS · RBSM2

also the common expression "day(s) and night(s)," in Exod. 24:18, etc.). (Again, Yom and Laylah are used)

וַיָּבֵא מֹשֶׁה בַּתּוֹךְ הָעֶנָן וַיַּעַל אֶל־הַהָר וַיְהִי מִשְׁחַ הַבֹּקֶר אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה: פ 18

Once again, the question is not what Light is “called” or what Darkness is “called” etc. Or what a Yom together with whatever else is “called”. That would be like asking me to explain the length or period of a WEEK and I explain it to you by using the very word Week in addition to some other time period (e.g., a Week is a Week and [some other time period]). Because then it would be more than a Week that I was speaking of. But ironically, that is exactly what they are saying (i.e., a Day (Yom) is a Day (Yom) and a night). How absurd. Gradually, however, they began to count from sunset to sunset, in accordance with the rising importance of their lunar festivals

(Notice how these commentators admit that it IS in accordance with keeping the Feasts of Yahweh, and the weekly Shabbat is a Feast Day as well) (cf. Gen. 1:5 ff; Exod. 12:18; Lev. 23:32; Esth. 4:16; Isa. 27:3; Dan. 8:14; II Cor. 11:25; Jos. War IV.ix.12). Among the Hebrews none of the days of the week except the sabbath was named. In the NT the weekdays have numbers (cf. Luke 24:1). Because parts of days could be counted as wholes, "after three days" (Mark 8:31) refers to the entire period of Jesus' burial.

c) **Loosely, the period of an action or state of being.** Thus "in the day that" means "when" in Gen. 2:4; Lev. 14:2; etc. (So the time **period** that constitutes the state of being a Yom is shown in the preceding explanation of the **order of time** (the then..., to then...) or what "passes" (Ereb "passes" FIRST and then Boqer "passes" and is a Yom (Day)---Simple)).

I noticed various other citations they use hang upon this same ignorance in citing Scriptures that refer to what Light is "called" etc. And I don't doubt that most if not all of every other "proof" that they could bring forth stems from this same ignorance of overlapping these words. That is a red flag to me just looking at these examples, so it is my duty to treat them accordingly and not be like Christians that go to church and talk about how they don't agree with what their pastor said, but still go and sit at their feet! Moreover, Christians and the like have been keeping this kind of sun worship for the longest, so I suppose they have been right all along in the Faith!?

One last thing I would mention is that the past doesn't necessarily prove a particular thing. If my life was written of right now, it would say "at first this Hebrew and his family kept the days beginning at sunrise or at midnight. Only later did they keep it according to how the Feasts are kept in Scripture". Does that prove that the days were meant to be counted from how I kept them in an earlier period of my life even if it did or didn't correspond with how heathens keep them? Of course not. It just proves that I was ignorant. And surely the Hebrews did some ignorant things in Scripture. Also, most heathen start work in the morning, so would a Hebrew be practicing heathen ways if he has been going along the same manner, since the beginning of a day already started about 12 hours ago Scripturally? So to say some heathen came down and had them keep a day a certain way proves nothing, because various heathen kept the times in accordance with Scripture. It's like saying a heathen came down and taught us math, so we must be calculating things in an unlawful heathen manner. I'm sure you can see how many other examples could be given here. But what matters most is what Yahweh says concerning the length of a Day—Period. One's lifetime or reign is his "days" (Gen. 26:1; I Kings 10:21; cf. Heb. 5:7). There is a "day of trouble" (Ps. 20:1), a "day of God's wrath" (Job 20:28), the messianic day (John 8:56), a "day of salvation" II Cor. 6:2), and an "evil day" (Eph. 6:13). A day in this sense can be the time of a notable battle, judgment, disaster, or deliverance (Deut. 16:3; Ps. 137:7; Isa. 9:4; Ezek. 30:9; etc.). Similar is the diverse terminology of eschatology, such as "in that day," "in the latter days," the "day of the Lord," etc. See DAY OF CHRIST; DAY OF JUDGMENT; DAY OF THE LORD.

In addition to these uses of "day," the term is employed inexactly in such expressions as "dawn of day," "break of day," "a great while before day" (Mark 1:35), "when the day was now far spent" (Mark 6:35 KJV), "the next day," "four days" (John 11:39), none of which involve יוֹם or הַיּוֹם.

Ariyl
אֲרִיאֵל

