The Day of Days

(Hari Segala Hari)

The Existential Search of the Human Person in the Light of Matthew 7:7

The Human Being as a Creature Who Seeks, Asks, and Knocks at the Door of the Eternal Father (Abi Ad)

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ABSTRACT

This reflection was born from a "key phrase" in the life of the author's parents, who always gave meaning to important days in life through the meaningful Manggarai expression: "Ho'o Leson," meaning "This is the Day."

Human beings receive existence before they understand the meaning of their existence. They enter the world without choosing to be here, receive time without being able to master it, and live in a tension between limitation and longing for something that transcends them.

Human existence continually raises fundamental questions: Why do I exist? What am I living for? Toward whom is my existence directed?

The Day of Days is presented as a moment when existence is experienced no longer as an ordinary fact, but as a mystery calling the person to search. It is not merely a date on a calendar, but an awakening of consciousness in which life is recognized as gift and calling.

> "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you."

From the perspective of biblical theology, Matthew 7:7 does not speak only of requests for particular needs. It reveals the deepest dynamic of the human relationship with God. Human beings seek because they long for fullness, ask because they recognize their limitations, and knock because they trust that God opens Himself to humanity.

The author understands the human person as homo quaerens—the searching human being. Yet this search is not directionless. It moves toward God as the source and goal of existence, revealed as the Eternal Father (Abi Ad).

The concept of Abi Ad is rooted in Isaiah 9:6:

> "For a child has been born for us, a son has been given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

In Scripture, Abi Ad presents God as the One who transcends time, the source of life, the keeper of His people, and the final goal of the human journey.

This reflection enters into dialogue with Søren Kierkegaard on the individual standing before God, Gabriel Marcel on the mystery of existence and hope, and Karl Rahner on human openness to God as the Infinite.

In Psalm 90, human beings understand themselves as mortal. Their days are short, their strength limited, and life passes like grass that grows in the morning and withers in the evening. Yet mortality does not lead to emptiness, because God is the eternal dwelling place:

> "Lord, you have been our dwelling place from generation to generation." (Psalm 90:1)

Thus The Day of Days is the moment when the question "Why do I exist?" becomes the deeper question: From whom do I come and to whom do I return?

The answer is found in encounter with the Eternal Father (Abi Ad), God who calls humanity to seek, ask, and knock.

KEYWORDS

The Day of Days, Hari Segala Hari, Matthew 7:7, biblical theology, human existence, search, homo quaerens, Abi Ad, Isaiah 9:6, Psalm 90, Kierkegaard, Gabriel Marcel, Karl Rahner.

MAIN THESIS

Human beings are not only creatures who exist, but creatures who seek the meaning of their existence.

Existence does not originate from itself. Life is received as gift, time as grace, and a calling to discover the deepest purpose of life.

According to the author, human beings have three principal existential movements:

1. Human beings seek. They seek because within them is a longing for truth, love, and the fullness of life.

2. Human beings ask. They ask because they recognize that they are limited and need the One who is the source of all things.

3. Human beings knock. They knock because they believe that behind the door of the mystery of life there is a God who hears and opens Himself.

Matthew 7:7 establishes that human searching does not end in emptiness. God is not a closed reality, but a Father who invites humanity into relationship.

Human searching is ultimately a journey back to the source of existence.

INTRODUCTION

The Day When Existence Becomes a Question

There are days that pass as usual. The sun rises and sets. Time moves silently. People work, plan for the future, experience joy and suffering, and continue their journey. Most life moves within habit. Yet there comes a moment when a person pauses and realizes something simple and unsettling: I exist.

This awareness becomes the beginning of human searching. Human beings are not only creatures who live; they are creatures capable of asking about the meaning of their own lives.

They ask: Why do I exist? Why have I received this life? Where will the whole journey of my life lead? At this point The Day of Days appears. It is not primarily a calendar date, but the moment when existence becomes luminous to itself.

