

## Passover and The Night to Be Much Observed II The Difference and Meaning of 'ba erev' & 'ben ha arbayim'

Fred R. Coulter

Let's me just tell you the irony of it all. I have a paper here that someone sent me saying that the 15<sup>th</sup> is on the 14<sup>th</sup>. I have this other paper that is saying that the 14<sup>th</sup> is on the 15<sup>th</sup>.

You can't have it both ways. Just think that if the same confusion existed over Sabbath and Sunday! All the Catholics and Protestants would say, 'hallelujah!'

I challenge you to show in the Bible anyplace where God combines two days into one. First of all you have to show that. Otherwise, all the arguments become 'a slight of hand' and a misunderstanding.

It also shows the need to really go in depth and study beyond *Strong's Concordance*. That's why in *The Christian Passover* book in chapter one are *The Fourteen Rules for Bible Study*. What I say is that this book is designed to be read all the way through. It covers every one of these questions that are brought up in these papers, because they hinge basically on two things, which we will cover today. Before we get into that, let's just talk about:

1. having a theory
2. having a position
3. having a belief
4. seeking Truth

There's a vast difference, and in the first three you can use Scriptures and make it look plausible, pick here and there, and so forth. Let me just state right up front:

- I have no political position
- I do not play favorites to anybody at anytime when it comes to Truth

I cannot do that, Truth is *truth!* Because, as God gives us in His mercy, kindness and longsuffering, time to learn, grow, overcome and even make mistakes *so that He can lead us to repentance later!*

As David Kupelian writes in his book *The Marketing of Evil*, about *what happens to the conscience* when a medical student is forced by his peers and his teachers—which if he does not do all the time spent in medical college will be in vain and a waste—that he has to perform his first abortion. He pointed out that there was this one doctor who after he had performed many, many abortions—and we can be thankful that God is going to take care of

that in the resurrection, no question about that—he was cleaning himself up at the sink where he had just dumped all the part of the baby. He said it was like a rubber band that been stretched and all of a sudden it came back and he realized that abortion is murder!

Now this same doctor—just like the original woman in Roe vs Wade—are on a crusade to stop abortion. The point is that *as long as there is life there is hope!* and *As long as there is choice you can choose to repent and choose what is right!*

*Don't misconstrue at any time*—because something is taught and sounds reasonable, and the heavens don't fall down upon you—*that somehow God approves it!* He give time for all of us to understand, and all you have to do is read about the seven churches in Rev. 2 & 3. they all had their problems and difficulties, so what did God do? *He said to repent!* That's what God wants.

So, in any of these things that we cover, the whole thing is to seek the Truth.

- we're dealing with God Who is Truth, and God cannot lie
- we're dealing with God Who is not the author of confusion

Granted, there are some things that are very, very hard to understand. This is why we cannot have a position, and I don't have a position or a theory. If I have a theory I ring my cowbell (for speculation) and I tell you that I'm thinking of it.

But there are certain things that we need to understand, and this will all come out in relationship to the Passover that God wants us to understand the Truth. But there is a key in understanding the Truth.

I got an e-mail from a woman whose brother is a baptized member in Arizona and she lives in Canada. She's heard of the Truth in the past and is a good example of what I just explained at the beginning. She visited her brother and things began to open up concerning the Truth. She went home and started keeping the Sabbath, and studying on the Sabbath and it all opened up! That's a key!

As we know, understanding comes with obedience. Those who don't obey or have a political position, or have a mistake—sometimes it's just an

honest mistake or a misinterpretation—what we need to do is search out the truth, all the truth, and look at everything!

We've been hearing of different ones begin released from prison, some imprisoned improperly for as many as 18-20 years, and finally—I think it's through this DNA testing thing—they've been able to prove that these people were innocent. Sometimes you get caught up in a trap and you're unaware of it. The only way to get out of that trap is to seek the truth.

God promises that if we seek the Truth with a right heart, and seek the Truth in a right way, that He will reveal it to us. Howbeit, He's not going to reveal it to us immediately, because there's also the Proverb that says, *'It is God's glory to hide something, and it is the kings honor to discover it.'* We have to apply ourselves and diligently go after it.

John 16:12: "I have yet many things to tell you, but you are not able to bear them now"—*which is true!*

- there's a time when you understand
- there's a time when you can understand because God has prepared you to understand
- there's a time to understand because God says that it's time to understand; just like a lot of prophecies

A lot of prophecies, when we think we understand them, it's not God's understanding and we go on down the road and proclaim this, that and the other thing.

Recently a husband asked his wife, who is in one church organization, and he's in another one and he said, 'I got my passport renewed before the end of the year because they're putting RFID on the new ones. Did you get yours renewed?' She said *no*. He said, 'How are you going to get to Petra, the place of safety, if you don't have your passport?'

A perfect example of a belief, a position that embraces an error, just because some evangelist said years ago that 'on the wings of a great eagle' means *a 747!* We have many sermons on the place of safety {[truthofGod.org](http://truthofGod.org)}.

- Who is going to decide? *God is!*
- Who is going to take you there *if* you go? *The angels!*

*It's all in God's hands!* All of those who are seeking not to be left behind are going to be left behind because they sought to save their lives.

The simple truth comes out. But there's a time when we're able to bear things, and that's why

even in repentance—

- repentance comes in stages
- repentance comes more in depth as we live

I make mistakes and I sin, you do and everybody else does. Those are forgivable sins and John says, 'If you see your brother sin a sin not unto death, pray for him' (1-John 5)—*which is a forgivable sin!* Jesus says that 'every sin and blaspheme against the Son of man shall be forgiven. But the blaspheme against the Holy Spirit shall not be forgiven.'

