

/ 14/14

THE PASSOVER 13/14 OR 14/15 DAY OF THE FIRST MONTH?

This is the first basic question, because many assume that the killing of the Passover lamb is the Passover. But in fact the keeping of the Passover involves more than the killing of the lamb.

The act and ceremony of keeping the Passover entails the following:

- 1) The Lamb was killed, 2) The blood was put on the two side posts of the doors of the houses and upper door post, later it was sprinkled at the altar.
- 3) It was then roasted and eaten. If any one of these three components were missing it is doubtful that a Passover could be properly kept. In fact, it is obvious that it would not be complete.

In Exodus 12 all of the elements are clearly seen as required. Later in Jesus time the emphasis was on the eating of the Passover Lamb rather than on the killing of the lamb only showing that the final act of eating the Passover makes it complete.

"Where do you desire that we should prepare the Passover for you to eat?" (Matt. 26:17) This is equated with keeping the Passover. ". . . I will keep the Passover with my disciples" (verse 18). Mark 14:12 shows the same thing that the eating was the important thing about the Passover, hence completing the Passover. "Go and prepare us the Passover that we may eat. . . Where is the guestchamber where I may eat the Passover with my disciples. . . (Lk. 22:7,11) "With desire I have desired to eat this Passover with you before I suffer, for I say to you that I will not eat of it anymore at all until it be fulfilled in the Kingdom of God." (Lk. 22:15-16)

Even the Priests and the Pharisees emphasized the eating of the Passover as the important thing in keeping the Passover. ". . . And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." (John 18:28) It is important that all three parts of the

Passover Feast be kept, otherwise it is apparent that it is not the Passover. For example, to just kill the lamb would not be the complete Passover, but rather a part of the Passover. On the other hand, to have a Passover without a lamb is obviously not keeping the Passover. The emphasis throughout the entire Bible is on eating the Passover, which shows a complete Passover not just on the slaughter of the lamb, which is only the beginning of the Passover. All three parts of the Passover, the killing, the sprinkling of the blood, the roasting and eating are significant.

KEEPING (OBSERVING) THE PASSOVER MEANS TO SACRIFICE AND ^{TO} EAT

'This is the ordinance of the Passover: There shall no alien EAT thereof; but every man's servant that is bought for money, when you have circumcised him then shall he eat thereof. A sojourner and a hired servant shall not EAT thereof. In one house shall it be eaten. . . ALL THE CONGREGATION OF ISRAEL SHALL KEEP IT. (Shows keeping includes eating) And when a stranger shall sojourn you will keep the Passover to the Lord, let all his males be circumcised and then let him come near and KEEP it; and he shall be as one that is born in the land; but no uncircumcised person shall EAT thereof. (Ex. 12:43-48 Jewish Publication Society of America - Hereafter referred to as JPSA)

Following the sequence of instructions in Exodus 12 it becomes clear that the order of events is as follows: 1) Select the lamb, verse 3; 2) Kill it, "between the two evenings" ben ha arbayim on the 14th, verse 6; 3) put the blood on the two side posts and the upper door posts, verse 7; 4) It was to be roast and eaten, verses 7-11; Then it is called the Passover.

This shows all the components and steps of keeping the Passover. It is also, interesting that it is not called the Passover UNTIL it was eaten. Then, ~~THE~~ ^{— WAS GIVEN} explanation of why it was called the Passover. The entire ceremony is called

the Passover because of the passing over of the houses of the Israelites and the sparing of their firstborn. The passing over is the event which names this Feast, not the killing of the lamb per se. ". . .it' is the Lord's Pass-over. For (that is because of the fact of the passing over) I will go through the land of Egypt in that night (obviously the night of the passing over and not the night of the exodus), and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the Lord. And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I WILL PASS OVER YOU, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

(Ex. 12:11-13 JPSA)

This is clear Bible proof that observing the Passover is equated with the entire ceremony. . .The killing and eating which commemorates the passing over not the exodus or the leaving Egypt. Further proof is in Ex. 12:24 - "And you shall observe this thing (the killing of the lamb and eating it) for an ordinance to you and your sons forever. And it shall come to pass, when you come to the land which the Lord will give you, according as He has promised, that you shall KEEP this service. And it shall come to pass, when your children shall say to you; What mean ye by this service? That you

shall say it is the sacrifice of the Lord's Passover, for He passed over the houses of the children of Israel in Egypt". (Ex. 12:24-27 JPSA)

To keep or observe the Passover means more than sacrificing the lamb per se. The Hebrew "shamar" in verse 25 of Ex. 12 means to observe or to keep, and it can also mean to protect and safeguard the ceremony through correct observation. Also in Ex. 47-48 the Hebrew "âsâh" translated keep means to observe, keep or accomplish.

In Numbers 9 to keep the Passover is "âsâh". "And the Lord spoke 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 keep (âsâh) the Passover in its appointed season. In the fourteenth day of this month, at dusk (ben ha arbayim - between the two evenings) you shall keep (âsâh) it in its appointed season; according to all the statutes of it, and according to all the ordinances thereof, shall you KREP it (asah). And Moses spoke unto the children of Israel, that they should keep (âsâh) the Passover. And they kept (âsâh) the Passover in the first month, on the fourteenth day of the month, at dusk, (ben ha arbayim - between the two evenings) in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the Children of Israel." (Num 9:1-5 JPSA)

The command was the same for the second Passover. They were to "âsâh" or keep and observe it. "...yet he shall keep (âsâh) the Passover unto the Lord in the second month on the fourteenth day at dusk (ben ha arbayim, between the two evenings) they shall keep it; they shall eat it with unleaven bread and bitter herbs." (Num 9:10-11 JPSA)

It is evident that where ever the command to keep the Passover is found, it includes the entire ceremony, the killing, the sprinkling of the blood, the roasting and eating, "according to all the statutes and ordinances" for the Passover. Obviously the killing of the lamb started the ceremony.

On the other hand the Hebrew for sacrificing is "zabach", which means to kill or slaughter in sacrifice. The noun form is "zebach", which means the animal used for sacrifice. "Zebach" is found in Ex. 12:27. It is interesting that the sacrificial lamb is called the sacrifice of the Lord's Passover, showing that it is part of the Passover observance and not the entire Passover per se.