Genesis states:

> “Then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.” (Genesis 2:7)

Human beings come from dust, yet receive the breath of life from God. They are mortal, yet long for eternity. They are limited, yet their hearts seek the Infinite.

> Therefore human beings are creatures who seek. Their search finds direction in the divine invitation: “Ask, seek, knock.” (Matthew 7:7)

Searching is not merely intellectual activity, but the deepest movement of the whole person. From the beginning of life, human beings seek to understand who they are, where they come from, and where they are going.

The search shows that human beings are never completely finished with themselves. There is an emptiness that cannot be filled merely by achievement, knowledge, wealth, or worldly experience. In the depths of the person is a longing directed toward something greater than the self.

In the author's reflection, the human person may be called homo quaerens—one who seeks.

Yet the human being is also one who asks. Asking acknowledges that a person is not the final source of his or her own existence. Behind ability and strength remains dependence upon the Giver of Life.

And the human being is one who knocks. To knock is to acknowledge a door beyond oneself. One stands before mystery and hopes that the mystery is not emptiness, but a Person who welcomes.

These three movements—seeking, asking, and knocking—reflect the deepest structure of the human person: human beings seek truth, ask for life, and knock at the door of eternity.

In biblical theology, human searching does not begin with humanity itself, but with God who first calls humanity. God is not only the final goal of searching, but also the origin of the human longing to search.

2. Matthew 7:7 as the Biblical Foundation of Human Searching

Jesus' words in Matthew 7:7 are the principal foundation of The Day of Days:

> "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you."

This verse stands within Jesus' teaching about the relationship between humanity and God as Father. God is not an impersonal force far away and indifferent to humanity. He is the Father who knows, hears, and gives.

Jesus uses three verbs describing active human movement: asking—coming to God with awareness of limitation; seeking—moving toward truth and God's will; knocking—entering relationship with God who opens the door.

In Martin Oman's perspective, these are not merely religious actions but existential actions. Human life is a process of seeking, asking, and knocking.

Human beings seek meaning. Human beings ask for grace. Human beings knock at the door of eternity.

Matthew 7:7 assures us that human searching does not fall into empty space. Behind human questions there is God who answers; behind the knock there is God who opens; behind human longing there is the Father's welcoming love.

3. Abi Ad (Eternal Father) in Isaiah 9:6: God as the Goal of Human Searching

The summit of human searching is found in knowing God as the Eternal Father (Abi Ad).

Isaiah's prophecy states:

> "For a child has been born for us, a son has been given to us; authority rests upon his shoulders, and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." (Isaiah 9:5–6)

Abi Ad (■■■■■■■■) comes from two Hebrew elements: 'Abi (■■■■■), related to father, source, keeper, and giver of life; and 'Ad (■■■), referring to eternity and endless duration.

In Isaiah, the title belongs to the promise of God's eternal reign through the promised Person. Reflectively, it also opens an understanding of God as the One who is the origin and goal of human existence.

Human beings experience limitation because they live in time. God is fullness because He transcends time. Human beings change; God remains the firm foundation.

Therefore, the human longing for eternity is not alien to humanity. It is a sign that the human person is directed toward the Eternal One.

In the author's framework, Abi Ad is the final goal of the human journey. Human beings do not merely seek an answer; they seek the Answer. They do not merely seek something eternal; they seek the One who is Eternity itself.

4. Psalm 90: Human Mortality and God as the Eternal Dwelling Place

Awareness of Abi Ad becomes clearer in the light of Psalm 90. This psalm is a profound reflection on time, death, and God's eternity.

The psalmist says:

> "You return us to dust, and say, 'Return, O children of mortals!'" (Psalm 90:3)

Human beings are limited. Their days pass and their strength diminishes. Their lives cannot be prolonged by their own will. Yet Psalm 90 does not stop at mortality. Before speaking of fragile humanity, the psalmist declares:

> "Lord, you have been our dwelling place from generation to generation." (Psalm 90:1)

This is the center of biblical hope. Human beings do not find security in the length of life, but in the eternal God.

