

A Study on Yahuah's "Book of the Covenant" Calendar

Rightly Divide

the WORD
of



TRUTH

**"Between the
Evenings"**

**"Beyn Ha
Arbayim"**



Does the term “between the evenings” have anything to do with Yahuah’s day-start as some theologians adamantly claim?



Thought Provoking Question Today!

*What about ~
“first evening” & second evening”?*

"Between the Evenings"

- This phrase is very controversial even amongst the noted historians and commentators.
- The question stands: **"How can anyone know for sure what the meaning is"?**
- Will Covenant Calendar be able to break open this extremely difficult phrase?
- Answer: With all of the information from the Covenant Calendar studies on the word "evening" **every student can be sure to know exactly what "between the evenings" really means**, and exactly why this phrase is so important for (perhaps) another new profound truth.



Another question?

What would that truth be?

1. Does “between the evenings” tell us ...



... about Sabbath commencement
according to Torah?

Or

...

2. Does “between the evenings” tell us ...



... about a very special sacrifice
according to Torah?

Will the theologians agree with Torah?

Getting Started (An Introduction)

- This study will address the Scriptural term <beyn ha arbayim> (or in English ...) "between the eveningS."
- It has become one of the most confusing and controversial of all Scriptural terms when searching for the true festal calendar – **all for the purpose of salvaging the sunset commencement for Sabbath on Friday evening – or the day before any Feast Sabbath and especially Day of Atonement.**
- **There are many different opinions on how this term should be defined amongst "the theologians" yet they all claim to have the true definitions.**
- **However, their definitions are as different as night and day.**
- **Question:** How does the everyday common student discern what is truth and what is error if the theologians can't even agree among themselves?



Getting Started With Questions

As this topic is pondered, the following questions move to the forefront of this study:

1. Should a search for the truth about “**between the eveningS**” come from the most popular (or favorite) scholar? Or ...
 2. Is Jewish tradition a safer place to find the Torah Truth?
 3. **1 Peter 3:15** admonishes that “all” are to have a ready word from the Scriptures. Should every idea, teaching and tradition have to come under the strict scrutiny of the Hebrew definitions and remain 100% Torah compliant? Then ...
 4. Will the Scriptures be able to expose the errors of every counterfeit teaching that is laced around the phrase “**between the eveningS**” And ...
 5. Is the information really that important for understanding Yahuah’s festival calendar?
 6. Does “**between the eveningS**” have anything to do with defining Yahuah’s day-start or not? Why?
- **Because this is exactly what many theologians believe and teach!**



Traditional Beliefs Aren't Reliable!

- Before “marrying” a traditional belief of any scholar to the term “between the **eveningS**” each must learn to unwrap what the Torah has to say first.

The study on Day of Atonement shows there is only one “evening” in every 24 hour cycle.

Some teachings around “between the **eveningS**” include other ideas such as a “**first evening**” and “**second evening**” on every preparation day before any Sabbath **with provision for both terms to be contained in one 24 hour cycle.**

- **Do the Scriptures speak of two evenings in any 24 hour cycle as part of the definition for “between the **eveningS**”?**



What can you expect from this study?

Question: Should this study present the truth as found in the Torah to detect and expose any controversial teaching?

- While at first it may seem unusual that this phrase “between the **evening****S**” needs to be addressed at all, it must be examined **ONLY** because theologians and many teachers are using this phrase to define when Yahuah’s day begins.



• What's that capital “S” all about?

Don't Be Fooled!

There are two ways to be fooled. One is to believe what is not true! The other is to refuse to believe what is true!!

This initial study will carefully search out:

1

How accepted theologians interpret “between the eveningS.”

2

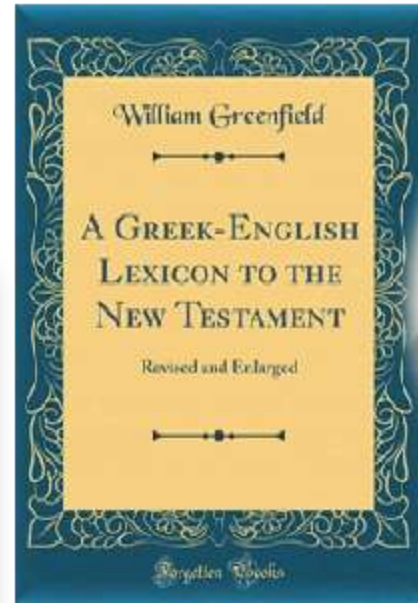
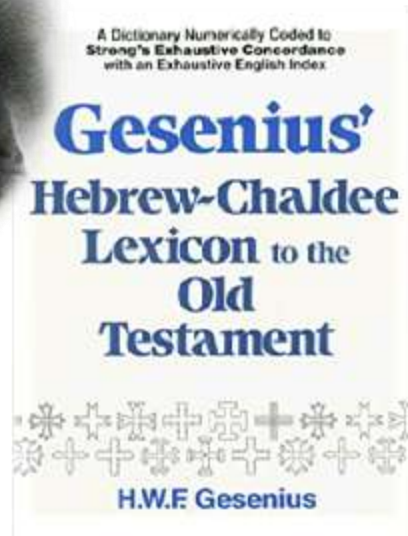
How the Scriptures of Torah interpret “between the eveningS.”

3

Will “between the eveningS” determine Yahuah's day-start?

If so, what is it?

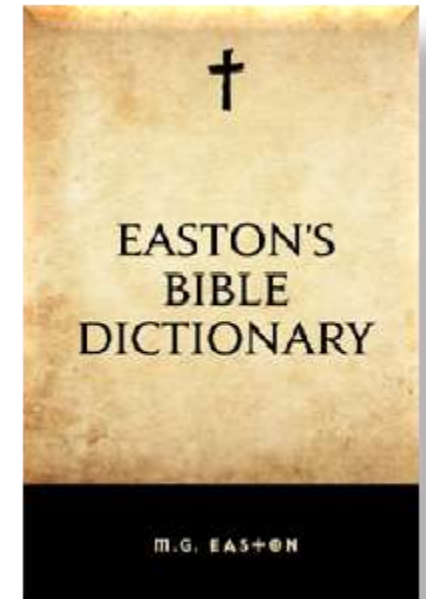
Wilhelm Gesenius 1786-1842



William Greenfield 1799-1831



Matthew G Easton 1823-1894



Theologian's Commentary Corner

- A comparison of the comments between three theologian's on "between the eveningS."
- **Note:** These comments are used by many Bible students to form conclusions on the commencement of every Sabbath. **These comments will be thoroughly tested!**



Wilhelm Gesenius 1786-1842

Gesenius's Hebrew and Chaldee Lexicon to the Old Testament Scriptures

671 / 943

ערב - ערוער

DCU

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare غرب to wander; غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. בערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבים the *two evenings*; only in the phrase בין הערבים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the first evening (Arab. عشي little evening; مساء when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Poccoke ad Cant. Tograi, p. 71; and Hebr. pr. n. ערבים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערבי מלכי *foreign kings*, who made alliance

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. בערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבים the *two evenings*; only in the phrase בין הערבים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the first evening (Arab. عشي little evening; مساء when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια).



A Dictionary Numerically Coded to Strong's Exhaustive Concordance with an Exhaustive English Index

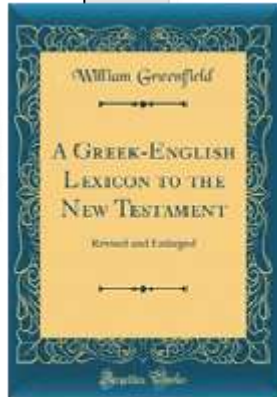
Gesenius'
Hebrew-Chaldee
Lexicon to the
Old
Testament



H.W.F. Gesenius

William Greenfield 1799-1831

william Greenfield & Between the evenings - [Previous](#) [Next](#) - [View all](#)



CHAP. VIII.