How do
select
lamb
10:27
Ex 12

HEZEKIAH'S PASSOVER

Hezekiah sent a letter to the other tribes of Israel asking them to come and keep "asah" the Passover. "Asah" is used in II Chron. 30 in verses 1, 2, 3, 5. All refer to keeping the Passover, verse 13 keep (Asah) the Feast of Unleavened Bread.

"Then they killed the Passover lamb on the fourteenth day of the second month..." (II Chron. 30:15 JPSA) The time of the day is not stated, hence at this point no conclusion as to the beginning of the 14th or the ending of the 14th can be made. But it is important that it shows in verse 18 that they ate the Passover. So here again is the killing and eating of the lamb, which comprise a complete service, not just the killing only. This Passover and double Feast of Unleavened Bread, 14 days, was the greatest since the days of Solomon.

EZRA'S PASSOVER

Here again this epoch Passover, during Ezra's time, shows that the killing and eating were considered keeping of the Passover on the 14th. "And the children of the captivity KEPT ^{asah} the Passover upon the fourteenth day of the first month. For the priests and the Levites had purified themselves together; all of them were pure; and they killed the passover lamb for all the children of the captivity, and for their brethren the priests and for themselves. And the children of Israel, that were come back out of the captivity, and all such as had separated themselves unto them from the filthiness of the nations of the land, to seek the Lord, the God of Israel, did EAT, and kept (asah) the Feast of Unleavened Bread seven days with joy..." (Ezra 6:19-22 JPSA) This again shows clearly that keeping the Passover is killing and eating the Passover lamb and not just the killing only. Here it explicitly says that they kept the Passover on the 14th of the first month...the killing and eating,

BETWEEN THE TWO EVENINGS -
BEN HA ARABAYIM

In the Passover paper presented by Lester Grabbe and Robert Kuhn on Page 13, there is a section discussing the term "between the two evenings". Paragraph #1 on Page 13 is quoted in full.

"But exactly what did the term 'between the two evenings' include? We know that the later Jews defined it as the period between about mid-afternoon and sundown (See appendix I). Is this interpretation a permissible one? One passage certainly gives us good reason to think that the term 'between the two evenings' includes a period before sunset. Ex. 29:38-39 states: 'This is that which you shall offer upon the altar every day on a continual basis: two yearling rams, the one in the morning and the second between the two evenings'. (also in Num. 28:3-8) These are apparently the only passages which give any precise information 'between the two evenings'. They indicate that the daily offering consists of a morning offering and an offering before sunset when the new day began. Yet the second offering of that day was offered 'between the two evenings', showing that the first evening took place before sunset."

To conclude that the offering was before sunset is not proved. It is assumed to be before sunset, therefore, this is only a supposition and not proof. It will be shown later that this supposition is not correct. There is a reading into the account a later Jewish practice and interpretation. But, the paper does not examine the original intent of offering ^{after sunset} after sunset. The research in the "Passover Paper" is not thorough because there are many other passages in the Bible which use the term "between the two evenings" from the Hebrew ben ha arbayim, which are not researched or examined. The conclusion arrived at in this paper completely overlooked other passages, which in fact show the exact opposite. The term ben ha arbayim originally meant the beginning

of the day, and not the end of the day, nor the midpoint between noon and sunset.

Further, in "The Passover Paper" the quotes of two scholars are given on Page 31 to prove that ben ha arbayim means only the end of the day. Yet the way I read it, it really shows the opposite, especially the quote beginning in the last paragraph on Page 31. "G. Schiaparelli states; 'Accordingly, on the evenings of the new moon the 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 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 religion^s day." (Astronomy in the Old Testament, 93) (Emphasis mine)

This quotation clearly shows that the term ben ha arbayim does in fact begin the day and does not end the day.

Then on Page 32, a strong dogmatic statement is made, "any attempt to make the phrase 'between the two evenings' refer to the beginning of the 14th is contrary to all ancient scholarship known and also goes against modern scholars who have discussed the subject". Nothing is mentioned about what the Bible says. This is especially important because many times scholars, ancient and modern, draw conclusions contrary to the Bible. The Bible is the authority over scholarship and doctrinal questions.

It is known that the term ben ha arbayim is a very ancient term and is not

used outside the Pentateuch. The earliest definitions of the term are no closer than 1200 years removed. The later rabbinic interpretations are removed by (1400-1800 yrs.) from the internal use in the Bible. Therefore it is evident that the Bible interpretation and usage must take precedence over their opinions and interpretations.

On the other hand, the Hebrew term ba erev, at evening or at even, is clearly shown to mean in the context of Lev. 23:32, "the end of the day or sunset" in most cases; but can, at times, refer to the beginning of the day in other cases. (Gen. 1:5,8,13,19,23,31)

EXUDOS 16: THE KEY TO UNDERSTANDING
BETWEEN THE TWO EVENINGS ben ha arbayim

This is a unique chapter, because it clearly shows the Bible usage of the terms ben ha arbayim and ba erev, in a chronological setting. The Israelites are there in the wilderness of Sin on the 15th day of the second month. It is evident that this day was a Sabbath, because they were to count to the next Sabbath. God was reinstating the Sabbath for the Israelites. The Israelites murmured against Moses and Aaron, Verses 1-3. Then God answered the people in His Sabbath sermon. "Then the Lord said unto Moses: Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may ^{test} prove them, whether they will walk in My law or not. And it shall come to pass on the sixth day that 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 the children of Israel: At EVEN, (ba erev) then you shall know that the Lord has brought you out from the land of Egypt." (Ex.16: 4-6 JPSA) Ba erev used in verse 6, can only mean the end of the day, hence the end of the Sabbath. Sabbath ended at sunset.

The people were resting on the Sabbath and God was also resting on the Sabbath, setting them the example. Since God wanted them to learn the lesson of the Sabbath and also to have them count the days to the next Sabbath, we have a chronological setting. Ba erev, sunset, the Sabbath ended, then God ended His rest and began working by sending the quail for the Israelites to eat.

In the morning, boqer, Hebrew for day break, sunrise or dawn, God would send manna for them to eat. Continuing in verse 8, And Moses said: This shall be, when the Lord shall give you in the evening, (ba erev) flesh to eat, and in the morning (boqer) bread to the full. . ."

