

# WHAT'S IN A DAY?

1/28/21 By Susan Huddleston  
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Some may wonder why we begin our day at sunset and how do we know what a literal day consist of? Some, whom I do respect, say a day is only made up of the daylight hours. There are various views and interpretations out there for sure why... because it seems whenever it comes to returning to the calendar or cycles of YHVH the enemy has worked overtime to make the waters murky. This should be an indication to us of just how important this understanding is and should tell us that it is worth our effort to grow in our understanding concerning this concept of: What's In A day?

As Marc and I always say, "We are not the Name police nor the calendar police", but we do have a conviction of why we feel led to do what we do and are always happy to share any insights we have with anyone for prayerful consideration. Truth be told we are all still in the process of, "being renewed in the image of the knowledge of our Creator", but thankfully we are at least in the process of which I believe we all can give thanks! When the heavens roll back like a scroll, I am sure Yeshua will straighten us all out where we might need some straightening. But until then, we are being trained in how to hear our Father's voice and are growing in our understanding as the Set apart Spirit well... sets us apart!

It is with this heart that I would like to briefly share the following study concerning what's in a day, and why we believe a day begins in the evening or twilight and encapsulates the entire 24 hour period of evening, night, morning and light.

Time, as we know it, begins to be recorded and initiated in Genesis chapter one. We find what is typically called, "the first day" there. There is one particular word found here however that varies from translation to translation that is very important. Let's take a look:

*And Elohim said, "Let light come to be, "and light came to be. And Elohim saw the light, that it was good. And Elohim separated the light from the darkness. And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day. Gen. 1: 3-5 TS*

This passage reading is from The Scriptures translation\*. Notice at the end of verse 5 it says,

*"And there came to evening and there came to be morning, one day."*

Now if you will do a translations comparison of this verse you will find something interesting. Some have, "first day" and others have "one day". This difference of the translation from Hebrew into English here turns out to be very significant.

At the first reading of this verse, it is apparent that this "day" began with an evening. This concept seems to be consistent in other occurrences throughout creation itself. For instance,

just think about how life comes into being. When life begins in the womb does it not begin in darkness? We are knit together in our mother's womb wonderfully and fearfully made. Then, when it is time to come forth in our fullness, we are birthed into the light... but life had its beginning where...in darkness.

We find this with any seed. A seed is planted in the soil and covered up... it begins in darkness until it is time for it to emerge into the fullness of the light. This cycle is repeated over and over again in creation. The lesson here is: because life began in darkness does not mean it did not exist just because we couldn't yet see it. The darkness just had a different purpose than the light but was an important part of the process none the less.

Going back to Genesis chapter one we find an important clue of what makes up a day in relation to this difference in translations between, "first day or one day". The word that is translated either, "first" or "one" to describe the "day" is very interesting. The Hebrew word used here is "**echad**". Now those familiar with the Hebrew words used in the Shema of Deut. 6 will recognize this word: "*Hear, O Yisra'el: YHVH our Elohim, YHVH is one!*" This word "one" is also "echad".

This Hebrew word "echad" carries the meaning of being united or together. We find this word used for the second time in verse 9 of Gen. 1, "*And Elohim said, "Let the waters under the heavens be gathered together into one (echad) place..."*"

**So, during the creation of a "day" in verses 3-5 we see a separation:**

*"And Elohim separated the light from the darkness"*

**And then there is a unification of that light and darkness:**

*"And there came to be evening and there came to be morning, one (echad) day."*

So the Hebrew text would literally read,

*"And the evening and the morning the unified (echad) one day."*

**Here we see a day of creation was established by a separation and then a unification.** If you don't understand the "echad" here you only see the separation. But clearly in the text light and darkness was separated then they were unified. They were then declared "one" day together.

Another significant point here is that if the writer had wanted to call this the "first" day he would have likely used a different Hebrew word "rishon". This would read "Yom Rishon" and would literally mean "first day" – yom meaning day in Hebrew. Although "echad" is sometimes translated "first" it is only translated this way in the KJV 36 times as compared to the 687 times it is translated one. The difference here makes a significant impact in our understanding and if

you look up the translations of this verse the translators are clearly divided in which English word to use here.

