

Passover - The Fourteenth of Abib
Between the Evenings
Ben ha-arbayim
Domestic Household Passover Sacrifice

Transcribed and edited from Video

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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)

This presentation series is actually part of a bigger group. In fact, all of them are already on the website. It seems that each year I make revisions to what is now called Parts 5, 6 and 7. That is the subject matter that we will be addressing over the next few weeks. Part 5 on this list, is a title “Between the Evenings” or “ben ha-arbayim” and is about when Passover is. I wrote it originally to understand the controversy of the fourteenth versus the fifteenth Passover, and does it matter?

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

What it all boils down to is a little tiny preposition in Hebrew called “beyn”. The end result of that is a Hebrew idiom. If you study this topic you will find a subject of “ben ha-arbayim” is at the root of all of it.

Something else that we will learn about in this presentation is a title that I have attached the Domestic Household Passover practice. You don’t find Domestic Household Passover in the scripture; however it is important to know that there was such a thing. We will be taking a look at that and it will grow over the next couple of presentations.

Part 6 will continue on the theme we are on. It turns out that when we look into the Hebrew, we will find two distinctions of the terminology “at even”, or “in the evening”. When you see that in the scripture there are actually two different Hebrew meanings of it. The timing is different; one is ben ha-arbayim which we are going to address this time, the other is “ba-erev” or “at even” or “in the evening”. Next time we will address the extension of where we are starting this time.

In the 7th part we will jump to the first century CE, the time of Yahushua’s Passover in thirty CE. We will take a look at the terminology that we see in the Book of John. I have titled the presentation “Feast of the Jews” because of what I have discovered. I don’t think many people have examined what the feast of the Jews is about. It’s only found in John’s commentary, epistle, or John’s gospel. You don’t find it in the Synoptic Gospels.

We will examine the comparison of Matthew, Mark and Luke when we get to that session. A natural extension and something I added last year that will go into Part 8 is what happened after the first century. What happened with the Passover institution? We know that eventually, by our society today, that most mainstream Christians are keeping Easter. How did that happen?

I have looked at the research and put together “Passover versus Easter” which will detail the first three centuries. What did some of the early church Greek fathers like Clemet, Irenaeus, Tertullian or Eusebius say about what was going on? We will detail this controversy that resulted from keeping the original Passover versus Easter called the Quartodeciman Controversy. That is maybe a thumbnail sketch of where we are heading but now we are in what is Part 5.

Part 5 is specifically about the beginning of the Passover institution in Exodus and Leviticus. Our focus is going to be strictly Part 5 this time.

When I take on a project like this, I make a list of what the purpose of what I’m trying to accomplish. These were the 8 items that I wrote originally wrote down on this topic. The first one was to examine the history of the Passover institution itself. I have grown to understand

the controversies; there are several of them, not only which date it is, but also about which calendar it is.

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

I wanted to understand and determine what the difference of the expression of “ben ha-arbayim” versus “ba erev” is, and to compare the domestic Passover with the Temple practices that we see in the First and Second Temple, there is a lot said in the scriptures about it. We will get into that in more detail called the Temple practices starting next time, particularly when we read Deuteronomy Chapter 16.

I also want to survey all of the Old and New Testament Passover related scriptures. As I have already mentioned, to investigate Apostle John’s usage of this term “the Jews Passover” and understand what that is about.

Of course the natural part in the first century is to detail Yahushua’s Passover in 30 CE, and look at how that unfolded chronologically and doctrinally what he had to say. We will compare the New Covenant Contract gospel accounts in a later session as well, Matthew, Mark, Luke and John. Those that have studied this subject know well that John seems to be on a different page than Matthew, Mark and Luke. We will examine that and look into the scriptures to see what it says.

Finally, as I have already mentioned, we will analyze the evolution of Passover which has morphed into Easter from the standpoint of mainstream Christianity and how it happened in the first, second and third century church.

The first place we will start is in Leviticus 23 which is chapter that gives us the Holy days listed.

Background

When is Passover?

- Scriptural Holy Days point to Yahushua

And YHWH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of YHWH, which ye shall proclaim to be holy convocations, even these are my feasts. (Lev 23:1-2 KJV)

Weekly Sabbath - today there is a big controversy about when that is

Passover

Days of Unleavened Bread

Pentecost/Shavuot

Trumpets

Atonement

Feast of Tabernacles

Eighth Day

The first one is the weekly Sabbath, and of course today there is even a huge controversy among mainstream Christianity of when that is. All of the Holy Days have some degree of controversy. The Passover is mentioned and that is what we are tending to this time. Of course the Passover, all of the Holy Days point to Yahushua and ultimately His return and the beginning of the millennial kingdom.

The Days of Unleavened Bread are mentioned next and there is even controversy about how to count the omer and which Sabbath you count it from. What people think of is the annual Sabbath of the First Day of Unleavened Bread, or do you count it from the weekly Sabbath? We aren't going to address that but it's another controversy to be aware of, counting to Pentecost is what that is about.

Rosh Hashana or Trumpets is next, Atonement, Feast of Tabernacles and the Eighth Day is the short discussion about the Holy Days. Our focus of course will be the Passover. We see a lot of opinions on what the chronology of events is. It reminds me of a scripture in Mark 4 that Yahushua said to them.

And he said unto them, Unto you it is given to know the mystery of the kingdom of YHWH: but unto them that are without, all these things are done in parables: (Mar 4:11 KJV)

Of course it's YHWH's Spirit that gives us the understanding of these Holy Days as being important. Mainstream Christianity thinks they are the feast of the Jews as John calls it out, but they aren't, notice what the scripture in Leviticus 23 says, He said *"Speak unto the children of Israel"*, He didn't say speak to the Jews.

I have said many times that all Jews are Israelites but not all Israelites are Jews, and a controversy has developed out of that. *"But unto them that are without, all these things are done in parables"*, Yahushua is giving us a big clue here that the Holy Days are a mystery and somewhat in each individual one has its own mystery about it and the Passover is no different.

There is a lot of material to look at about Passover, not only about the exposition of it or the exegesis of what the scriptures say, but when it is. That is what we are focusing on this time.

We have found that even in the community of believers in Yahushua, that there is a difference of understanding and some are shy to look at it. I think we ought to look into these matters and understand them on our own. We need to search out the scriptures.

Background

When is Passover?

Alternatives

Background
When is Passover?
Alternatives

14 th Passover OT – Option I		
13 th	14 th Passover	15 th FDOUB

- In the fourteenth day of the first month **at even** is YHWH's passover. (Lev 23:5 RNKJV)
 - When is it?

Paint doorway roast lamb (Exo 12:6)
 Lambs killed (Exo 12:6)
 Eat lamb (Exo 12:7)
 Death angle arrives (Exo 12:29)
 Israelites leave Egypt by night (Deu 16:1)
 Israelites leave Egypt on 15th (Num 33:3)

Looking at what the main alternatives are when it comes down to Passover is option one. Option one is the fourteenth Passover with the Old Testament reference and this is the time in Egypt when the lambs were killed and the doorways were painted. They ate the lamb, the

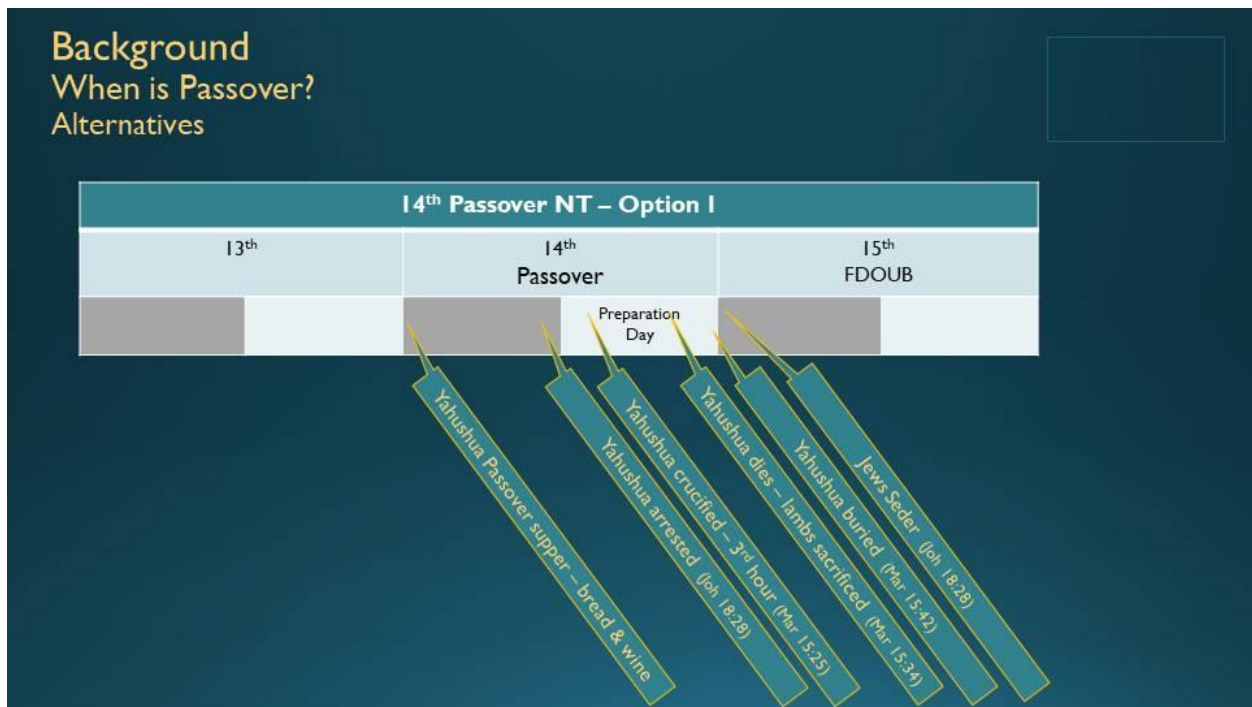
death angel came at midnight and then the Israelites left Egypt by night on the following night which is the fifteenth. This is option one and people that hold to this option have this chronology.