Thus the prayer, "So teach us to count our days that we may gain a wise heart" (Psalm 90:12), is not only a prayer about awareness of death. It is a prayer that humanity may live rightly before God.

To count the days is to recognize every day as gift, every moment as grace, and every life as calling.

In the light of The Day of Days, human beings discover that their days are limited, but God's love is unlimited. They live in time, yet are directed toward eternity. They come from dust, yet are called toward the Eternal Father.

5. Kierkegaard: The Individual Standing Before God

Kierkegaard's existential thought helps human beings understand themselves as persons standing directly before God. Meaning cannot be found only through objective thought, philosophical systems, or abstract knowledge. There is a personal dimension of existence discovered when the individual stands before God.

Human beings are not merely parts of a world to be explained; they are persons who are called.

For Kierkegaard, faith is not merely agreement with a concept about God. Faith is an existential relationship between the human person and God.

Here Matthew 7:7 gains new depth. When a person asks, seeks, and knocks, the person is not merely performing a religious action, but entrusting the self to the living God.

Asking means coming in humility. Seeking means opening oneself to God's truth. Knocking means trusting that God is present and welcoming.

Kierkegaard helps us see that the greatest question is not only "Does God exist?" but "How do I stand before the living God?"

The Day of Days is the moment when the human person stops making the self the center and realizes that existence is in relationship with the Creator.

6. Gabriel Marcel: Existence as Mystery and Hope

Gabriel Marcel distinguishes between a problem and a mystery. A problem stands outside the person and can be analyzed objectively. A mystery, however, involves the whole of human existence.

Human existence is a mystery. A person cannot stand completely outside the self to explain why the self exists. The person is part of the very question.

Therefore human searching cannot be resolved only by intellectual answers. The human person needs relationship, presence, and hope.

In the light of Matthew 7:7, God is not merely an object of human search. God is a Person who opens Himself to humanity.

Human beings knock not because they possess the power to open the door of eternity by their own strength, but because they believe that behind the door there is a Person who hears.

For Marcel, hope is not simple optimism that everything will happen according to human wishes. Hope is openness to a possibility greater than the human person.

In the context of Abi Ad, human hope has a firm foundation because it is directed toward the eternal God.

Human beings may lose many things along the journey of time, but they do not lose their final goal when their lives remain in relationship with the Eternal Father.

7. Karl Rahner: The Human Person as Hearer of the Word

Karl Rahner sees the human person as fundamentally open to God. Human beings are not closed within a limited world. At the depth of their existence there is an orientation toward the Infinite.

The human longing for truth, love, and meaning shows that human beings have a transcendental dimension.

Human beings are capable of receiving God’s revelation.

In this light, Matthew 7:7 reveals the deepest structure of human existence: people ask because they are open to God’s gift; they seek because they are open to God’s truth; they knock because they are open to God’s presence.

Rahner helps us understand that human searching for God is not merely movement from below upward, from humanity toward God. It is also a response to God who first opens Himself to humanity.

Human beings seek God because God has already been present in the depths of human existence.

8. The Author’s Synthesis: The Day of Days as Encounter with the Eternal Father

Throughout this reflection, The Day of Days is not merely a psychological experience or a private moment of meditation. It is a biblical and existential experience in which a person recognizes that life has an origin and a goal.

The human person discovers that existence is not the result of meaningless chance. The person comes from God, lives under God’s care, and is directed back toward God.

According to the author, the human person is a creature who seeks because of a longing for truth and fullness; a creature who asks because life is received as gift and is not absolutely owned; and a creature who knocks because behind the mystery of existence there is the Eternal Father (Abi Ad) who opens the door.

Here Matthew 7:7 and Isaiah 9:6 meet. Matthew shows the human person knocking at the door. Isaiah shows the One behind the door: the Eternal Father.