Of the Jewish and Roman modes of computing Time mentioned in the Scriptures.

I. THE Hebrews, in common with other nations, distinguished their *Days* into natural, containing day and night; and artificial, from sunrise to sunset, to which there is reference in Jn°. xi. 9. They reckoned their natural days from sunset to sunset, according to the original arrangement,—‘the evening and the morning were the first day,’ (Ge. i. 5.) and to the command of Moses, (Le. xxiii. 32.); whence the prophet Daniel (Da. viii. 14. margin,) employs the compound term ערב־בוקר *Er-en-boker* ‘evening-morning’ equivalent to the

6, 15. v. 5.); and as HERODOTUS (l. ii. c. 109.) states that the Chaldeans were the inventors of this division of time, it has been supposed that the Jews derived their hours from them. But the word שָׂדֵה, *shadh*, seems to import any short period of time, rather than hours in the modern sense of the word; and it appears more probable that they were introduced by the Romans. In the time of Nehemiah, the day was divided into four parts, (Ne. ix. 3.) which some, apparently without sufficient reason, have termed the greater hours, each containing three of the lesser hours. Previously to this period the only divisions of the day that appear to have been recognized were *morning, noon, and evening.*

(Ps. lv. 17.) The Jews reckoned two evenings: the former began at the ninth hour of the day, or three o'clock in the afternoon; and the latter at the eleventh hour, or five o'clock. Thus the paschal lamb was required to be sacrificed ‘between the two evenings,’ (Ex. xii. 6. Le. xxiii. 4.) which JOSEPHUS informs us (De Bel. l. vi. c. 9. § 3.) the Jews did in his time from the ninth until the eleventh hour; and it is remarkable, that Christ our passover expired at the ninth hour, and was taken down from the cross at the eleventh hour.

(Ps. lv. 17.) The Jews reckoned two evenings: the former began at the ninth hour of the day, or three o'clock in the afternoon; and the latter at the eleventh hour, or five o'clock. Thus the paschal lamb was required to be sacrificed ‘between the two evenings,’ (Ex. xii. 6. Le. xxiii. 4.) which JOSEPHUS informs us (De Bel. l. vi. c. 9. § 3.) the Jews did in his time from the ninth until the eleventh hour; and it is remarkable, that Christ our passover expired at the ninth hour, and was taken down from the cross at the eleventh hour.

III. The night among the Hebrews was anciently divided into three parts or *watches*, (Ps. lxxiii. 6. xc. 4.), though the division of it into twelve hours, like those of the day, also afterwards obtained. The first was called *the beginning of the watches*, (La. ii. 19.); the second, *the middle watch*, (Ju. vii. 19.); and the third, *the morning watch*, (Ex. xiv. 24.). Subsequently, in the time of our Saviour, the night was divided into four

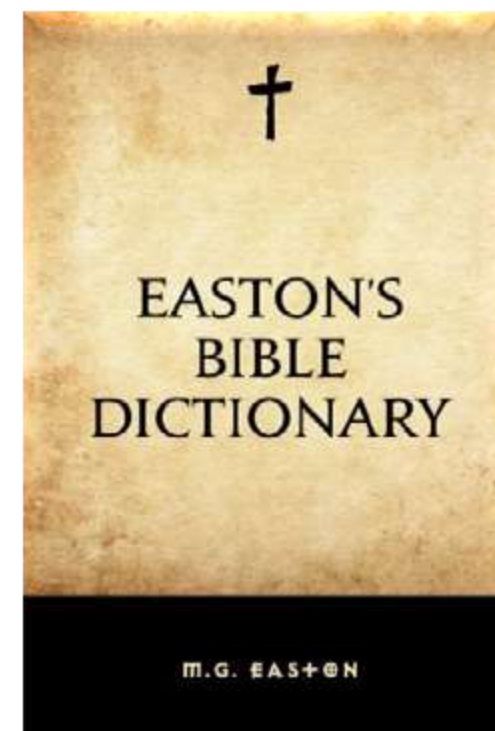
Matthew G Easton 1823-1894

Easton's Bible Dictionary Definitions [very popular]:

Daily sacrifice: (Daniel 8:12; 11:31; 12:11 [Note: "sacrifice" is a supplied word in all 3 texts!]), a burnt offering of two lambs of a year old, which were daily sacrificed in the name of the whole Israelitish people upon the great altar, the first at dawn of day, and the second at evening (Daniel 9:21 [?]), or more correctly, "between the two evenings." (See SACRIFICE.)

Evening: the period following sunset with which the Jewish day began (Genesis 1:5; Mark 13:35 [?]). The Hebrews reckoned two evenings of each day, as *appears* (?) from Exodus 16:12; 30:8; 12:6; (marg.) Leviticus 23:5 (marg. R.V., "between the two evenings"). The "first evening" was that period when the sun was verging towards setting [beginning at high noon], and the "second evening" the moment of actual sunset. The word "evenings" in Jeremiah 5:6 should be "deserts" (marg. R.V.).

<https://www.christianity.com/bible/dictionary.php?dict=ebd&id=960> (Emphasis supplied.)



Did you notice how his definition of the 2nd evening somehow defines the Sabbath commencement?

Note:
Mark
13:35

context is
the 2nd
options
coming of:
evening,
midnight,
rooster
crowing
& dawn!

Do the Theologian's Agree?

	Evening begins:	Noon 6 th Hr	9 th Hr 3 PM	11 th Hr 5 PM	Sunset	Dusk [Ereb]	Deep Twilight	Explanation of Between the Evenings
1	Gesenius	✓			✓		✓	Just gives review for lines 1a and 1b.
1a	Karaite & Samaritans				✓	↔	✓	Between sunset and deep twilight.
1b	Pharisees & Rabbinists	1 st ✓ Even	↔		2 nd ✓ Even			Between noon and sunset.
2	Greenfield (& the Jews)		1 st ✓ Even	↔ 2 nd ✓ Even				Between 3 PM to 5 PM. (9 th Hr to 11 th Hr)
3	Easton (Claims Jews have two [2] evenings on each day!)	1 st ✓ Even	↔		2 nd ✓ Even	[Period that follows sunset!]		Between noon and sunset.

- 1) Does "between the eveningS" mean there are 2 evenings in each 24 hour cycle?
- 2) Is one of the theologians right, or are they all wrong?!
- 3) Will Torah agree with any of these concepts for the placement of "between the eveningS"?

The Theologian's cannot agree because of one simple mistake!



They neglected to check out the full meaning of the word(s) evening/evenings



The next part of this study will be a very thorough investigation to reveal the Torah Truth of "between the evening^S"!

**Review from Grammar 101 Part 2 on
“evening” <ereb; H6153> as the
Introduction to Part 4
to understand
“between the evenings”**



According to Torah
does this picture
explain the phrase
“between the evenings”?



Review

Definitions for “evening” <ereb> H6153

In Gen 1 the word “ereb”
first refers to dusk.
H6153 has other noun
definitions besides “dusk.”

Understanding Evening

1st Definition of
Evening is a “mixing”
of light and night –
or – dusk twilight.

There are 2 new
noun definitions that
will include the
Day & Night Seasons.

R
E
V
I
E
W

Evening: 2nd Definition

[2nd definition H6153] “day”

Review

At this point
many question
why “day”
is ever listed
as a definition
for “evening”!

WHY?



1. Because ... “day” seems to be opposite of the term “evening.”
2. Because evening is defined as a “mixing of light and night.”



However: “Evening” is not “the day,” but part of the “Day Season.”

Coming up:

The phrase “**between the eveningS**” will show how “evening” qualifies as part of the **Day Season**.

Evening: 3rd & 4th Definitions

[3rd definition H6153] even (-ing, tide)

[eventide] - old English term meaning dusk "twilight."]