God sent the quail after the Sabbath at sunset, but before dark. Now comes the usage of the term ben ha arbayim. "And the Lord spoke unto Moses, saying: I have heard the murmurings of the children of Israel. Speak unto them saying, AT DUSK (ben ha arbayim - "between the two evenings") you shall eat flesh. . ." (verses 11, 12 JPSA)

Here is the key to understanding. Ba erev ended the Sabbath. God sent the quail. The children of Israel gathered them, skinned, roasted and ate them before dark, or in the time called ben ha arbayim, between the two evenings as God said. This shows the usage and time setting of ben ha arbayim beyond a shadow of doubt. The Sabbath ended at sunset, ba erev. As the new day began they were to begin counting toward the next Sabbath. The very beginning part of the new day, the 1st day of the week, God sent the quail and they ate them before dark. Therefore, we have biblical proof that ben ha arbayim ("between the two evenings") means at the beginning of day and not on the end of the day. It is clear ba erev ended one day and ben ha arbayim began the new day. This is a significant section because the time setting is only a month and a day after the Passover.

VARIOUS TRANSLATIONS OF BEN HA ARBAYIM
& BA EREV

In the KJV there is no difference in the translation of the two terms ba erev and ben ha arbayim, but the latter is footnoted "between the two evenings".

The RSV translates ben ha arbayim Ex. 12:6 "evening" and Ex. 16:12 "twilight". Every place that ben ha arbayim is translated "in the evening" in the RSV, it is footnoted to show the expression "between the two evenings". Ba erev is translated "evening".

Moffat's translation for ben ha arbayim in Ex. 12:6 and 16:12 is "between sunset and dark". Most of the rest of the occurrences he translates it "evening". Ba erev is translated, "sunset" or "evening".

The New English Bible translates the term ben ha arbayim "between dusk and dark". (Ex. 12:6; 16:12) In all other occurrences it is rendered the same, "between dusk and dark". The term ba erev is consistently translated "at evening" or "evening".

The Jewish Publication Society of America, the Holy Scriptures, according to the Masoretic text, translates ben ha arbayim consistently as "dusk"; and ba erev as "evening" or "at even".

The New American Standard Bible translates ben ha arbayim "twilight" throughout; and ba erev, "at evening" or "evening".

SUMMARY AND CONCLUSION

1. The term ben ha arbayim as used in the Bible never means any portion of the day when the sun is above the horizon. It is consistently used to refer to the time just after sunset and all translations show this meaning, and usage.
2. It has been shown that ben ha arbayim by the usage in Ex. 16:12 to mean the

beginning of the day, and not the end of the day.

Further instances and usages of the term ben ha arbayim will be discussed later. These will also show that the term means the beginning of the day.

3. The Bible shows the exact opposite of the claim in the "Passover Study Paper" that ben ha arbayim is never used for the evening at the end of the day, but rather the beginning.
4. "Between the two evenings" means this: Ba erev sunset is the first evening. The time from sunset to dark ben ha arbayim is the interval between sunset and dark, hence the term - "between the two evenings".

THE FIRST PASSOVER OF EXODUS 12

The Israelites were to keep the lamb "until" the fourteenth day of the first month. "Until" in the Hebrew is ad and means "as far as, up to a point in time, as much as, until, even to, till, unto". The word ad does not mean through or past a point in time.

"And you shall keep it unto (ad-until) the fourteenth day of the same month: and the whole assembly of the congregation of Israel (wherever their individual houses were located) shall kill it at dusk (ben ha arbayim "between the two evenings"). (Ex. 12:6) NEB - "shall slaughter the victim between dusk and dark". Moffat - "between sunset and dark". This then has to be the beginning of the 14th. Therefore, the Passover really begins after the 13th has ended at sunset ba erev. Consequently the original Passover was not initially a 13/14 Passover nor a 14/15 Passover, but exclusively a 14/14 Passover.

Later Jewish temple practices of a centralized collective sacrificing of the Passover lambs, necessitated a change in the time of day from the original. Further, if there was no change, then the Passover was not a 14/15, but a 15/15

Passover. Hence the Bible would then be found in error for saying the "14th is the Lord's Passover". But such is not the case. Rather, the entire account in Ex. 12, shows two feasts and two days duration. 1) The Passover as one Feast; 2) and the Exodus of leaving Egypt, as the beginning of the Feast of Unleavened Bread. 3) Up to this point there has not been any reference to any New Testament sequence nor a reading into the account a New Testament chronological interpretation.

After killing and roasting the lamb, they were to eat it, with bitter herbs and unleavened bread, verse 8 and 9. Nothing was to be left by morning and the remains of the fat and bones were to be burned in the morning. They were to be ready to leave at a moments' notice, verse 11. BUT THEY COULD NOT LEAVE THEIR HOUSES UNTIL MORNING (boqer, which is dawn or the beginning of the first light) "It is the Passover to the Lord, (or the Lord's Passover)" (Ex. 12:11)

The Passover celebrated the fact that God passed over the houses of the children of Israel and spared their first born. That is the meaning of the Passover, the passing over was the event after which the Passover day was named - (the 14th day of the 1st month) and not the Exodus.

Then Moses called for all the elders of Israel, and said unto them: Draw out, and take you lambs according to your families, and kill the Passover lamb and you shall take a bunch of hyssop, and dip it in the blood that is in the basin and strike the lintel and the two side-posts with the blood that is in the basin; and NONE OF YOU SHALL GO OUT OF THE DOOR OF HIS HOUSE UNTIL MORNING. For (that is, because) the Lord will pass through to smite 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 suffer the destroyer to come in unto your houses to smite you. And you shall observe this thing for an ordinance to you and your sons forever. And it shall come to pass, when you come to the land which the Lord will give you, according as He has promised, that you shall keep this service. And it shall come to pass, when your children shall say unto you: What mean ye by this service? That you shall say: It is the sacrifice of the Lord's Passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. (Ex. 12:21-27 JPSA)

No where does it show in Ex. 12 that the Passover was to celebrate their

Exodus or leaving Egypt. It commemorates the passing over of the death Angel.

And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I WILL PASS OVER YOU, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. And this day (the Passover day) shall be unto you for a memorial, and you shall keep it a feast (It is listed as one of the Feasts - Lev. 23) to the Lord; through out your generations you shall keep it. (Ex. 12:13-14 JPSA)

This is a vital key in understanding the events of that night and the following morning. They were expressly forbidden to leave their houses until (ad Hebrew up to, until) morning. And who would dare disobey after the fearful events of that night of death? Does that mean that they left their houses as soon as midnight was past? Not at all. The Hebrew for morning is boqer and means "at the break of day, dawn, early morning". It does not mean a portion of the night.