Verse 13: "However, when that one has come, *even* the Spirit of the Truth, **it will lead you into all Truth...**"—*concerning salvation!* Based on that we also have the promise in Dan. 12, that 'at the end the wise shall understand.'

**"...it will lead you into all Truth..."** *is essential when we come to the Passover question, because of all the difficulties and problems involved in it.*

One of the reasons why there are so many problems and difficulties and false doctrines about the Passover is simply because *it's the very key that keeps us in covenant with God!* That's why Satan wants to take it and twist it, turn it and bring in lies and half-truths, counterfeits and look very technical and sophisticated in some ways by trying to show concerning the Hebrew words and so forth. Then when you take a position, you're bound to belief some error.

I'm here to tell you that there is no position in this Passover book. I had no one to please but God; I have no one to answer to but God and to seek the whole truth in it. As I've said many times before, *if* you can disprove something in here, fine to it, but do it in a way that is understandable, right and don't twist and turn the things to keep your position.

Now, here's why it will lead us into all Truth, "...because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come. That one shall glorify Me, because it shall disclose to you *the things that it receives from Me*" (vs 13-14).

- Christ is the One Who is directing it!
- God the Father is the One Who is directing it!

If we're seeking the Truth and seeking God, and seeking the right way, He will lead us in understanding. So, this is the whole approach that we need to take concerning thing with the Passover.

Living in the age that are living in, when so many people are under such great deceptions

everywhere, it's an incredible thing when you understand it. Here's a key to always remember:

2-Timothy 3:16: "**All Scripture is God-breathed and is profitable for doctrine...**"

I got an article from someone, and it's interesting to get these things. In his letter with it he said, 'Would you consider publishing this?' I looked through it, and the first thing he says is, 'Doctrine is not important.' Doctrine means *teaching!*

"...God-breathed..."—How am I speaking? *If I didn't have breath I couldn't speak!* God inspires through His Spirit, which is likened unto the breath of God. As it says in 2-Pet. 1 that **Holy men of God were moved by the Holy Spirit to write!**

So, God didn't just take people up off the street to entrust them to writing the Word of God. That's why we can believe in the Word of God totally. It's the Word of Truth! *Your Word is Truth!*

This is all very basic going into what we're going to cover here, because we'll untangle some of these difficulties that we're confronted with.

"...**for conviction**..." (v 16). *You know that you know once you've proved things and understand it!*

"...**for correction**..." (v 16). *We all need correction; I do, you do, every one of us does! What's the best way to be corrected?*

1. through the Spirit of God leading you to see something that you need to correct
2. studying the Word of God and seeing something that you need to change
3. circumstances around you that compels you to make a change

Like getting out of the way of the speeding car!

Then all the way on up to God having to deal with you directly through whatever circumstances there are in your life.

"...**for instruction in righteousness**" (v 16)—*so that you can learn to have the mind of Christ!*

That's what it's all about! That's the whole total goal in this physical life: *to come to have the mind of Christ and the Laws of God written in our heart and mind!* Not to become self-righteous and judgmental oafs that look down on people and condemn them. Always remember the great sinners of Ahab, Manasseh and Saul.

Verse 17: "So that the man of God... [those who are teaching] ...may be complete, fully equipped for every good work"—*to teach the*

*brethren!*

I have no goal to rule over anyone, because if I can't teach you to follow God and let Christ rule over you, then I can't guarantee you'll be in the Kingdom of God. It everything I can do in my life to change and overcome to be in the Kingdom of God.

I don't want to rule over you; I don't want to rule over anybody! But when it comes down to leading people astray and teaching things that are not right, or it comes down to confusing the Scriptures and things like that, of course, we'll take care of that!

{note sermons: *How to Worship God in Spirit and in Truth? #s 1-2*}

We're confronted with a phenomena today—which some of these papers from time to time indicate—that they are reacting from a hierarchy and the abuses of a hierarchy in many cases, so therefore, they want to create and under-archy, which is that all the ministers have to jump at the whim of anybody who says to do this, that or the other thing. So, you have two aspects of that here:

2-Timothy 4:1: "**I charge you**, therefore, in the sight of God..."

So, everyone who is a teacher, minister or whatever, you need to understand that *God knows!*

"...even the Lord Jesus Christ, Who is ready to judge *the living and the dead* at His appearing and His Kingdom: **Preach the Word!**..." (vs 1-2).

- What is the Word? *The Word of God!*
- What is that? *Truth!*
- **IF** you have the Truth of God inspired by God, the Word of God
- **IF** you have the Spirit of God, which is the Spirit of Truth
- **IF** you're yielding to God so that you're not seeking your own will, *but the will of God*

**THEN** *that's exactly how you're going to begin to understand the Bible!*

"...**Be urgent** in season and out of season..." (v 2)—*which also reflects that they were keeping the Holy Days, otherwise there wouldn't be a season. Don't get lulled down into a ho-hum lukewarm attitude.*

"...**convict, rebuke**... [in some cases] ...**encourage**, with all patience **and doctrine**" (v 2).

So, I got this paper and the first thing it says is that *doctrine is not important!* I tell you, the only time that doctrine is not important... I have this that

was written by one of the Subbotniks in the Ukraine who was put in prison 35 feet below the ground with no light. He said that when you're there the only thing you can do is pray to God. He said that when you're in that situation, doctrine doesn't mean a thing.

In that case, that's true. But I don't think this man wrote me this paper from a dank, dark prison where there's no light to say that doctrine is not important. What happens the first time when you say that, what happens? *Someone comes in with a new teaching!* Hasn't that happened in the Protestant churches, in the Churches of God and so forth?