[4th definition H6153] "night"

Review

Does "night"
sound like
a definition
for "evening"?



WHY?

1. Because ... "night" is very different from evening;
2. Because ... "evening" is not part of the **Night Season**.

However ... Coming up:

The phrase "between the evening**S**" will also qualify for the **Night Season**.

How can "ereb" link to night?

N
E
W

Review

Evening H6153 Definitions

[1st def.] dusk ["twilight"]

[2nd def.] "day"

[3rd def.] even (tide) ["twilight"]

[4th def.] "night"

Note: Sunset [shemesh bow] is NOT one of the definitions for <evening>.

Sunset is a point of time that ushers in <ereb>.

"sun" H8121 **shemesh; to be brilliant; the sun.**

"going down" H935 **bow'; a primitive root; to go or come.**

"evening" H6153 is not the same as "sunset" [H8121 & H935]!

R
E
V
I
E
W

Review

Question:

Ever wonder why there is so much emphasis on “evening” in the Covenant Calendar study?!



“Evening” is: 1) the trickiest, most challenging term to understand correctly; 2) It is Covenant Calendar’s cornerstone!



Review

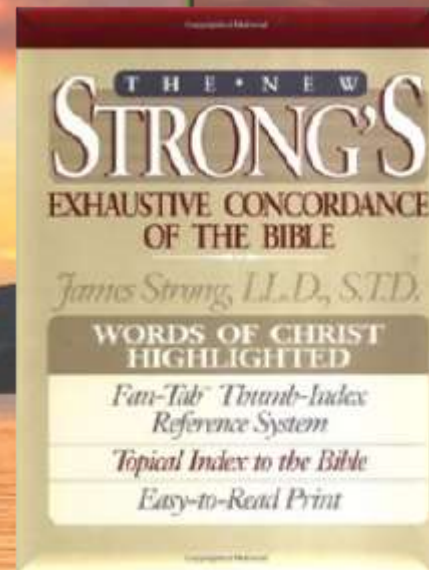
Extra work on the primitive roots of “evening” <ereb> H6153

The word “evening”
actually goes back to
two primitive roots!

More About “primitive roots”

The first mention of “evening” in Gen 1:5 is <ereb> H6153. **HOWEVER**, there are two primitive roots to be considered:

- **H6153 [noun] `ereb (eh'-reb); from H6150; dusk: KJV - day, even (-ing, tide), night.**
 - ❖ **H6150 [verb] `arab (aw-rab'); a primitive root**
[identical with H6148 through the idea of covering with a texture];
to grow dusky at sundown: KJV - be darkened, (toward) evening.
 - **H6148 [verb] `arab (aw-rab'); a primitive root; to braid, i.e. intermix; technically, to traffic (as if by barter); also or give to be security (as a kind of exchange):**
KJV - engage, (inter-) meddle (with), mingle (self), mortgage, occupy, give pledges, be (-come, put in) surety, undertake.



Review

Question:

Why are there
two primitive roots [p.r.]
for the word “evening”?



Answer: Because there are
two twilights
in every 24 hour cycle!

What does that mean?

1st p.r.) H6150 "arab" aligns with evening twilight.

Review

- H6153 [noun] `ereb; from H6150; dusk: KJV - day, even (-ing, tide), night.

This is where many get the idea that evening has the definition of sunset for Gen 1:5.

❖ H6150 [verb] `arab;
a primitive root
([identical with H6148
through the idea of
covering with a texture]);
to grow dusky at
sundown: KJV - be
darkened, (toward)
evening.

Duskiness described:

➤ H6148 [verb] `arab: a
primitive root; to braid,
i.e. intermix: KJV -
meddle (with), mingle.

Another
Description

Twilight H5399 nesheph;
properly, a breeze,
i.e. (by implication) dusk
(when the evening breeze prevails):
KJV - dark, dawning of the day
(morning), night, twilight.

2nd p.r.) H6148 “arab” aligns with morning twilight.

Morning H1242 <boqer>
dawn, break of day

<boqer> is always
morning twilight.

Twilight <nesheph>
is always a mixing.

How does morning
& twilight align
with “arab”?

H6148 [verb] `arab;
a primitive root: to
braid, i.e. intermix;
KJV - meddle (with), mingle.



H6148 defines
any kind of mixing
including <boqer> twilight.

R
E
V
I
E
W

Watch for one more condition!

Putting it all Together (H6150 & H6148)

R E V I E W

Evening/ereb H6153
(as a **noun**)

- 1) Twilight mixing of light and night.
- 2) Twilight at the end of the Light Season.

Evening/arab H6150
(as a **verb/mixing**)

- 3) Verb: dusky mixing

Morning/boqer H1242
(as a **noun**)

- 1) Twilight mixing of night and light.
- 2) Twilight at the beginning of the Light Season.

Morning/baqar H1239
(as a **verb/mixing**)

- 3) Verb: plough; break forth

<arab H6148> is the “verb” for ALL mixings & twilights.

Evening/ereb qualifies
for the **arab** H6150
(**dusky mixing**).

Defined as: ereb **arab**

Morning/baqar qualifies
for the **arab** H6148
(**general mixing**).

Defined as: boqer **arab**



You might be wondering:

- 1) This seems confusing!**
- 2) Where is this leading to?**
- 3) Are there any good answers?**

It's time to check another lexicon for the next piece of information after an important note!

J Parkhurst [1762] Comments on “ereb”

Gesenius 1786-1842

Greenfield 1799-1831

Easton 1823-1894

Note: These 3 theologians very likely used J Parkhurst to gather their personal interpretation of “beyn ha arbayim.”

- And yes, you will find each of their individual interpretations within the 2-3 very extensive pages on “ereb” in Parkhurst’s work.

Question & Thought to Ponder:

- Then why is it these theologian’s do not agree with each other?

A Note From Covenant Calendar

- While many theologians and commentators “**pick and choose**” what they want from the works of others, for the purpose of supporting their own ideas, or the ideas of the Rabbis, Pharisees, Sadducees and Karaites, etc.
– **quite frankly** – Covenant Calendar is going to do the same thing!

However, there will be one major exception!

Covenant Calendar will stay true to Parkhurst’s interpretation when it comes to addressing the correct meaning of “beyn ha arbayim” in connection with the many (and varied) Torah Scriptures. This evidence is being presented so each person can make their own honest assessment about this important topic!



Basics of “even” for “ereb” ערב and “beyn ha arbayim” בין הערבים



Will this have anything to do with Deut 16:6?



εὐ τῷ ἀσπασμῷ; and Jerome præparate viam ascendentem per *deserta*.
 1. As a N. ערב *the evening*, or, more properly, *all the time from midday to night*, so called, because as soon as the sun has passed the meridian, the evening air from the western or darkened part of the heavens begins to *mix* with the day, which *mixture* continues till night; when the day is overpowered, the darkness prevails, and the *mixture* of daylight ceases. Gen. i. 5. xxiv. 11. Deut. xxiii. 11.
 used as a V. *to be darkened, duskily obscured*. Isa. xlv. 11, *all joy is darkened*. So Montanus, *obtenebrata est*. Comp. under ערב II.
 בין הערבים *between the evenings*, or more literally, *between the mixtures*. occ. Exod. xii. 6. xvi. 12. xxix. 39, 41. xxx. 8. Lev. xxiii. 5. Num. ix. 3, 5, 11. xxviii. 4. The former of these ערבים commenced at noon, when the

399 ערב

Note #1: The 3 theologians freely attached the “noun” definitions to “beyn ha arbayim” [mixture] which brings forth the idea there are **2 [two] “evenings” in each cycle**, choosing between:
 a) **noon to 3 PM** b) **noon to sunset**
 c) **3 PM to sunset** d) **sunset to night**.
 Deut 23:11 does allude to the “evening” beginning in the later afternoon moments, before the sun is down (as noted below).