Here again, In Exodus 16 we find a biblical interpretation for the use of the Hebrew word boqer. This chapter shows the internal use of the word boqer, in conjunction with the use of the terms, ba erev and ben ha arbayim. God sent the quail at ba erev sunset, the Israelites ate them ben ha arbayim, "between the two evenings", between sunset and dark. Then in the morning, boqer, at dawn, the break of day or sunrise, God provided the manna. "And they gathered it (manna) morning (boqer) by morning (boqer), every man according to his eating; and as the sun waxed hot, it melted." (Ex. 16:21 JPSA)

"Morning" clearly means at the break of day, or dawn. "Morning" (boqer) is past when the sun grows hot.

So when the Israelites were told that they were not to leave until morning boqer, it meant the break of day or dawn. That was the signal and stated time of demarcation, the obvious time of coordination for leaving their houses. There would have been obvious mass confusion if it had been just any time after

midnight, according to the discretion of each individual household. (See Appendix for full discussion of boqer)

The Bible clearly states that the Israelites obeyed God's instructions. "And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, SO DID THEY." (Ex. 12:28) THE ISRAELITES WENT AND DID EXACTLY AS THE LORDING HAD ORDERED MOSES AND AARON" (EX 12:28 MURRAY).

If they had left their houses before the break of dawn, it would not have been recorded that they did as the Lord had commanded. Rather, it would have been recorded as it was in Ex. 16, when some went out on the Sabbath to gather manna, when God had expressly forbidden them to go and had told them there would be no manna on the Sabbath. It was then recorded "And the Lord said to Moses: How long refuse you to keep my Commandments and my Laws?" (Ex. 16:12) But it is recorded in Ex. 12:28 that they did keep the command of the Passover and did not leave their houses until morning. Otherwise, it would have been recorded that some disobeyed, but it is not so stated. So we can only conclude that they did not leave until morning, boqer, break of day or dawn.

THE PASSING OVER AT MIDNIGHT

"And it came to pass at midnight, that the Lord smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh ROSE UP IN THE NIGHT, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. And he called for Moses and Aaron BY NIGHT. . ." (Ex. 12:29-31 JPSA)

This account shows two important facts: 1) The Passing over was at mid-

night, showing that it was understood when midnight was. 2) The time after midnight is called night, not morning. Pharaoh "ROSE up in the night...And called for Moses and Aaron by night".

The Bible does not tell us how long after midnight it was until Pharaoh sent the message to Moses and Aaron that they could leave Egypt. But whatever time it was after midnight, that time was still called night, not morning. It wasn't dawn yet, but the dark of night. Even though Pharaoh had summoned Moses and Aaron, there is no scripture which shows that the Israelites left THEIR houses until the breaking of dawn or morning. Nor does it show that Moses and Aaron came to Pharaoh. In fact, the last time Moses and Aaron saw Pharaoh, Moses said..."You have spoken well; I will see your face again no more." (Ex. 10:29). So it is evident that Moses and Aaron did not go before Pharaoh when he sent the message to them. Apparently Moses and Aaron did not leave their houses until morning, either.

Before the Israelites could leave their houses in the morning, they were required to burn the remainder of the Passover lamb. The parts remaining obviously included the fat and the bones.

ASSEMBLYING FOR THE EXODUS - THE DAY PORTION OF THE PASSOVER DAY

"BEGONE," SAID THE PHARAOH, "LEAVE MY PRESENCE AND NEVER ENTER IT AGAIN; SEE TO THAT. FOR THE DAY YOU ENTER MY PRESENCE, YOU DIE," A TRUE WORD, MOSES ANSWERED, "NEVER AGAIN WILL I ENTER YOUR PRESENCE" (EX 10: 23-24) ~~MOFFAT~~

ASSEMBLING FOR THE EXODUS - THE DAY PORTION OF THE PASSOVER DAY

Were the children of Israel in their houses or had they already left their houses some days previous to the Passover and instead, were they all gathered in tents around the city of Rameses? Did they observe the Passover in their tents or their houses? This is important to understand because of the logistics and distance involved.

The children of Israel were not in tents around Rameses but in their houses. The Hebrew for houses is bayith which means a house not a tent. The Hebrew for tent is ohel; and for booth is cukkah, pronounced sook-kaw'. (The place the Israelites camped the first time was called Succoth, meaning the place of booths or tents). This adequately shows that the Israelites were in their houses and not in tents around Rameses.

There is no biblical account showing that the Israelites were in any other place other than their houses. Such a massive movement of people would have been recorded, but it was not.

Additionally, it says of the death of the Egyptian first-born, that there was not a house (bayith) where there was not one dead (Ex. 12:22). Surely the Egyptians were not in tents (ohel or cukkah). The same Hebrew word bayith for house referring to the Israelites houses is the same word (bayith) used for the Egyptians houses.

Where were they located? The account in Exodus shows that they were in their houses scattered throughout the land of Goshen, which is the northeast section of the Nile River Delta.

The Israelites lived in the land of Goshen, which was originally given to them during the days of Joseph, when the tribes came into Egypt. This was an area of at least ~~460~~ square miles. The Israelites were scattered throughout the land of Goshen and obviously had to assemble at Rameses for the Exodus.

At the time of the plague of the swarms of flies, God said, "And I will set apart in that day the land of Goshen, in which my people dwell. . . And I will put a division between my people and your people. . . And the Lord did so. . ." (Ex. 8:18-20 JPSA)

~~THE LOGISTICS OF THE EXODUS~~

After burning the remains of the lamb, the Israelites left their houses and were spoiling the Egyptians on the way to the assembly point of the city of Rameses. They had been spoiling the Egyptians on the days previous to the Passover, but the time when the Egyptians were most ready to give all to the Israelites was after the death of the firstborn. "And the Egyptians were urgent upon the People, to send them out of the land in haste; for they said: We are all dead men. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. And the Children of Israel did according to the Word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. (The Hebrew does not have a plu-perfect tense, only a simple past tense, so this does not have exclusive reference to the spoiling that took place in the days previous to the Passover. But can and does have reference to the spoiling of the Egyptians after the death of the first-born on the day portion of the Passover day).