I will put this scripture up a number of times as we will come back to it at the end:

In the fourteenth day of the first month at even is YHWH's passover. (Lev 23:5 KJV)

That is the question, what end of “at even” is the Passover? I think that is the fundamental question and we will get to how we know that from the Hebrew idioms “ben H-arbayim” and “ba-erev” when we examine them. This first option are people that believe that the Passover is on the front end at even, and the fifteenth is a separate day when the Israelites left by night on the evening portion of the fifteenth.

When we jump to the New Testament, the option one believers have Yahushua’s Passover supper with the bread and wine happening on the evening part of the fourteenth. We say that to describe it, the end of the thirteenth going into the fourteenth.



We would see all of the events of his arrest and crucifixion and his death and burial during what is called here the preparation day. We will get into that. I think that is a term that has been sorely misunderstood. The preparation day we think of now as when we come into the weekly Sabbath. Friday is the preparation day but that isn't what the preparation day was originally. In fact, you don't find the preparation day in Torah, it's not something that YHWH told Moses to tell the people. He didn't say the people should have a preparation day. The preparation day

developed in the Second Temple era, and I will just plant the seed that I think what you will find when we look at it, that it is the day that the lambs were killed in preparation for the Passover going into the fifteenth. We will come back to this but it's notable that the preparation day is what we see in the Gospel accounts in the New Testament. Of course, if you hold to this option one, it's understood that the Jews have a separate Seder meal on the fifteenth fundamentally commemorating the leaving of Egypt by night on the fifteenth.

Option two is that Passover is the fifteenth, and again our basis of scripture is:

In the fourteenth day of the first month at even is YHWH's passover. (Lev 23:5 KJV)

The interpretation for option two is "at even" means on the rear end of the fourteenth.

Background
When is Passover?
Alternatives

15 th Passover OT – Option 2		
13 th	14 th Passover	15 th FDOUB

- *In the fourteenth day of the first month at even is YHWH's passover. (Lev 23:5 RNKJV)*
 - *When is it?*

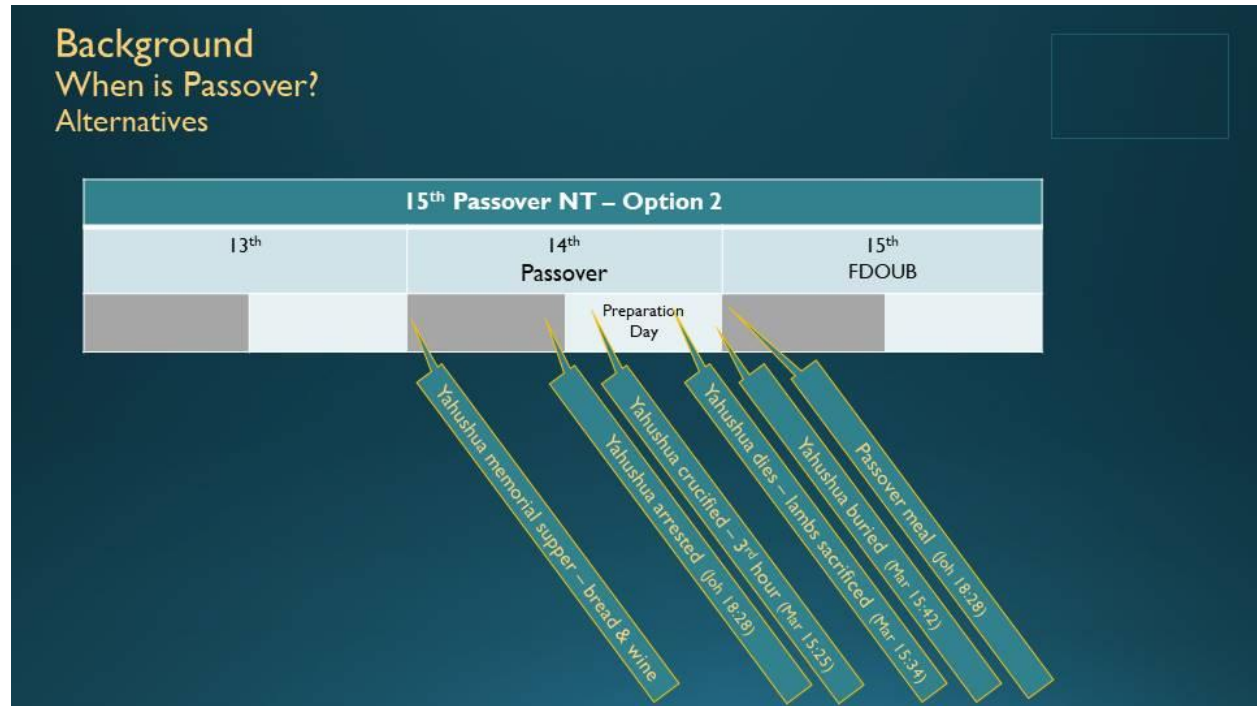
Paint doorway, roast lamb (Exo 12:7)
 Lambs killed (Exo 12:6)
 Eat lamb (Exo 12:7)
 Death angel arrives (Exo 12:29)
 Israelites leave Egypt by night (Deu 16:1)
 Israelites left Egypt on 15th (Num 33:3)

The lambs are killed, that is a main starting point for people that hold to the fifteenth option. In the Old Testament in the account in Egypt, the doorways are painted with the lamb, it's the same order of events but they are moved one day, or one evening if you will.

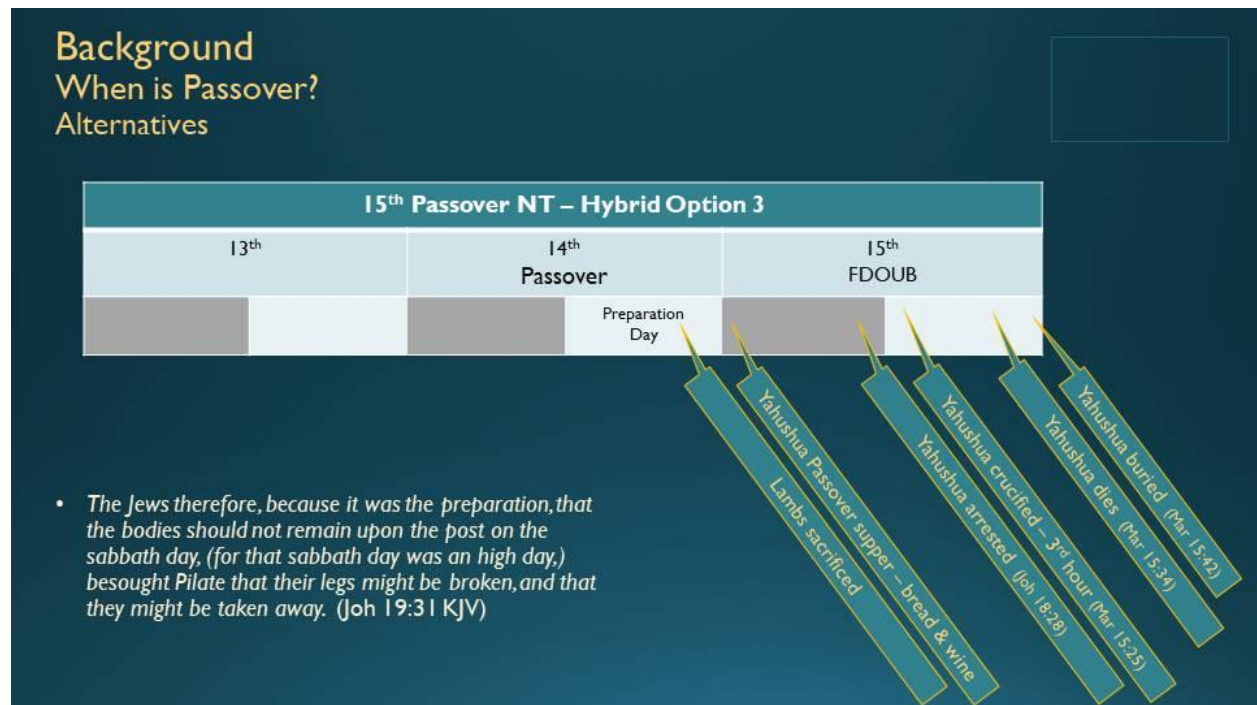
The death angel comes through, and one big difference in the fifteenth option is that the Israelites leave the same night the death angel comes through. We will look at that and address it in another session, but not in this one. A number of events are compressed into the fifteenth if you hold to option two.

Now from the standpoint of the New Testament, if you hold to a fifteenth Passover, the events with Yahushua are all the same, they happen all on the fourteenth, however Yahushua's supper

is a memorial supper not a Passover supper. Yahushua is buried at the end of the fourteenth and the real Passover meal of option two starts on the beginning of the fifteenth.



There is some number of hybrid options, you run into them, just so you are aware if you are not. There are some that key on the lambs being sacrificed on the fourteenth and Yahushua's Passover supper being on the early part of the fifteenth on the First Day of Unleavened Bread.



All of the events still stay the same but now they are moved to the fifteenth. Yahushua is arrested, crucified and dies on the First Day of Unleavened Bread. Of course, it doesn't take too long to think about a scripture like John 19 that doesn't make this very practical or possible because it's in conflict with this option three or the hybrids that are associated with this variation.

*The Jews therefore, because it was the preparation, that the bodies should not remain upon the post on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
(Joh 19:31 KJV)*

Obviously John is saying that Yahushua was going to be taken off the crucifixion post before the Sabbath. This Sabbath day in John is considered the First Day of Unleavened Bread. This option is interesting and one that you should be aware of as well as the hybrid associations with it.

What I am going to focus on is the fourteenth and the fifteenth not the hybrid options. The fourteenth and fifteenth are the ones prevalent and common particularly in the Churches of God and the Hebrew Roots movement. Originally the Church of God, back in seventies, eighties and nineties was a fourteen based group. As time has gone on, the Hebrew Roots understanding has come in and some people have moved over to the fifteenth side. That is why we are talking about it.