Deut 23:11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

Note #2: Not one of the theologians use Parkhurst’s **VERB** definition for “beyn ha arbayim” that he connects to 10 Torah verses!

FIRST Review

Basics of “ereb” primitive roots

ערב

Ereb – Evening

J Parkhurst Notes: [A Hebrew Lexicon - 1762]

- Besides the definitions of mix, mingle, to be darkened, & duskily obscured, he also includes the phrase:

בין הָ עֶרֶב יָם

- [beyn ha arbayim]
between the eveningS;

or more literally ...
between the MIXTURES.



Does this have
anything to do
with the nouns
and verbs?





Beyn Ha Arbayim

בֵּין הָעֶרְבִים

R
E
V
I
E
W

Arbayim
(mixtures)

Ha
(the)

Beyn
(Between)

Question #1:

How many "evenings/erebs"
are there in 24 hours?

Question #2:

How many "mixtures/arabs"
are there in 24 hours?



Review

A look at the phrase
“between the eveningS”
[“beyn ha arbayim”]
using <ereb> H6153
& <arab> H6148

A comparison of tenses:
singular & plural.
[ereb] [arab]

NEXT!

“ereb” ^[H6153] as a noun; “arab” ^[H6150 & H6148] as a verb

**N
E
W
E
S
T**

**R
E
V
I
E
W**

**Many definitions for arab are
descriptive action words.**

Every ereb twilight is an arab “mixing”!
(noun) (verb)

**Boqer/morning [the noun] identifies a “mixing”
of the Light [noun] with the Night [noun].**

**Arab, when it is applied to morning {boqer},
also describes the mixing of
[the action/verb]**

“light and darkness” in the morning.

(Note: Every boqer is an arab only when there is a qualifier.)

“Nouns” and “Verb Tenses” Working Together

[ereb/evening twilight]

[H6150: singular arab/mixing]

[boqer/morning twilight]

[H6148: plural arab/mixingS]

Morning/boqer: Dawn's 1st LIGHT

Next boqer: Dawn Begins A New Cycle

Morning action described as "arab" twilight mixture.

Sunrise

Sunset

*Evening/ereb action:
"arab" twilight mixture.*

Direct Sunlight

Darkness

R
E
V
I
E
W

The morning/boqer twilight qualifies for the H6148: plural arab/mixingS only with the phrase “between the eveningS.”



Review

Understanding
the placement of
“between the eveningS?”
 (“between the mixingS”)

Understanding
“arab” [H6148] is
paramount for clarity on
“between the eveningS.”

The "singular" form of "evening" <ereb arab> rightly claims the 1st definition as "dusk" [the mixing of light and night].
Thus, <ereb> is always the dusk twilight.

Evening <ereb> can only claim the
2nd definition of "day" or the
4th definition of "night"
[where both components consist of no mixing
through the phrase <between the mixingS>]

... WHEN linked to a "qualifier"!

What is that qualifier?

1. The context of the Scripture
2. The term "between the **eveningS**."

One "qualifier" is when the verb form of "ereb" **changes** from singular to plural.

Instead of only "ereb" in the verse, the **plural** form of "ereb" [arab] is present in "beyn ha arbayim" ~ or "between the **eveningS**."

Plural form of "ereb" as "beyn ha arbayim" ~ ("between the eveningS")

R E V I E W

- 1 There is only one evening (dusk twilight) in every 24 hour cycle.
- 2 **Question:** How can there be two eveningS in any 24 hour cycle?
- 3 **OR:** Would there be two mixingS in any/all 24 hour cycles?

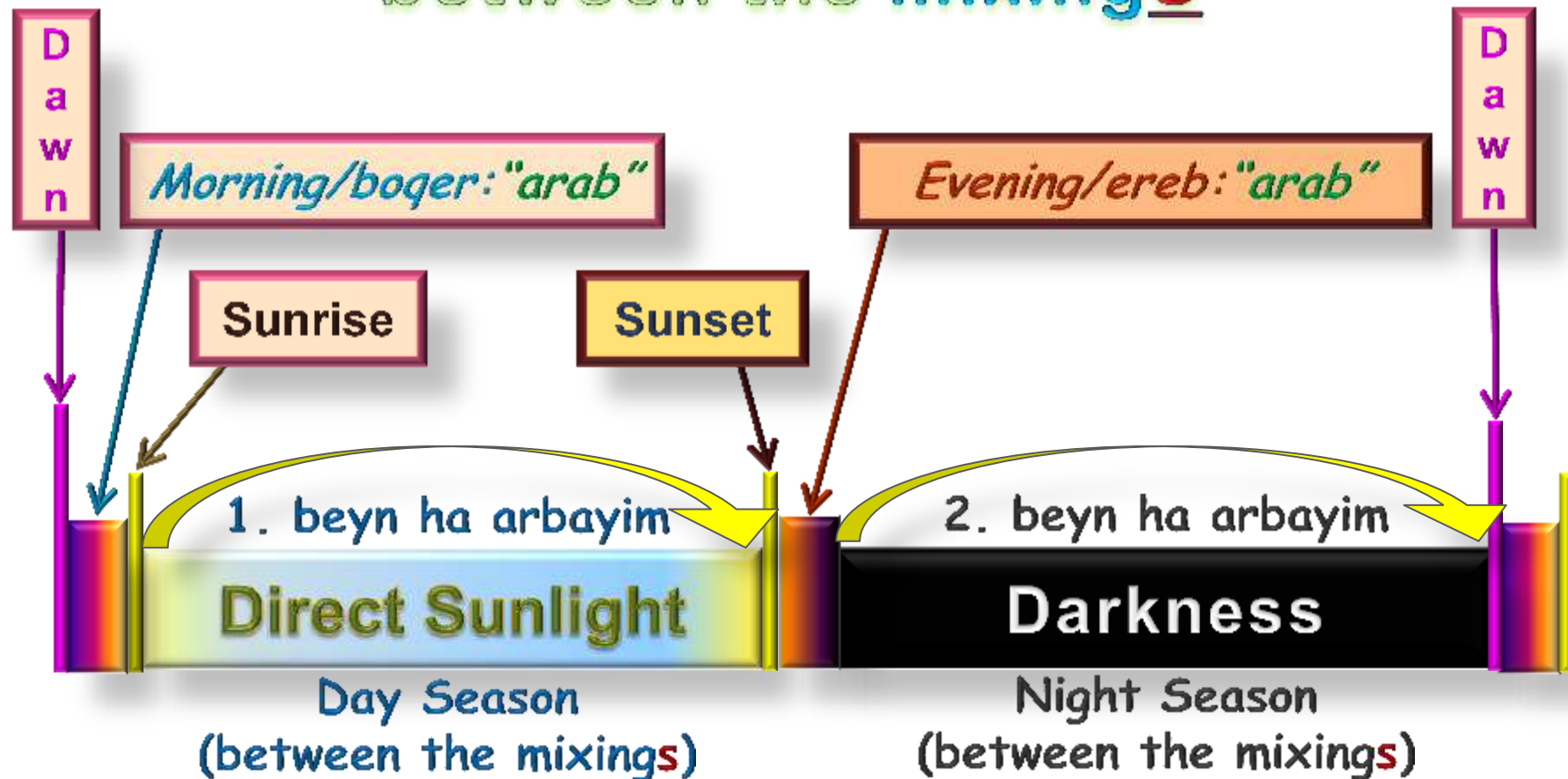
This will be demonstrated next.