All the activities and preparations had to have taken the entire day portion of the Passover day. When analyzed from a practical logistical point of view, there is no way to assemble and organize such a mass of people - with all their animals and possessions and spoil - for such a march, in any less than the entire daylight portion of the 14th.

The important thing to keep in mind is that the Exodus did not begin until they left Rameses as an organized group. It was actually a huge army of people - 600,000 adults, not counting children or animals and carts etc., making a minimum total of as many as 1,800,000. That is equivalent to 18 Rose

Bowls filled with people. Leaving their houses to assemble in Rameses was not an official part of the Exodus. Some of the Israelites had to come from as far away as 10-15 miles to rendezvous in Rameses. Once they arrived at Rameses they were organized by tribes into their marching order. Those who live in Pasadena understand the problems and logistics of moving the people in and out of one Rose Bowl. It takes all afternoon and into the evening to move them out with all the modern rapid transit, going in a dozen directions. Whereas, the Israelites marched out in ranks ^{As An Army} ~~of 500,000~~ (Ex. 13:18), in only one direction and without any rapid transit, automobiles or buses.

THE LOGISTICS OF THE EXODUS

In the Passover Paper two basic assumptions were made without proof or substantiation. The first assumption is this: It was assumed that they were assembled around Rameses in their tents for some days prior to the Exodus. On page 8 of the paper it says, "(The implication is that they were all gathered into the city of Rameses and kept the Passover together there, since they began their journey from there.)"

How such a conclusion could have been made is beyond understanding. If that implication, which is only an assumption were true, then there arise several additional difficulties in the overall story flow.

First, the initial instructions would have included that they were to leave their houses and assemble at the city. This is not found. Second, the instructions for the Passover was for each house or household, not tent. Third, it would be impossible to roast the lamb inside a tent. Fourth, the instructions were that they were to be packed at home and ready to leave in the morning after the Passover, which occurred at midnight, by the death angle

passing over the houses, not the tents, of the Israelites. This assumed implication really presents more problems to the situation than it solves.

The second major assumption is this: The logistics of moving such a large group is of no account. "Despite the logistics of getting such a huge group underway, this could have been done since they were already prepared and already knew the death angel would pass about midnight."

It is very apparent from such a statement that the authors have had no experience in the movement of masses of people. But it is really difficult to see how such a statement could be made, when the logistics of communications, organization and movement was in fact the primary problem. LOGISTICS IS REALLY THE HEART AND CORE OF THE EXODUS - HOW TO GET THE PEOPLE OUT OF EGYPT!!!

Remember that there were approximately 1,800,000 plus animals. That in fact represents 120 Army Divisions of 15,000. The Exodus was a fantastic undertaking!

The logistical problems of the Exodus were presented to two LT. Cols. at Fort Ord, Col. William Libby, and Alex Lazardo. Given the facts of the number of people and the distances involved they could only conclude that the Exodus, with a two day sequence could only be possible if there were a Master logistician, ^{OTHERWISE IT WOULD HAVE TAKEN MANY MORE DAYS.} A highly trained Army can only move by foot at the rate of 2-2.5 miles an hour, which includes a ten minute break every hour. However, their evaluation of the Exodus logistical problem puts it more in the realm of refugees rather than a trained Army.

It is their experienced opinion that a group such as the Israelites, being unexperienced and having a great number of elderly and children and a combined problem of herding animals as well, would be able to travel at the rate of

1.5 miles per hour.

In order to understand the logistics and time involved it is necessary to as nearly approximate the situation as possible. It has been shown that the Israelites were not gathered in Rameses for the Passover, but in their houses. The Land of Goshen was an area of approximately 900 square miles, 30 miles X 30 miles. That meant that the central point of Rameses would have been approximately an overall average of 12 miles for each family to travel. Obviously, some would not have had as far to travel as others.

Since it is clear from the biblical account that they did not leave their houses until morning or the break of day, 5 O'clock in the morning would be about the earliest they could leave. At the rate of 1.5 miles per hour it would take an average of 8 hours to arrive at Rameses. If an extra hour were taken for resting along the way it would have taken about 9 hours. That would make it about 2 P.M. in the afternoon when the greatest bulk of the people would have arrived. Some would obviously be arriving as late as 3-3:30 p.m. This would afford several hours to water the stock, rest and organize into their marching orders. Additionally, those who arrived at a somewhat earlier time would still be spoiling the Egyptians at Rameses, which was a treasure city of the Egyptians.

Those who first arrived obviously had to wait until the last ones arrived before they could leave.

The assembly area would be approximately 1 square mile for the animals, based on an estimation of 2 animals for each 3 people. That would be calculating 4 animals approximately per one hundred square feet.

The assembly area for the people would have taken about 2 square miles, calculating 3 people per hundred sq. ft., allowing room for their possessions.

The combined assemblage would have been about 1 mile wide by 3 miles long. With such a group, when the Exodus began, it would have taken approximately 2 hours for the last person to pass the point of de^Marcation where the first ranks had started. This is all provided that every thing went smoothly, which it apparently did.

After assembling and resting, it was possible for them to be ready to start marching out at about 5-5:30 P.M. This would make the last ones to leave Rameses departing at about 7-7:30 P.M. Therefore, the Israelites left Egypt at night. They left Rameses as the fifteenth day was beginning at sunset and they traveled on into the night moving toward Succoth.

The night of the Exodus, the 15th day of the first month, is always a full moon night, making visibility for night travel good. In addition God provided the pillar of fire at night so they could travel. "And the Lord was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night." (Ex. 13:21 NASB)

"These are the journeys of the sons of Israel, by which they came out from the land of Egypt by their armies, under the leadership of Moses and Aaron. And Moses recorded their starting places according to their journeys by the command of the Lord, and these are their journeys according to their starting places. And they journeyed from Rameses in the first month, on the fifteenth day of the first month, on the next day after the Passover the sons of Israel started out bodily in the sight of all the Egyptians, while the Egyptians were burying all their firstborn. . ." (Num. 33:1-4 NASB)

THE FEAST OF UNLEAVENED BREAD

Then comes the Feast of Unleavened Bread with a totally different meaning,

Bowls filled with people. Leaving their houses to assemble in Rameses was not an official part of the Exodus. Some of the Israelites had to come from as far away as 10-15 miles to rendezvous in Rameses. Once they arrived at Rameses they were organized by tribes into their marching order. Those who live in Pasadena understand the problems and logistics of moving the people in and out of one Rose Bowl. It takes all afternoon and into the evening to move them out with all the modern rapid transit, going in a dozen directions. Whereas, the Israelites marched out in ranks of 5 abreast, (Ex. 13:18), in only one direction and without any rapid transit, automobiles or buses.