Background

When is Passover?

Fourteenth or Fifteenth Controversy

- Passover fourteeners = Quartodeciman ^{controversy - fourteenth vs Sunday} quarto means four and deciman means ten so the fourteeners are the ones that are called Quartodeciman . By the way, this controversy of Quartodeciman is not about fourteeners versus Fifteeners, it's about fourteeners versus Sunday Passover which is what Emperor Constantine in the year 325 CE at the Counsel of Nicaea decided upon himself.

When we get to the Quartodeciman part of this, and if you aren't familiar with the term itself, the last session will be a good one. There is a lot of historical research that I have put into it so we can analyze that when we get to it.

Three benchmarks if a person is a Fourteener or a Quartodeciman.

1. Israelites stayed in all night - *And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the*

bason; and none of you shall go out at the door of his house until the morning^{H1242=boker=dawn, break of day}. (Exo 12:22 KJV)

This scripture is fundamentally straightforward statement. Don't go out until morning; don't go out in the middle of the night, don't go out until the morning.

2. The Israelites left Egypt on the fifteenth- *And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.* (Num 33:3 KJV)

3. The Israelites left Egypt at night - *Observe the month of Abib, and keep the passover unto YHWH thy Elohim: for in the month of Abib YHWH thy Elohim brought thee forth out of Egypt by night.* (Deu 16:1 KJV)

If the Children of Israel had to stay in all night, they could not have left that same night. They would have had to have left the next night. There are a couple of other references that we will come to during the course of the presentation series of "by night". We will see that in the Septuagint but not for this presentation.

Background

When is Passover?

Fourteenth or Fifteenth Controversy

- Passover Fifteneers = quintodeciman

I don't know if I have heard anyone call them quintodeciman and it is not meant to be negative against for one side or another, I just want to put a label on so that when I say the term you know what I am talking about, five plus ten. Passover is the end of the fourteenth going into the fifteenth. Passover and Exodus are on the same night - Israelites left Egypt same night as lamb sacrifice

Foundation anchors - Pre-Passover events found in the New Testament

Now before the feast of the passover, when Yahushua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him (Joh 13:1-2 KJV)

This scripture obviously seems to make it clear that Yahushua's supper is before the feast of the Passover. That is how John wrote it and is one of the anchors that the Fifteneer would use. Another scripture is in John 19.

And it was the preparation of the passover, and about the sixth hour: and he ^{Pilot} saith unto the Jews, Behold your King! (Joh 19:14 KJV)

If it is the preparation for the Passover, that means that Passover is yet to come. According to John 19 and how you would read this as to how it is stated, the Passover isn't yet. Therefore the Passover has to be after Yahushua's death. Those are a couple of what the Fiftener would call a Pre-Passover event.

Proof Text

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. (Exo 12:6 KJV)

By reading that it's assumed that "in the evening" is pointing to the rear end of the day instead of the beginning.

Observe the month of Abib, and keep the passover unto YHWH thy Elohim: seven days shalt thou eat unleavened bread therewith (Deu 16:1, 3 KJV)

This makes it sound perfectly logical that the Passover would be on the day following the fourteenth.

*In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; **unleavened bread shall be eaten** ^{punctuation semi-colon}. (Eze 45:21 KJV)*

Most of the quotes I use will be out of the Authorized Version of the King James or sometimes I will use the New King James, and I deviate from them from time to time. I use the King James, not because its better, it is because I feel the problems with it are more understood but use what you choose. If you do a comparison it's important to use the same translation rather than to jump around because some translations say these same events slightly different.

The scripture in Ezekiel 45 is about the Millennial Temple and when the Passover and Holy Days are going to be kept. It would seem to mean that if you are going to have the Passover, it is a feast of seven days and unleavened bread will be eaten. It seems to associate the fourteenth day of the month with Passover that includes the Feast of Unleavened Bread.

If you look at it carefully, there is a semi-colon; the punctuation is added by the translators. Let's look at this if we change the punctuation, but remember the punctuation isn't in the original text. If I change the punctuation in Ezekiel 45 and move the semi-colon read it and see how it sounds.

*In the first month, in the fourteenth day of the month, ye shall have the Passover; **a feast of seven days, unleavened bread shall be eaten....**And seven days of the feast he shall prepare a burnt offering to YHWH (Eze 45:23 KJV)*

Depending on how you emphasize this with punctuation what it would be pointing at. It could well be pointing that the seven days go with Passover, or it could be that the Passover is separate and following it is a feast of seven days and unleavened bread will be eaten. I'm sure you get the drift of it. This is tantamount to the thieves on the stake next to Yahushua. Mainstream Christianity always likes to use the punctuated version that you find in most Bibles.

*And Yahushua said unto him, Verily I say unto thee, **Today** shalt thou be with me in paradise. (Luk 23:43 KJV)*

Obviously they went to heaven with Yahushua today. Move the comma.

*And Jesus said unto him, Verily I say unto thee **Today**, shalt thou be with me in paradise. (Luk 23:43 KJV)*

The punctuation makes a difference. I am pointing this out as we start into the study, not to get tripped up on something small like this because sometimes it does make a difference. With that in mind, I want to add one more component to the fifteenth side of this equation. There is something that we will be addressing and we have mentioned a little bit of this so far. I don't want to let it seem insignificant. I think it's very significant in John's Gospel.

The Feast of the Jews vs. Yahushua's Passover

And the passover, a feast of the Jews, was nigh. (Joh 6:4 KJV)

Is there a difference between the "Feast of the Jews" versus "Yahushua's Passover"? You see this in about five places in John such as "The Jews Feast of Tabernacles", "The Jews Feast of Passover", you see that in three places, and there is one that is a stand-alone "The Jews Feast", and you aren't quite sure which one it's talking about. In John 6 it says *a feast of the Jews, was near*, so we will examine John 6 in Part 7 in this series. It is a controversy The Feast of the Jews versus Yahushua's Passover.

Background

Rabbinic Tradition

Daily Sacrifice

Fifteener Foundation

I want to build a good foundation because it is an important part of the series. We need to have the foundation before we move too far off of building it. Often-times a part of the

Fifteener foundation is the Talmud and Mishnah. There are a number of Talmudic writings that would show us when this term “beyn ha-arbayim” is and this is one that I have picked out but you can find others. This is from the Mishnah.

- Rabbi Yehoshua ben Levi said: As the verse concerning the daily offering says: “The one lamb you shall offer in the morning and the second lamb you shall offer in the afternoon [beyn ha’arbiym]”. In this context, it is referring to the period lasting from when the day begins progressing toward the evening, **just after midday**, until sunset. Divide this period between two evenings. How? Two and a half hours here constitute one evening, and two and a half hours there constitute another evening, and there is one hour in between to perform the ritual of sacrificing the daily offering. Consequently, the time of the daily offering must be during the hour that begins two and a half hours after midday and ends two and a half hours before sunset. That is the time determined in the Mishna.
Mishnah Pesachim 58a, Sefaria

The good rabbi Levi is defining this and showing us, of course there isn’t a scriptural Torah support for this, this is just his op-ed about when this period of time is. Obviously, this is about the daily sacrifice and the offerings in the first century during the time of the Passover which time those sacrifices was extended to be the same time that the Passover lambs were sacrificed at the Temple. The same day Yahushua was crucified. Numbers 28 gives us good insight on what this is about. It’s noteworthy that “at even” in this scripture is beyn ha-arbayim.

*The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer
at^{H996=beyn=between} even.^{H6153=ereb=dusk, night} (Num 28:4 KJV)*

Background

When is Passover?

Fourteenth or Fifteenth Controversy

Between the evenings ^{ben ha-arbayim} definition of it, does it mean after sunset or the afternoon hours before sunset. So the question becomes, and you have about three different permutations on this.

The first is when the sun is between the zenith (in other words, straight up) and sunset (the afternoon of the current day) that is the period of time of the ben ha-arbayim idiom.



When it comes to sacrifices you will see different opinions particularly when it comes to Passover when these sacrifices occur. One of the options you see is the Passover lambs being sacrificed during this period of time from one to five o'clock because there was so many of them.

There are actually some interesting Mishnah and Talmud commentary about how that happened. They had an assembly line process. We will go into that when we get to the third part of this series.

The second option is that it's a mid-point in the afternoon ben ha-arbayim is the midpoint of the afternoon and after the three o'clock period of time on our calendar.



The way this is construed is that ben ha-arbayim is the time when the shadows start to show that the afternoon is going into the evening. In the morning the shadows go the opposite way, and in the afternoon they fall so that you know that evening is coming. It is assumed in the Talmud and Mishnah that the shadow in the afternoon is what is determining ben ha-arbayim.

We will see how the scriptures line up with that.



The third alternative for this period of time of ben ha-aryim or at even or in the evening as it is translated in most translations, is indeed after sunset before complete dark, in other words, the beginning of a new day.

The question is it?

1. When the sun is between zenith and sunset?
2. Is it the mid-point in the afternoon - 3 PM until sunset?
3. Is it after sunset before complete dark?

Background
When is Passover?
14 or 15th Controversy

When you do research on a topic like this you need to consider all of the sources. I like opposing research, for me it's one of the best teachers. What I found is an interesting

comment in a book by a couple of doctors that some of you may know, Dr. Kuhn and Dr. Grabbe. It's in a book titled "The Passover in the Bible & the Church Today".

This is what these two doctors said:

"Any attempt to make the phrase 'between the two evenings' ^{ben ha-arbayim} refer to the beginning of the fourteenth is contrary to all ancient scholarship known and also goes against modern scholars who have discussed the subject" (The Passover in the Bible & the Church Today, Dr. Kuhn and Dr. Grabbe, pg. 32)

When I found this I enjoyed reading it. I guess what it means is that we need not go any further; we just need to take this on the surface for what it says by the good doctors Kuhn and Grabbe. We are going against all scholarship, so if you think we are going against all good scholarship, then you probably won't gain much from what you are about to hear.