Every 24 Hr Cycle has Two 'arabs'

[boqer/morning arab/mixing] [ereb/evening arab/mixing]

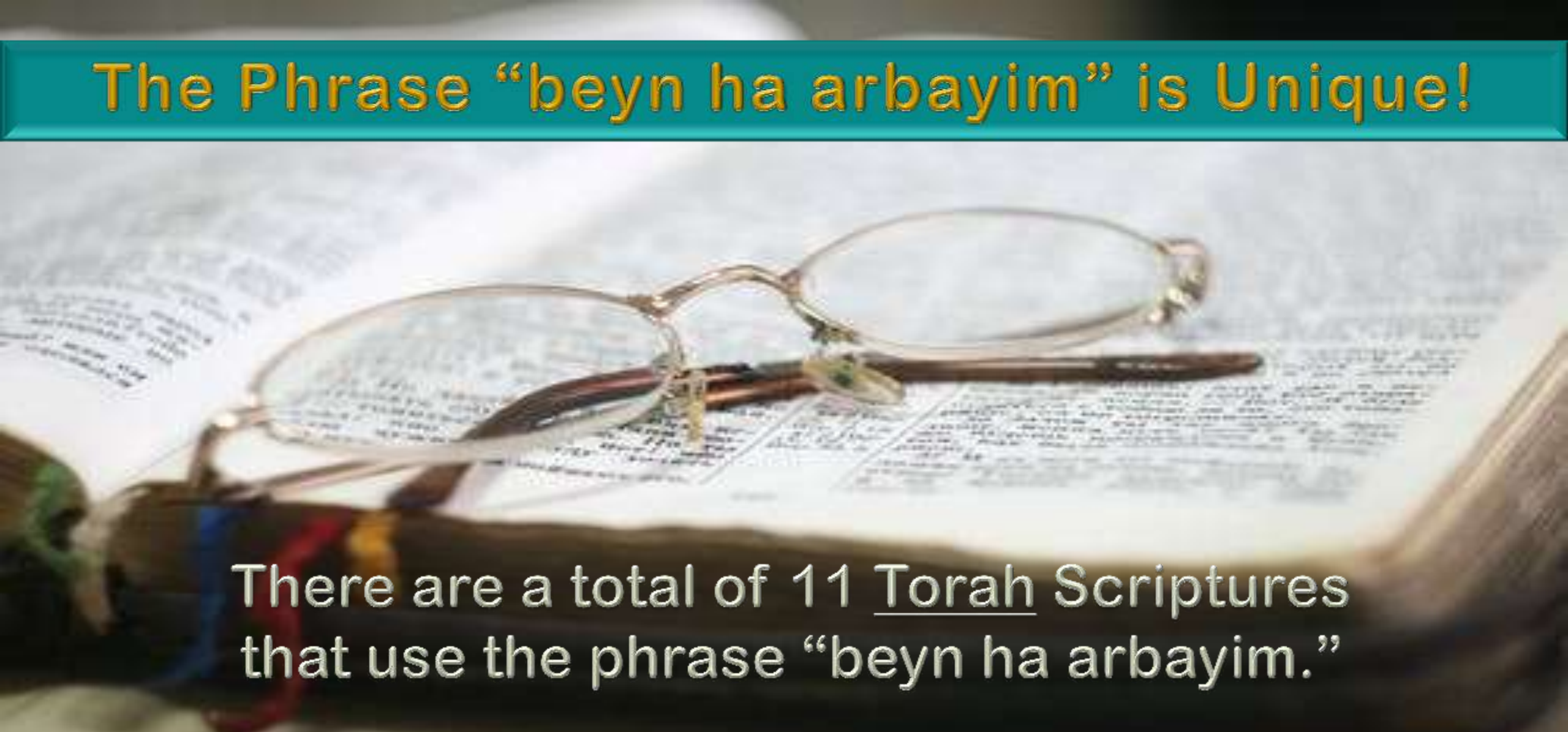
beyn ha arbayim:

"between the mixingS"



Context determines the specific beyn ha arbayim.

The Phrase “beyn ha arbayim” is Unique!

A pair of gold-rimmed glasses with clear lenses is resting on an open book. The book's pages are filled with dense, handwritten text in a cursive script, likely Hebrew. The background is softly blurred, focusing attention on the glasses and the text of the book.

There are a total of 11 Torah Scriptures that use the phrase “beyn ha arbayim.”

Grammar 101 - Part 4: The full meaning of “between the **eveningS**.”
(Note: “between the **mixingS**” is a better interchangeable term.) 42

1. What about
Patterns for
“between the
eveningS”
in Torah?



2. What about
Lev 6:20 &
Deut 16:6?

3. What about
Patterns for
“between the
eveningS” on
Yahusha’s
Passover Day?

Part #1 of this study will be a very thorough investigation
to reveal the Torah Truth of “beyn ha arbayim”!

Introductory Questions

Even though it may appear that the phrase “between the **eveningS**” has **something to do with the day commencement** this may be far from correct. What if this phrase:

1. ... connects to the “Daily Sacrifices” - especially the 2nd daily offering?
2. ... is also heavily connected to the timing of the Passover sacrifices?
3. ... aligns with neither of the above?

This study must begin with showing the difference between <ereb; H6153> as either:

1. “evening”
2. “between the **eveningS**” (“between the **mixingS**”)
3. (**or**) two “evenings” such as: i) “**first evening**” **or**... ii) “**second evening**”

Keep these three choices in mind for every Torah verse that uses the Hebrew term “between the **eveningS/mixingS**” in this investigation.



Clarity Before Confusion

This phrase “between the eveningS” is mistakenly considered controversial. Therefore, it needs attention to be understood according to the Hebrew language definitions.

Gen 8:11 “in the evening”

And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off ...

Interlinear Bible

Gen 8:11

olive 2132 zayit	an leaf 5929 `aleeh-	was 9999	and, lo, 2009 W'hineeh	the evening; 6153 `ereb	in 6256 la' eet	the dove 3123 hayownaah	to him 413 'eelaayw	And came in 935 Wataabo'
the earth. 776 haa'aarets	from off 5921 mee'al	the waters 4325 hamayim	were abated 7043 qaluw	that 3588 kiy-	Noah 5146 Noach	so knew 3045 Wayeeda'	in her mouth 6310 b'apiyhaa	pluckt off: 2965 Taaraap

Gen 8:11 uses <`ereb> in the singular form for evening.

Exo 12:6 “in the evening”

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Ex 12:6

6

the same <u>2088</u> hazeh	month: <u>2320</u> lachodesh	day of <u>3117</u> yowm	the fourteenth <u>702</u> <u>6240</u> 'arbaa`aah `aasaar	until <u>5704</u> `ad	it up <u>9999</u>	keep <u>4931</u> la'mishmeret	ye <u>3807a</u> laakem	And shall <u>1961</u> W ^a haayaah
the evening. <u>6153</u> haa`arbaayim	in <u>996</u> beeyn	Israel <u>3478</u> Yisraa'eel	the congregation of <u>5712</u> `adat-	assembly of <u>6951</u> q ^a hal	the whole <u>3605</u> kol	it <u>853</u> 'otow	and shall kill <u>7819</u> w ^a shaach ^a Tuw	

Exo 12:6 uses <`arbayim> in the plural form for evening.

Correction for Clarity in English

Singular Form “in the evening”

This form of in the evening
<ereb H6153]>
refers to the Dusk Twilight mixing
following the Light Season.

Interlinear Bible

Gen 8:11

olive 2132 zayit	an leaf 5929 `a'leeh-	was 9999	and, lo, 2009 W'hineeh	the evening; 6153 `ereb	in 6256 l'a'eet	the dove 3123 hayownaah	to him 413 'eelaayw	And came in 935 Wataabo'
the earth. 776 haa'aarets	from off 5921 mee'al	the waters 4325 hamayim	were abated 7043 qaluw	that 3588 kiy-	Noah 5146 Noach	so knew 3045 Wayeeda'	in her mouth 6310 b'a'piyhaa	pluckt off: 2965 Taaraap

<`ereb> in the singular form for evening as H6153.

Plural Form “in the evening”

This form of in the evening
<beyn ha arbayim H966 & 6153>
refers to both “**mixingS**” including the
Dawn Twilight following the Night Season.