LOGISTICS OF THE EXODUS

Then comes the Feast of Unleavened Bread with a totally different meaning, but following on the heels of the Passover. "Seven days shall you eat unleavened bread; howbeit the first day you shall put away ^{leaven} out of your houses; for whosoever eats leavened bread from the first day until the seventh day that soul shall be cut off from Israel. And in the first day (of the seven days of unleavened bread) there shall be to you a holy convocation and in the seventh day a holy convocation. . . And you shall observe the Feast of Unleavened Bread; for in the selfsame day (The first day of Unleavened Bread- not the Passover day) have I brought your hosts out of the land of Egypt; Therefore you shall observe this day (The first day of Unleavened Bread) throughout your generations by an ordinance forever." (Ex. 12:15-17 JPSA)

The Passover was one event, The Exodus or leaving Egypt was another event which followed the Passover. There are two separate feasts and are always listed as separate feasts in God's word. (Lev. 23:5-6; Num. 28:16-17) And the two were originally commanded to be observed separately - one following the other and not combined.

They were to eat unleavened bread for seven days, because that is how long it took them to leave Egypt. "In the first month, on the fourteenth day of the

month at even (ba erev, sunset as the 14th was ending and 15th beginning), you shall eat unleavened bread, until the one and twentieth day of the month at even (ba erev, sunset as the 21st was ending and the 22nd was beginning) (Ex. 12:18 JPSA).

NOTE: The two terms, ben ha arbayim, and ba erev, have been used in both Ex. 12 and 16. It is obvious that the two different terms were used to show a distinction of time periods rather than only one term which would show the same meaning and no distinction of time. If there were only one term used then the Passover could possibly have been on the 15th with a supposed 14/15 sequence. But such is not the case.

EXODUS BY NIGHT

After all the assembling and organization took place, the Exodus actually began - on the fifteenth day of the first month, in the evening as the 15th was beginning and continued to some time into the night. "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 a high hand in the sight of all Egyptians." (Num. 33:3) (A detailed discussion of MORROW (Mimohorat) will be found in the Appendix).

The Biblical account is explicit that the Exodus occurred at night. ". . . The Lord your God brought you forth out of Egypt by night." (Deut. 16:1)

The night of the Exodus is the night after the Passover night, and begins the Feast of Unleavened Bread. It is called a night to be much observed," KJV.

"And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the host of the Lord went out

from the land of Egypt. It was a night of watching unto the Lord for bringing them out from the land of Egypt; this same night is a night of watching (vigil or observation) unto the Lord for all the children of Israel throughout their generations." (Ex. 12:39-42 JPSA)

Notice! This is not a night of passing over, but a night commemorating the beginning of the Exodus - ". . .all the hosts of the Lord went out from the land of Egypt. . .for bringing them out from the land of Egypt. . ." at night.

The Passover and the Exodus are two separate and distinct events. The Passover comes before the Exodus. There would have been no Exodus without the Passover. Therefore, they are two separate and distinct feasts. One occurs on the fourteenth, and the other on the fifteenth. It is always listed so in the Bible. No where in the Bible does it say 'The Lord's Passover' is one the 15th.

Most Jews will acknowledge that the Passover and the Feast of Unleavened Bread were originally two separate feasts. But today, the Jewish practice is to combine the Passover and the night of the First Day of Unleavened Bread as one feast on the 15th day of the first month. Ask any Jew today which day is the Passover and he will answer the 15th! But the truth of the matter is that this understanding represents a change from the original Passover and Feast of Unleavened Bread; and is so acknowledged by the Jews themselves, as evidenced by their own records.

"Comparison of the successive strata of pentateuchal laws bearing on the festival makes it plain that the institution, as developed, is really of composite character. TWO FESTIVALS, ORIGINALLY DISTINCT, HAVE BECOME MERGED. . ." (Jewish Encyclopedia, Vol IX, Passover, Funk & Wagnals - 1905)

REMEMBER THE EXODUS DAY

"And Moses said unto the people: Remember this day, in which you came out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day you go forth in the month Abib." (Ex. 13:3-4 JPSA)

This is the first time that Moses had the opportunity to speak to all the people at the same time. So this had to be when the Israelites were gathered at Rameses. In the days previous to this time he always called for the elders of the Children of Israel and then the elders relayed the message and instructions to the people. This was the method used for conveying the Passover instructions. But Ex. 13:1 records that Moses was talking directly to the people and not through the elders; as on previous occasions.

He was telling them to remember the day of the Exodus, because they were leaving Egypt forever.

". . . You shall keep this service (or hold this service - Moffat; must observe this rite. . . of Unleavened Bread. . . NEB) in this month (and this was obviously the day after the Passover). Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with you, neither shall there be any leaven seen with you, in all your borders. And you shall tell your son in that day, (the day they would keep the feast of Unleavened Bread in the promised land) saying: It is because of that which the Lord did for me when I came forth out of Egypt. And it shall be for a sign unto you upon your hand, and for a memorial between your eyes, that the law of the Lord may in your mouth; (whereas the Passover pictures the sparing of the first-born) for with a strong hand has the Lord brought you out of Egypt. You shall keep this ordinance in its season from

year to year.: (Ex. 13:5-10)

Notice there are two distinct services to be kept: 1) The Passover service commemorating the passing over. ". . .When your children shall say to you: What mean ye by this service? That you shall say: It is the sacrifice of the Lord's Passover, for (that is, because, for the cause, or reason) that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses." (Ex. 12:26-27 JPSA) 2) The night of the Exodus in another service, a night of celebration ". . .because of that which the Lord did for me when I came forth out of Egypt. . . .for with a strong hand has the Lord brought you out of Egypt." (Ex. 13:8-9 JPSA)

God had assembled them, 1,800,000 all together in Rameses and then began leading them out of Egypt.

