

I have occasionally heard it said that the six days of Genesis must be ~~exact~~
 exactly like ~~the~~^a/twenty-four day that we experience with which we are familiar
 because of the words "evening" and "morning" in them. However, I do not see that
 it is possible to interpret them this way. As we today think of a twenty-four-
 hour day for purposes of timetables, we consider it as beginning at midnight. The
 modern Jews, for purpose of observing the Sabbath, think of it as beginning at
 sunset. Consequently their day begins with evening and ends with morning.
 ceremonial day (???)

For ~~the~~ ~~their~~^a/time of waiting the Book of Daniel uses the phrase "evening - morning"
 which is translated "day" in our King James Version. However, it is impossible to
 think of a real evening, that is, a period of decreasing light, as coming at the beginning of
 the time before there was any light at all. Furthermore, it was not until the fourth ~~day~~
 day that we read that the sun and moon and stars were made indicators of time, so
 that there would be no warrant certainly no warrant for measuring time by the sun
 during the previous days. It seems most reasonable to think that ~~evening and~~ "evening
 and "morning" simply here here simply mean beginning and end, and do not actually
 indicate physical features.

Of course God's work of preservation and of providence continues constantly. He
 could not rest from this for a minute or everything would dissolve into chaos. When
 it says that God rested it does not mean that He ceased to exert influence upon His
 creation, but simply that He ceased from His creative work, and that cessation still
 continues during this entire seventh day.