Ex 12:6

6

the same	month:	day of	the fourteenth	until	it up	keep	ye	And shall
<u>2088</u>	<u>2320</u>	<u>3117</u>	<u>702 6240</u>	<u>5704</u>	<u>9999</u>	<u>4931</u>	<u>3807a</u>	<u>1961</u>
hazeh	lachodesh	yowm	'arbaa`aah `aasaar	`ad		l'mishmeret	laakem	W ^a haayaah

the evening.	in	Israel	the congregation of	assembly of	the whole	it	and shall kill
<u>6153</u>	<u>996</u>	<u>3478</u>	<u>5712</u>	<u>6951</u>	<u>3605</u>	<u>853</u>	<u>7819</u>
haa`arbaayim	beeyn	Yisraa`eel	`adat-	q ^a hal	kol	'otow	w ^a shaach ^a Tuw

<`arbayim> in the plural form for evening as H966 & 6153.

The phrase “between the **eveningS**” can be defined as “between the **mixingS**” according to Torah and <H6153> definitions of J Parkhurst.

Awareness of 2 Different Formats

The phrase
"in the evening"
<beyn ha arbayim>
cannot be
recognized in the
English mindset.



Watch for this
in the Hebrew.

Interlinear Bible

Gen 8:11

olive 2132 zayit	an leaf 5929 `aleeh-	was 9999	and, lo, 2009 W ^a hineeh	the evening; 6153 `ereb	in 6256 l ^a `eet	the dove 3123 hayownaah	to him 413 'eelaayw	And came in 935 Wataabo'
the earth. 776 haa'aarets	from off 5921 mee'al	the waters 4325 hamayim	were abated 7043 qaluw	that 3588 kiy-	Noah 5146 Noach	so knew 3045 Wayeeda'	in her mouth 6310 b ^a piyhaa	pluckt off: 2965 Taaraap

Ex 12:6

6

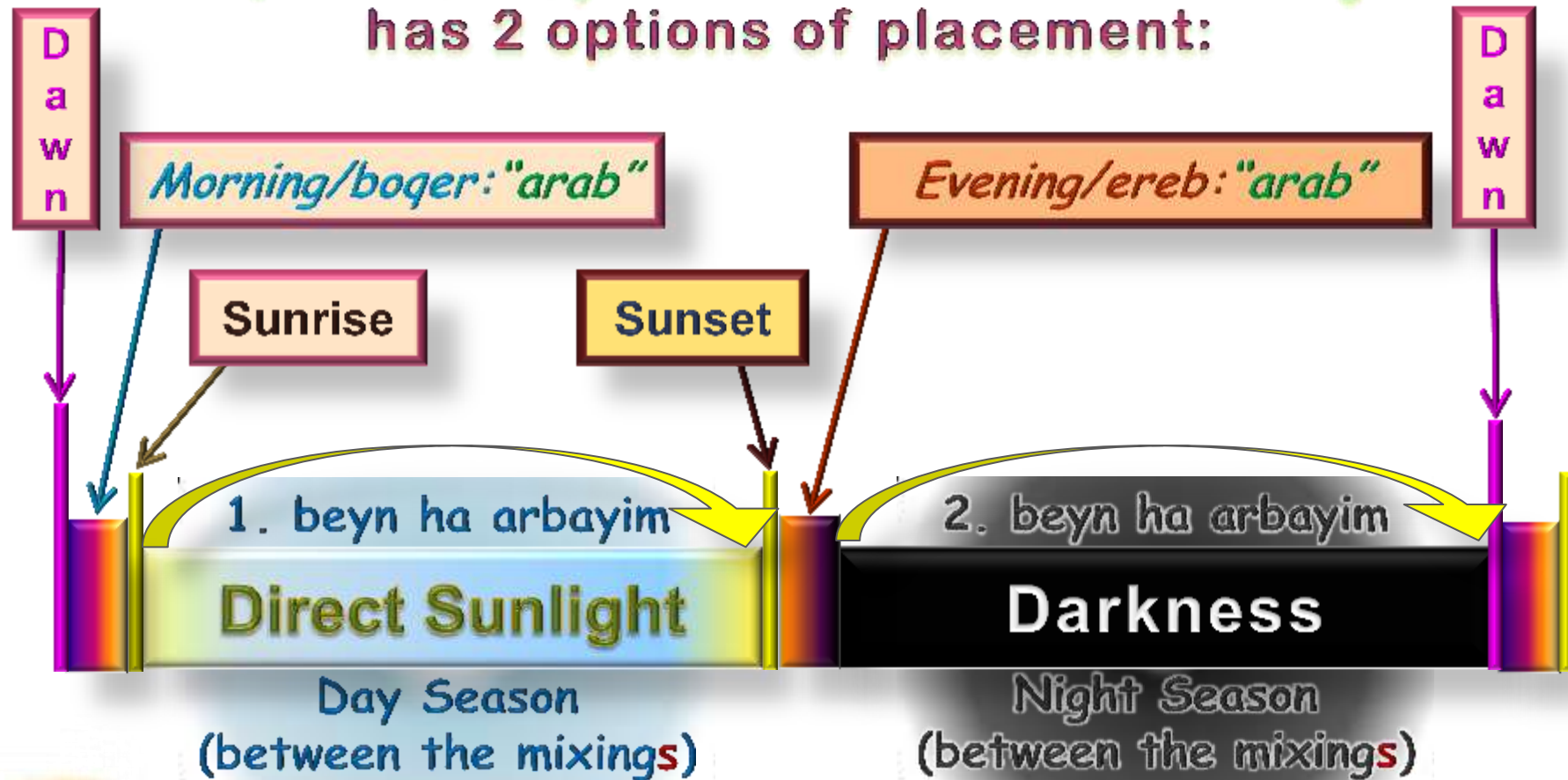
the same	month:	day of	the fourteenth	until	it up	keep	ye	And shall
<u>2088</u>	<u>2320</u>	<u>3117</u>	<u>702</u> <u>6240</u>	<u>5704</u>	<u>9999</u>	<u>4931</u>	<u>3807a</u>	<u>1961</u>
hazeh	lachodesh	yowm	'arbaa'aah `aasaar	`ad		l ^a mishmeret	laakem	W ^a haayaah

the evening.	in	Israel	the congregation of	assembly of	the whole	it	and shall kill
<u>6153</u>	<u>996</u>	<u>3478</u>	<u>5712</u>	<u>6951</u>	<u>3605</u>	<u>853</u>	<u>7819</u>
haa`arbaayim	beeyn	Yisraa'eel	`adat-	q ^a hal	kol	'otow	w ^a shaach ^a Tuw

Also watch content & context for "beyn ha arbayim"
if it aligns to Yahuah's Sabbath(s) commencement.

Awareness of 2 Different Timeframes

Every Torah Phrase of
<beyn ha arbayim> “between the mixingS”
has 2 options of placement:



Context determines the specific "timeframe."



“between the mixingS” Found 11 times [beyn ha arbayim] in Torah!

Part 1: Torah contains all 11 references for this phrase in 5 categories:

- A. **Quail Event:** Exo 16:12
- B. **Daily Sacrifices:**
Exo 29:39; Exo 29:41; Num 28:4; Num 28:8
- C. **Passover Lamb Sacrificed:**
Exo 12:6; Lev 23:5; Num 9:3
- D. **Partaking of the Passover Lamb:**
Num 9:5 [1st month]; Num 9:11 [2nd month]
- E. **Sanctuary Lamps:** Exo 30:8

For a specific reason this study will NOT be presented in the original order of Torah Texts.

