



Transcribed and edited from video

<https://www.answersoflife.com/>

And you shall observe this Word for an ordinance for you, and for your sons forever. And it shall be, when you come into the land which YHWH shall give to you, as He has spoken, you shall observe ^{guard and protect} this service. (Exo 12:24-25 KJ3)

We started with what we called Part Five ‘Between the Evenings’ so that we can get an understanding of what this term “ben ha-arbayim” is about.

This time we will tackle the other half of the equation of ben ha-arbayim which is even, or eventide, or at evening, we see the Hebrew construction “erev”, or “ereb” all by itself. We are going to look at the end of the current day. We will look into what the end of the current day is and how it’s described in the scripture. I will be able to show you that the end of a current day could be depending upon the context, an instant of time. That instant of time can last all night.

We are also going to take a journey and examine in some amount of detail, Deuteronomy 16 which is about the Passover season, and I think it will be surprising which part of the Passover season it is.

Agenda

- Passover - about Redemption
 - Part 1 – Redemption by faith, 430 years
 - Part 2 – The Exodus from Egypt
 - Part 3 – Historical Passovers
 - Part 4 – 6 Days Before Yahushua's Passover – 2 Sessions

 - Part 5 – Between the Evenings – ben ha-arbayim
 - * When is Passover?
 - * 14th - 15th controversy
 - * When is ben ha-arbayim?
 - * Domestic household Passover sacrifice

- Part 6 – At eventide – ba erev
 - * End of current day
 - * An instant in time that can last all night
 - * Deuteronomy 16
 - * Passover and DOUB combined

 - Part 7 – Feast of the Jews
 - Part 8 – Passover versus Easter

We will finish up with more evidence of how Passover and the Days of Unleavened Bread were combined over time.

In addition to examining the history and determining the difference of these two Hebrew terms of construction ben ha-arbayim and ba erev we are going to start looking at the scriptures that have to do with the Passover in the Old Testament.

Moving on and looking at the Purpose and Objectives for today, we will be looking at the top four items on the slide on page three.

The last time we started discussing the two forms in English that we commonly see in the scriptures, in the evening or at even. We discovered that there are two different Hebrew forms that identify when these periods of time are.

Purpose and Objective

- Examine history of Passover institution
- Determine difference of Hebrew expression “ben ha-arbayim” and “ba erev”
- Compare domestic household Passover with 1st and 2nd Temple practices
- Survey all OT/NT Passover related scriptures
- Investigate Apostle John’s usage of “the Jews Passover”
- Detail Yahushua’s Passover in 30 CE
- Compare New Covenant Contract gospel accounts
- Analyze evolution of Passover to Easter in 1st, 2nd and 3rd century church

Review - In The Evening or At Even

Two Hebrew Forms

Inconsistent In English

We started looking at item number one ‘in the evening’ and ‘at even’ and have discovered that indeed there is a construction that includes this preposition ‘beyn’, that is where the ‘beyn ha-arbayim’ comes from. Between the evenings is a distinction, a certain period of time.

1. *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 ^{H996=beyn=distinction, between} it in the evening ^{H6153=ereb=dusk, night}.* (Exo 12:6 KJV)

In the fourteenth day of the first month ^{at} ^{H996=beyn=distinction, between} ^{even} ^{H6153=ereb=dusk, night} is YHWH’s Passover. (Lev 23:5 KJV)

Ben ha-arbayim

Includes preposition H996

In the evening or at even

11 matches

We should start to have a good idea of what was going on during this period of time, ben ha-arbayim being the period going into the evening, not the period in the afternoon. We also see the same construction in Leviticus 23.

It’s consistent; everything that Moses wrote is consistent with this construction.

We noted last time that there are eleven matches for this term and we examined eight of the eleven.

I said we would examine where we find the same English 'at even' or 'in the evening', however, without the construction of 'beyn' in it, or 'between'. It turns out that it's a different period of time.

2. *And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day **at even** ^{H6153=ereb=dusk, night} remain all night until the morning. (Deu 16:1-4 KJV)*

Here is the first clue that we see that there isn't a distinction of this word 'beyn', or between in this account. And also:

*And Moses said, This shall be, when YHWH shall give you **in the evening** ^{H6153=ereb (no beyn)} flesh to eat, and in the morning bread to the full (Exo 16:8 KJV)*

Ba erev

Does not include preposition H996

In the evening or at even

22 matches

The giving of the quail and manna is an important scripture to get your arms around. We have looked at this account, and we will reference it again because in Exodus 16 we see both construction in the Hebrew form of 'ba erev', and 'ben ha-arbayim'. It shows us in context what the term in the evening mean.

We find that there are actually twenty two matches that have to do with the English construction. If you do a search on 'at even' or 'in the evening' in Strong's or Brown Driver Briggs, you will find them assuming you are using the King James authorized version.

If you use a different version you will come up with a similar number, but Strong's isn't keyed to the other versions, and perhaps the NASB is keyed also. In order to do the search you have to use what the Strong's concordance is keyed to which is the King James Version fundamentally.

Let's talk about this term 'ba erev'. Keep in mind this is defining a different point in time, and it can mean the end of the current day, but it also can extend on through the total part of the darkness of the evening.

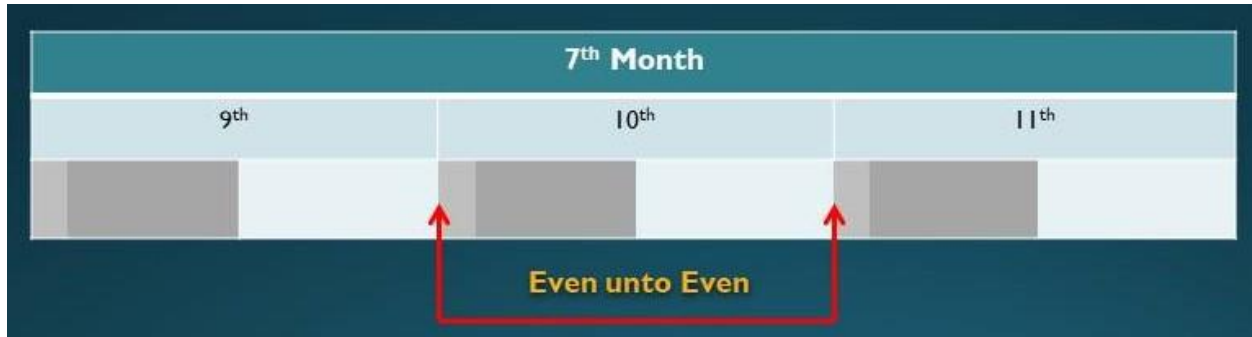
Ba Erev

End of the Current Day

Sunset Frames Atonement

Take a first look at a scripture that is commonly used when we get into the discussion of when Passover is. The discussion after that is when Atonement is because there is a significant scripture in Leviticus 23 that defines when Atonement is.

*Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls.... It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at **even** ^{H6153=ereb=dusk, night}, from **even** ^{H6153=same} unto **even** ^{H6153=same}, shall ye celebrate your sabbath. (Lev 23:27-32 KJV)*



This is important, and easy to understand. If you just read it for what it is, you probably understand it. In the ninth day, at the end of the day through the end of the next day you shall celebrate your Sabbaths. That is exactly what this is saying. I want to be clear that there is no beyn in this description. This is just from one evening to another, from one ba erev to ba erev.

This should be simple to understand what evening means and what is being described as here in Leviticus 23. It is actually a double proof because of how it is stated. It's the ninth day at even and then to lock it in it goes on to say even to even so there could be no misunderstanding.

Ba Erev

End of the Current Day

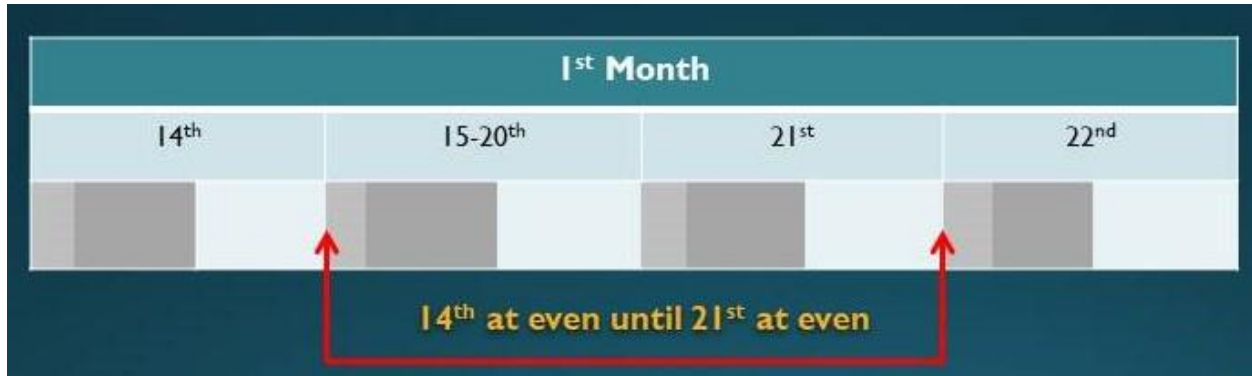
Sunset Frames Days of Unleavened Bread

It's the same, or nearly the same construction in Exodus 12.

*And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at **even** ^{H6153=ereb=dusk, night}, ye shall eat unleavened bread, until the one and twentieth day of the month at **even** ^{H6153=same}. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut*

*off from the congregation of Israel, whether he be a stranger, or born in the land.
(Exo 12:17-19 KJV)*

It's a double interlock again similar but it's talking about the Days of Unleavened Bread. This is what we have; it says on the 14th day of the month at even, it's the same as the description of Atonement. On the 14th at even you shall eat unleavened bread until the 21st.



When you put that on calendar like this, it should be easy to understand that this term 'even' means at the end of the calendar day. When you count up the days, it is seven days going from the 15th through the 21st which are the Days of Unleavened Bread.

Ba Erev

End of the Current Day

Sunset

Looking at a few scriptures that will show us how the term 'ba erev' is used. Context is important; the idea of here a little there a little may not be the best way to approach most subjects in the scriptures. I might say a little more about the scripture in Isaiah 28:10 a little later but suffice it to say we want to take the whole council of YHWH. There are a number of scriptures that use this term 'evening' or 'ba erev' and see what they tell us.