So, this is the charge to the ministers, and there are other ones here:

- rightly divide the Word of God
- prove all things

Verse 3: "For **there shall come a time when they will not tolerate sound doctrine...** [that's what that paper was saying, 'We don't need doctrine'] ...but **according to their own lusts...**"

This doesn't mean that the people who wrote these papers by any means are doing it according to their own lusts. There are simple mistakes that they have made, which we'll point out and we will cover. But the ones who stick to it in spite of the Truth, and want to promote it for political reasons, *then it's* "**...according to their own lusts...**"

"...they shall accumulate to themselves a *great number of teachers, having ears itching to hear what satisfies their cravings;* and **they shall turn away their own ears from the Truth; and they shall be turned aside unto myths**" (vs 3-4).

If you can get them to believe there's anything wrong on the Passover then you've taken the first step down the wrong path.

You know what it's like when you're out driving and you make a wrong turn; you're not going to get where you want to go. The way back becomes more difficult.

This is not to say that those who write these papers have lust, but this is to say that they learned it from someone else who has a position. If you have a position, it's for self and then self is based upon lust and not God.

All you have to do is just step back and take the long view of it and see where all these things lead. One other thing before we get into some of the details that we need to cover is this in Gen. 49.

A lot of people are looking to the Jews as

great authorities on Christianity. Tie in Mark 7 about the *traditions of the Jews*, which reject the commandments of God, etc.

Genesis 49:10—talking about the tribe of Judah: "The scepter shall not depart from Judah..."

The scepter is the kingship. You know how that was transferred over to the Throne of England today.

"...nor a lawgiver... [this is a little different] ...from between his feet, until Shiloh come...." (v 10).

There are two comings of Christ: first and second coming. From the time of Jesus' first coming, the Jews are no longer the lawgiver to the Church. ***Judaism has been an accumulation of traditions of the elders!*** So, to go and follow Judaism, which rejects Christ, then at best you're only getting half of the story, and combined in it you're getting a lot of human tradition.

So, you have all of that in the mix. When it comes to some technical understanding concerning the Word of God, we need to follow the Hebrew in the Old Testament and we need to make sure that we have the right text. We need to make sure that we have the right understanding of the Hebrew with it.

But when it comes to understanding it, and there is the phrase 'it is the tradition of Judaism that...'; ***a red flag ought to go up, because now you're dealing with the traditions of men.***

A lot of people have made the mistake of having Messianic Jews come in to teach them about Christ. What you need to understand is that the Messianic Jews want the Gentiles to keep the Noahide laws. If you don't know anything about that, go online and look it up. That will tell you that they will give a lower standard to the Gentiles. They don't have to keep the Sabbath or the Holy Days, because 'that belongs to the Jews.'

Here's what happens. You go in and pick out a paragraph out of the Passover book and then you say that it's not right. Let me read this one on combining the 14<sup>th</sup> with the 15<sup>th</sup>.

from *The Christian Passover*, 2<sup>nd</sup> edition:

...It is impossible to reconcile the temple sacrifice of the lambs with the domestic sacrifice that God commanded. They are two different practices....

*Which they are*

...The domestic Passover was instituted by God. The later temple practice was instituted by men.

- Did God allow it? *Yes, He did!*
- Why did He allow it and accept it?

By the way, *not doing away with the domestic Passover!*

- *Because of the sins of the children of Israel!*

*So that's not even mentioned here.*

from the paper:

You shall not add to or take away from..,

Well, have people done it? *Yes, of course!*

Mr. Coulter has another theory, which he states on pg. 107, paragraph five. He states: "No changes were instituted by God in the Passover that the children of Israel observed in the second year. The Scriptural account makes it clear that **all the ordinances and statutes of the first Passover were still in effect**" (*The Christian Passover*, 2<sup>nd</sup> ed.

We're going to see that that is true!

In researching this theory, I discovered that there is actually a very simple Biblical answer to the question of how and when the Passover was changed from doing it in their homes to the public gathering before the altar.

Then he quotes *Strong's Concordance* concerning offerings and so forth! We'll get to that. It's all contained in a broad definition of a word having to do with offerings.

What's one of the rules of Bible study?

- What does it say?
- What does it not say?
- What is the context?

We covered part of Exo. 12, and in both papers within about the first five pages, you catch the errors.

Let me just state that the modern Tanakh is untrustworthy because it is made to conform to rabbinic tradition, and they virtually state it right up front in the introduction.

One good key in reading any Bible is this: read the introduction. I'll tell you why: the modern Tanakh says that 'we've incorporated the traditions of the rabbis.' What have they done? *Every Scripture that refers to Christ and the prophecy of His first coming is all watered down!* That's why they're no longer lawgiver.

Numbers 9:1 (FV): "And the LORD spoke

to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, 'Let the children of Israel also keep the Passover at its appointed time'" (vs 1-2). When did God appoint it to be? *The 14<sup>th</sup>!*

Verse 3: "In the fourteenth day of this month, **between the two evenings...**"—'ben ha arbayim'; we will see in Exo. 16 a clear definition between the two words used for evening:

1. ba erev
2. ben ha arbayim

'ben ha arbayim'—after sunset and before dark—they were to slay the lamb and they had to roast it and so forth;

All the instruction are in Exo. 12

"...you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it" (v 3).

What did it say in Exo. 12? *That's what they did!*

Verse 4: "And Moses spoke to the children of Israel to keep the Passover. And they kept the Passover on the fourteenth day of the first month between the two evenings... ['ben ha arbayim'] ...in the wilderness of Sinai. According to all that the LORD commanded Moses, the children of Israel did" (vs 4-5).