Useful Prerequisites

- Familiarization with Old and New Testament Passover accounts.
You do everything you can to become familiar with the Old and New Testament Passover accounts themselves.
- Understanding of Biblical Holy Day calendar
Understanding the calendar is useful but not essential, but the Holy Day calendar extends from the discussion that we are on about the fourteenth or fifteenth Passover. It doesn't make a difference in what we are talking about, but after you decide what you want to think about the fourteenth or fifteenth, the Holy Day calendar comes into play.

Suspension of pre-conditions...

Most importantly, depending on where you are at with this subject is to try to suspend your pre-conditions over the next few sessions as you learn this material. It may be to you the opposing side option which is fine. If this helps you gain a better understanding of what position you have and the holding you have, so much the better.

If we go into a topic like this and have a bias or prejudice of one way or another, you need to suspend that for a period of time. Prejudice is the easiest way to learn. It doesn't take any investment of your time, all you need to do is read one article, hear one message from a pastor or an elder and believe it to be so because it sounds good without having researched it. Looking into the scriptures yourself is what is most important. Suspension of your precondition is a useful thought to have as we go into this. Usually my mantra shows up at the end of my presentations but in this case I'm going to show at the end, but I'll show it up front. I want you to tackle this subject by doing your own homework.

- Desire to
Study to shew thyself approved unto Elohim, a workman that needeth not to be shamed, rightly dividing ^{G3718=make a straight cut, dissect the divine message correctly - only occurrence} *the word of truth.*
 (2Ti 2:15)

Making a straight cut resonates with me; we live remote and do a lot of building projects. Building a barn, we just finished a chicken house, building a woodshed or greenhouse, we are always building something.

My wife Linda will tell you that I'm fastidious about making a straight cut with the chainsaw. What we do here is measure it with a micrometer, mark it with chalk, and cut it with a chainsaw. We cut things with a miter saw and want to make a straight cut. When you do that things go together well and you can build a good foundation. That is indeed what I am attempting to do here, to help everyone have a good foundation on this subject.

Now we will get into the heart of the matter and will start with these terms: Whenever you see it in the scriptures, I'm using the King James Authorized Version as the foundation here.

In The Evening or At Even

Two Hebrew Forms

Inconsistent In English

When you see "in the evening" or "at even" in the accounts associated with the exodus, this is what we are going to study into to see if we can determine exactly what is being talked about. When is "at even" or when is "in the evening", what does that all mean?

The problem we are going to find is that in the terms "in the evening" and "at even" are used interchangeably. You don't know for sure what period of time they are talking about unless you look into the Hebrew. Starting with Exodus chapter 12:

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

When we look and do a Strong's word match search, we find that this term in the King James Version. If you have a different version, it may be stated differently. There are thirteen matches of "in the evening" in the entirety of the scriptures. One of them is in Mark in this case. We find twelve in the Old Testament.

In the evening -13 matches		At even – 31 matches	
Genesis	3 verses found	Genesis	1 verse found
Exodus	2 verses found	Exodus	7 verses found
1 Kings	1 verse found	Leviticus	2 verses found
Esther	1 verse found	Numbers	7 verses found
Psalms	1 verse found	Deuteronomy	3 verses found
Proverbs	1 verse found	Joshua	1 verse found
Ecclesiastes	1 verse found	Judges	1 verse found
Ezekiel	1 verse found	1 Samuel	1 verse found
Zephaniah	1 verse found	2 Samuel	1 verse found
Mark	1 verse found	1 Kings	1 verse found
		1 Chronicles	1 verse found
		Ezekiel	2 verses found
		Mark	2 verses found

The other area that we will look in is the term “at even”.

*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**, remain all night until the morning. (Deu 16:1-4 KJV)*

When we do the same search on the term “at even” we find there are thirty one matches, one of them in Mark in the New Testament, so we see that most of them are in the Old. What we don’t know is what is underneath this in the Hebrew until we look. What we are going to find is that the terms that we use in English “in the evening” and “at even” are inconsistent in the Hebrew.

Back to our first example:

*You shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it **in** ^{H996=beyn=distinction, between} **the evening** ^{H6153=ereb=dusk, night}. (Exo 12:6 KJV)*

In the evening in this verse uses a preposition for “in” in Hebrew called “beyn”. It means distinction, or between. This is where we get “between the evenings” from. When we see this distinction of the Hebrew preposition H996 in Strong’s, we see that the term becomes “beyn ha-arbayim”, that’s where the construction comes from.

We also see a similar construction in another place in Leviticus 23 when the English is “at even”, so we have in the evening, “beyn ha-arbayim”, as the Hebrew construction, and we will also find that “at even” in Leviticus 23 is also beyn ha-arbayim construction.

*In the fourteenth day of the first month **at** ^{H996=beyn=distinction, between} **even** ^{H6153=6153=ereb=dusk, night} is YHWH's Passover. (Lev 23:5 KJV)*

Moses wrote this, and the scriptures are consistent. When we look for comparisons for just this construction of beyn ha-arbayim, in other words, the Hebrew word H996 along with the Hebrew word H6153 beyn and ereb, we see that there are eleven matches. There is no rhyme or reason about how they are translated into English, in the even or at even. It just depends on the verse you are talking about. You wouldn't know that beyn ha-arbayim is a distinction or a special condition that is being addressed here in the scriptures.

The second part of this is that when we look at the same two words, we find there are other scriptures that don't use the word beyn with them. Deuteronomy 16 is an example:

*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 16:4 KJV)*

If you didn't know to look, you would think that the "at even" in Leviticus 23 is the same Hebrew construction as "at even" in Deuteronomy 16. What I am showing you is that it is not. The word beyn is not included in the Hebrew text in Deuteronomy 16. I would interject that this is an area that might be telling us the timing, YHWH's way of telling us a timing difference of what is happening here. The other example is in Exodus 16:

*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)*

In this example, "in the evening" doesn't have the Hebrew preposition "beyn" with it; it just has plain old ereb, or plain evening.

When we look at this construction, in other words, erev "in the evening" by itself, "in the evening" or at even, we find twenty two matches. We will examine some of these and I think it will lead us to an interesting observation about the difference of what these two timings are.

I hope what this chart is showing you is that when we read in English "in the evening" or "at even", we don't know specifically what period of time is being talked about unless we look at the Hebrew construction underneath it. For instance, in English we have one word for love. In Greek there are three or four, Agape, Phileo, and Eros so you have to look underneath the Greek. If you are looking in the New Testament, you would have to look under the cover and find out what the Greek word for love that is being used. When you find that out, sometimes you discover that there is intent of why there is a difference in the type of love that is being talked about.

This is similar to what is going on here. In the English there isn't a separate term that is used to define these two distinct parts of the evening. We are going to take a look at that. You might ask why would we care about something like that, but I read it and can conclude what I want to conclude, but I think these things are important or should be important to us. The Torah in Deuteronomy 8 says:.

And he humbled thee, and suffered thee to hunger, and fed thee with manna....that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of YHWH doth man live cf. Mat 4:4, Luk 4:4.
(Deu 8:3 RNKJV)

Interestingly enough, Matthew and Luke 4:4 Yahushua referenced this in his discussion to the people he was talking to. Obviously, I have picked out of here "every word", and I ask is every word of YHWH's testimony important? It is to me, and I hope it is to you.

Ben ha-arbayim

Between The Evenings

11 matches

The first thing we are going to do is look at eight of these matches that have to do with "between the evenings", ben ha-arbayim, the eleven matches. I am actually going to look at eight of them today. It may seem like a tall order but most of them are not long to discuss, and the next presentation we will look at the other side of this, which is the side of ba ereb only. We need to get the foundation under us. When you do, it will be enlightening to see what we are going to learn.

Again, we are starting with the events that happened in the Exodus when the Israelites left Egypt. That was in fourteen fifty BCE, a long time ago. It would be nearly fifteen hundred years before Yahushua walked the earth and what we are going to find is that in that fifteen hundred year period of time, some corruption of the understanding of this started to take place. I will show you little snippets of that this time but we will see mire as we go.

We will read through the eleven matches and then delve into them.

1. The first occurrence in the scripture is:

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 H996=beyn=distinction, between **the evening** H6153=ereb=dusk, night. (Exo 12:6 KJV) * - 1st Passover instruction

2. The next one is in Exodus 16:

*I have heard the murmurings of the children of Israel: speak unto them, saying, **at**^{H996} **even**^{H6153} 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 KJV) * - Quail dinner provided*

The quail dinner was provided in the second month of the Exodus. We will come back to this and I am sure you will find this one fascinating because it shows us when ben ha-arbayim happened. There would be little conjecture that it could be different than what this scripture shows us.

3. Daily tabernacle sacrifice

*The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer **at**^{H996} **even**^{H6153}: (Exo 29:39 KJV)*

4. Daily tabernacle sacrifice after the Israelites left Egypt:

*And the other lamb thou shalt offer **at**^{H996} **even**^{H6153}, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto YHWH. (Exo 29:41 KJV)*

5. Daily menorah lighting

*And when Aaron lighteth the lamps **at**^{H996} **even**^{H6153}, he shall burn incense upon it, a perpetual incense before YHWH throughout your generations. (Exo 30:8 KJV)*

6. 1st Passover instruction

*In the fourteenth day of the first month **at**^{H996} **even**^{H6163} is YHWH's passover. (Lev 23:5 KJV)*

7. Second year Passover in the wilderness

*In the fourteenth day of this month, **at**^{H996} **even**^{H6153}; 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)*

8. Second year Passover in the wilderness again

*And they kept the passover on the fourteenth day of the first month **at**^{H996} **even**^{H6153} in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel. (Num 9:5 KJV)*

9. Second year Passover in the wilderness.

*The fourteenth day of the second month **at** ^{H996} **even** ^{H6153} they shall keep it, and eat it with unleavened bread and bitter herbs. (Num 9:11 KJV)*

This is if you missed the first Passover, Moses gave the instruction to keep a second month Passover and he said to do it at the same time.