*And the **evening** ^{H6153=ereb=dusk, night} and the morning were the first ^{H259=united, one} day.
(Gen 1:5 KJV)*

This is an interesting one because the evening is pointing to the dark part of the day and included with the light part of the day is the first day. There are six witnesses that show us this same exact construction. It should be evident what frames the day, the evening is the first part of the day, and the morning or daylight period is the last part of the day. Notice that the word first is from a Hebrew word that means united, or one. Yes, it says it's the first day but in the Hebrew there is a deeper meaning to it. It means that these two periods of time, the evening and the morning were combined together as a package and united as the first day. If you buy a

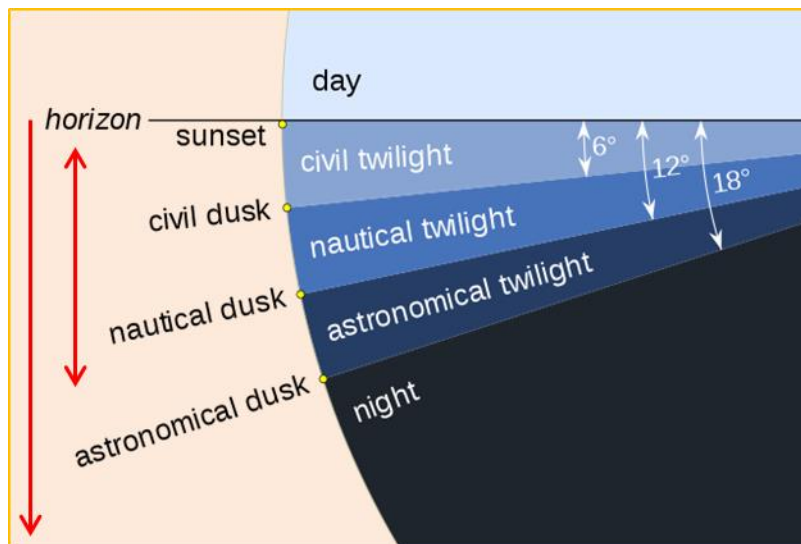
package of peas and beans, they are packaged in one box and it includes peas and beans. In this case, it's the evening and the morning and the order is important.

*And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean **until** ^{H5704=as=as far as} the **even** ^{H6153=same}; and it shall be unto the children of Israel, and unto the stranger... (Num 19:10 KJV)*

Here is the word 'until' again, in Hebrew it is pronounced 'ad' and it means unclean until or 'ad' the even. The word 'even' here obviously shows us what the boundary is. He is clean until the evening comes, the end of this particular day.

All night or an instant in time

All night includes ben ha-arbayim



It could be an all-night event as in the first example in Genesis, or it could be an instant of time that is being talked about. What is important about this is to add what we have learned, that ba erev is the long line. It is after the sun goes over the horizon, the evening comes. However, ba erev includes this subset of twilight called ben ha-arbayim. I hope this comes clear to you what this says to us. This is in difference to the Rabbis that talk about ben ha-arbayim being in the afternoon which we will get to later. It has no scriptural backing. There are a few other examples:

*And the king of Ai he hanged on a tree **until** ^{H5704=as=as far as} **eventide** ^{H6256=time}. ^{H6153=ereb=dusk, night} and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day. (Jos 8:29 KJV)*

This is an inclusive example of the whole evening, the entire dark period.

*When I lie down, I say, When shall I arise, and the **night** ^{H6153=ereb=dusk, night} be gone? and I am full of tossings to and fro unto the dawning of the day. (Job 7:4 KJV)*

*And at **even** ^{G3798=opsios=late afternoon, nightfall}, when the sun did set, they brought unto him all that were diseased (Mar 1:32 KJV)*

Context is important; you can't take one example and apply it to all, and when we use the term ba erev, we have a range of contextual understanding of what it is talking about. When we use ben ha-arbayim though, it's very specific. It's talking about the twilight side of the evening and it's a part of the overall evening.

Ba Erev

Anytime After Sunset

An Instant In Time That Can Last All Night

One comment that I want to make is that ba erev is an instant of time, but it can last all night. We will see some scriptures that show us that.

***Evening** ^{H6153=ereb=dusk, nighttime}, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. (Psa 55:17 KJV)*

Evening and morning and at noon, does this mean exactly a moment in time? You can pray anytime is what this is saying. In Ezekiel it says:

*And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the **even** ^{H6153=same} I digged through the wall with mine hand; I brought it forth in the twilight ^{H5939=alatah=to cover, dusk}, and I bare it upon my shoulder in their sight. And in the morning.... (Eze 12:7-8 KJV)*

It's important to look just beyond this one verse and look to the next verse so you understand why all of that what is being framed here in Ezekiel. Ezekiel was digging sometime in the early part of the evening and the word 'twilight' is a new word in our study, so you can't just use the English pronunciation of something. You have to look at what it means. The word twilight here does not mean ben ha-arbayim, it's a Hebrew word called 'alatah' and it means to cover of at dusk. As far as I have looked, I would say the word 'alatah' is similar to ben ha-arbayim, it is that period of time, but it isn't being specific as to exactly when the twilight is occurring.

This importance of doing your own homework when you find these kinds of things, don't assume it is one way or another. Here in this case, the word twilight is not ben ha-arbayim

even though as a result of what you have learned over the last sessions that you would think that the word twilight would be ben ha-arbayim. In this case in Ezekiel, it isn't.

*But it shall be one day which shall be known to YHWH, not day, nor night: but it shall come to pass, that at **evening** ^{H6153=same} time it shall be light. (Zec 14:7 KJV)*

We know this as a prophecy of the return of Yahushua and it evening time normally when it's dark, it is going to be light. It is talking about the period of time after sunset through the next day. That night that is being described is going to be light.

To sum up some of what we should be gathering from this examination is that ba erev can be any time after sunset, but it can also be an instant in time that can last all night

Ba Erev

Anytime After Sunset

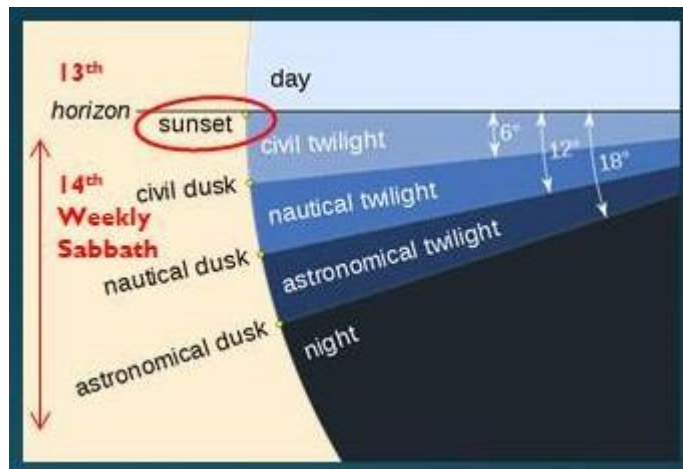
An Instant In Time That Can Last All Night

Evening is defined as sunset period and it lasts all night ^{context dependent}

Evening frames ben he-arbayim, ben ha-arbayim does not frame the evening

Ben ha-arbayim is the window of time after sunset but before complete dark

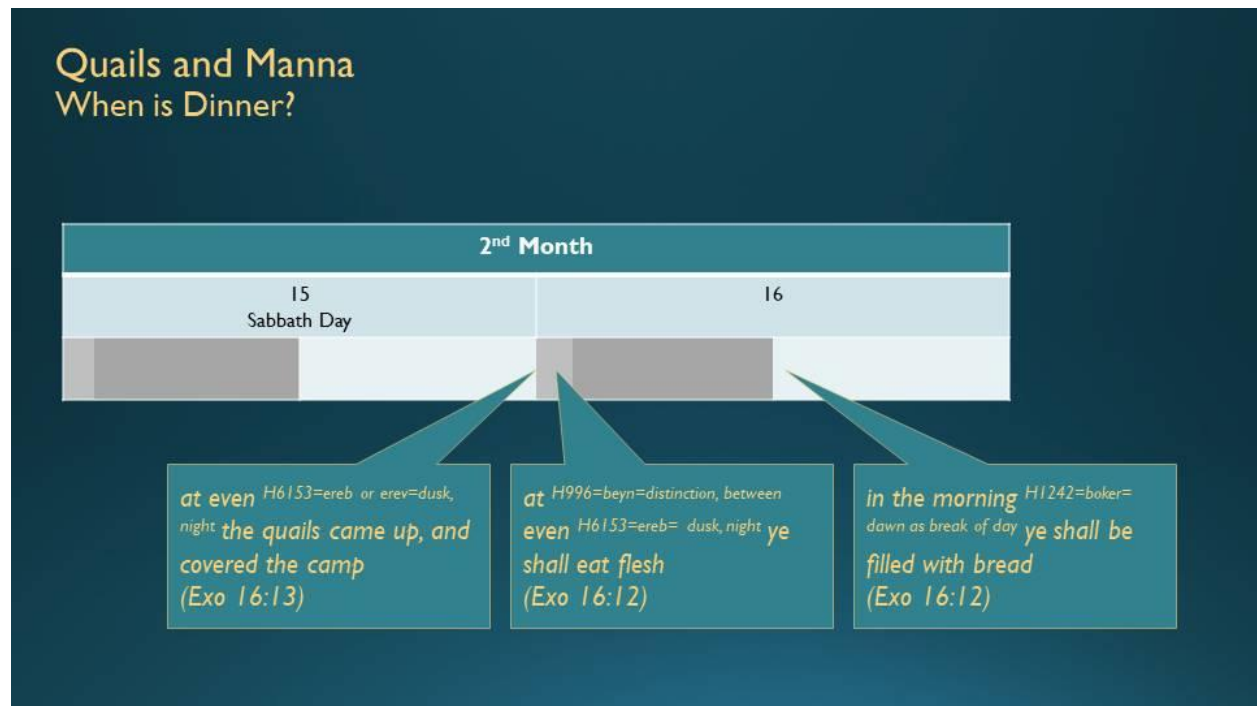
I believe all of these statements are true, they are not scriptural but it is a result of this study. The graphic on our twilight model should show that and give a good pictorial for your consideration.



In our last study we used the example of Exodus 16 and when we examined it, I hadn't told you about ba erev yet as we were examining ben ha-arbayim.