Now we have something new that came up, and as this paper points out, when they were in the land of Egypt the clean and unclean person—we'll talk about that later—all took the Passover in their homes.

- Why does this come up here?
- Does this imply that now this is a temple sacrifice because the Hebrew word used here to offer and offering is 'corban'?

*Which is in the general sense of offering, because you can't tell what kind!*

- it can be a temple offering
- it can be a sacrifice
- it can be any of the offerings that are there, flour or goodwill, whatever

Verse 6: "And there were certain men who were defiled by the dead body of a man, so that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day."

- Why couldn't they do it?
- Why could they do while there in the land of Egypt, but not do it when they come to

the second Passover?

*God had not yet given them the law of clean and unclean in Egypt! That would come later.*

They came before Moses on that day, so what are we dealing with? *Obviously, we're dealing with the day portion of the 14<sup>th</sup>, so they came after they had already kept it!*

Verse 5: "And they kept the Passover on the fourteenth day of the first month between the two evenings **in the wilderness of Sinai.**" *So, they already kept it!*

Verse 7: "And those men said to them, 'We are defiled... [on that day; the day portion of the 14<sup>th</sup>] ...by the dead body of a man. Why are we kept back that we may not offer an offering of the LORD in its appointed time among the children of Israel?' And Moses said to them, 'You wait *here*, and I will hear what the LORD will command about you'" (vs 7-8). *So, Moses went to God and here's what the Lord told him:*

Verse 9: "And the LORD spoke to Moses saying, 'Speak to the children of Israel, saying, "If any man of you or of your generations shall be unclean because of a dead body... [and there are other causes of uncleanness] ...or in a journey afar off..." (vs 9-10). *That's a key for later on; meaning you are out of the country.*

However, in the wilderness where did they have to go if they were unclean? *Outside the camp!* This also tells us another very important thing that you will find in the Passover book: *the Passover of those in exile!* Under the covenant that God gave Israel, ***they could not keep the Passover outside of the land! They had to be in the land!*** They couldn't keep it on the 14<sup>th</sup>.

So, what happened? *In exile they began to call Unleavened Bread 'Passover'!* This is where a lot of confusion comes from.

"...he shall still keep the Passover to the LORD. They shall keep it the fourteenth day of the second month between the two evenings, eating it with unleavened bread and bitter *herbs*. They shall leave none of it until the morning, nor break any bone of it. According to all the ordinances of the Passover they shall keep it. But the man that is clean, and is not in a journey, and holds back from keeping the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of the LORD at its appointed time, that man shall bear his sin" (vs 10-13).

Do we find anywhere that there was an offering brought to the altar in any of this? *No! We*

*do not find it!*

Num. 28 is very important in understanding about the offerings brought to the temple. This covers morning and evening sacrifices, monthly sacrifices at the New Moon, all the sacrifices for all of the Feasts of God.

Numbers 28:16: "And **in the fourteenth day of the first month is the Passover of the LORD.**"

- What is missing? *Any command to offer a temple sacrifice of the Passover lamb!*
- Why? *Because god intended that the Passover be a domestic observance, observed at home!*

If you go through the Passover book you will find it listed there with great detailed references showing that's what God intended.

- When Jesus kept the last Passover, what did He tell His disciples?
- Did He tell them to go to the temple and offer a sacrifice? *No!*

He said, 'You go into town and you will meet a man carrying a pitcher of water. You follow him and talk to the master of the house and say, 'The Lord is going to keep the Passover with His disciples here, and you will find a room already and prepared.

- What kind of Passover did Jesus observe? *A domestic Passover!* He didn't go to the temple; He went to a house!
- Is that not the ordinance of it?

Here in the wilderness they were in their tents stationed where God told them. You put this tribe here and that tribe there, etc. When someone was unclean let's see what had to happen to them.

This is all a part of putting it together in the way that it should, as thoroughly as possible. If you can, get a few of the Passover books to give to others. It is so important that the Truth is understood. It's not that they will come and join us; it's not to swell the numbers of Christian Biblical Church of God. That's not the point. God can use anyone that He wants to anywhere at anytime that He desires. But it's so that they can have the Truth so they will be armed with the right understanding and not be misled. If we can help them with it, that's good. We'll send it to you no cost; give it at no cost! The Truth is important for them to understand.

Let's see the Truth concerning defilement with a dead body.

(go to the next track)

Numbers 5:1: "And the LORD spoke to

Moses, saying, 'Command the children of Israel that they put out of the camp every leper and everyone that has an issue, and whoever is defiled by a dead body. You shall put out both male and female. You shall put them outside the camp so that they do not defile their camps in the midst of which I dwell'" (vs 1-3). *Think about that with the New Testament and the implications there!*

Verse 4: "And the children of Israel did so..." *In other words, up to that time, while they were traveling and so forth, before they became encamped, they didn't do that!* It doesn't tell us exactly when it would be. This is when they first numbered the children of Israel, setup the whole temple system and so forth.

Let's see what it says that they were to do. You couldn't have that in place until you had the red heifer sacrifice.

Numbers 19:1: "And the LORD spoke to Moses and to Aaron saying, 'This *is* the ordinance of the law which the LORD has commanded, saying, "Speak to the children of Israel that they bring you a red heifer, a perfect one, in which there is no blemish, on which no yoke ever came'" (vs 1-2).

Then it explains what they were to do. They were taken outside the camp, they would slay it, burn it, and bring the ashes, which would be mixed with water and those who were unclean then would have to be purified with that water, *not an offering!*

Verse 11: "He who touches the dead body of any man shall be unclean seven days."