Part 2: The following verses will also be considered that are not normally included with the phrase <beyn ha arbayim> but are connected to sacrifices:

- 1) **Lev 6:20** ... Daily Grain Offering with Evening Sacrifice
- 2) **Deut 16:6** ... Passover Sacrifice Guiding Principle

A) Quail Event & Testimony

Important note:

This study reveals how the keys of a Torah truth can be hidden in a Dawn day study.



- Before examining **Exo 16:12**, verse 8 must be examined first and verse 13 last in the proper order.
- The timeframe is the 2nd month after leaving Egypt.
- This example shows very clearly the timing for “**between the mixingS**” can be contained in either the Day Season or the Night Season.

There will be a comparison of phrases for **English** & **Hebrew**:

1. “in the evening” *[ba ereb]*
2. “at even” as ... *[beyn ha arbayim]*

Quail/Manna Information (Exo 16:8)



And Moses said, This shall be, when Yahuah shall give you in the evening (at dusk twilight <H6153 ba`ereb>) flesh to eat, and in the morning (at dawn twilight <H1242 boqer>) bread to the full ...

Interlinear Bible									
Ex 16:8									
in the morning	and bread	to eat,	flesh	in the evening	you	the LORD	when shall give	This shall be,	Moses
1242	3899	398	1320	6153	3807a	3068	5414	9999	4872
baboqer	w ^a lechem	le ^a kol	baasaar	baa`ereb	laakem	Yahweh	B ^a teet		Mosheh
									Wayo'mer

- The Hebrew phrase used here is <H6153 ba`ereb>) meaning the dusk twilight – the time when the quail could be easily captured when they come in to roost for the night (vs 13).
- The arrival of the quail at the end of the day around dusk twilight is still part of the Day Season.
- **Next:** Verse 12 gives details on **“when”** the quail will be eaten.

Quail/Manna Command (Exo 16:12)



I have heard the murmurings of the children of Israel:
speak unto them, saying,

At even (<*beyn ha 'arbayim*>) ye shall eat flesh, and
in the morning (*at dawn twilight* <H1242 boqer>) ye shall be filled with bread ...

Interlinear Bible									
Ex 16:12									
ye shall eat	even	At	saying,	unto them,	speak	Israel:	the children of	the murmurings of	I have heard
398	6153	996	559	413	1696	3478	1121	8519	853
to'k'luw	haa'arbayim	Beeyn	lee'mor	'aleehem	Dabeer	Yisraa'eel	b'aneey	t'aluwnot	'et- Shaama'tiy

- The Hebrew phrase used here is <H6153 *beyn ha 'arbayim* >) meaning “**between the mixingS**” – of the **Night Season** which naturally follows the dusk twilight.

Quail Mini-Summary (Exo 16:8, 12)

Because there are Torah Keys in the Quail account to break open the understanding of <beyn ha arbayim> extra information will be given.



- 1) Verse 8: the quail would arrive at dusk, just after sunset <baa `ereb>.
- 2) People would not be eating the quail until <beyn ha `arbayim>.
- 3) <beyn ha `arbayim> follows <ba `ereb>.
(<boqer H1242> does not follow <ba `ereb>).
- 4) <beyn ha `arbayim> as “between the mixingS” refers to ONLY the Night Season in this account.

#1
Exo 16:12



Quail Mini-Summary (con't)



- Some may believe that <beyn ha `arbayim> refers to only the **Day Season** between sunrise and sunset – which is the timeframe between the Dawn mixing <arab> and the Dusk mixing <arab>.
- As will be shown this is the timeframe “between” TWO mixings of “light and night.”

Remember: The Hebrew word <`arbayim> is plural for <arab **mixingS**>.)

- **Also remember:** There is never more than one “evening/dusk twilight mixing” in each 24 hour cycle. But, there are TWO “twilight **mixingS**” in every 24 hour cycle.
- Therefore, in Exo 16, this phrase of <beyn ha `arbayim> can only apply to eating the quail between the darkness of night and the breaking of the dawn day - considered as the **Night Season**.

This is the exact witness needed to verify the Exo 12 Passover sacrifice and meal in Egypt - had their placement during the Night Season.

- New events happened at the dawning of the new day in both **Exo 12** and **Exo 16**:
 1. **Exo 12:** any left-over Passover lamb had to be burned before Abib 15 morning.
 2. **Exo 16:** the manna/bread was found upon the ground at the first morning twilight.



#1

Exo 16:12



Quail/Manna Arrival (Exo 16:13)



And it came to pass, that at even (*dusk twilight* <baa`ereb>) the quails came up, and covered the camp ...

Interlinear Bible									
Ex 16:13									
lay		and in the morning	the camp:		and covered	the quails	that came up,	at even	And it came to pass,
7902	1961	1242	4264	853	3680	7958	5927	6153	1961
shikbat	haay ^a taah	Uwbaboqer	hamach ^a neh	'et-	wat ^a kac	has ^a laaw	wata`al	baa`ereb	Way ^a hiy

- Again, verse 13, confirms that the quail arrived at the <baa`ereb> meaning dusk twilight of the **Day Season**.
- Exodus 16 is a perfect example defining the difference between the singular “evening” and the plural “eveningS.”



The mention of the plural for “eveningS” or “mixingS” has nothing to do with any day commencement.

#1
Exo 16:12



No context
for day-start.

The Quail of the 2nd Month

The phrase “between the two mixingS”
in Exo 16 aligns with **ONLY**
the Night Season.

#1
Exo 16:12



It is impossible for <beyn ha arbayim>
to qualify for the Day Season in Exo 16.

B) Daily Morning & Evening Sacrifices

- Before this discussion proceeds to the Daily Sacrifices, one should be aware that the priests (in the Gospels) at the sanctuary were **NO LONGER** offering the Daily Sacrifices according to the Torah instructions.
- **Somehow the morning and evening sacrifices** (to be offered at dawn and dusk according to the Torah) **were moved, or changed**, to the 3rd hour and the 9th hour of each Day Season.

Therefore, Yahusha's sacrifice **NOW** has to fulfill both:

1. His Torah requirements for sacrifices and ...
2. The actual corrupt practices of the Aaronic priests (for their sacrifices) at the sanctuary on His Passover day.

THIS IS AMAZING & EXACTLY WHY

the phrase "between the **eveningS**" *BECOMES SO IMPORTANT.*

- Before the term "between the **eveningS**" can be fully understood, a very thorough investigation of the Daily Sacrifices needs to be completed from **Exodus 29** using the better English term of "between the **mixingS**."



B) Daily Morning & Evening Sacrifices

Exo 29:38 KJV

(The Daily Offerings – using the example of the 10th day of the month.)

- Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.
 - Two sacrifices are to be offered during the Day Season of only ONE day, **not stretched over a Sunset Theory period that would include 2 different days** (such as the 10th [at dawn] and the 11th [at dusk after sunset]) **for one daily offering.**

**Daily Sacrifices in
1 year = 730**



B) Daily Morning & Evening Sacrifices

Exo 29:39 One lamb thou shalt offer in the morning [H1242],
and the other lamb thou shalt offer at even
[H6153 “between the mixingS”]:

- 1st Lamb of the 10th day is offered during the morning twilight as the light breaks forth on the 10th day of the month.
- 2nd Lamb on the 10th day is to be offered during <beyn ha arbayim> or “between the mixingS.”
(Later: more information will be supplied using Lev. 6:20.)

Interlinear Bible

Ex 29:39

and	in the morning;	thou shalt offer	one	The lamb	
853	1242	6213	259	3532	853
w'a'eet	baboqer	ta`aseh	haa'echaad	hakebes	'Et-
					39
	even:	at	thou shalt offer	the other	lamb
	6153	996	6213	8145	3532
	haa`arbaayim	beeyn	ta`aseh	hasheeni	hakebes

These instructions keep the two continual Daily offerings ON the SAME day, every day, for both morning and evening sacrifices, in that order - morning first and evening second!