This is the other half of the quail dialogue because we have discussed ben ha-arbayim as well as ba erev which are included in this text. I would say this one text is very important for all of us to understand because it shows us scripturally, not according to Mishnah or the Talmud, and not according to the good Rabbi's that want to make it say something different.

The scripture in Exodus shows us clearly when beyn ha-arbayim is as well as evening. The evening is the easy part of it. It is when beyn ha-arbayim is used. I have heard people say that it doesn't make much difference, that it is just a little preposition. I think it makes a huge preposition, particularly when you get into the distortion that you find in the Mishnah and Talmud.



at even the quails came up, that's the subject we are on this time. Ba ereb the quails came up. We know that to be the end of what is the 15th because of the scripture in Exodus 16 that says it's the 15th. We also know by extrapolation that it was a Sabbath day because 7 days later was a Sabbath day. The quail came up at even when the sun went over the horizon. We know that the quail had to be delivered and provided before that people could eat, and they were not going to be eating in the afternoon.

If you follow the rabbinic model, beyn ha-arbayim is in the afternoon, there is no way that this fits together in any way. The scriptures have to define these terms, not the rabbinic model. Beyn ha-arbayim is the light gray section of time that would be on the astronomical chart that we call twilight. There isn't debate about what the morning means, its dawn, and at the break of day you are going to have bread.

We have examined beyn ha-arbayim part in detail, this time I want to add to the equation since we have discussed ba ereb this should make the order of events clearer. Exodus 16 is significant, and would be a scripture that you should examine with a concordance and a tablet of paper so you can write some things down because it is that significant. I am emphasizing heavily the importance of understanding what this is.

Deuteronomy 16 Outline

Going back a year or two, I didn't know about this. I didn't know what I am about to present so this is relatively new in my understanding in the scheme of things. It is certainly not something that you will commonly find understood in most anyone's writing, websites, or church doctrine or position. In fact, most explanations of Deuteronomy 16 make it associated with the Passover of the children of Israel, the period of time going into the 14th at beyn ha-arbayim. It is not line upon line approach, we aren't grabbing here and there and proof texting. We are taking the context of the whole chapter. The context of the chapter is important to understand the details. The outline includes:

- Passover season Days of Unleavened Bread: Vs 1 - 8
These verses are about the Passover season. I will interject ahead of time that it really isn't about the Passover on the 14th, but about the Days of Unleavened Bread. I know I haven't proved that but telling you ahead of time where I am going with this. We are going to see that this is about the 15th through the 21st and not about the 14th.
- Pentecost: vs 9 - 12
We also see when we outline it that verses 9-12 are about Pentecost
- Feast of Tabernacles: vs 13 - 15
- Summary: vs 16 - 17

Three times in a year shall all thy males appear before the YHWH thy Elohim in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHWH empty: (Deu 16:16 KJV)

Empty means in vain, or ineffectually. In the context, this summary statement shows us what was just discussed. The three seasons are Passover, Days of Unleavened Bread; I will say specifically the Days of Unleavened Bread. Then it's Pentecost and the Feast of Tabernacles.

Some would say that Passover on the 14th has to be included with that, it wouldn't be separated out, but if you look at this closely, when you do your outline, you are going to find that there isn't a mention of Trumpets, Atonement, the 8th Day after the Feast of Tabernacles, nor is there mention of the Domestic Household Passover. It's easy to see when you say that

there isn't Trumpets and Atonement because those would occur before the Feast of Tabernacles. I hope you have ears to hear what I am telling you about what this does or does not say.

At the end of the chapter in our outline, we would see that there are a few verses associated with some comments about the justice system and the forbidden forms of worship. With that in mind we are going to stick to that which is oriented to Passover being a collective term.

Deuteronomy 16

Instructions for Days of Unleavened Bread

It is easily provable that the word "Passover" and "Days of Unleavened Bread" are used interchangeably. Sometimes the Passover is meant in the context about specifically the 14th day, and sometimes it's used collectively for the entire season. We will see that clearly when we get to the next presentation.

Read the first four verses of Deuteronomy 16; note also the numbering in this verse as we will discuss them:

*Observe the month of Abib, and keep the ⁽¹⁾ passover unto YHWH thy Elohim: for in the month of Abib YHWH thy Elohim brought thee forth out of Egypt ⁽²⁾ **by night**. Thou shalt therefore ⁽³⁾ **sacrifice the passover unto YHWH thy Elohim, of the flock** ^{H6629=sheep and goats} **and the herd** ^{H1241=beeeve or ox kind}, ⁽⁴⁾ **in the place which YHWH shall choose to place his name there.** ⁽⁵⁾ **Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction;** ⁽⁶⁾ **for thou camest forth out of the land of Egypt in haste: that thou mayest** ⁽⁷⁾ **remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh,** ⁽⁸⁾ **which thou sacrificedst the first day at even, remain all night until the morning.***
(Deu 16:1-4 KJV)

1. Passover refers to the season - I have not gotten to the fullness of proving this statement but it says "Observe the month (new moon) of Abib and keep the Passover unto YHWH your Elohim".

⁽¹⁾ *passover unto YHWH thy Elohim: for in the month of Abib YHWH thy Elohim brought thee forth out of Egypt*

2. **Left Egypt at night - 15th**, *for in the month of Abib YHWH thy Elohim brought thee forth out of Egypt ⁽²⁾ **by night***. There shouldn't be debate chronically if a person is a 14^{er} or a 15^{er} that

they came out by night on the 15th. This starts out talking about when they left Egypt by night. In Exodus 12 we see the evidence of that as a reminder.

It is a night to be much observed ^{H8107=from H8104= guard, protect, be circumspect (2 occurrences)} *unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH to be observed* ^{H8107=same} *of all the children of Israel in their generations. (Exo 12:42 KJV)*

This night to be observed on the 15th is noted as important in Exodus 12:42, and also by reference, showing us here that this is what this is starting to be about. It's when YHWH brought you forth out of Egypt by night.

3. sacrifice the passover unto YHWH thy Elohim, of the flock ^{H6629=sheep and goats} **and the herd**

^{H1241=beeve or ox kind} These sacrifices are for the Days of Unleavened Bread. They would include sheep, goat, beef and oxen. Passover on the 14th was a sheep and goat only sacrifice but this sacrifice is from the flock and the herd. We see in Leviticus 23:

And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH...ye shall offer an offering made by fire unto YHWH seven days. (Lev 23:6-8 KJV)

Where I'm going with this is that this section of scripture is exactly that. These are the offerings of the seven days of the Days of Unleavened Bread. How do you know that? I think you will be surprised. The first place we look is in the "herd". The instructions here in Deuteronomy 16 say that you sacrifice the Passover from the flock and the herd.

The Domestic household Passover sacrifice was taken from the sheep or the goats; it says so in Exodus 12.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep ^{H3532=kebes=ram, sheep} *, or from the goats* ^{H5795=aze=she goat} *: (Exo 12:5 KJV)*

The Brenton says the same thing:

It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs ^{G704=aren=lamb} *and the kids* ^{G2056=eripos=goat} *. (Exo 12:5 Brenton)*

I have heard comments saying that the Brenton shows us that we don't use goats, Passover sacrifice is sheep or goats. That is what it says in the scripture, and the Septuagint and Masoretic Text agree. We are used to keeping the Passover and thinking about a Passover lamb, but I don't know if there are any example that I can show you that a goat was being used but the scripture allows for a goat to be used, that's exactly what it says. When we look here in

Deuteronomy 16, it says that they were to use sacrifices from the flock which is sheep or goats but also from the herd. The original Passover wasn't the Passover of bovine, or cow.

The herd is a beef or ox kind, so the sacrifices that are being talked about here are different. I have heard the argument that YHWH made the change in Deuteronomy 16 to include beef or oxen or cattle. I am here to tell you that he did not. These are the sacrifices that are used for peace offerings as we will see here shortly. The sacrifices include different animals than what was originally instituted for the 14th Passover. Numbers 28 gives us some real good insight into this.

And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall offer a sacrifice made by fire for a burnt offering unto YHWH; two young bullocks, and one ram, and seven lambs... one goat for a sin offering, to make an atonement for you.. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire...
(Num 28:17-24 KJV)

The "meat of the sacrifice made by fire" is the inward parts that were part of the sacrificial system and I will show you that.

We start right out of the chute in Deuteronomy 16 and I think you have to say that this has to do with a different sacrificial system and out of the workbook of sacrifices we will take a look at Leviticus shortly but let's get through these first verses because there are other interesting distinctions that are made that show this is different than the 14th Passover.

4. In the place which YHWH shall choose

Originally it was the Portable Tabernacle

Became the Temple in Jerusalem

Contrast to the domestic household Passover ordinance

(4) in the place which YHWH shall choose to place his name there.

This takes place in the place which YHWH shall choose and originally YHWH chose the Domestic Household sacrifice as we saw in the previous presentation. Now it is the Portable Tabernacle in the beginning but became the Temple along the way and certainly Shiloh along the way in the interim period there were sacrifices done there. We will find out, because we will take a look at an account of sacrifices in Shiloh today.

This is the place that YHWH shall choose, that is in contrast to the domestic household Passover ordinance.

Speak ye unto all the congregation of Israel... In the tenth day of this month they shall take to them every man a lamb...if the household be too little for the lamb, let him and his neighbour next unto his house take it... 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 ^{ben ha-arbayim= twilight}. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And this day shall be unto you for a memorial ^{H2146=memento, record}; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep ^{guard, protect} it a feast by an ordinance for ever. (Exo 12:3-7, 14 KJV)

That's what I'm here for, to guard and protect, to keep this a feast according to these regulations that we see here in Exodus chapter 12. This shall be a memorial forever. The word memorial is zikron in Hebrew and it means memento, a record, remember it, keep it as a feast throughout your generations, and it says forever.

5. Context continues - It says *Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction.* This is talking about the 7 day period, the First Day of Unleavened Bread through the last day.

6. Left in haste on the 15th; for thou camest forth out of the land of Egypt in haste. They came out of Egypt on the 15th at night.

7. Remember the event: *remember the day when thou camest forth out of the land of Egypt all the days of thy life*

There are two memorials going on, one on the 15th and one on the 14th. This one here says to remember this event also and is a different word from zikron, it is zakar and is related to it. It means to mark the day that you came forth out of the land of Egypt which was the 15th. You are to memorialize coming out of Egypt and also on the 14th you have a different memorial. It is a memorialization, two separate events.