That's what happened to those two men, they probably carried out a corpse to be buried.

Verse 12: "He shall purify himself with it on the third day..." *He was to have some of the water sprinkled on him on the third day!*

"...and on the seventh day he shall be clean. But if he does not purify himself the third day, then the seventh day he shall not be clean. Whoever touches the dead body of any man that has died, and does not purify himself, defiles the tabernacle of the LORD. And that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness *is* still upon him. This *is* the law when a man dies in a tent. All that come into the tent, and all in the tent, shall be unclean seven days" (vs 12-14).

So, that's what happened to these two men. They had not gone through this. This has nothing to do with coming to the altar of burnt offerings to bring a sacrifice. It has to do with the domestic offering of the Passover lamb, which they did

exactly as God showed them what to do and how to do it (Exo. 12).

This person who wrote the paper says that because of the offering and they were unclean, therefore, God changed it through Moses at that particular time.

We don't need to speculate on how or when God allowed whichever man to change His Law, because God Himself changed it right there.

Where did God change it? He changed it right there through Moses, His lawgiver, before the second Passover occurred!

*An incorrect statement, because the Passover had already occurred!*

Here you go, you make an assumption! With that he dismisses everything written in the book concerning Hezekiah, Josiah and so forth. *You can't do that!*

You can't the 14<sup>th</sup> on the 15<sup>th</sup>, and you can't have the 15<sup>th</sup> on the 14<sup>th</sup>.

In order to bring the 15<sup>th</sup> Night to be Much Observed on the 14<sup>th</sup> the way that is done is by ignoring the difference between 'ben ha arbayim' and 'ba erev' and saying they are the same.

Why do so many people make that mistake? *They rely on Strong's Concordance*, and if you rely on Strong's you will not find 'ben ha arbayim' listed as a prime word. You find 'erev' of which 'ben ha arbayim' is a derivative of 'erev.'

Lev. 23:32, in talking about the Day of Atonement, the reason that God gives a specific instruction concerning this is because the Day of Atonement is so important that you have to know specifically when the day begins so you cannot be eating when you shouldn't, or fasting extensively when it's not necessary.

Leviticus 23:32: "It *shall be* to you a Sabbath of rest, and you shall afflict yourselves. **In the ninth day of the month at sunset...** ['ba erev'] from sunset to sunset... ['ba erev' to 'ba erev'] ...you shall keep your Sabbath."

When does the 10<sup>th</sup> day begin? *Right when 'ba erev' on the 9<sup>th</sup> occurs; 'ba erev' is a short period of time, three to five minutes. The sun touches the horizon and when it goes below the horizon then you're into the next day.*

So, when the sun touches the horizon on the 9<sup>th</sup> day of the month at 'even' you know that you are to stop eating and you're not to have anything else, because in five minutes the day begins—*from even*

to even!

It's very important to understand. It doesn't say on the 10<sup>th</sup> day at even you shall afflict yourselves, because if it said on the 10<sup>th</sup> day at even you shall afflict your souls, then that would put 'ba erev' at the beginning of the day instead of the end of the day.

So, here's the slight of hand that takes place when we come to Exo. 12. Here's where the confusion comes to say that the 15<sup>th</sup> and the Night to be Much Observed should be on the 14<sup>th</sup>, both combined together. But nowhere in all the Bible do you find God combining two days into one.

Exo. 12 is one of the key things. That's why there's difference between 'ben ha arbayim' and here's where the slight of hand comes:

Exodus 12:5: "Your lamb shall be without blemish, a male of the first year. **You shall take it from the sheep or from the goats.**"

When we get to Deut. 16, we find something a little different. That's why I have many messages devoted to Deut. 16 and a lot in the Passover book.

Verse 6: "And you shall keep it up until **the beginning of the fourteenth day** of the same month. And the whole assembly of the congregation of Israel shall **kill it between the two evenings**"—which is 'ben ha arbayim'—*between sunset and dark!*

- How do we know that it's between sunset and dark?
- How do we know that 'ben ha arbayim' comes after 'ba erev'?

*That's the key to the whole thing and will help solve the problem later on in Exo. 16.*

How did God use the two words, since it's God-breathed—'ba erev' (sunset) in relationship to 'ben ha arbayim'? If we can find a place, which we do in Exo. 16, where it is used in that context—and we know exactly what it's defining—then that's how God uses it and that's how God intended it to be used.

We'll start out with *The Favorite Version* and then go to the Schocken Bible.

Exodus 16:1: "And they took their journey from Elim, and all the congregation of the children of Israel came into the Wilderness of Sin, which is between Elim and Sinai. And **on the fifteenth day of the second month** after their departing out of the land of Egypt."

Note that because we will see that the 15<sup>th</sup> day of the 2<sup>nd</sup> month is a Sabbath, a *weekly* Sabbath.

This is important because then you can count back from there and know when the 14<sup>th</sup> day of the 1<sup>st</sup> month was for the Passover and the 15<sup>th</sup> day of the 1<sup>st</sup> month was for leaving Egypt. And it comes out in the middle of the week. (We have a chart on that.)

That helps us establish a count to Pentecost, too. So, it accomplishes both. When you know that this day is a Sabbath—which we will see in just a minute—then you understand the whole sequence of events that are taking place here.

Verse 2: "Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.... [on the Sabbath Day] ...And the children of Israel said to them, 'O that we had died by the hand of the LORD in the land of Egypt... [that's not what they said] ...when we sat by the fleshpots...' (vs 2-3). *This is a quirk of human nature!*

We would rather be enjoying ourselves so that when we die, we will die in enjoyment.