10. Daily sacrifice

*The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer **at** ^{H996} **even** ^{H6153}; (Num 28:4 KJV)*

11. Daily sacrifice

*And the other lamb shalt thou offer **at** ^{H996} **even** ^{H6153}: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto YHWH. (Num 28:8 KJV)*

If you group these together they fall into three categories, this is the only place that you find this construction. These eleven scriptures might be important to us in describing what this period of time really is. The application of them is obviously the Passover ordinance, and a number of them. One time, quail dinner is served and that is one we will highlight. Several of them have to do with the tabernacle service itself.

Ben ha-aryayim

Between the Evenings

- The first mention

Exodus 12, and we will parse out this scripture and I think you will find this interesting of what is said. Again, this is good foundation for everything else that is coming, so this is the way we want to start.

*Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, ¹ a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls... ² Your lamb ^{H7716= sheep} or goats shall be without blemish, a male of the first year: ye shall take it out from the sheep ^{H3532=ram}, or from the goats ^{H5795=she or he goat}: And ye shall **keep it up** ³. **Until** ^{H5704= as far as, as long as, even to} the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall ⁴. **kill it in** ^{H996=beiyndistinction, between} **the evening** ^{H6153=ereb=dusk,} ⁵. **And they shall take of the blood, and** ⁵. **strike it on the two side posts and on the** ^{night}.*

upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, ^{6.} **roast** ^{H6748=roast (bake)} with fire, and unleavened bread; and with bitter herbs they shall eat it. ^{7.} ^{H6748=same} **Eat not of it raw, nor sodden** at all with water, but **roast** ^{H6748=same} with fire; his head with his legs, and with the purtenance ^{H7130=nearest part, center,} ^{bowels} thereof. (Exo 12:3-9 KJV)

Looking at a couple of parts of this scripture and we see there are stipulations mentioned in it.

1. One lamb per domestic household - This becomes important as we look at what happened with the Temple sacrifices and comparing them, this is a domestic household sacrifice that is being mentioned here. Of course here in Exodus chapter 12 there wasn't a tabernacle, they hadn't gotten to Mt. Sinai and it would be several months later before the Tabernacle started to be constructed.

2. Male sheep or goat - no blemishes, and you should notice by omission there are no oxen or bovine or cattle.

3. **We keep it until the fourteenth day.** *And ye shall keep it up until to the fourteenth day of the same month.* The word "until" is one of our early clues of what is going on. "Until the fourteenth day of the month" what does that mean? If you will pick up a lexicon you will find that it means to keep it as far as, as long as, or even to the fourteenth day of the month. Looking at a few comparisons is useful to understand the Hebrew in other applications and context. Let's look at until and there are many of these by the way but the first one is excellent because how could it be beyond the month, it even defines it, it is on the first day of the month. When it got up against the beginning of the tenth month:

*And the waters decreased continually **until** ^{H5704=as far as, as long as, even to} the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.* (Gen 8:5 KJV)

*And Jacob was left alone; and there wrestled a man with him **until** ^{H5704=same} the breaking of the day.* (Gen 32:24 KJV)

Did they go on before the breaking of day? I doubt it, I think they went up to the breaking of day and that is as far as it went.

*And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed **until** ^{H5704=same} the day he came again in peace.* (2Sa 19:24 KJV)

All of these examples are talking as far as, or as long as. This is a great early clue to keep this lamb or goat until the fourteenth day of the month, up to the fourteenth day of the month.

4. Kill it ben ha-arbayim

5. Paint blood around domestic household doorway

I am making the point of describing this specifically. I know the scriptures don't parse this way but certainly this is talking about striking it on the two side posts and the upper post of the houses, very specifically the houses. This is a domestic service that is being talked about here.

6. Roast it whole with fire

This is important, particularly when we examine Deuteronomy 16 in the first eight verses next time.

7. Do not eat it raw or boiled in water

It says to roast it with fire, it is specific, to roast. Also it says not to eat any of it raw or boiled in water. The instructions ought to be clear; you roast, don't put it in water or boil it in any way.

8. Memorialize the event

And this day shall be unto you for a memorial ^{H2146=memento, record, from H2142=mark, remember}; *and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast* ^{H2242=khog=festival} *by an ordinance for ever. (Exo 12:14 KJV)*

I don't think that means it stops, I think that means forever, how do you say forever in Hebrew? Forever, it will continue on. The word "memorial" is an interesting word because it means a memento or a record. We are to have a record of this. We have a Memorial Day in the United States and it is a record and honor to the war dead. That is much like a memento or a record. This day that is being described and the institution and regulations of it is also to be a memorial.

The next example is, as far as what I have been able to see, and if someone else has a good example of what I am about to show you I'd like to know about it. This is the only example in scripture that uses ben ha-arbayim next to ba ereb and tells us when these two events are. This is a useful part of the presentation. If you get nothing more than this understanding of what Exodus 16 is saying from this presentation you probably will benefit in your total understanding.

Ben ha-arbayim

Between the Evenings

When is it?

Sabbath reinstated on 15th

Count 6 days and gather double

Probably most of you know that Exodus 16 shows us when the Sabbath day was reinstated. It was re-remembered if you will, the Israelites had forgotten it, and this event in Exodus 16 is YHWH's instruction of how to count six days and then gather double on the sixth day to prepare for the seventh day Sabbath. When you examine this scripture, many will say the same thing; this is not just a minority opinion, Exodus 16 is a clear indication of when the Sabbath day is by extension the day that is being talked about here, the fifteenth day of the seventh month is a Sabbath day. You know that one week later is a Sabbath day also. You can build the Sabbath calendar from this of all the events that the Israelites did throughout their wanderings from the time they left Egypt.

The Sabbath is re-instituted here; it's about counting six days and then gathering double. Read what it says.

*On the fifteenth day of the second month after their departing out of the land of Egypt the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. Then said YHWH unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them... And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, **At even** ^{H6153=ereb=dusk, night}, then ye shall know that the YHWH hath brought you out from the land of Egypt: And **in the morning** ^{H1242=boker=dawn, break of day}, then ye shall see the glory of YHWH; for that he heareth your murmurings against YHWH: and what are we, that ye murmur against us? And Moses said, This shall be, when YHWH shall give you **in the evening** ^{H6153=same} flesh to eat, and **in the morning** ^{H1242=same} **bread to the full**; for that YHWH heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against YHWH. (Exo 16:1-8 KJV)*

This scripture tells us that the quail are coming at even. Another time I will talk about "at even" specifically and the singular form of ereb with no beyn. This word is used here, is referring to the evening so we are going to be able to see what the definition of it is also. After the event of the quail coming, the count to the next Sabbath day is being reinstated which means that the fifteenth day that is being talked about here that is on the calendar is indeed the Sabbath. We are going to have quail at even, and bread at dawn and this will be the first day once the dawn comes of the counting of six days to get to the next Sabbath.

Ben ha-arbayim
Between The Evenings
When is it?

Quail delivered

Ba erev
After Sabbath
Sunset the fifteenth at even
YHWH would not break that which H just reinstated

Dinner eaten after preparation

Ben har-arbayim
Collect quail after sunset
Pluck feathers
Dress birds
Cook on the fire
<1 hour to dinner

Manna in the morning

Ben ha-arbayim = Period of time between sunset and dark

Going on in Exodus 16:9:

*And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before YHWH: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of YHWH appeared in the cloud. And YHWH spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, **At** ^{H996=beyn=distinction, between} **even** ^{H6153=ereb=dusk, night} **ye shall eat flesh, and in the morning** ^{H1242=boker=dawn as break of day} **ye shall be filled with bread;** and ye shall know that I am YHWH your Elohim. And it came to pass, that **at even** ^{H6153=ereb=dusk, night} the quails came up, and covered the camp: and in the **morning** ^{H1242=boker=dawn as break of day} the dew lay round about the host... there lay a small round thing, as small as the hoar frost on the ground... And it came to pass, that on the sixth day they gathered twice as much bread... and he said unto them, This is that which YHWH hath said, To morrow is the rest of the holy sabbath unto YHWH. (Exo 16:9-23 KJV)*

Notice that you are going to eat flesh beyn ha-arbayim, that's different than when he said he would give the birds. Notice also that "at even when the quails came up" there is no beyn. Also, tomorrow is the Sabbath unto YHWH.

The quails are delivered at ba ereb according to the Hebrew construction, and we would think that to be after the Sabbath, the sunset, the fifteenth is the Sabbath and YHWH is not going to break that which he just reinstated, he's not going to provide the birds on the Sabbath day, he's going to wait until the Sabbath day is done. So when is that? It's at even when the sun goes down.

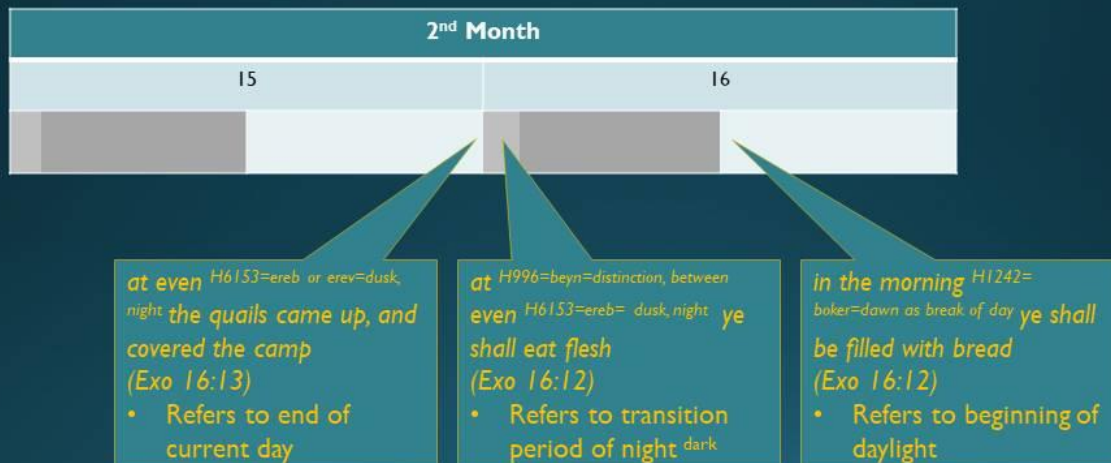
Notice that if the birds are delivered after the sun goes down, you couldn't have dinner until after that. The dinner after that is referred to "at even" also but now dinner is at ben ha-arbayim. There is a process that has to happen here so the birds come, I have heard different stories of how some people think they were in the trees and they had to go catch them with nets but I think the birds came and landed on the ground, just like the manna, they fell out of the sky.