H2142=mark, so as to be recognized

Memorialize coming out of Egypt

14th Passover memorializes salvation of Israel's first born

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of YHWH's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. (Exo 12:26-27 KJV)

YHWH said that the 14th, beyn ha-arbayim, that evening going into the 14th is when the death angel passed over the Children of Israel and smote you and you are to tell your children that is the memorial about the 14th. That is way different than the memorial on the 15th when you came out of the land of Egypt. There are two separate memorials. I hope you have ears to hear and can understand that there are two different memorials being talked about.

In item number eight note that these scriptures are building and adding on the same exact theme that this is the Days of Unleavened Bread.

8. Sacrifice at even - no beyn ^{H996}

At sunset

(8) which thou sacrificedst the first day at even, remain all night until the morning.

First Day of Unleavened Bread on the 15th (no beyn here and sacrificing the first day at even)

Sacrificedst the first day ^{the 15th} at even ^{H6153=ereb=dusk, night}

Night to be observed

This is talking about sunset and I believe this would be in the collective term, the First Day of Unleavened Bread which is the 15th; keep in mind we see also in Exodus the same night is called The Night to Be Much Observed.

And it came to pass at the end of the four hundred and thirty years... that all the hosts of YHWH went out from the land of Egypt. It is a night to be much observed unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH to be observed of all the children of Israel in their generations. (Exo 12:41-42 KJV)

This is clearly the 15th that is being talked about. The night to be observed, but the domestic household Passover is a different night.

9. Same as domestic household Passover on 14th

And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. (Exo 12:10 KJV)

The flesh which you sacrificed the first day at even must not remain all night. You don't leave the flesh sacrifices that are being talked about on the 14th. The 15th and the 14th have the same instructions. You don't let the sacrifices extend past the break of day that you do on the 15th which are the First Day of Unleavened Bread. The same instruction is in Exodus 12.

This is talking about two different days, the day beginning on the 14th and the day beginning on the 15th. This may be a surprise that we think the Passover is one sacrifice for the household sacrifice and for the people to have.

Torah clearly shows us that there are many other sacrifices that are being done. I will show you how these are peace offerings and sin offerings that are being made shortly.

- ¹⁰ *Thou mayest not sacrifice the passover within any of thy gates, which YHWH thy Elohim giveth thee: ¹¹ But at the place which YHWH thy Elohim shall choose to place his name in, there thou shalt sacrifice the passover ¹² **at even** ^{H6153=ereb=dusk, night}, at the **going down of the sun**, at the season ^{H4150=moad=appointment, festival (the 15th)} that thou camest forth out of Egypt. ¹³ And thou shalt **roast** ^{H1310=bashal=boil, done in cooking (sadden, seethe), bake-Strong's/BDB} and eat it ^{added} in the place which YHWH thy Elohim shall choose: and thou shalt ¹⁴ turn in the morning, and go unto thy tents. ¹⁵ Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to YHWH thy Elohim: thou shalt do no work therein. (Deu 16:5-8 KJV)*

- Points to sin and peace offerings

10. Referring to Tabernacle sacrifice, not domestic household

¹⁰ *Thou mayest not sacrifice the passover within any of thy gates, which YHWH thy Elohim giveth thee*

It is the opposite of what YHWH told the Israelites to do for the domestic household sacrifice which is to keep it at home. YHWH did not change the ordinance here in Deuteronomy 16. He is showing us what the Days of Unleavened Bread sacrificial system is about.

11. Tabernacle or Temple

¹¹ *But at the place which YHWH thy Elohim shall choose to place his name in, there thou shalt sacrifice the Passover*

YHWH says not to sacrifice within your gates. In other words, not at home but at the place YHWH shall choose. Clearly that is the Tabernacle or the Temple, and it should be clear that it's different and distinct from what the original sacrifice offering was done on the 14th at beyn ha arbayim with the domestic household Passover service.

12. Sacrifice **at even - no beyn** ^{H996}

Going down of the sun = at sunset

¹² **at even** ^{H6153=ereb=dusk, night}, at the **going down of the sun**, at the season ^{H4150=moad=appointment, festival (the 15th)} that thou camest forth out of Egypt.

First Day of Unleavened Bread on the 15th

Night to be observed ^{Exo 12:42}

at even ^{H6153=ereb=dusk, night}, at the **going down of the sun**, at the season
^{H4150=moad=appointment, festival (the 15th)} that thou camest forth out of Egypt.

The twelfth item says that you do this sacrifice at even, not at beyn ha arbayim; clearly it's a different period of time. You do it *at even at the going down of the sun at the season that you came forth out of the land of Egypt*. When you think of season, it's a broad term, it's a narrow point being made here, the season, the appointment that was made was leaving Egypt. They didn't want to miss that appointment that was on the 15th, the night to be remembered or observed. They came out of Egypt at night is what the scriptures show us.

This sacrifice that is being talked about is to start then, at the going down of the sun referring to the First Day of Unleavened Bread or the night to be remembered as I just showed you in Exodus chapter 12 verse 42. Looking at a few scriptures about the going down of the sun to make sure there isn't something more there that we ought to know. This is an easy to look at term. Search on going down of the sun on e-Sword or in your Bible Tools and you will get a number of examples of it. Here are just a few:

*But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the **going down of the sun**.*
(Exo 17:12 KJV)

If you hold your arms up very long someone has to help you and since they didn't want to lose this battle. When the sun goes down they are going to want to let his arms down and not one minute later. When the sun goes down or over the hill is when Moses' hands were relieved.

*From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the **going down of the sun**, shall be your coast.* (Jos 1:4 KJV)

The sun goes down on the horizon.

*And it came to pass at the time of the **going down of the sun**, that Joshua commanded, and they took them down ^{the 5 kings} off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.*
(Jos 10:27 KJV)

The going down of the sun should be clear and easy to understand from these accounts. There isn't an extra meaning to it and it is defined as the 15th and the First Day of Unleavened Bread.

The next part of this is significant and probably the most important part. It is the “Ah ha” and the first area that I discovered reading this account. I started to see this can’t be talking about the Passover sacrifice on beyn ha arbayim on the 14th. This has to be talking about Temple sacrifices, some other type of sacrifice and it didn’t take me long to see that this is a peace offering that is being talked about.

13. Roast is a poor translation

¹³ *And thou shalt **roast** ^{H1310=bashal=boil, done in cooking (sodden, seethe), bake-Strong’s/BDB} and eat it ^{added} in the place which YHWH thy Elohim shall choose: and thou shalt*

Number thirteen is talking about the sacrifices that are being determined here.

- LXX - And thou shalt boil and roast and eat it in the place, which YHWH thy Elohim shall choose; and thou shalt return in the morning, and go to thy house. (Deu 16:7 Brenton)

The word “roast” in the Masoretic Text is really “bashal”. It is mistranslated in the King James, but there are some translations that have it right and some wrong but if you are reading the King James translation you are going to find that the word “roast” is used. Roast sounds like what they did on the Passover night. They were commanded to roast it and not to boil it.

Domestic household Passover to be roasted

It turns out that the word “roast” in Hebrew is bashal and it means to sodden or to seethe in cooking. We see the same thing when we compare the Brenton with this scripture:

The LXX says you shall boil and eat it in the place. That is a much better translation of what this is getting at. *And thou shalt return in the morning, and go to thy house.* Here it is the second day, spending this night they are spending at the Tabernacle and they are to stay all night and go to their house in the morning.

And you shall boil and eat in the place which Jehovah your God shall choose. And in the morning you shall turn and go into your tents. (Deu 16:7 KJ3)

You will find when you look at different translations, some of them get this right. The words are to “boil and eat”, rather than “roast and eat”. This is a big difference because you are not to boil the Passover sacrifice you are to roast it. The domestic household Passover is to be roasted as it tells us in Exodus 12.

Eat not of it raw, nor sodden ^{H1310=bashal=boil, done in cooking (usually sodden, seethe)} at all with water, but roast ^{H6748=tsawlee=roast} with fire; his head with his legs, and with the purtenance thereof. (Exo 12:9 KJV)

This scripture is the original Passover instruction on the 14th specifically, and it's repeated in the ordinance not to boil it. What do we have here in Deuteronomy? We have boiled sacrifices which are part of the Peace sacrificial system which they would be doing during the seven days of the Days of Unleavened Bread. This is a significant find. I would encourage everyone to go take a look at this word in particular. This is what unfolded the greater understanding of what is being said here in this section of Deuteronomy. We will come back to this page but I want to talk a little about the sin and Peace offerings.

Sin and Peace Offering

The Portion that is Burnt

- Sin offerings - Lev 4
 - Priests sins
 - Bullock sacrificed - vs 3-12
 - Congregational sins
 - Bullock sacrificed - vs 13-21
 - Ruler sins
 - Goat sacrificed - vs 22-26

Common person

Goat or female lamb - 27-35

The fat offered - same as peace offering...

You will find the peace offering in Leviticus chapter 3, the sin offering in chapter 4, and more detail about sin and peace offerings in Leviticus 7

We will start with the sin offering, and when you examine this and do your own exegesis on it, you will see that the sin offering and the peace offering share a number of common elements, practices and instruction. It turns out that I can use scriptures about the sin offering that gets the idea across of what the peace offering is without skipping around.

Leviticus chapter 4: Sin offering has three permutations to it. One is if it is a Priest that sins, it's a bullock that is sacrificed. If the congregations have sins, it's a bullock that is sacrificed and if the rulers sin it is a goat that is sacrificed. If the common person sins they must sacrifice a goat or a female lamb.

When the sacrifice occurs we are going to see that fat is offered. In both cases in the peace offering and the sin offering, the same fat is discussed is being used and given to the priest as a burnt offering. Examine this a bit in Leviticus 4:

And if any one of the common people sin through ignorance....then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

*And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as **the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto YHWH**; and the priest shall make an atonement for him, and it shall be forgiven him. (Lev 4:27-31 KJV).*

In other words, do it the same manner as you do for peace offerings. You sacrifice an animal, take the fatty portions called the inward parts and offer them as a burnt offering. Then the disposition of the animal and who gets to eat it depends on whether it's a sin offering or a peace offering.

The sin and peace offering includes the same innards.