This is what God originally intended and was the events of the First Passover. This really shows a total of eight days. The Passover being one day and the Feast of Unleavened Bread being an additional seven days, which makes a total of eight days.

JOSEPHUS SHOWS THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD WERE EIGHT DAYS

Josephus was a Jewish historian who wrote just after the destruction of Jerusalem and the temple in 70 A.D. His records are of immense value because he is one of the only two Jewish historians of the first century whose writings have been preserved for us today. Additionally, he was also a priest of the first course, and a Pharisee by religio-political party affiliation.

What he records for us concerning the Passover and the Feast of Unleavened Bread is very revealing indeed. Nowhere does he show that the Passover and the Feast of Unleavened Bread were of only seven days' duration. Josephus clearly says, ". . .We keep a feast for eight days which is called the Feast of Unleavened Bread" (Ant. II 15:1).

It is clear that Josephus understood that the Passover day was completely separate from and in addition to the seven days of the Feast of Unleavened Bread.

Josephus states in another place, "And so we do celebrate this Passover in companies, leaving nothing of what we sacrifice till the day following. . . The Feast of Unleavened Bread succeeds that of the Passover (Notice: the two are not combined) and falls on the fifteenth day of the month, and continues seven days wherein they feed on unleavened bread. . ." (Ant III 5,10)

WHAT DID JOSEPHUS MEAN EIGHT DAYS?

In the "Passover Study Paper" Josephus is treated as if he were a total idiot. Page 22 of the paper says ". . . We cannot always be sure that he is remembering correctly - assuming he knew enough to remember." In my opinion that is a double-handed put-down, which is completely unnecessary.

If he could not have correctly remembered the number of days of the Passover and the Feast of Unleavened Bread, then he could not have recalled anything, because the Passover and The Feast of Unleavened Bread are basic. In addition, the paper fails to state that he was born in Jerusalem of a priestly family. Josephus was a priest of the first order! He was trained in the ways of the priests, even though he later became a general. He was a Pharisee, and was authorized to take tithes of the people, even though he said he never did collect the tithes.

So to put Josephus down, with such a condemning remark, does not appear to be very forthright or scholarly.

Josephus had to know thoroughly the feasts and the number of days involved. Even though some of the finer points of his historical narrations may not be totally accurate, there is no way, in my estimation, that he could ever forget how the feasts were conducted or the number of days involved.

What Josephus says about the Feast of Tabernacles is most interesting and demonstrates fully, that when he talks about eight days; he means eight days! He does not mean seven days, but eight. "Upon the fifteenth day of the same month, when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year;. . .and keep a festival for EIGHT DAYS, and offer burnt-offerings, and sacrifice of thank offerings. . .That the burnt-offering on the first of those days was to be a sacrifice of thirteen bulls. . .abating one of the bulls every day till they amounted to seven only. On the EIGHTth DAY all work was laid aside, and then as we said before, they sacrificed to God. . ." (Ant III:10-4)

There is no doubt in anyone's mind that the Feast of Tabernacles and the Last Great Day consists of a total of eight days. Therefore, when Josephus says that, ". . .We keep a feast for eight days which is called the Feast of Unleavened Bread", he must have known what he was talking about!

This confirms the original commandments of God concerning the Passover and Feast of Unleavened Bread showing a total of eight days. And in the days of Jesus some were still keeping it the original 14/14 Passover (as will be fully demonstrated later). In addition, some of the priests and Pharisees kept a 14/15 Passover as evidenced by the Gospel of John and other Historical sources.

THE FIRST PASSOVER IN THE WILDERNESS ONE YEAR AFTER THE PASSOVER IN EGYPT

"And the Lord spoke 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 keep the Passover in its appointed season.

In the fourteenth day of this month, at dusk, (ben ha arbayim, "between the two evenings",) you shall keep it in its appointed season; according to all the statutes of it, and according to all the ordinances thereof, shall you keep it. And Moses spoke unto the children of Israel, that they should keep the Passover. And they kept the Passover in the first month, on the fourteenth day of the month, at dusk (ben ha arbayim, "between the two evenings"), in the wilderness of Sinai; according to all that the Lord commanded Moses, so did the children of Israel." (Num. 9:1-5 JPSA)

It is apparent from these instructions, combined, with the additional instructions of Numbers 28, that the Passover lambs were slain in the camp by the families as originally instructed by God in Ex. 12. There was no command at this second observance of the Passover to have a centralized slaying of the Passover lambs at the tabernacle. Even though the tabernacle had already been set up on the 1st day of the first month of the 2nd year.

Furthermore, in Numbers 28, all of the instructions for the required sacrifices at the tabernacle are commanded. However, when we come to the Passover day we find something very interesting! "And in the first month, on the fourteenth day of the month, is the Lord's Passover". (Num. 28:16 JPSA) What is conspicuously absent in the instruction? NOTICE! ANY COMMAND TO HAVE A PASS-OVER LAMB SACRIFICED AT THE TABERNACLE IS MISSING!

Yet, this absence of a commanded Passover sacrifice is right in the middle of the detailed instructions of the required tabernacle sacrifices!

Notice! Nowhere does it say that the blood of the Passover lamb was to be sprinkled at the altar. No! It is clear that they kept the Passover at their tents in the ^{SAME}~~approximate~~ manner as they had kept the Passover at their houses in Egypt, ". . .according to all the ordinances and statutes thereof".

This is apparently how God originally intended the Passover to be kept. The centralized temple ritual and temple sacrificing of the Passover lamb was a later addition, which represented a change and was not in the original instructions. The original command was ". . . and the WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL SHALL KILL IT (not the priests at the temple) at dusk (ben ha arbayim, "between the two evenings"). (Ex. 12:6 JPSA)

The Samaritans to this day kill the Passover at their houses. And at least that part of the Passover ceremony is apparently keeping it as originally intended.