I don't think that dying in enjoyment is a good thing!

"...when we ate bread to the full, for you have brought us forth into this wilderness to kill this whole assembly with hunger!" (v 3).

Verse 4: "Then the LORD said to Moses, 'Behold, I will rain bread from the heavens for you. And the people shall go out and gather a certain amount every day, **that I may prove them, whether they will walk in My Law or not.** And it shall come to pass **on the sixth day**... [counting days, nothing is combined] ...they shall prepare what they bring in. And it shall be twice as much as they gather day by day'" (vs 4-5).

*The Five Books of Moses: The Schocken Bible, Vol. 1* by Everett Fox—Schocken is the publisher. Fox is one of the foremost Hebrew experts today. {continuing in Exo. 12}:

Verse 5 (SB): "Moshe and Aharon said to all the Children of Israel: 'At sunset... ['ba erev' and there's a difference] ...you shall know that it is YHWH... [the LORD] ...who brought you out from the land of Egypt; at daybreak... [sunrise, the next morning after the night] ...you will see the Glory of YHWH: when He hearkens to your grumbings against YHWH—what are we that you grumble against us?' Moshe said, 'Since YHWH gives you flesh to eat at sunset...' (vs 5-8)—'ba erev.'

- Why sunset?
- Why didn't He just do it right at that minute? *He could have, but He didn't!*

"...and at daybreak, bread to satisfy (yourselves);



since YHWH hearkens to your grumbings, which you grumble against Him—what are we: not against us are your grumbings, but against YHWH!” (v 8).

Verse 9: “Moshe said to Aharon: ‘Say to the entire community of the Children of Israel: ‘Come near, in the presence of YHWH, for He has hearkened to your grumbings!’”

Verse 10: “Now it was, when Aharon spoke to the entire community of the Children of Israel, they faced the wilderness, and here the Glory of YHWH could be seen in the cloud.”

When did the cloud appear? *The cloud was always there in the daytime!* It was not always a pillar, but it also was a cloud covering to protect them. You might say it’s symbolic of God’s grace and mercy. If you’re walking in the desert you would really like to have a cloud to walk under. So, God provided it!

When they looked up and saw the cloud, what did they see? *The glory of God, which only at night they saw the fire in the pillar!* Here they see the glory of God, and God is letting them know His presence on the Sabbath Day, because this was a Sabbath.

Verse 11: “YHWH spoke to Moshe, saying: ‘I have hearkened to the grumbings of the Children of Israel—speak to them and say: “Between the setting times... [between the two evenings—‘ben ha arbayim’] ...you shall eat flesh, and at daybreak you shall be satisfied with bread, and you shall know that I am YHWH your God.’”” (vs 11-12).

Verse 13: “Now it was at sunset a horde of quail came up and covered the camp....”

Let’s follow this along on the Sabbath Day and understand the sequence of events.

Verse 8—“...Since YHVH gives you flesh to eat at sunset...”

Verse 13: “Now it was at sunset a horde of quail came up and covered the camp....”

Let’s think about this for a minute:

- Why did God wait until sunset to send it? *The Sabbath is over!*
- What was the whole lesson that He was going to teach concerning the Sabbath in this chapter? *Don’t work on the Sabbath!*

Don’t go out and gather manna on the Sabbath, which was the next Sabbath. So, if God would have sent the quail on the Sabbath Day, they would have said, ‘God, You’re two-faced. You worked on the Sabbath.’ *That’s why the quail didn’t come until sunset!* Where did He put the quail? *He dropped*

*them right on the camp to make it very convenient for them!* They didn’t have to go out and find them!

It literally rained quail on the camp. When? *Sunset or ‘ba erev,’ which ended the Sabbath Day!*

Verse 12: “‘I have hearkened to the grumbings of the Children of Israel—speak to them and say: “Between the setting times... [ben ha arbayim’] ...you shall eat flesh...”

What does this establish for us very clearly? *‘Ben ha arbayim’ comes after sunset and is different than sunset!*

- ‘ba erev’ ends the day; it ended the Sabbath
- ‘ba erev’ on the 9<sup>th</sup> day ended the 9<sup>th</sup> day and began the 10<sup>th</sup> day
- the first part of the day after ‘ba erev’ is *between the two evenings*: ‘ben ha arbayim’

They are not equal any more than 15 minutes after 5 is equal to 20 minutes after 5. It’s not the same! If you need to catch a plane and it takes off at 5:15 and you’re not there until 5:20, you’ve missed the plane.

If you live in New York and you have to catch the subway at 5:15 and you’re not there until 5:20 don’t go down there and start beating up on the attendant.

When God says here that “...Between the setting-times you shall eat flesh...” why does this become important?

Sunset ends the Sabbath and at sunset here came the quail and God drops them on the camp. Remember the sun is going down and it gets a little darker. So, He puts them on the camp because they wouldn’t have time to go outside the camp before dark to gather them and bring them back.

So, God says, ‘Between the two evenings—which we have measured between an hour and an hour and fifteen minutes—you shall eat flesh.’

The quail come and I’m sure that God made them docile so all they had to do is just pick them up, take off the head, skin them and the little bit of intestines that they had to clean out is simple to do. You have a fire that you probably kept with coals during the Sabbath and then after sunset you put some coals on it, and here the quail come. All the women and children are putting whatever wood they have on the fire. All the men are gathering up the quail and killing them and getting them ready.

It’s getting darker as it goes along. How long does it take to cook a quail? Go to the restaurant, and order quail, you will pay a high price for it and here comes this big plate all decorated up

and you look in the middle of it and here are these two itty-bitty, teeny quail, about two bites.