And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away (Lev 4:8-9 KJV)

These are very specific parts of the animal that are taken and if you have ever dressed a cow or lamb you know that these animals have fat inside and around certain organs. That fat is what is to be used as the burnt offering which the Priest offers to YHWH. The blood is sprinkled by the Priest and we are going to see that come into effect when we get to Hezekiah and Josiah's Passover accounts that we will come to.

Sin and Peace Offering

The Portion That Is Sodden

- Elkanah ^{El has obtained} and Hannah ^{avored}
- **Likely sin and peace offering**
 - Offering protocol
 - Burn the fat
 - Seethe the remainder
 - Priests eat if it is a sin offering
 - Congregation eats if it is a peace offering
- **Peace offering**
 - Eaten by offeror
 - The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the*

same day it is offered. He ^{the offeror} shall not leave any of it until morning. (Lev 7:15 NKJV)

We see in our go-to manual, our operator's guide of sacrificial process, Leviticus 15 talks about this.

Jamieson-Fausset-Brown Bible Commentary vs 25-28

"This is the law of the sin offering. It was slain, and the fat and inwards, after being washed and salted, were burnt upon the altar. But the rest of the carcass belonged to the officiating priest. He and his family might feast upon it only however, within the precincts of the tabernacle; and non-else were allowed to partake of it but the members of a priestly family and not even they if under any ceremonial defilement.

The flesh on all occasions was boiled or sodden, with the exception of the paschal lamb, which was roasted (Exo 12:8-9) and if an earthen vessel had been used, it being porous and likely to imbibe some of the liquid particles, it was to be broken; if a metallic pan had been used it was to be scoured and washed with the greatest, not because the vessels had been defiled, but the reverse, because the flesh of the sin offering having been boiled in them, those vessels were now too sacred for ordinary use."

I think this is a good and accurate commentary based on my study of this section of these offerings.

Going on in Leviticus chapter 6 it says:

*Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before YHWH: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation....But the earthen vessel wherein it is **sodden** ^{H1310=bashal=boil, done in cooking (usually sodden, seethe)} shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. (Lev 6:25-28 KJV)*

Jamieson-Fausset-Brown has this exactly right according to what Leviticus 6 is showing us.

We have a good example of all of this in 1 Samuel chapter 2 about Hannah and Elkanah going to offer sacrifice. It turns out that this offering is in a period of time that has corrupt priests; I want to mention that Elkanah and Hannah were the parents of Samuel during the period of the Judges.

When we get to the Passover account in Josiah, Samuel is mentioned. It goes back to this period of time which is 1100 BCE or somewhere in that timeline. That is the period of time we

are in. It is after the time Samuel was born. Hannah was barren for a long time before she had Samuel, and she with Elkanah were going to Shiloh to sacrifice. This is that account:

*Now the sons of Eli were corrupt; they did not know YHWH. And the priests' custom with the people was that when any man offered a sacrifice ^(including sin or peace, added), the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling. Then he would thrust it into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take **boiled** ^{H1310=bashal=boil, seethe} meat from you, but raw." And if the man said to him, "They should really burn the fat first ^{per the Levitical instruction added} then you may take as much as your heart desires," he would then answer him, "No, but you must give it now; and if not, I will take it by force." (1Sa 2:12-16 NKJV)*

We just read the instructions that say they are to burn the fat first, and we don't know if it was Elkanah or Hannah that said this but some did. The priests were doing things backwards. These corrupt priests weren't abiding by Torah law clearly. The account even talks about how corrupt they are.

Hopefully this dialogue on sin and peace offerings show us the process. The offering protocol is fundamentally to burn the fat and seethe (or boil) the remainder. The priests eat the remainder if it is a sin offering and the congregation eats the remainder if it is a peace offering.

In the chart on the next page, I want to highlight a couple of points. There are fundamentally five offerings, burnt, grain, peace, sin and trespass offerings. Out of all of them I want to zero in on peace and sin offerings.

On this chart there are elements of each offering and a purpose. A portion that goes to YHWH a portion to the priest and then a portion to the offeror, but note that the only offering where the offeror was given the opportunity to eat was the peace offering. The peace offering has several components to it depending upon what your offering is about. It could be a vow, a freewill or thanksgiving. You can research all of that on your own in Leviticus 3.

The point is, only the common man had the peace offering that he could partake of. The priests had a portion of the peace offering but they were also able to eat according to the sin offering.

Five Offerings In The Old Testament					
Name	Elements	Purpose	YHWH'S Portion	Priest's Portion	Offeror's Portion
Burnt Offering Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or bird (dove or young pigeon for the poor); wholly consumed; no defect	Voluntary worship, unintentional sin, devotion, surrender to YHWH	Entire animal	Skin (to be sold)	Nothing
Grain Offering Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and peace offering (along with drink offering)	Voluntary worship, ; recognition of YHWH's goodness, devotion	1. Priest's own offering: Entire portion to YHWH 2. Others: Memorial portion - a handful)	1. Priest's own offering: none (all remainder to be burnt) 2. Others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Peace Offering Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads (ox, cow, sheep or goats)	Voluntary worship, thanksgiving, fellowship-included communal meal included thanksgiving vow & freewill offering	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	1. Thanksgiving offering: all the remainder eaten same day; no left over allowed 2. Vow or freewill offering: remainder eaten same day & next; leftover burnt 3rd day
Sin Offering Lev 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22 Note: Yom Kippur requires 2 goats for the nation (Israel)	1. Young bull: for High Priest and whole congregation. Blood to be sprinkled in front of veil and put on horns of altar of incense 2. Male goat: for leader. The blood was to be put on the horns of altar of burnt offering 3. Female goat or lamb: for common person. Blood put on horns of altar of burnt offering 4. Dove or pigeon: for the poor. Blood put on horns of altar of burnt offering 5. 1/10 ephah fine flour: for very poor	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	1. Atonement for High Priest and congregation: none (remainder to be burnt outside camp where ashes were thrown) 2. Atonement for others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Trespass Offering Lev 5:14-19; 6:1-7; 7:1-6	Ram	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; restitution payment = 20% fine	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	All the remainder (had to be eaten within court of tabernacle)	Nothing

<http://www.3dbibleproject.com/en/tabernacle/details/offerings.htm>

I hope the 25 cent tour through the peace and sin offering legislation gives insight of what was going on in Deuteronomy chapter 16.

We don't want to exit this chart and all of the details of these offerings and an unbelievable amount of precision that is put into Torah about them without a reminder in Hebrews:

So Messiah was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9:28 KJV)

This has all been abolished; the Old Covenant that we know, the covenant at Moab that the children took into the Promised Land has been abolished, and has been replaced by the Messiah being offered once. Hebrews 10 goes on with this theme:

Five Offerings In The Old Testament					
Name	Elements	Purpose	YHWH'S Portion	Priest's Portion	Offeror's Portion
Burnt Offering Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or bird (dove or young pigeon for the poor); wholly consumed; no defect	Voluntary worship, unintentional sin, devotion, surrender to YHWH	Entire animal	Skin (to be sold)	Nothing
Grain Offering Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and peace offering (along with drink offering)	Voluntary worship.; recognition of YHWH's goodness, devotion	1. Priest's own offering; Entire portion to YHWH 2. Others: Memorial portion - a handful	1. Priest's own offering; none (all remainder to be burnt) 2. Others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Peace Offering Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads (ox, cow, sheep or goats)	Voluntary worship, thanksgiving, fellowship-included; sacrificial meal included thanksgiving, vow & freewill offerings	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	Breast given to High Priest (wave offering), right foreleg given to officiating priest (heave offering)	1. Thanksgiving offering: all the remainder eaten same day; no left over allowed 2. Vow or freewill offering: remainder eaten same day & next; leftover burnt 3rd day
Sin Offering Lev 4; 5:1-13; 6:24-30; 8:14-17; 16:3-22 Note: Yom Kippur requires 2 goats for the nation (Israel)	1. Young bull: for High Priest and whole congregation. Blood to be sprinkled in front of veil and put on horns of altar of incense 2. Male goat: for leader. The blood was to be put on the horns of altar of burnt offering 3. Female goat or lamb: for common person. Blood put on horns of altar of burnt offering 4. Dove or pigeon: for the poor. Blood put on horns of altar of burnt offering 5. 1/10 ephah fine flour: for very poor	Mandatory atonement for specific unintentional sins; confession of sin; forgiveness of sin; cleansing from defilement	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	1. Atonement for High Priest and congregation: none (remainder to be burnt outside camp where ashes were thrown) 2. Atonement for others: all the remainder (had to be eaten within court of tabernacle)	Nothing
Trespass Offering Lev 5:14-19; 6:1-7; 7:1-6	Ram	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; restitution payment = 20% fine	Fatty portions (fat covering inner parts; fat tail, kidneys, lobe of the liver)	All the remainder (had to be eaten within court of tabernacle)	Nothing

But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of YHWH; (Heb 10:12 KJV)

We go through all of this and someone might ask why I'm telling me all about this peace and sin offerings because they don't need that detail. Perhaps you don't need the detail, but I think it's important to see the significance of Yahushua's sacrifice for us. All of this has been abolished; Yahushua's covenant that was made that is associated with the Passover is a New Testament, New Covenant Passover. The Greek words for "new" mean brand new, not renewed, this is not a renewed covenant. That would diminish the significance of what Yahushua has done for us. Back to Deuteronomy 16 where we left off on page 18, keep in mind where we were.

Deuteronomy 16

Instructions for Days of Unleavened Bread

13. Roast is a poor translation

LXX - And thou shalt roast and eat it in the place which YHWH thy Elohim shall choose: and thou shalt turn in the morning, and go unto thy tents. (Deu 16:7 KJV)

This word "roast" is a poor translation because they were to boil or sodden these sacrifices. Now you probably know why I took you on the detour through the peace offering. The peace

and sin offering that we saw previously were to be done during the 7 days of Unleavened Bread had to do with sin and peace offerings.

The Septuagint goes along with this verse and has the right intent. It says you should boil and roast and eat it.