I believe that the unifying aspect of the word “echad” that IS here in the Hebrew clearly indicates - in context of the verse - that there was a separation and a unification which carries the meaning of two being made one. This unification of darkness and light Elohim called one “day”. *“And Elohim separated the light from the darkness. And Elohim called the light ‘day’ and the darkness He called ‘night’. And there came to be evening and there came to be morning, one (echad-united) day.”*

This is important to understand because this initiates the process Elohim would consider a cycle that would make up a day. As we often teach the patterns given to us in our Scriptures operate in cycles and are key in understanding our Father’s Divine timing past, present and future. These cycles were given to us to help us understand our Father’s prophetic timeline.

We find this pattern of, *“And there came to be evening and there came to be morning”* repeated all throughout the rest of our creation account establishing this cycle. Evening and morning are equally interesting words to study out in the Hebrew but just notice for now that these processes act as transition periods that connect darkness and light together.

At the time of this writing this is also significant to note as to understanding the prophetic season we are in. We have entered into a twilight that is leading to a dark season where darkness will be allowed to fulfill its purpose our Father has decreed for it... and no more! This darkness can however be viewed as the beginning of THE NEW DAY. Again, just as a new life begins in darkness so does a new day. This also makes sense as to why these days of darkness are called, “birth pains”. They are “transitioning” us from the time period we have been in to the final 7<sup>th</sup> day or Millennial reign.

Understanding this Peter makes mention of this in *2 Peter 1:19*, *“And we have the prophetic word made more certain, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts,”*. Peter is explaining to us that in this dark time, this time of transition to the light, the prophetic word has been given to us in order to light our path as we journey through it. May we take the time to prepare our hearts with the prophetic word for the days ahead.

In John 11:9 we see that there is a division of 12 hours in the day. Some use this to suggest that there are only 12 hours in a “day”. When you read this verse in its entirety however you see that Yeshua is referring to the portion of the light hours in the “day cycle”. *“Yeshua answered, ‘Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.’”* According to the “echad” understanding we find in Genesis chapter one it is apparent that there are 12 hours of light and 12 hours of darkness in one (echad) “day”. Therefore, this verse does not contradict that principal but simply defines how we operate in the light portion of a one day cycle.

It is interesting as you continue in the creation account of Genesis that the actual sun and moon are not created until the fourth day. So as Father was creating prior to day four He seems to operate on calculation of time rather than on the appearance of the sun and moon. Heaven is not limited to each person's location on the earth and their perspective of the sun and moon.

Some people seem to want to villainize time and make it evil. I do not see this demonstrated in Scripture. In my simple understanding...time is simply an instrument created by YHVH for measurement and can be used in or outside of our current time location.

Going back to Genesis one it is amazing that YHVH did not repeat this phrase, *"there was evening and there came to be morning"*, in connection with day seven. (Gen. 2:1-4) Some students of Scripture believe this speaks to the gateway to the eternities that we have in this set apart day of YHVH, the seventh day, that is unlike any of the others. He left it open ended - I believe indicating: without beginning and without end.

In Exodus 16:23 we also see that unlike the other days YHVH gave this day a name... *"is a rest, a Sabbath set-apart to YHVH..."*.

We believe the seventh day Shabbat completes the cycle of the 7-day week consisting of the (echad) one or unified day consisting of an evening, night, morning and day established in this first chapter of our Scriptures.

So as we enter into a season where the "light" in the world appears to be fading let us remember, *"With this fading of light we begin a new day"* – *Todd D. Bennett*.

Remember the blessed hope!

His Servant,  
Susan Huddleston

*\*The Scriptures Translation is available in a digital format on the You Version app under (TS), on Amazon by Institute of Scripture Research or at [www.isr-messianic.org](http://www.isr-messianic.org).*