Dinner has to be prepared and it takes a little while to prepare a bird to eat it. They would have had to collect the quail, and they wouldn't collect them on the Sabbath day. YHWH wouldn't give them on the Sabbath day to start with, but they aren't going to collect them on the fifteenth.

They would have collected them after the sun sets on the fifteenth and this is going to take some time. They are going to have to pluck and dress these birds. We dress birds here at our house, we have chickens and we dress them frequently. A little bird like a quail won't take very long, maybe ten or fifteen minutes to pluck the feathers, another ten minutes to dress the bird and you are going to have it on stick over an open fire in short order, say twenty to thirty minutes. A small bird won't take long to cook over a fire, something like an hour or less to dinner. This window of time is what is being described here; ben ha-arbayim is when you shall eat flesh and the manna is in the morning.

Ben ha-arbayim is really described nice and neat here, it's like you have to go to the grocery store before you can come home and cook it and eat it. All of this takes time and it is in order. YHWH has shown us that he is going to provide the birds in the evening, but in the evening is ba erev, and by contrast, after he gives them they can eat them at ben ha-arbayim. I think you probably see what this shows us, and it's significant.

Quails and Manna When is Dinner?



At even the quail come up, plain erev, they come up at the end of the fifteenth, at dusk, or when the night is coming or the night is here. The quail come up and cover the camp refers to the end of the current day, and at ben ha-arbayim you will eat flesh.

This window of time, ben ha-arbayim now starts to be the twilight period. When we get to the end of the day there is a twilight period that lasts an hour or hour and a half depending upon where you are. This period of twilight is what is being talked about is ben ha-arbayim, and that is when they will eat flesh. It refers to the transition period of the night is the point.

Then in the morning you will be filled and have manna.

Let's look at astronomy 101 to help with the foundation of understanding.

I will be using astronomical terms which aren't in the scripture, I understand that but these terms in astronomy are very favorable to what is being described in the scripture.

Sunset Astronomy 101

- Sunset ^{AKA sundown} - the daily disappearance of Sun below horizon due to Earth's rotation
- Orientation - At Equator the Sun sets exactly due west in both Spring and Autumn
 - At middle latitudes the local summer Sun sets to southwest for Northern Hemisphere, but to northwest for Southern Hemisphere
- Timing - varies throughout the year
 - Determined by the viewer's longitude, latitude and elevation
 - Incremental daily and seasonal changes driven by axial tilt of Earth, daily rotation of Earth, location of Earth's location in elliptical orbit around Sun
 - During Winter & Spring days get longer & sunsets occur later each day until summer solstice...

Sunset also known as sundown is the daily disappearance of the sun below the horizon due to the earth's rotation. The orientation of where you are depends on exactly what you see, if you are at the equator, the sun sets exactly due west both in the spring and autumn. Most of us don't live at the equator, but in some other place like North America you live in the middle latitude, it know there is some, probably a couple from out of country here, so your position would be different. If you live in the northern hemisphere in North America, the sun sets to the southwest in the summertime. If you are in the southern hemisphere, it will set to the northwest. It's intuitive that it would be that way.

It's also notable the timing of the sunset varies throughout the year. It is determined by the viewer's longitude, latitude and elevation to some extent. There are also seasonal changes that are driven by the axial tilt of the earth. The earth is sitting at about twenty three and a half degrees on axis from the ecliptic, which is the plain the earth revolves around the sun. That total plain of that orbital path is called the ecliptic. There is an incremental daily change depending upon where the earth is in its orbit. The tilt of the earth determines the seasons so during the winter and spring, as we start the winter, effectively the end of December the days start to get longer again up and to the spring days. By the time we hit the summer solstice there is a retrograde action and the days start to shorten.

If you live in Florida in this example, the time that it takes for the sunset or sundown to occur is about three minutes, you are something like twenty five degrees north latitude, and the pectoral shows you from the left to the right. From the time the sun touches the horizon until the time it goes over the horizon, actually there should be one more picture on the right side

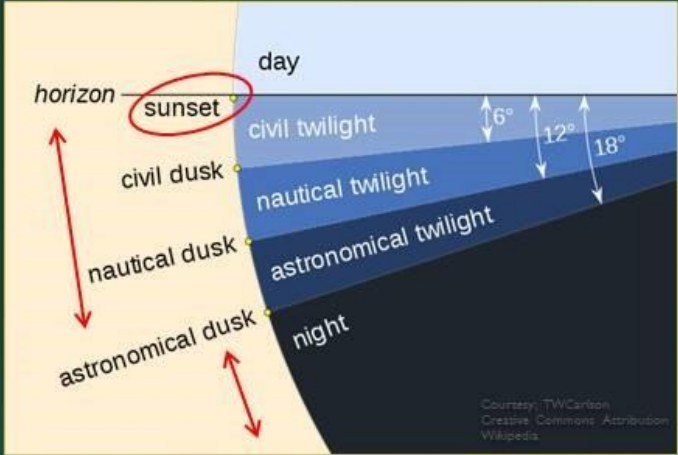
with no visible sun at all, that's ba ereb, or the beginning of ba erev depending on the context. Hopefully this model gives you an idea, and we have all seen this happen depending on where you live.

Astronomical Sunset

- Sunset - the moment when the upper limb of the sun disappears below the horizon, and you can see that from a graphic of how this works out from an astronomical term and discussion.

Astronomical Sunset

- Sunset - the moment when upper limb of Sun disappears below horizon
- Sunset distinct from twilight
- Three stages of twilight
 1. Civil twilight - begins once Sun has disappeared below horizon and continues until it descends to 6 degrees below horizon
 2. Nautical twilight – Sun is between 6 and 12 degrees below horizon
 3. Astronomical twilight – Sun is between 12 and 18 degrees below horizon...
- Dusk - the very end of astronomical twilight, darkest moment of twilight just before night
- Night - Sun reaches 18 degrees below horizon and no longer illuminates the sky

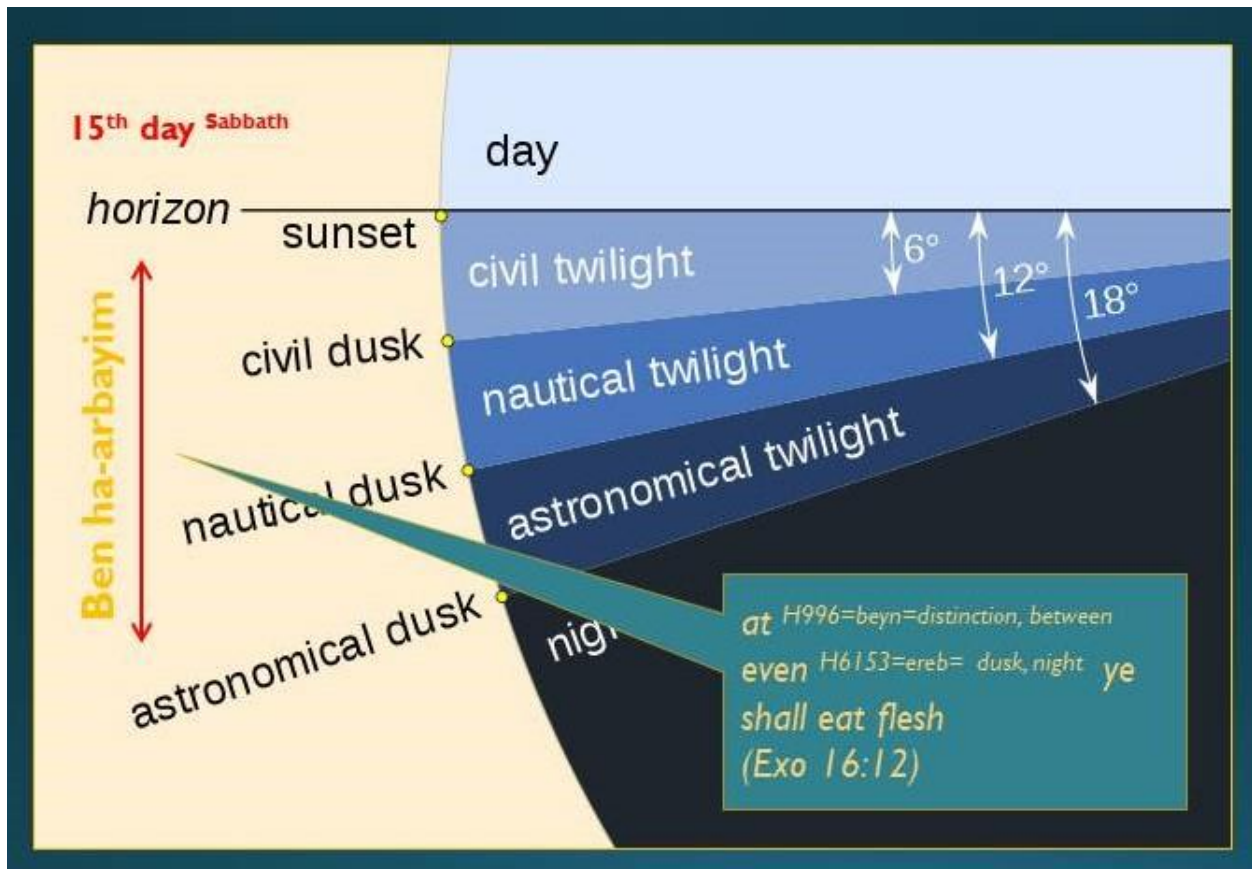


The sunset is the moment when the upper limb of the sun disappears below the horizon and you can see that here on this chart. If you were able to see the horizon and below it the sunset would be as soon as the sun disappears below the horizon. The current day would now be gone and we would be starting a new day.