And thou shalt boil and roast and eat it in the place, which YHWH thy Elohim shall choose; and thou shalt return in the morning, and go to thy house. (Deu 16:7 Brenton)

First you are going to roast it but then you boil it because that's what the legislation says. In any case, this word in the Masoretic Text that we see here is 'bashal' not 'tsalah'. The domestic household Passover is to be roasted. Exodus 12 says that:

Eat not of it raw, nor sodden ^{H1310=boil, done in cooking (usually sodden, seethe)} at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. (Exo 12:9 KJV)

Clearly, the domestic household Passover is a different set of instructions and the instructions that are being provided in Deuteronomy 16, which are about the Days of Unleavened Bread, not the 14th Passover.

Points to peace offerings

When the people came to the place that YHWH had chosen, they would have communal meals together. The only way that they have communal meals was through peace offerings. That was the way that they were able to provide a sacrifice of the inward parts that the Levites would offer as a burnt offering and then the rest of it was boiled (bashaed), and put into a stew or a boiling pot and that is how they were to eat of it.

Would the Israelites be offering these peace offerings on the evening on the First Day of Unleavened Bread and eating the Passover lamb that same night?

I am guessing you might have ears to hear what I'm asking, in other words, the Fifteener viewpoint is that the Passover lamb is eaten going into the fifteenth. They have all sorts of legislation here, and this is what Deuteronomy 16 is saying. In fact, it is how Josiah and Hezekiah accounts go for Passover and these peace offerings were indeed being offered. Did they also have a Passover, an original domestic household Passover that same night?

You might say of course they wouldn't, well, I think what you see from the testimony of what happened is indeed that is what transpired, particularly when you get to the first century. It's an interesting question maybe you can ponder.

Deuteronomy 16

Instructions for Days of Unleavened Bread

14. Finishing up with our account in Deuteronomy 16: 5-8, item number 14 says:

¹⁴ *turn in the morning, and go unto thy tents.*

This was about the Tabernacle or Temple, the domestic household Passover took place on the 14th in their houses, so they wouldn't have gone into their tents after they were already in their tents on the 14th.

15. ¹⁵ *Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to YHWH thy Elohim: thou shalt do no work therein*

Again, this is another example of how this all adds together and refers to the starting of the fifteenth which is the Days of Unleavened Bread.

The testimony of this is significant and I would recommend that you go through this and if this isn't making good sense to you go through this in the fullness again. You can either go through this recording again or it's easy to study yourself with the elements that I have given you.

The summary of it all is:

Deuteronomy 16 provides instructions for the Days of Unleavened Bread.

Deuteronomy 16 shows the implementation of the Passover offerings in Numbers 28: 17-24, being from the 15th through the 21st.

Not 14th domestic household Passover sacrifice that is being talked about or legislated in any way.

Going on, keep in mind we are talking about things that happened 'at even' and ba-erev. There is an interesting account in Joshua 5 that is part of studying this.

Joshua 5:10

No Ben Ha-arbayim

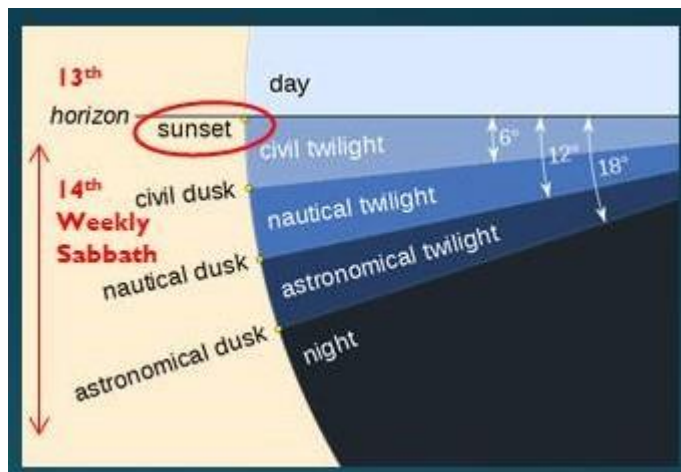
*And the children of Israel encamped in Gilgal, and kept ^{H6213=make, offer, observe, prepare -all in the broadest sense} the passover on the fourteenth day of the month **at even** ^{H6153=ereb=dusk, night} in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. (Jos 5:10-12 KJV)*

What we have here is a one-line account of the Passover on the 14th day of the month at even. It may seem counter intuitive based on everything I have shown you so far of what this means. You would say that according to all of the other examples, the 14th day at even would be at the end of the 14th day and indeed that is what the Fifteeners would say. I think you need to look at this a little more broad scope because we are getting a trip report, not Torah instructions.

Describes the overall event - not an instruction

And the sons of Israel camped in Gilgal, and prepared the Passover on the fourteenth day of the month, at evening, in the plains of Jericho. (Jos 5:10 KJ3)

I think there are a couple of ways you can take this, I am not set on either way although what I lean to is that this is more like a trip report, there is no beyn ha-aryim so you don't have the definition and the specifics of the twilight part of the evening. It is showing us that on the evening when they came there, they indeed kept the fullness of the Passover. Alternately, it could be referring to the Days of Unleavened Bread that is being mentioned here. In any case, it isn't a Torah command, it's a collective report, a one line entry and probably the most significant part that I take out of something like this is the timing of it is the weekly Sabbath on the 14th and the next day is Passover or the First Day of Unleavened Bread. It doesn't matter because the next day it says that the manna ceased on the morrow. It says they ate the day after this weekly Sabbath, unleavened cakes and parched corn in the selfsame day. To me it is a clue that they ate the old grain and the new grain that was available.



These Israelites had taken over the land from the local inhabitants and there was grain stored and also coming up. They had both the old and the new store on this day that the manna ceased which would have been the first day of the week which we call Sunday. That is wave sheaf day, so it's the wave sheaf day that is being talked about as well.

We have a few scriptures how the original Passover was kept separate from the Days of Unleavened Bread.

Original Passover Kept Separate From Days of Unleavened Bread

- First Day of Unleavened Bread for 7 days

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed ^{H4150=moade=appointment, festival} of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)
(Exo 23:15 KJV)

Keep and eat unleavened bread for 7 days.

- Separate burnt offerings for 7 days mentioned in Leviticus 23.

*In the fourteenth day of the first month **at** ^{H996=beyn=distinction, between} **even** ^{H6153=ereb=dusk, night (ben ha'arbayim)} is YHWH's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire ^{H801=burnt offering} unto YHWH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. (Lev 23:5-8 KJV)*

This is what was going on here in being identified clearly of what these offerings were in Deuteronomy 16. The scripture says "offer an offering made by fire", keep in mind the burnt offering is the inward parts and if it's a peace offering, then the person that is coming to the Temple would then have something to eat from the offering. The priest would have it in either way.

Right here out of Leviticus 23 there is something that we may not have noticed before, but there are other offerings associated with the seven days.

- The Passover ordinances performed on the 14th

In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
(Num 9:3 KJV)

Numbers 3 is showing us a distinction of this. You have to put all of these things together. One doesn't supersede another. I have heard someone tell me not too long ago that some of the laws of YHWH supersede others that are more important so they override another. You may

have a legislation that says one thing, but you have a more important one, so it overrides it. That is not how the Torah works.

Original Passover Kept Separate From Days of Unleavened Bread

This takes place after they left Egypt and just before they went into the Promised Land.

- At Moab before Jericho *And in the fourteenth day of the first month is the passover of YHWH. And in the fifteenth day of this month is the feast* ^{notice they are separate days (added)}: *seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a **burnt offering unto YHWH*** ^{peace offering}; *two young bullocks* ^{H6499=bull, calf, ox}, *and one ram, and seven lambs* ^{H3532=lamb, sheep} *of the first year: they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And **one goat for a sin offering**, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YHWH: it shall be offered beside the continual burnt offering, and his drink offering. (Num 28:16-24 KJV)*

We have peace offerings or sin offerings, but clearly we have bullocks which in Hebrew is a bull, calf or ox. We have rams and lambs which is all of the animal mix and they are all of the first year. Is there any question that there are offering to be made during the seven days?

- Summarized in Ezekiel

And in the first month, on the fourteenth day of the month, ye shall have the feast of the Passover ^{sacrifice not specified}; *seven days shall ye eat unleavened bread. And the prince shall offer it that day* ^{FOUB} *a **calf for a sin-offering** for himself, and the house, and for all the people of the land. And for the seven days of the feast he shall offer as **whole-burnt-offerings to YHWH seven calves and seven rams** without blemish daily for the seven days; and **a kid of the goats daily for a sin-offering**, and a meat-offering. (Eze 45:21-23 Brenton)*

* Calf = young bullock for sin offering is new/additional

By the way, there is a difference in Numbers 28 and Ezekiel 45, which is a calf or a young bullock is mentioned for a sin offering, and it is new or additional, but it is noteworthy that it's mentioned and is a difference. In Numbers 28 it says a goat for a sin offering and in Ezekiel 45 it says a calf for a sin offering.

These accounts are interesting though, clearly there were many offerings made after beyn ha-arbayim on the 14th when the original Passover was kept. With this prism of understanding that we've gained, take a look at this thinking of what the Passover accounts that we see in Hezekiah, Josiah, and Zerubbabel. Taking the first one, and just go over the highlights just to make the point of the offerings that were being made.

Passover and Days of Unleavened Bread Combined Divided Monarchy - 1st Temple Passover Sacrifice

Hezekiah's Passover - ca. 713 BCE

1. Changed to Temple sacrifice
2. Order of the King
3. Who killed the sacrifice?
*Great congregation or priests?
4. Sacrificed lambs and oxen
5. Days of Unleavened Bread kept
6. Peace offering performed

*And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, ¹ that they should come to the house of YHWH at Jerusalem, to keep the passover unto YHWH Elohim of Israel. For the ² king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.... And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.... ³ Then they killed the passover on the **fourteenth day of the second month**: and the priests and the Levites were ashamed, and sanctified themselves, and ⁴ brought in the burnt offerings into the house of YHWH.... And YHWH hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept ⁵ the **feast of unleavened bread seven days with great gladness**: and the Levites and the priests praised YHWH day by day, singing with loud instruments unto YHWH... and they did eat throughout the feast seven days, ⁶ offering **peace offerings**, and making confession to YHWH Elohim of their fathers.*
(2Ch 30:1-22 KJV)

This is Hezekiah's Passover account, somewhere around 713 BCE, so this goes back as one of the oldest Passover accounts after the Exodus period. Notice that this has been changed, there is a Temple sacrifice being talked about here. It is possible that the 14th Passover that is mentioned is the correct original recipe, but it isn't clear so I'm not sure about this account even at this point in time, if they had forsaken the Passover on beyn ha-arbayim in favor of the Temple but this is what they were doing. Clearly ¹ the event is a Temple celebration.