ADDITIONAL INSIGHT FROM NUMBERS 28

Numbers 28 gives us some additional insight about the Passover day. "And in the first month, on the fourteenth day of the month, is the Lord's Passover." (Verse 16 JPSA) If that means at the end of the fourteenth as the fifteenth begins, then we are confronted with another problem. It is this: If it were a true premise that "on the fourteenth day of the month is the Lord's Passover", means the end of the day, what happens when that same premise is applied to the next verse? The logic must be consistent and applied the same way. It points out the fallacy of making it mean the end of the day. Here is why: "And on the fifteenth day of this month shall be a feast. . ." (Num. 28:17 JPSA) The same exact Hebrew expressions are used in each case, with the exception of the number of the day. If the fourteenth intrinsically means the end of the day and the beginning of the fifteenth, then by the same reasoning process, it must be admitted that "on the fifteenth" must also intrinsically mean the end of the fifteenth and the beginning of the sixteenth. Carried one step further, that same fallacious reasoning would put the Sabbath as beginning when it should, ~~be~~

in fact, ^{Be}ending. ". . . On the seventh day is a Sabbath of solemn rest. . ." (Lev. 23:3 JPSA) With that logic, Sunday worship, would be right. But, it is wholly obvious that the Sabbath does not begin as the seventh day is ending. Rather it begins after the sixth day ends. Then likewise, it is equally obvious that the Passover day is on the fourteenth after the thirteenth day has ended. The Passover was then required to be sacrificed at the beginning of the day, as previously shown; and not on the 13th, nor on the 15th.

NOT LATE IN THE AFTERNOON ON THE 14TH
LATE IN THE AFTERNOON

OTHER PASSAGES USING BEN HA ARBAYIM

The other places, where the term ben ha arbayim - "between the two evenings" is used, are found in reference to the temple or tabernacle ritual and directly associated with the evening sacrifice. It is vitally important to understand the reason for the ritual service; and additionally to understand that there was activity at the tabernacle or temple day and night.

The central reason for the tabernacle and the sanctuary, hence the reason for the rituals, and the times for the rituals and the whole array of sacrifices, was so God would dwell among the children of Israel. "And let them make Me a sanctuary, that I may dwell among them." (Ex. 25:8 JPSA). "And I will sanctify the tent of meeting (the tabernacle), and the altar; Aaron, also and his sons will I sanctify, to minister to Me in the priest's office. And I will dwell among the chilfeen of Israel, and will be their God." (Ex. 29:44-45 JPSA)

Aaron and his sons were in charge of all of the services and the Levites were to assist, while not directly handling any of the holy things. The charge given to Aaron and his sons is as follows: "And ye shall keep the charge of the holy things, and the charge of the altar, that there be wrath no more upon the children of Israel" (Num. 18:5 JPSA). All during the 40 years in the wilderness God evidenced his presence by the cloud in the day and the pillar of fire

at night.

Solomon prayed in the dedication of the temple that, ". . .Your eyes may be open toward this house day and night, even toward the place that you said that you would put your name there. . ." (II Chron. 6:20 & I Kings 8:29).

Also we find that the Levites were to be employed in their work day and night, in the tabernacle and later at the temple. (I Chron. 9:33 JPSA)

"Behold, bless you the Lord, all you servants of the Lord, which by night stand (ministering, singing and performing the service of God) in the house of the Lord. Lift up your hand in the sanctuary, (that is, at night) and bless the Lord. The Lord that made heaven and earth bless you out of Zion. (Ps. 134: 1-3 KJV)

"It is a good thing to give thanks unto the Lord, and to sing praises unto your name, O Most High; to show forth your loving kindness in the morning and your faithfulness every night". (Ps. 92:1-2 KJV)

These references are given to show that there was some activity at the tabernacle, later the temple at night. The reason is: There is great significance in connection with the time of the evening sacrifice, as it was originally commanded to be sacrificed.

THE MORNING AND EVENING SACRIFICE

"Now this is that which you shall offer upon the altar: Two lambs of the first year, day by day continually. The one lamb you shall offer in the morning. . ." (Ex. 29:38-39 JPSA) He-lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb shall you offer in the morning ("Dawn" NEB) (Num. 28:3-4 JPSA)

The day portion of a complete day was to start with the offering in the morning, Hebrew boqer. It was offered at sunrise, but the preparations undoubtedly started at day break. This offering was to be for the blessing of the day portion of the entire day.

Part of the preparation was the building up of the fire for the burnt-offering of the morning. "This is the law of the burnt-offering: It is that which goes up on its firewood upon the altar all night unto the morning (the burnt-offering of the evening sacrifice was cleaned off the altar which was on there all night) and the fire of the altar shall be kept burning thereby. And the priest shall. . .take up the ashes whereto the fire has consumed the burnt-offering on the altar, and he shall put them beside the altar. . .and carry forth the ashes without the camp place. And the fire upon the altar shall be kept burning; it shall not go out: and the priest shall kindle wood on it every morning; and he shall lay the burnt-offering in order upon it. . .Fire shall be kept burning upon the altar continually; it shall not go out." (Lev. 6:8-13 JPSA)

Josephus says this of the morning and evening sacrifices: "The high priest also of his own charges, offered a sacrifice, and that twice every day. . .He brought the half of it (the meal offering given at the same time as the burnt-offering) to the fire in the morning, and the other half AT NIGHT." (Ant III: 10-6)

This is important because it confirms that originally the evening sacrifice was not offered in the late afternoon before sunset, but as God commanded after sunset, ben ha arbayim, "between the two evenings", after sunset and before dark as the new day begins. The morning sacrifice was to be for God's blessing on the day from sunrise to sunset. The evening sacrifice was to be for God's blessing on the night, from sunset to sunrise! One for the day and one for the night. If it were otherwise, there would be two for the day portion and nothing for the night.

"The one lamb you shall offer in the morning; ("Dawn" - NEB) and the OTHER LAMB YOU SHALL OFFER AT DUSK (ben ha arbayim), "between the two evenings", (Ex. 29:39-40 Num. 28:4 JPSA)

Other translations give the following translations: ". . .Between sunset and dark", (Moffat) and ". . .Between dusk and dark", (NEB).

CONCLUSION

The weight of biblical evidence and usage of the term ben ha arbayim "between the two evenings" clearly shows that it originally meant after sunset and before dark, which then is the evening beginning the day and not ending the day.

It is equally clear from the weight of evidence and usage that the term ba erev, evening, when it is used in close proximity in context with ben ha arbayim, means sunset, or evening as the day ends. In other places when it is not used in close proximity in the context with ben ha arbayim, ba erev can mean the evening at the beginning or the ending of the day. But, with the exception of the creation account in Genesis One, ba erev most generally means the evening, or sunset ending the day.

Further discussion of Deut. 16 will be handled later.