The sunset astronomically is distinct from twilight. Astronomically, twilight has three stages associated with it. The first one is the civil twilight, and the second is the nautical twilight, and the third is the astronomical twilight. These all are cumulative of six degrees each up till the end of the astronomical twilight which ends with eighteen degrees below the horizon. That is called twilight in astronomical terms and you get to what is called the astronomical dusk which is the very end of the twilight and it is the darkest moment of twilight just before night. We all

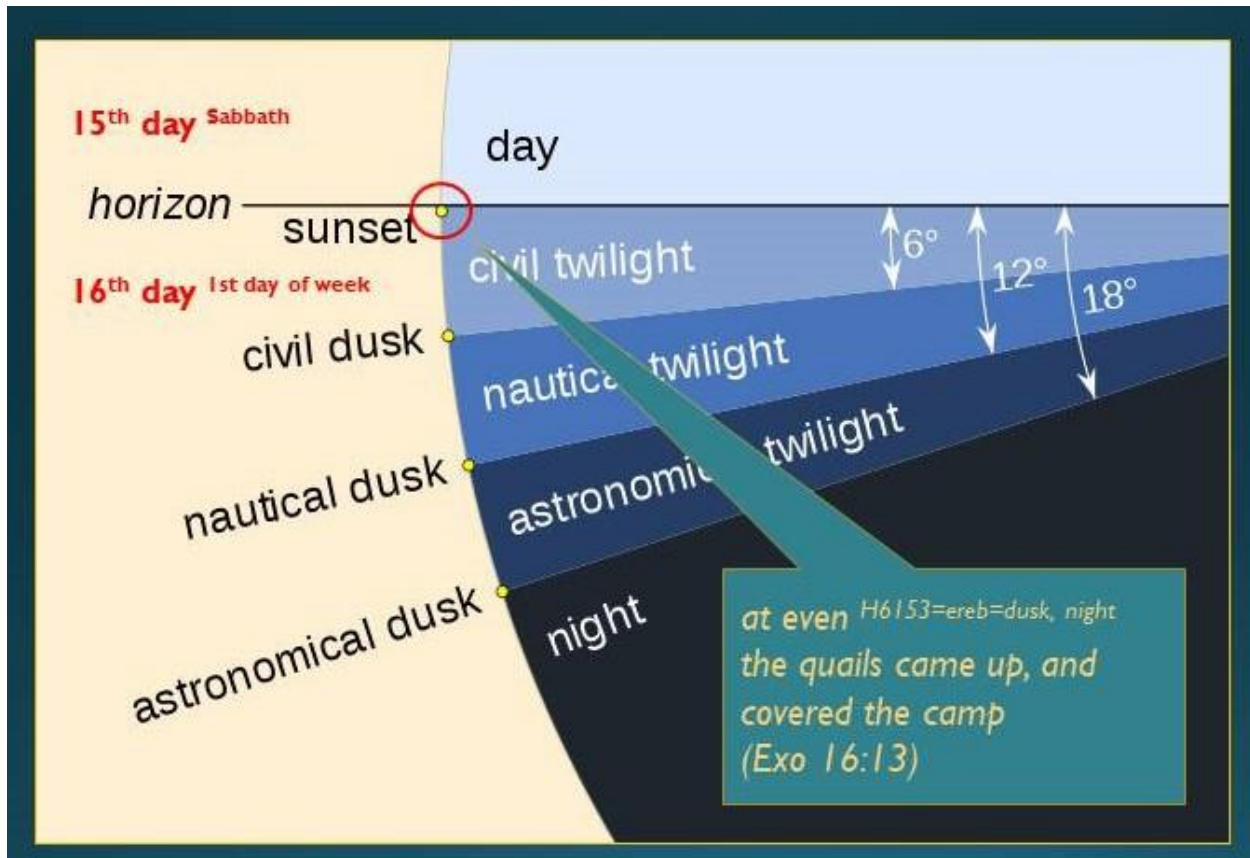
know this happens, maybe you haven't had it explained to you like this, but we know that this twilight period happens. It's incremental, just wait for the sun to go down and stand outside and watch. It gets darker and darker until you finally start seeing stars and you come to the night time.

In this astronomical model, the night time is when the sun reaches eighteen degrees below the horizon. It no longer laminates the sky. I would interject that this model is very favorable to what the scriptures are showing us about these two terms; ba erev and ben ha-arbayim and let me describe that here.



According to Exodus 16 the quail came up and covered the camp, when was that? We started on the fifteenth, so the end of the fifteenth the sun goes over the horizon and the quail come up.

We also know that there was work to do and that took a period of time before you can eat flesh. We are told that at ben ha-arbayim you shall eat flesh. This period of time is when that happened. That period of time could vary from an hour to an hour and a half depending upon your latitude and longitude and elevation.



This should help us have a mind's eye view of what was going on in Exodus 16 with the quail. We will go on to a few more examples of ben ha-arbayim.

These next few charts have to do with the Passover, and the Passover after they left Egypt.

Between the evenings ^{sunsets}

Domestic Household Sacrifice

- First month second year of exodus
- Passover kept at Sinai
- Living in tents
- Not a Tabernacle sacrifice
- According to all the rites and ceremonies

*And YHWH spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season. In the fourteenth day of this month, ^{H996=beyn=distinction, between} **even** ^{H6153=ereb=dusk, night}, ye shall keep it in his appointed season: **according to all the***

rites ^{H2708=custom, ordinance, statute} **of it, and according to all the ceremonies** ^{H4941=formal decree, divine law} **thereof**, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month **at** ^{H996=same} **even** ^{H6153=same} in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel. (Num 9:1-5 KJV)

This is the same instruction as the original one, and now that you know the construction of what is underneath the English, it should be no surprise that the construction would include this special Hebrew idiom of beyn ha-arbayim, the timing is being described with this idiom ben ha-arbayim.

They were going to keep the Passover as they were still at Sinai, and fundamentally they were at the end of their stay there. They were in the first month of the second year, according to Numbers chapter 10 you will see that they left on the twentieth day, which is not much longer after this series of scriptures that I will be going through.

They were living in tents at this point certainly, we know that and can see that in a number of places. One scripture in Leviticus 14 says:

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. (Lev 14:8 KJV)

Some cleansing ritual was required by Torah, but it clearly states that they were living in tents. We also notice that the Tabernacle has been reared up, and by this we know it was operational. There isn't a mention of a Tabernacle sacrifice here and in fact what is mentioned is that it is according to all the rites and ceremonies.

According to all the rites and ceremonies

*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** ^{H996=996=beyn=distinction, between} **the evening** ^{H6153=ereb=dusk, night}. (Exo 12:6 KJV)*

All of this matches up, there isn't inconsistency, and all of the associated attributes and ceremonies match up also.

- BDB Hebrew English Lexicon
H6153 - ba erev

Of note, at this point in time, if you want to take a deeper look into the word for erev or ba erev in Hebrew in your lexicon, there is a real good Old Testament lexicon called BDB or Brown Driver Briggs. If you look up erev or 6153 in it, this is what it says:

“erev, (sun)set, evening, originally sunset and hence perhaps at the time of sunset

Dual in phrase - ben ha-arbayim, between the two evenings, probably between sunset and dark

The BDB starts to shed some light on this of what the experts of their academy think as well.

Between the Evenings ^{sunsets}

Domestic Household Sacrifice

- Israelites kept domestic household Passover

*And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day... And YHWH spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto YHWH. The fourteenth day of the second month ^{H996=same} **at** ^{H6153=same} **even** they shall keep it, and eat it with unleavened bread and bitter herbs. They shall leave none of it unto the morning, nor break any bone of it: **according to all the ordinances of the passover they shall keep it.** (Num 9:6-12 KJV)*

The timing is no different; it's still very specific that it is ben ha-arbayim. So the Israelites kept the domestic household Passover and here is the institution of the second Passover in the second year.

- No Tabernacle sacrifice

Notice there is no Tabernacle sacrifice mentioned here, the Tabernacle was on-line the second year in the first month as it says in Exodus 40.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. (Exo 40:17 KJV)

There is no change in what Moses had to say here to include a Temple or Tabernacle Passover sacrifice in any of these original instructions. I think it should be notable that it is how it is written in these accounts.

- Second Passover
Original ordinances - no change to the Tabernacle
Now living in tents

Domestic household Passover sacrifice

1. In the tenth day of this month take to them every man a lamb
 2. Take it according to the number of the souls
 3. According to his eating shall make your count for the lamb
 4. Your lamb shall be without blemish, a male of the first year
 5. Take it from the sheep or from the goats No bovine, this is not the Passover of cows.
 6. Keep it up until the fourteenth day of the same month
 7. Kill it in the evening
 8. Strike blood on two side posts and upper door post of the houses wherein they shall eat it
 9. Eat the flesh in that night
 10. Roast with fire, unleavened bread and bitter herbs
 11. Eat not of it raw, nor sodden at all with water
 12. Roast with fire; his head with his legs, and with the pertenance
 13. Let nothing remain until morning
 14. That which remaineth burn with fire
- (Exo 12:3-10 KJV)

The pertenance is pretty interesting; it would appear to me that they roasted the lamb or goat without dressing it. We have people tell us that what they did was they opened up the lamb, and took the organs out and washed a few of them and put them back in. I'm here to tell you that does not work. We dress lambs here and you cannot dress a lamb and then try to put some of the organs back inside. Things just do not fit. The idea that you take everything out and put back that which is pertinent, but I believe in the context that it's talking about is that you roast it whole.

The original ordinances are kept as late as this point in time, obviously the Tabernacle is in operation and they are living in tents.

The last couple of these between the evenings or between the sunsets might be a way to think about this is when the sun goes down and there is no more light is what this term is addressing.

Between the Evenings ^{sunsets}

Morning and Evening Sacrifice

Daily morning and evening sacrifice at Moab

By this point in time they are at Moab, so they have traveled thirty nine years and they are in their fortieth year and some other instructions are given here.