Also notice in item number 2, *the king had taken council and the princes*, the king is the one that ordered this. Who killed the Passover? ³ **Then they killed the passover on the fourteenth day of the second month....** Was this the great congregation of people that killed it or was it the priest? I don't think it's clear although it seems to insinuate that it's the priest. You have to make up your own mind; clearly somebody killed the Passover on the 14th.

What is clear is that they sacrificed lambs and oxen and that the days of Unleavened Bread are being kept and that these are peace offerings that are being talked about because it clearly says so. *And they did eat throughout the feast seven days,* ⁶ **offering peace offerings, and making confession to YHWH Elohim of their fathers.** Whether this account in Hezekiah is inclusive of an original legislation of Passover beyn ha-arbayim on the 14th isn't clear to me. Probably the biggest interest is what is focused on are the peace offerings that we have looked at that were clearly identified in Deuteronomy 16. The next account is Josiah and it's an interesting one.

Passover and Days of Unleavened Bread Combined Divided Monarchy - 1st Temple Passover Sacrifice

- Josiah Passover - 623 BCE
Likely a Jubilee
Book of the law found

Points to Deuteronomy

- Keep Passover/Days of Unleavened Bread season Deu 16:1
- Sacrifice from lamb, goats, oxen - Deu 16:2
- No sacrifices within your gates Deu 16:6
- Sacrifice where YHWH puts His name - Deu 16:6
- Boil and eat sacrifices starting on 15th - Deu 16:7

Exodus, Leviticus, Numbers not available

I would surmise that this is a Jubilee year, the Jubilees occurred in the BCE timeframe on the 23 and 73 boundaries.

*And Hilkiyah the high priest said unto Shaphan the scribe, I have found the **book** ^{not books} **of the law** in the house of YHWH. And Hilkiyah gave the book to Shaphan, and he read it.*
(2Ki 22:8 KJV)

This book of the law is translated as singular, not books, but book of the law. This would be a reference to the book of the law of Deuteronomy. "*Hilkiyah said to Shaphan*", I would argue that this points to the book of the law of Deuteronomy, not to Genesis and Exodus or some of what are called the books of the law today. The book of the law specifically the book of

Deuteronomy that shows to keep the Passover and Days of Unleavened Bread as the season it is being talked about.

*And YHWH shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this **book of the law**^{1st mention}: (Deu 29:21 KJV)*

*That Moses commanded the Levites, which bare the ark of the covenant of YHWH, saying, Take this **book of the law**, and put it in the side of the ark of the covenant of YHWH your Elohim, that it may be there for a witness against thee.
(Deu 31:25-26 KJV)*

The sacrifice from lambs, goats, and oxen in Deuteronomy 16:2, there is no sacrifices within your gates in 16:5, and also sacrifice where YHWH puts His name in Deuteronomy 16:6. There is also the command to sacrifice at sunset in Deuteronomy 16:6, and you are to boil and eat starting on the 15th in Deuteronomy 16:7.

All of this is legislation out of Deuteronomy 16 which isn't in conflict with what was given it Exodus but it is certainly different. They weren't to sacrifice oxen at the original Passover institution; they were to sacrifice at home. You know the details now because I have been presenting them. I would suggest that Leviticus, Numbers and Exodus were not available. They didn't find them, they found the book of Deuteronomy and this is the foundation that when Josiah read this he decided to do Deuteronomy 16.

I always find it notable that "it's against you, not for you", it's what is going to be a problem ultimately to them, particularly Deuteronomy 28 which is the blessings and cursing's.

Passover and Days of Unleavened Bread Combined Divided Monarchy - 1st Temple Passover Sacrifice

- Josiah Passover - 623 BCE
 1. **Temple centered sacrifice continues**
 2. **Levites sprinkled blood**
 3. **Levites flayed lambs**
 4. **Sacrificed oxen - boiled meat**
 5. **Order of the king**
 6. **Previously nothing like it**

*Moreover Josiah kept a passover unto YHWH in Jerusalem: and they killed the passover on the fourteenth day^{added} of the first month.....^{Levites were instructed to} 1 **Stand in the holy place** according to the divisions of the families of the fathers of your brethren... So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do*

according to the word of YHWH by the hand of Moses.... And they killed the passover, and ² **the priests sprinkled the blood** from their hands, and the Levites flayed ^{H6584=stripped} them. And they removed the burnt offerings ^{per Lev 4}, that they might give according to the divisions of the families of the people, to offer unto YHWH, as it is written in the book of Moses. ⁴ **And so did they with the oxen.** And they roasted ^{H1310=boil, done in cooking (usually sodden, seethe)} the passover ^{sacrifices} with fire according to the ordinance: but the other holy offerings sod ^{H1310=same} they in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterward...the priests...were busied in offering of burnt offerings and the fat until night; ^{H3915=layil=midnight - BDB} (2Ch 35:1-14 KJV)

The word roasted is a poor translation because the word “roasted” is bashal which means to boil. Notice that they were busy with the fat until the night which is the Hebrew word “layil” not ba erev at night, I would say that “layil” points to midnight according to Brown Driver Briggs lexicon. It is a pointer to sometime late at night.

The Levites sprinkled the blood and flayed the lambs; they sacrificed oxen and boiled meat. That does not go along with the original Passover institution on beyn ha-arbayim in Exodus, particularly Exodus 12 and Leviticus 23. I am not saying that this is wrong, all I am saying that they were doing something in addition. The sacrifices that they were to have during the 7 days were also commanded just as the original institution on the 14th. What we see in these Passover accounts is that they are tending towards focusing on the institutional sacrifices of the Temple and not the original legislation for the Passover with the domestic household service and associated events.

Notice that it's by order of the king and if you go on in 2 Chronicles 35:16, a few verses after this it says that it was by order of the king.

So all the service of YHWH was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of YHWH, according to the commandment of king Josiah. (2Ch 35:16 KJV)

We get evidence from the text that all of this being talked about is the same day and clearly there should be two different days. Both the 14th and the 15th are involved but this is compressed. Previously there was nothing like it.

And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. (2Ch 35:18 KJV)

This goes back to Samuel the prophet, the days of Saul in 1050 BCE or so. When I read this a few years ago and contemplated it I thought that they had a grand event which indeed they did. If you look at this event you would see that they sacrificed thousands of animals during this event. Previously there was nothing like it, I started to think that maybe this is something more unorthodox than what we might know in how they did it.

It was about a year ago when I was preparing this presentation I remember finding this statement in the Jewish Encyclopedia specific for this verse:

In the pre-exilic period, however, Pesah was rarely sacrificed in accordance with the legal prescriptions - compare 2Ch 35:18 (Jewish Encyclopedia - Passover Sacrifice)

- Beginning of “Feast of the Jews”?

I wondered, “is nothing like it,” is that a complementary “like it”? or is that a pejorative statement? I don’t know for sure but things are starting to be consolidated in the time of Josiah and if they only had the Book of Deuteronomy to use as their basis to keep this, they probably kept it well. There is certainly another missing part of it that should be evident from our study and understanding as well as yours. There is one more of these Passover events. This one is post Exile.

Passover and Days of Unleavened Bread Combined Post Exile - Early 2nd Temple Passover Sacrifice

Post Exile Passover - 517 BCE

I would say the date is fairly solid from our study. We know a couple of things about this one.

*And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king....And the children of the captivity kept the passover upon the fourteenth day of the first month. **For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.** And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek YHWH Elohim of Israel, did eat, And kept the feast of unleavened bread seven days with joy: for YHWH had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of YHWH, the Elohim of Israel. (Ezr 6:15, 19-22 KJV)*

Desolation of Jerusalem ended

70 years after the fall of Jerusalem in 587 BCE

Likely a sabbatical year
Zerubbabel governor?

Levites killed the Passover on the 14th in the afternoon

Domestic household Passover replaced by Temple practice

Combined Passover and Days of Unleavened Bread at the Temple

Students of history will say that there wasn't a king of Assyria at this point, and that is exactly correct. The Assyrians had long fallen to the Babylonians and the Babylonians had fallen to the Persians. The King of Persia that is mentioned is a title that Darius took upon himself. He is the King of Persia now, and Cyrus became the leader of all of this so this isn't a misstatement. I think it is a statement of who has authority over the Persians and Darius is the guy.

There are a couple of points about this in passing. This is the end of the 70th year of desolations of Jerusalem and it's easy to pinpoint the 6th year of Darius as 517. It turns out that this is 70 years after the fall of Jerusalem in 587.

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of YHWH came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. (Dan 9:2 KJV)

Jerusalem fell in 587, and 70 years later is 517 and they are having Passover so it would be very appropriate that this would be the end of the 70 year period. This is likely to be a Sabbatical year by the way. Zerubbabel is mentioned in the previous chapters but it was a few years earlier when Zerubbabel is mentioned. It isn't clear in this account whether Zerubbabel is still the governor or not so I put a question mark by the statement that it was Zerubbabel's Passover. Please understand that is where I am coming from for purpose of explanation.

Notice that the Levites killed the Passover on the 14th in the afternoon. So now we have the Priests taking over and we have a Domestic Household Passover replaced by this Temple practice. What should be evident as we go through this is that time is going on. The Passover and Days of Unleavened Bread now are starting to be combined at the Temple. This amplifies what seemed to have started with Josiah and now seems more evident that the priests and priestly system are taking over the Passover and the associated events of the sacrifices. No longer is there a separation of the 14th and 15th.

Original Domestic Household Passover

Josephus Testimony

- Original Passover ordinance kept separate from Temple practice

Josephus has an interesting testimony and is saying that the original Passover ordinance was kept separate from the Temple practice and this is what he writes about.