It doesn't take long to cook them. How long do you think it would take to behead them and skin them? *Two minutes!* If you had several in the family doing it at the same time, you could have 8-12 quail there and have them all ready to go. The fire is up and going, and you don't need a real hot fire to cook them. Just stick them on a stick and hold them over the fire and turn them and in about 20-25 minutes, maybe a half hour, you have quail meat cooked and ready to eat.

It's still not night, because the sun has set and let's say that 'ben ha arbayim' at that time of year we measured is an hour and ten minutes.

Sunset takes place, the quail come and you take 10-15 minutes before you're ready to start cooking them. It takes 20 minutes to cook or a half hour, and your into about 40 minutes and it's still not night, dark, it's still twilight or 'between the two evenings' between sunset and dark, and they *according to the Word of God* are eating the quail.

So, we have something here very profound! This tells us how God uses the two words—ba erev (sunset) *and* ben ha arbayim (after sunset)—that establishes it, without a doubt, as the God-breathed Word of God, that between the two evening comes *after sunset, not before!* This totally *knocks into a 'cocked hat:*

1. the theory that between the two evenings is from noon to sunset
2. that 'ba erev' and 'ben ha arbayim' are the same
3. that 'ba erev' begins the day, because sunset ends the day

That's important to understand, but unfortunately the *KJV* does not bring this out, and that's where the entire confusion comes in Exo. 12.

Let's go back to Exo. 12 with what we have learned. Let's look at that again. The key important thing that we need to understand about Exo. 16 is that no one has been able to disprove Exo. 16 concerning 'ba erev' and 'ben ha arbayim.'

It's impossible to disprove them because of the way that God used it. It proves one thing, and one thing only:

- 'ba erev' ends the day
- 'ben ha arbayim' begins the day

Here's the mistake that was made in this paper trying to put together the 15<sup>th</sup> on the 14<sup>th</sup>.

Exodus 12:6 (*FV*): "And you shall keep it up

until the *beginning* of the fourteenth..."

That's also a clue, because if you say that 'ben ha arbayim' is in the afternoon then you would keep it through the 14<sup>th</sup>—wouldn't you? *Not until!*

"...day of the same month. And the whole assembly of the congregation of Israel shall kill it between the two evenings" (v 6)—*between sunset and dark!*

- Why is that necessary?
- Why could that not be in the afternoon? *It's the wrong day!*
- When were the firstborn of Egypt slain? *At midnight!*

And it was at midnight on the 14<sup>th</sup>! So, if it's in the afternoon, and you come to sunset that ends the day, you get into the next day, so He couldn't have killed them on the 15<sup>th</sup>! Do you see how that is?

I tell you what—and I know that it's little technical and hard to understand—it is amazing how difficult it is, and it is difficult, to really comprehend this.

Verse 12: "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. And I will execute judgment against all the gods of Egypt. *I am* the LORD. And the blood shall be a sign to you upon the houses where you *are*. And when I see the blood, I will pass over you. And the plague shall not be upon you to destroy *you* when I smite the land of Egypt. And this day..." (vs 12-14)—*Passover Day!*

Here's where the other confusion comes in because the author of this paper writes that the 14<sup>th</sup>—"this day"—and the 15<sup>th</sup> by ignoring the 430 years.

Verse 14: "And this day shall be a memorial to you. And you shall keep it a feast to the LORD throughout your generations. You shall keep it a feast as a law forever."

The Hebrew right here comes to a full stop! What follows next is a new topic; it's not a continuation. Even the *KJV* has a full stop. It's not a coma to run through and you combine the seven days beginning with the Passover. How do we know that?

Verse 18: "In the first *month*, on the fourteenth day of the month at sunset..."—'ba erev'; not 'ben ha arbayim'!

- 'ba erev' on the 14<sup>th</sup> ends the 14<sup>th</sup>.
- 'ba erev' on the Sabbath ended the Sabbath Day
- 'ba erev' on the 9<sup>th</sup> day ended the 9<sup>th</sup> day

- 'ba erev' on the 14<sup>th</sup> ends the 14<sup>th</sup> day

It is **not** the same as v 6, 'ben ha arbayim.'

We have proved that 'ben ha arbayim' comes after 'ba erev' **not** *simultaneously*. So, what we are saying here—if we take the same verbiage that we have in Lev. 23:13.

Verse 18: "In the first *month*, on the fourteenth day of the month at sunset... ['ba erev' ending the 14<sup>th</sup> and begins the 15<sup>th</sup>] ...you shall eat unleavened bread, until the twenty-first day of the month at sunset."

This is very specific when you understand it; it ends the 21<sup>st</sup>. So, we have the ending of the 14<sup>th</sup> and the ending of the 21<sup>st</sup>. How many days do we have altogether?

Passover being the 14<sup>th</sup>, and at the end of that day on the 14<sup>th</sup>, something else begins—7 *days of Unleavened Bread!*

Lev. 23—having to do with the Passover—that is at even, 'ben ha arbayim' showing the beginning of the day.

The Passover Day is called a *feast*, but it is not a Holy Day. When we get to the New Testament we'll understand why.

What went on, on the 14<sup>th</sup>? *The crucifixion of Christ!*

The point I want to make here is that v 18 clarifies in the Hebrew 'ba erev'—at even—ends the 14<sup>th</sup> and 'ba erev'—at even—ends the 21<sup>st</sup>.

Verse 19: "Seven days there shall be no leaven found in your houses, for whoever eats 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. You shall eat nothing leavened. In all your dwelling places you shall eat unleavened bread" (vs 19-20).

