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HOW SHOULD WE OBSERVE A DAY?

We recently received a note from a subscriber who asked how a day should be observed. It seems that there is a group in Arkansas that teaches that the Sabbath is to be observed only from sunrise to sunset. Is this true? What can we discover from the Scriptures?

By Jerry Healan

In our societies that are governed by the commands of the Caesars, who were the heads of the dreadful and terrible fourth beast of Daniel chapter seven, the day is observed from midnight to midnight. The Scriptures have never given credence to this manner of observance.

Of course, traditional Judaism observes the day from about sunset to the next sunset. I say "from about" because their encyclopedias will declare that one day ends and the other begins when two or three stars are seen in the sky.

Therefore, we need to study out as to whether the nighttime is considered a part of the day, or how a day is to be observed.

In the beginning, there was nothing but darkness, which is described as being chaotic, and desolate, "In the beginning Elohim created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters," Gen. 1:1-2.

Out of the darkness Elohim declared, "Let there be light: and there was light. And Elohim saw the light, that it was good: and Elohim divided the light from the darkness. And Elohim called the light Day, and the darkness he called Night. And the evening and the morning were the first day," Gen. 3-

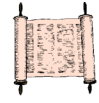
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Wait a minute! Elohim divided between the light and the darkness. He did call the period of light day, and the period of darkness night. Then He says that the even, which leads to darkness because even is when the light is descending in the western sky, and morning, which is the time that the light is rising out of the darkness in the east, was the first day. Therefore, the whole day consists of the light and the darkness. This is also basically how we observe a day in our world today. The portion of light we call day, and the portion of darkness we call night, but we also call both the daylight and the dark portions as a day.

Furthermore, Yahweh placed the sun, moon, and stars in the sky on the fourth day, "And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And Elohim made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that it was



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good. And the evening and the morning were the fourth day,” Gen. 1:14-19.

Notice that the greater light, which is the sun, rules the day. There are other Scriptures that confirm this:

“O give thanks unto Yahweh; for he is good: for his mercy endureth for ever. O give thanks unto the Elohim of elohim: for his mercy endureth for ever. O give thanks to the Sovereign of sovereigns: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever. To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. **To him that made great lights:** for his mercy endureth for ever: **The sun to rule by day:** for his mercy endureth for ever: **The moon and stars to rule by night:** for his mercy endureth for ever,” Psa. 136:1-9.

“Thus saith Yahweh, **which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night,** which divideth the sea when the waves thereof roar; Yahweh of hosts is his name: If those ordinances depart from before me, saith Yahweh, then the seed of Israel also shall cease from being a nation before me for ever; Jer. 31:35.

Also, the end of the work day is described in Nehemiah chapter 4, “So we laboured in the work: and half of them held the spears from the rising of the morning **till the stars appeared,** v. 21.

In accordance with Nehemiah 4:21 and the Jewish encyclopedias, we can declare that the sun rules the day until 2 or three stars

are seen in the evening sky. Once this occurs, the sun has relinquished his rule and the night has begun. One day has ended and another day has begun.

There are those who want to declare that the daylight is the first part of the day and the night is the last part, but the Scriptures are written in types and parables. To put the night, the darkness as the end portion of the day actually is declaring that Yahweh’s period of light comes, but then darkness comes and takes it all away. However, if we utilize the darkness as the first portion of the day, then the light, our understanding is that we are now living in darkness and the light of Yahweh’s kingdom will be dawning next (soon). Remember that a day is as a thousand years and a thousand years is as one day.

We know that the world sits primarily in chaotic spiritual darkness until the seventh millennium when the kingdom will be established, of which there will be no end.

PORTIONS OF THE DAY

Darkness/night/layil = moon and stars ruling.

Shachar = first rays of the sun breaking through the darkness. (Still night/darkness)

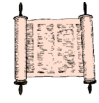
When only two or three stars can be seen in the morning (Hebrew =Boqer)the sun has begun its rule and is in its ascension.

Zohar = high noon, the sun at its apex. Morning is ended.

Ma-erev = sun in the western sky, the sun has begun to descend. The first erev is immediately after zohar.



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The last or second erev is when the stars begin to appear. The sun has relinquished his rule. The daylight portion of the day, as well as the 24 hour portions of night and day have ended. Another day has begun.

There are also those who end the day at sunset, but this can't be since the sun is still ruling. The sun begins its rule around twenty minutes or so before it crosses (sunrise) the eastern horizon and continues that rule until around twenty minutes or so after it crosses (sunset) the western horizon.

THE HOURLY DIVISIONS

Yahshua said that there were twelve hours in a day, "Yahshua answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world," Jn. 11:9.

He was speaking, of course, of the daylight portion of the day. However, this can be confusing to people in today's world. Recently I read where one man wrote that Yahshua said this at the equinox because the equinoxes are the only times when there is equal twelve hour day and night portions.

In our modern day technical world we lose sight of the situations in the ancient past. You see, we have clocks and watches in today's world that divide the whole day into twenty four hours with equal increments. An hour equals sixty minutes. A minute equals sixty seconds, etc. But they didn't have the convenience of clocks and watches in the ancient world. They had sundials, hour glasses, etc.

A sundial always broke a day down into twelve hours no matter how long or short a day was. The longest day of the year only

had twelve hours in it, and the shortest day of the year had twelve hours in it. The hours were longer in the summer time and shorter in the winter time, but all days always had twelve hours, while the night was divided into four divisions called watches. (The sundial doesn't work too well at night.)