*But when Elohim had signified, that with one plague he would compel the Egyptians to let Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month Xanthicus, against ^(added: up to) the fourteenth, (which month is called by the Egyptians Pharmuth, Nisan by the Hebrews; but the Macedonians call it Xanthicus,)... Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. **Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival Pascha which signifies the feast of the passover; because on that day Elohim passed us over, and sent the plague upon the Egyptians; for the destruction of the first-born came upon the Egyptians that night....So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly.....and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days....Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called the feast of unleavened bread. (Jos Ant 2.14.6-2.15.1)***

Josephus certainly saw that it was an eight day festival and calls it 'that what we used to do'. Josephus wrote in the first century so he is writing this looking in the rear view mirror about what he understands about the Passover season. It's noteworthy that he says they are keeping the Passover and sacrificing in like manner as they had originally done and that it's a feast of eight days and not seven. We will use Josephus again as he gives us some understanding that the terminology used in the Passover and Days of Unleavened Bread is interchanged. Eight days is eight days and not seven. It appears during the time that Josephus wrote this that some people were still keeping the original recipe of the Passover on the 14th. Yahushua certainly did, He said he did. It would appear that others were doing it as well and we will come to that discussion next time.

- Like manner to this day - 1st century CE
 1. Offered sacrifice
 2. Painted blood with hyssop
 3. Burnt remainder
 4. Ate unleavened bread
 5. Kept 8 day event

This is according to what Josephus is writing.

Passover and Days of Unleavened Bread Combined

2nd Temple Passover Sacrifice

Ben ha-arbayim redefined

We clearly get the understanding that ben ha-arbayim has been redefined and that re-definition is seen in several places.

- Domestic household Passover replaced by Temple Passover Sacrifice
- Lambs sacrificed in the afternoon of the 14th day
- The period designated as ‘between the two evenings’ when the Paschal lamb was to be slain, was past ^{just finished from previous chapter context}. There can be no question that, in the rime of Christ, it was understood to refer to the interval between the commencement of the sun’s decline and what was reckoned as the hour of his final disappearance ^{about 6 pm}. (Alfred Edersheim, Life and Times of Jesus The Messiah)...

I would agree with that, I agree and understand that is how it has been redefined. The Jewish Encyclopedia says something similar:

- The time “between the two evenings” ^{ben ha-arbayim} was construed to mean “after noon and until nightfall”, the killing of the lamb following immediately upon that of the tamid ^{daily burnt offering}, the burning of the incense, and the setting in order of the lamps, according to daily routine. (The Jewish Encyclopedia, Passover/Paschal lamb, vol 9)

Part of the additional evidence of the re-definition of beyn ha-arbayim we find in other sources as well.

- Rashi with Rabbi Solomon ben Isaac is his name
Rashi is his nickname and he lived in the 11th and 12th century CE and he says that during the 2nd Temple the lambs were sacrificed in the afternoon of the 14th. I think that is clearly the case.
- At dusk - From six hours ^{the afternoon} and upward is called ben ha-arbayim, when the sun declines towards the place of its setting to be darkened. And the expression ben ha-arbayim appears in my sight ^{to refer to} those hours between the ‘evening’ of day is at the beginning of the seventh hour ^{1 PM} from ^{the time that} ‘the shadows of evening are stretched out,’ and the ‘evening’ of night is at the beginning of night.
(The Pentateuch and Rashi’s Commentary, Exodus 12:6, p. 102)



This is Rashi's commentary in his book and what he's saying is that ben-ha arbayim is redefined to be these hours in the afternoon as seen on the clock above. Of course that doesn't match up to what the hours are in Exodus 16. The hours in Exodus 16 are after sunset, not in the afternoon. All of these commentaries follow that pattern. These are not scripture, but what man has come to interpret the scripture to say.

- Exodus 16 - ben ha-arbayim is in conflict with this

I have heard the murmurings of the children of Israel: speak unto them, saying, At ^{H996=beyn}even ^{H6153=ereb}ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am YHWH your Elohim. (Exo 16:12 RNKJV)

Not afternoon

Clearly, this is in conflict with what Rashi is saying and what the practices of the early 1st Temple were. They follow what Rashi is saying but they were not in harmony with what the scriptures show us.

Passover and Days of Unleavened Bread Combined

2nd Temple Passover Sacrifice

Layman Priest For One Day

- Philo of Alexandria
AKA Philo Judaeus
c. 20 BCE - c. 50 CE
Hellenistic Jewish philosopher
Lived in Alexandria in Roman province of Egypt
Used Philosophical allegory to harmonize Torah with Greek philosophy
Adopted allegorical interpretations of Hebrew Bible (versus literal)

Philo was an educated guy but what he liked to do was to use philosophical allegory to harmonize the Torah because he liked the Greek philosophy. That's quite a combination but that is what he did. If you read enough of Philo, you will understand that he has an allegorical interpretation of the Hebrew Bible. He does not have a literal interpretation while we view the scriptures as literal here. These are a few of his statements:

- The Passover was “called by the Hebrews in their own tongue, the Pasch, on which the whole people sacrifice, every member of them, without waiting for the priests, because the law has granted to the whole nation for one special day in every year the right of the priesthood and of performing the sacrifices themselves” (De Decalogue, p. 159)
- In this festival many myriads of victims are offered by the whole people, old and young alike, raised for that particular day to the dignity of the priesthood....But on this occasion the whole nation performs the sacred rites and acts as priest. (De Spec, Leg.11,p.45)

What he is saying is that the common man was called upon to do the sacrificing of the lambs at the Temple location. You see that in other historical secular writings as well. The Jewish Encyclopedia shows us a little about this.

- The killing took place in the court of the Temple, and might be performed by a layman, although the priests with gold or silver cups in their hands stood in line from the Temple court to the altar, where the blood was sprinkled. (Jewish Encyclopedia - Passover Sacrifice)

It would appear that the common man, the boughwaze were the ones that were doing the killing. This adds up to a modified domestic household sacrifice being combined.

Passover and Days of Unleavened Bread Combined

2nd Temple Passover Sacrifice

Household Passover Replaced By Assembly Line

Killed by the congregation ^{Laity}
Sacrifice at the Temple not at home
Blood was sprinkled on the altar not the household doorway
No scriptural basis

The blood had to be caught by a priest, and rows of priests with gold or silver cups in their hands stood in line from the Temple court to the altar where the blood was sprinkled.
(Jewish Encyclopedia - Passover Sacrifice)

- The people taking part in the sacrifice were divided into three groups. The first of these filled the court of the Temple, so that the gates had to be closed, and while they were killing and offering their paschal lambs the Levites on the platform (dukan) recited the “Hallel”

(Psa 113-118), accompanied by instruments of brass. If the Levites finished their recitation before the priests had completed the sacrifice, they repeated the “Hallel”, although it never happened that they had to repeat it twice. As soon as the first group had offered their sacrifice, the gates were opened to let them out, and their places were taken by the second and third groups successively. All three groups offered their sacrifice in the manner described, while the “Hallel” was recited; but the third group was so small that it had always finished before the Levites reached Psa 116. (Jewish Encyclopedia - Passover Sacrifices, Three Groups of Laity)....

They had an assembly line process that they were doing. This is what was going on in the first century, and this is what was going on in 30 CE when Yahushua was being crucified. I believe there is plenty of evidence that this is what was happening. The Laity were in most cases killing the sacrifice. The sacrifice clearly had become Temple centric and the blood was sprinkled on the altar not on the household doorway, so we have blood sprinkled on a different place.

I think the Jewish Encyclopedia explains clearly what was going on at that time. The problem with all of these commentaries that I am reading is that they have no scriptural basis. Other than they read or sung the Psalms. There isn't any scriptural basis for all of the changes they made to take place. It is what the Levitical system had gone to and certainly the basis of this was scriptural. There would be sacrifices at the Temple or the Tabernacle, but it was also scripturally based that there would be a Passover service and a domestic household event that had two separate meanings, but they had gotten combined over time to what we see here.

Summary

- Sunset - ba erev
An instant in time that can last all night
Distinct from ben ha-arbayim
Can include ben ha-arbayim
- Deuteronomy 16
About Days of Unleavened Bread offerings - peace and sin
Not domestic household Passover
- Original domestic Passover is on the 14th
Beginning of the 14th
Passover and Days of Unleavened Bread are separate
- Corruption of Passover timing
Passover and Days of Unleavened Bread gradually merged
Blending began late 1st Temple with Josiah

Temple centric worship continued through the 1st century CE
Some still observed domestic household sacrifice - Josephus
Became the Feast of the Jews

We studied ba erev of sunset in the first part of the presentation. Hopefully you have a mental picture of that from the graphics that I have shown you. We looked in detail into Deuteronomy 16 and I hope that it is an ah-ha moment for you. This is about the Days of Unleavened Bread offerings, the peace and sin offerings not about the domestic household Passover.

The original domestic Passover was on the beginning of the 14th and was originally were separate but we see evidence of in the secular records. Clearly it was mentioned in some of the references that they say that originally things were separate but they gradually got combined. This was the corruption of the Passover timing. The Passover and Days of Unleavened Bread gradually became merged and the blending appears to begin in the late 1st Temple with Josiah, it could have gone back to Hezekiah but it seems more evident in Josiah's time. The focus was Deuteronomy 16 and the Passover for the domestic household was eliminated in Josiah's event because Deuteronomy 16 didn't include it.

The Temple centric worship continued throughout the first century but some still observed the domestic household according to what Josephus would indicate to us. This points to our next study "The Feast of the Jews", as John has called out the Jews. "The Feast of the Jews" or the Passover of YHWH, and Yahushua called them out as well, he is speaking to the Scribes and Pharisees:

*Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.
(Mat 15:7-9 KJV)*

Do Your Own Homework:

Teach ^{H3384=flow as rain water, shoot an arrow} me thy way, O YHWH; I will walk in thy truth: unite my heart to fear thy name. (Psa 86:11 KJV)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Mat 7:7-8 KJV)

For ye were sometimes darkness, but now are ye light in YHWH: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving ^{G1381=test, examine} what is acceptable unto the Master. (Eph 5:8-10 KJV)

*And this I pray, that your love may abound yet more and more in knowledge
G1922=recognition, full discernment and in all judgment; That ye may approve G1381=test, examine things
that are excellent; that ye may be sincere G1506=judged by sunlight, test as genuine and without
offence G677=actively inoffensive, not leading into sin till the day of Messiah; (Php 1:9-10 KJV)*

You have to ask and seek. Be as the Berean are in Acts 17:11 and be more noble than those in Thessalonica. Listen and hear what is being said, go and prove whether these things be so in the scriptures. Some people like to go prove these things to be so in somebody's op-ed or document or article that they wrote, but go prove them, and check them out in the scriptures.

<https://www.answersoflife.com/>