Humanity asks about existence; God answers with presence. Humanity seeks meaning; God gives Himself.

CONCLUSION

The Day of Days (Hari Segala Hari) is the moment when the human person undergoes a fundamental change in the way existence is viewed.

Life is no longer seen as something that simply happens. It is seen as calling. Time is no longer seen merely as something that passes. It is seen as gift. Mortality is no longer seen as the end of everything. It is seen as a way toward the eternal God.

In the light of Matthew 7:7, human beings are called to seek, ask, and knock. This search does not end in emptiness because God is not a closed mystery.

God is Father. God is the One who opens. God is Abi Ad, the Eternal Father.

Psalm 90 teaches humanity to count its days wisely. Kierkegaard teaches the individual to stand personally before God. Gabriel Marcel reminds us that existence is mystery requiring hope. Karl Rahner shows that the human person is always open to God who reveals Himself.

All these paths meet in one confession: the human person is a seeker because he or she is called; the human person knocks because he or she hopes.

The human person seeks the Eternal Father because in Him existence finds its fullness.

Thus The Day of Days is the day when a person discovers that the deepest question about existence has its answer in encounter with God:

I exist because You call me. I seek because You draw me. I knock because You open the door of life.

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FOOTNOTES

1. Matthew 7:7 is the principal foundation of this article because Jesus' words about asking, seeking, and knocking describe the dynamics of the human relationship with God. These three actions show that humanity does not stop at self-awareness, but is directed toward encounter with God.

2. The Day of Days (Hari Segala Hari) refers not to a particular date, but to an existential experience in which a person becomes aware of existence as mystery and calling.

3. The concept of homo quaerens (the searching human being) describes searching as part of the deepest structure of humanity. People seek because they are open to meaning and to that which transcends them.

4. Isaiah 9:6 contains the Hebrew term ■■■■■■■■ (’■■î-‘a■), commonly translated "Everlasting Father." It appears within a messianic title describing the character of divine rule and saving work.

5. In Hebrew studies, ’ab or ’avi is associated with the concept of father as source, keeper, and protector, while ‘ad points to something continuing or eternal.

6. The use of Abi Ad in this article is a biblical-theological reflection on God as the final goal of human searching. The term is understood in relation to the broader biblical witness to God as eternal and relational.

7. Psalm 90 provides the anthropological foundation for this reflection. Human beings are mortal, yet mortality is not the end because God is the refuge from generation to generation.

8. The prayer of Psalm 90:12, "Teach us to count our days that we may gain a wise heart," shows that awareness of life's limitation should lead to wisdom, not despair.

9. Kierkegaard emphasizes that a person finds the self fully when standing as an individual before God. Human existence cannot be understood only through general categories, but through personal relationship with God.

10. In Fear and Trembling, Kierkegaard portrays faith as an existential relationship requiring the involvement of the whole person before God.

11. Gabriel Marcel distinguishes between "problem" and "mystery." Human existence is not merely an objective question to be solved, but a mystery involving the whole person.

12. For Marcel, hope is not merely psychological optimism, but openness to the presence and work of God beyond human capacity.

13. Karl Rahner understands the human person as transcendental, fundamentally open to God. In Rahner's view, the human being is a Hearer of the Word, capable of receiving God's revelation.

14. Rahner's thought deepens the understanding that human searching for God is always a response to God who first opens Himself to humanity.

15. In the author's reflection, humanity is not a creature lost in search of directionless answers, but a creature called to return to the source of existence.

16. The relationship between Isaiah 9:6 and Matthew 7:7 is central to this article: humanity knocks at the door, and the God revealed as Eternal Father is the One who opens it.

17. The encounter between existential philosophy and biblical theology in this article is not intended to replace faith with philosophy, but to show how human experience of existence can be directed toward a deeper understanding of God.

18. The central conclusion is that human beings find the fullness of existence not in themselves, but in relationship with God as the source, keeper, and final goal of life.