This clarifies beginning in Exo. 12:15-17 giving us the general instruction. Exo. 12:18-20 gives us the specific instruction to clarify it.

Verse 15: "You shall eat unleavened *bread* seven days... [after the Passover] ...even the first day you shall **have put away** leaven out of your houses; for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day... [Lev. 23 bears that out] ...*there shall be* a Holy convocation..." (vs 15-16).

So, the Feast of Unleavened Bread has two Holy Days, the 1<sup>st</sup> day and the last day!

"...and in the seventh day there shall be a

Holy convocation for you. No manner of work shall be done in them, except that which every man must eat, that only may be done by you. And you shall keep the *Feast of Unleavened Bread, for in this very same day...*" (vs 16-17)—*I killed the firstborn!* Doesn't say that, *but that's what some people want it to say!* It says:

"...**I have brought your armies out of the land of Egypt.** Therefore, **you shall keep this day...**" (v 17)—*of their beginning to come out of Egypt.*

That has a lot to do with the firstborn, and they are important when you understand the Church is called *the Church of the Firstborn!* There's a great deal of significance to it.

And beginning on the first day of Unleavened Bread, when we get to Deut. 16 you're going to see that there were a great many, many sacrifices given in redemption of the firstborn, commemoration of the firstborn, peace offerings for the firstborn, which in Deut. 16 are called Passover Offerings.

Verse 21: "Then Moses called for all the elders of Israel..."

- Why did he do that?
- Where were the children of Israel living? *In the land of Goshen, which was in the northeastern part of the Delta, the plush part of the Delta.* There were all spread out in their houses.

You can read what happened there with some of the plagues. There came a cutoff point, especially with the plague of darkness, and the children of Israel had light, but Egypt had darkness. Very interesting symbolically, too.

So, how did they get the instructions to all the people scattered out? *They called the elder and Moses gave them the instructions!*

"...and said to them, 'Draw out and take a lamb for yourselves according to your families, and kill the Passover *lamb*... [according to the instruction in v 5] ...And you shall take a bunch of hyssop and dip in the blood *that is* in the bowl, and strike the lintel and the two side posts with the blood in the bowl. And **none of you shall go out of the door of his house until sunrise**'" (vs 21-22)—'boquer.'

Moses did not say that everyone coordinate their watches. *They didn't have watches!* Therefore, this 'knocks into a cocked hat' the theory that they left their houses as soon as the firstborn of Egypt were killed. That happened at midnight.

- How long after midnight were they to stay in their house? *Until sunrise!*
- Why did God give that as the signal and the time? *Because everybody, regardless of how uneducated can look out and see when the sun is coming up!*

You can't miss it! And by that time they were to have everything all the skin, intestines and bones all burned up. I cover that thoroughly in the Passover book.

Verse 23: "For the LORD will pass through to strike the Egyptians. And when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not allow the destroyer to come into your houses to strike you. And **you shall observe this thing as a law to you and to your children forever.** And it shall be when you have come to the land, which the LORD will give you, according as He has promised that **you shall keep this service**" (vs 23-25). **How?** *At your houses!*

We're going to cover two things here that are very important:

Verse 26: "And it will be, **when your children shall say to you, 'What does this service mean to you?'**"

What are you doing, Daddy? That's a wonderful little goat or lamb, why are you killing it?

Verse 27: "Then you shall say, 'It is the sacrifice of the LORD'S Passover, Who passed over **the houses** of the children of Israel in Egypt, when He struck the Egyptians and **delivered our houses.**' And the people bowed their heads and worshiped. And the children of Israel went away and did as the LORD had commanded Moses and Aaron; so they did" (vs 27-27). *Which means that it's impossible that they could have left their houses **until sunrise!***

Exodus 13:3: "And Moses said to the people, '**Remember this day in which you came out of Egypt...**'" *There are two days to remember:*

1. the day when God passed over their houses and smote the firstborn of Egypt
2. the day when you came out of Egypt

*You're to remember the first day of Unleavened Bread*

"...out of the house of bondage; for the LORD brought you out from this place by the strength of His hand. There shall be no leavened bread eaten" (v 2).

There's another service that they had, which is described in Deut. 16.

Verse 14: "And it shall be when your son asks you in time to come, saying, 'What does this mean?'.... [the sacrifice for redemption of the firstborn] ...you shall say to him, 'The LORD brought us out of Egypt by the strength of His hand, from the house of bondage.'" *That's different from the passing over!*

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* (except where noted)

#### Scriptural References:

- 1) John 16:12-13
- 2) 2 Timothy 3:16-17
- 3) 2 Timothy 4:1-9
- 4) Genesis 49:10
- 5) Numbers 9:1-13
- 6) Numbers 28:16
- 7) Numbers 5:1-4
- 8) Numbers 19:1-2, 11-14
- 9) Leviticus 23:32
- 10) Exodus 12:5-6
- 11) Exodus 16:1-13, 8, 13, 12
- 12) Exodus 12:6, 12-14, 18-20, 15-17, 21-27
- 13) Exodus 13:3, 14

#### Scriptures referenced, not quoted:

- Revelation 2; 3
- 1 John 5
- Daniel 12
- 2 Peter 1
- Mark 7
- Leviticus 23:13
- Deuteronomy 16

#### Also referenced:

##### Books:

- *The Christian Passover* by Fred R. Coulter
- *The Marketing of Evil* by David Kupelian
- *The Five Books of Moses: The Schocken Bible, Vol. 1* by Everett Fox

Booklet: *The Fourteen Rules for Bible Study*

Sermons: *How to Worship God in Spirit and in Truth? #s 1-2*

FRC:bo  
Transcribed: 07/23/20