- *The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer **at** H996=beyn=distinction, between **even** H6153=ereb=dusk, night; (Num 28:4 KJV)*

This isn't talking about Passover necessarily, it's the daily offerings, and a few verses later it goes on to say:

- *And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto YHWH. (Num 28:8 KJV)*

When is that?



If you follow the model of the quail, the morning sacrifice is right after sunrise, the evening sacrifice is right after sunset. That would be an equal amount of time from morning till evening which is twelve hours and then from evening to the next morning is twelve hours, YHWH is an author of symmetry, of order and his sacrificial system follows that. It should be no surprise that we see the symmetry of the morning sacrifice followed by the sacrifice after sunset approximately twelve hours later.

Would it make sense that a morning sacrifice is made at six or seven am and then again in the middle of the afternoon another one is made that is counted as the evening, and it hasn't gotten to dark yet? I don't think so but you have to make up your own mind and do your own

homework. With that, I have a few secular references I want to quote that are useful in our overall understanding of this.

Secular References

Daily Reckoning of Ben ha'Arbayim

This isn't about the Passover but it's about the daily reckoning of it because ben ha-arbayim didn't just happen during Passover, obviously it happened every day associated with the morning and evening sacrifice. I didn't read the other accounts that have to do with the lighting of the menorah at the Temple; same thing is said about it.

I ran into this gentleman in the research I was doing, and one of the studies he did that what initially found was an extensive analysis of the four inner planets of the solar system specifically Mars. Those of you that might remember back to school days when you may have been taught that originally people thought that there were canals on Mars. Obviously today we know better than that with high resolution optics.

The original discovery of these canals was by this guy Schiaparelli, he wrote studies on it and you can find it if you search it on the Internet. I found that to be interesting but as I read a little more about him, I found out that he also studied astronomy of ancient Hebrews and Babylonians. I thought I might be interested in what he had to say about that. This is what I found.

Giovanni Virginio Schiaparelli

Milan Italy

1835 - 1910

Italian astronomer and science historian

Extensive studies of Mercury, Venus, Mars

Studied astronomy of ancient Hebrews and Babylonians

- Accordingly, on the evenings of the new moon duration of twilight from the moment of the crescent's appearance is divided into two unequal parts, which the Jews called 'the two evenings,' or in Hebrew arbayim. The first evening formed an interval of about half an hour, during which, as it was still sufficiently light to be considered as a continuation and part of the preceding day, the common occupations of the day could be attended to; that interval, in fact, which we call the 'twilight of the civil day.' The second evening lasted nearly an hour....In the Pentateuch we find use made several times of the expression ben ha-arbayim ('between the two evenings') to indicate the moment which separated the two periods described above, and marked for the Jews the beginning of the civil and religious day. (B. Schiaparelli, *Astronomy in the Old Testament* p. 93, published 1905)

Schiaparelli has made some of the same conclusions that I am presenting to you today out of the scriptures.

Another source that I will quote a bit from is again about the daily reckoning of ben ha-arbayim. Again, this will refer to the period of time from sunset until dark.

Secular References

Daily Reckoning of Ben ha'Arbayim

- Ben ha-arbayim - the period of time from sunset until dark
- The transition of day to night begins before sunset and lasts till after sunset; the change of night to day begins before sunrise and continues until after sunrise. In both cases, neither "erebh, "evening" nor boker, "morning," indicate an exact space of time (cf. Gen 8:11; Exo 10:13; Deu 16:6). The term nesheph, is used for both evening twilight and morning dawn (cf. 1 Sa 30:17, 2 Ki 7:5, 2 Ki 7:7, Job 7:4). Since there were no definite measurements of the time of day, the various periods were indicated by the natural changes of the day; Thus "midday" was the time of the day when the sun mounted its highest (cohorayim); afternoon was that part of the day when the **sun declined (natah ha-yom)**; and evening was the time of the going down of the sun (erebh). "Between the evenings" (ben ha-arbayim) was the interval between sunset and darkness.

(International Standard Bible Encyclopedia, Day and Night, 1915, by Wm. B. Eerdmans Publishing Co.) Available on www.studylight.org

These are quite good finds if you want to do research on a topic like this. It's noteworthy that I started searching for some of these other parts of the day, and I did in fact find natah ha-yom in Judges Chapter 19.

- *And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon ^{H5186=natah and H3117=yom}, and they did eat both of them. (Jdg 19:8 KJV)*

It's interesting to make some of these discoveries to see that there are people that have looked into this other than the rabbinic sources which would have us to believe that this period of time ben ha-arbayim, is in the middle of the afternoon. One of my favorites has become a man, W. Gunther Plaut. Wolf Gunther Plaut, what a guy this is, if you Google him you will find he has quite a history. He died in 2012 and was 99 years old. By credential he is Rabbi Emeritus Dr. of law Plaut. He has a book "The Torah a Modern Commentary" I ran into his book a number of years ago and I kept running into it often enough that I actually bought it. It is quite a find, it has the five first books of Moses that people refer to it as the Torah, and that may be a misnomer, but the five books of Moses written in Hebrew and in English from the back of the

book to the front instead of front to back along with commentary and essays and gleanings, op-eds if you will, written by Dr. Plaut. Here is what Plaut says about the nomenclature and historical prospective of Passover.

- The festival that in Jewish history has become known as Passover (or Pesach) received its character and importance through the Exodus, which made a preexisting festival ^{the original} Passover in Egypt into the celebration of deliverance. Most precisely, there were probably three, and certainly two, separate observances which the Torah tradition combined into one great feast and which subsequent generations endowed with unique distinction.

(I think what he is referring to is the Passover, First and Last Days of Unleavened Bread. Particularly Last Day associated with the crossing of the Red Sea)

Though the Passover sacrifice is commanded as a prophylactic ^{disease prevention} rite in connection with the impending Exodus, the occasion is to be remembered ^{combined} as the Feast of Unleavened Bread (matzah, plural matzot). This double nomenclature can be explained best by supposing that the Passover and Feast of Matzot rituals were originally two separate observances, which were combined sometime between the events of the Exodus and the redaction ^{exposition that developed later} of the text.

The Feast of Matzot was an agricultural festival that celebrated the beginning of the grain harvest when an offering of the first fruits was made and unleavened bread eaten... The festival started on the 15th of Nisan... The Passover sacrifice was observed on the 14th of Nisan, at eventide (Lev 23:5), and was a thanksgiving rite of nomadic or seminomadic background. In time the propinquity ^{proximity} of the two dates obscured and then eliminated the distinction so that *matzot* came to be eaten in conjunction with the sacrifice. At the first the sacrifice was brought privately by each family, but later on Jerusalem became the center of the celebration.

(The Torah - A Modern Commentary, Revised Edition 2005, p. 419-420 W. Gunther Plaut)

Summary

- Between the evenings
Ben ha-arbayim
Eleven references
Refers to the time just after sunset until dark, light continues for a period of time
Twilight
Dusk


- Astronomical sunset
Scripture compares favorably to astronomy model

Hopefully when I say the term “ben ha-arbayim”, or between the evenings you know what the scriptures are showing us out of the examples that have been given. There are eleven references to it; you can look them up yourself. These references refer to the time just after sunset until dark and light continues for a period of time during this time of ben ha-arbayim. We would call it twilight or perhaps dusk. It is comparable and favorable to the astronomical model of sunset and the scriptures all seem to line up well with the astronomical model that I have already shown you.

The term domestic household Passover sacrifice is useful to know and understand because originally the Passover was on the beginning of the fourteenth of Abib, ben ha-arbayim, and it was a domestic household Passover. It was administered at twilight, at dusk; it wasn't administered in the afternoon, and the scriptures have no indication of that in the ones we have looked at so far. It was performed at a home base, it wasn't performed at the Tabernacle or the Temple and there isn't evidence in anything we have seen so far, nothing in Torah that would show us to change to the Tabernacle or Temple sacrificial system.

We have also looked at some secular references and see that people and experts that have studied this show us that the Passover and the Days of Unleavened Bread were originally two separate observances, but gradually over time they have been combined.

I used the scripture in Leviticus 23:5 very early in the presentation as we were looking at options one two and three on how different people understand when to keep the Passover.



*In the fourteenth day of the first month **at even** is YHWH's passover. (Lev 23:5)*

When is it?

As my mantra is, you may have homework you want to do on this subject and that is what I would encourage you to do:

Do Your Own Homework

Every word of YHWH is pure ^{G6884=to fuse metal, refine}: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Pro 30:5-6 KJV)

And ye shall seek me, and find me, when ye shall search ^{H1875=to tread or frequent, seek or ask for} me with all your heart. (Jer 29:13 KJV)

You have to go look, you have to search and search with all of your heart, certainly with prayer and study.

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Mat 21:22 KJV)

Beloved, believe not every spirit, but ^{try G1381=test, examine} the spirits whether they are of Elohim: because many false prophets are gone out into the world. (1Jn 4:1 KJV)

I pray that I have not added to His word or taken from it. I don't want to be found a liar. You have to look and search with all of your heart with prayer and study. If you want to look at a couple of detailed studies that are opposing views on the subject matter that we have discussed, I have two of them here but there is a mountain of material that we have gone through, but maybe the best of breed of each of the Fourteener and the Fifteneer perspective would probably be these two documents. It will take you some amount of time if you want to go through them. They are opposing views and I want to give you the opportunity to look a little deeper. You can also find your own material.

https://themessianicfeast.com/up-content/uploads/2015/01/TMF_Between-the-Evenings.pdf

T.Alex Tennent

Alex Tennent does an excellent job of presenting the fifteenth as the alternative of the Passover. In fact, if you only read and studied his material you would walk away and think that is it.

In contrast is another detailed study by Fred Coulter who some of you probably know. He has a Fourteeners perspective. You can probably find your own material but these have a couple of the highlight documents, at least what we have found in doing this research.

<https://www.cbcbg.org/booklets/the-christian-passover/chapter-three-ben-ha-arbayim-between-the-two-evenings-the-vital-key-to-understanding.html> - Fred Coulter

<https://www.answersoflife.com>