Mid morning was the third hour of the day. Noon was the sixth hour of the day. Mid afternoon was the 9th hour of the day, etc.

BIYN HA EREVIM

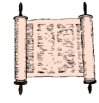
With this in mind, we can better determine when the period of time in the Scriptures termed biyn ha erevim occurs. Many in today's world believe that biyn ha erevim occurred between the time of sunset and the night occurred, attributing that time to the beginning of the new day.

Biyn ha erevim means "between the evens." As stated above, the first even occurs when the sun enters into the western (ma-erev) sky. One of the Hebrew terms for the west is ma-erev. The final erev, or the end of erev takes place when two or three stars are seen in the evening sky. Therefore, biyn ha erevim is mid-afternoon, or the ninth hour.

Yahweh told Moses how Israel was to take a lamb and slay it for the original Passover, "And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour



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next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening (biyn ha erevim),” Ex. 12:1-6.

He repeated this in His instructions to the priesthood in the book of Leviticus, “These are the feasts of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month **at even** (biyn ha erevim) is Yahweh’s Passover,” Lev. 23:4-5.

It is impossible for this sacrifice to take place at the beginning of the fourteenth day of the month because that day didn’t begin until two or three stars were seen in the evening sky.

Furthermore, the daily sacrifice also dispels the idea that the Passover could be slain prior to the nighttime portion of the fourteenth day (as many believe), “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even (biyn ha erevim): And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even (biyn ha erevim), and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made

by fire unto Yahweh,” Ex. 29:38-41.

The *King James Version* keeps calling the second lamb, the other lamb, but the Hebrew term is sheniy, which actually means **SECOND!** Notice that this is the second lamb of the daily sacrifice, and it is to be sacrificed at biyn ha erevim, which means that it is to be sacrificed at mid afternoon, specifically the ninth hour of the day!

YAHSHUA’S SACRIFICE

Yahshua’s sacrifice, whether you believe it or not, fulfilled all of the sacrifices that the Levitical priesthood had to offer, and then some, because that which is physical can be a type, but the most perfect is that which is spiritual. That’s the reason why His sacrifice was one sacrifice for all. Once His sacrifice was offered, there is no more need for physical animal sacrifices, grain, and drink offerings.

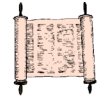
Yahshua was nailed to the cross (or stake, or tree, whichever you prefer) at the third hour, or mid morning, which fulfilled the morning portion of the daily sacrifice, “And it was the third hour, and they crucified him,” Mk. 15:25.

It was dark from the sixth hour (noon) to the ninth hour (mid afternoon), “Now from the sixth hour there was darkness over all the land unto the ninth hour,” Mt. 27:45 (see also Mk. 15:33; Lk. 23:44).

Yahshua died at the ninth hour (mid afternoon/biyn ha erevim) at the same time that the second lamb was to be slaughtered, and also the beginning of the slaughtering of the Passover lambs, “And about the ninth hour Yahshua cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say,



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My El, my El, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Yahshua, when he had cried again with a loud voice, yielded up the ghost," Mt. 27:48-50.

Yahshua came to fulfill the Torah (Mt. 5:17), and its sacrifices, and He did so!

JOHN EXPLAINED

This leads us to the book of John and his mention of the sixth hour, which has mystified people from time immemorial. Pilate had scourged Yahshua, his soldiers plating a crown of thorns, dressing Him in a purple robe, mocking and striking Him. He then brought Yahshua forth to the people saying, "Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Yahshua forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of Elohim. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Yahshua, Whence art thou? But Yahshua gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to

release thee? Yahshua answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Yahshua forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. **And it was the preparation of the passover, and about the sixth hour:** and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar," Jn. 19:4-15.

What John was really saying here is that it was about six hours to the preparation of the Passover by slaying the lambs. Notice that he says "about." The third hour of the day was drawing near when Yahshua was to be crucified. From the third hour to the ninth hour is six hours! John is actually in compliance with Mark who declared that Yahshua was crucified at the third hour.

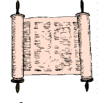
In many places the Scriptures seem to be contradictory, but it is man's lack of understanding, and mis-interpretation that causes the problems.

CONCLUSION

Are you beginning to see how it all fits in, it all ties in together? Going back to the observance of the day at the beginning of this article, If the first day of the week begins with the dark period, followed by the daylight



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portion, then every day of the seven day week is preceded by the period of darkness including the seventh day Sabbath. Those who declare that the Sabbath only begins with the daylight portion are in error.

Those who proclaim that the daylight portion following sunset to nighttime as the beginning of the next day are also in error. The sun rules the day in the beginning and doesn't relinquish that rule until the nighttime, with the two or three stars becoming visible.

The daylight portion was divided into the most early rays of light breaking through which is called shachar in Hebrew. There were always twelve hours in a day no matter how long or short that day was. The day had its major divisions of the beginning when only two or three stars were visible, mid morning (the third hour), noon (the

sixth hour), mid afternoon (the ninth hour/ biyn ha erevim), and the end when two or three stars were visible.

In its ascension the sun was in boqer (morning). At its apex it was in zohar (noon). Its descent began immediately after zohar which was erev. This is truly how we should observe our day.

The daily sacrifice was to be slaughtered at mid morning, and mid afternoon (biyn ha erevim). Yahshua was nailed to the cross at the third hour (mid morning), darkness ensued from the sixth to the ninth hour (mid afternoon/biyn ha erevim) at which time Yahshua breathed out His final breath.

May Yahweh be magnified, and may your eyes be opened to see the truth of the matter. HalleluYah!!!!

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