- **Why?** Because sunset does not change Day 10 to Day 11.
- **Question:** What was happening at the sanctuary for the timeframe of the evening sacrifice during Yahusha's ministry as Judea's sunset calendar ushered in a new day?

B) Daily Morning & Evening Sacrifices

Exo 29:40-42 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

41 And the other lamb thou shalt offer at **even**, [H6153 "between the **mixingS**" <beyn ha arbayim>] and shalt do thereto according to the meat [grain] offering of the **morning**, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto Yahuah.

- Verse 41 is a 2nd witness as to when these Daily Offerings are to be done - both **on the same day** no matter what day it is.

What about an
"evening sacrifice"
being offered during
dusk twilight?



Interlinear Bible					
Ex 29:41					
even, 6153 haa' arbaayim	at 996 beeyn	thou shalt offer 6213 ta'aseh	the other 8145 hasheeniy	lamb 3532 hakebes	And 853 W'eet
shalt do 6213 ta'aseh-	and according to the drink offering 5262 uwknickaah	the morning, 1242 haboqer	according to the meat offering of 4503 k'minchat		
unto the LORD. 3068 la-Yahweh		an offering made by fire 801 'isheh	sweet 5207 niychoach	for a savour, 7381 l'reeyach	thereto thereof, 3807a laah

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before Yahuah: where I will meet you, to speak there unto thee.

B) Daily Morning & Evening Sacrifices

These Scriptures are 2nd witnesses to the Exo 29 Scriptures for the Daily Sacrifices.

Num 28:4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even (*H6153 between the eveningS/ beyn ha`arbayim*) ["between the **mixingS**"].

Num 28:8 And the other lamb shalt thou offer at even (*H6153 between the eveningS/ beyn ha`arbayim*) ["between the **mixingS**"]: as the meat [grain] offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto Yahuah.

Does this mean the "evening sacrifice" can NEVER be offered during dusk twilight?

Interlinear Bible

Num 28:4

and 853 w'a'eet	in the morning, 1242 baboqer	shalt thou offer 6213 ta`aseh	one 259 'echaad	The lamb 3532 hakebes	853 'Et-
	even; 6153 haa`arbaayim	at 996 beeyn	shalt thou offer 6213 ta`aseh	the other 8145 hasheeny	lamb 3532 hakebes

Interlinear Bible

Num 28:8

even: 6153 haa`arbaayim	at 996 beeyn	shalt thou offer 6213 ta`aseh	the other 8145 hasheeny	lamb 3532 hakebes	And 853 W'a'eet
thou shalt offer 6213 ta`aseh	and as the drink offering thereof, 5262 uwknickow	the morning, 1242 haboqer	as the meat offering of 4503 K'aminchat		
unto the LORD. 3068 la-Yahweh	sweet 5207 niychoach	a savour 7381 reeyach	of 9999	a sacrifice made by fire, 801 'isheeh--	it, 9999



We shall see!

What About the Evening Daily Sacrifices?

Do the 4 phrases: “between the two mixings”
in Exo 29 & Num 28 align with
ALL 3 options below?



Is it possible another sacrifice can qualify for
all three options during the 24 hour cycle?





**Solving Covenant Calendar puzzles
involves asking many questions.**

Prov 25:2 KJV

*It is the glory of Yahuah to conceal a thing:
but the honour of kings is to search out a matter.*

Thought Provoking Questions Ahead!

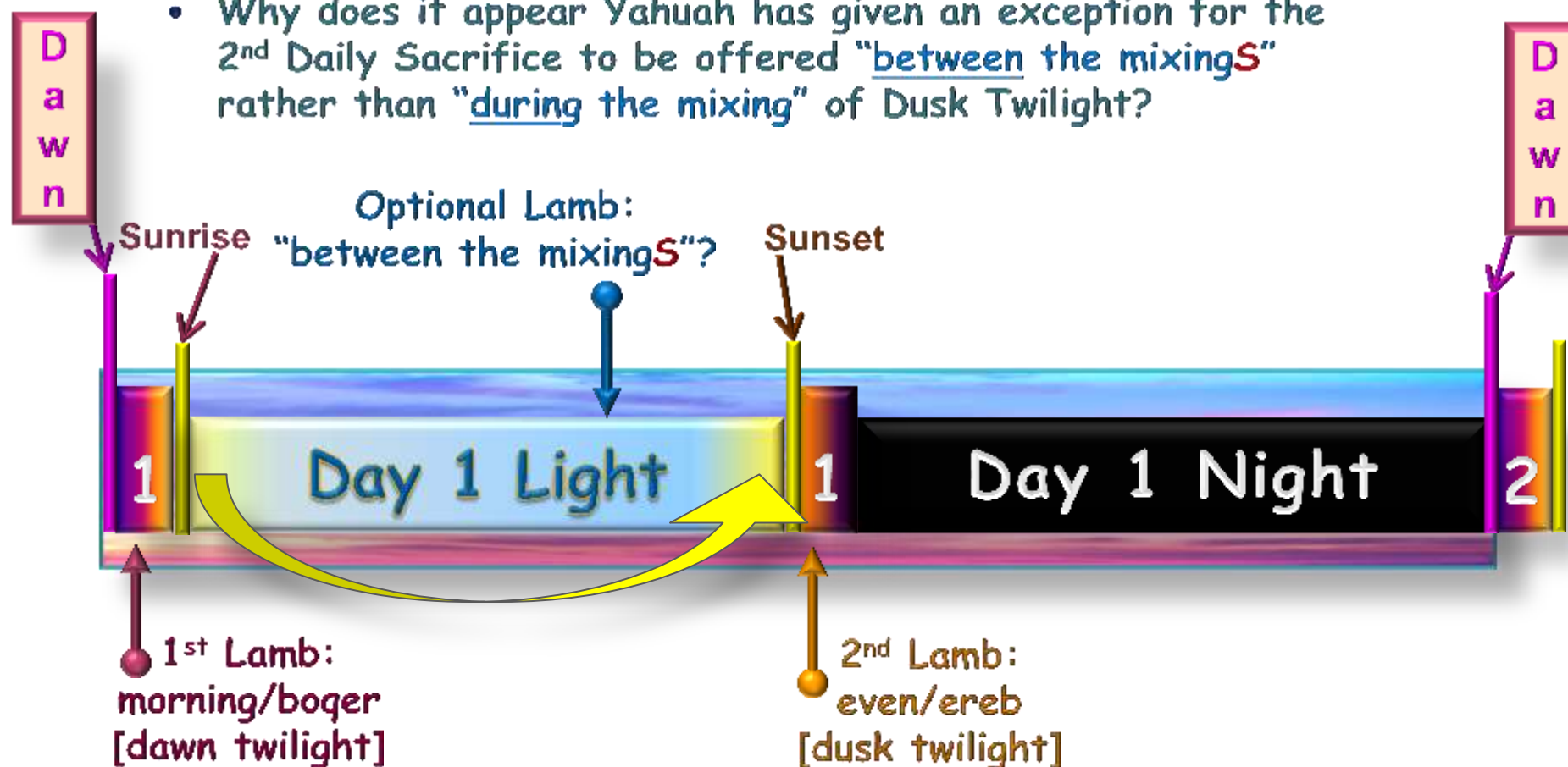
*That is exactly what we are
going to do on the next slides ~
start searching with questions!*



Covenant Calendar Format



- The 1st Daily sacrifice was to be performed in the “morning” at Dawn Twilight <boqer H1242>.
- IF the “evening” sacrifice is to follow the same pattern would we expect to find it performed during the Dusk Twilight <ereb H6153>?
- Why does it appear Yahuah has given an exception for the 2nd Daily Sacrifice to be offered “between the mixingS” rather than “during the mixing” of Dusk Twilight?



Exo 29:39
&
Num 28:4

“The one lamb shalt thou offer in the morning and the other lamb shalt thou offer at even.
[between the eveningS]

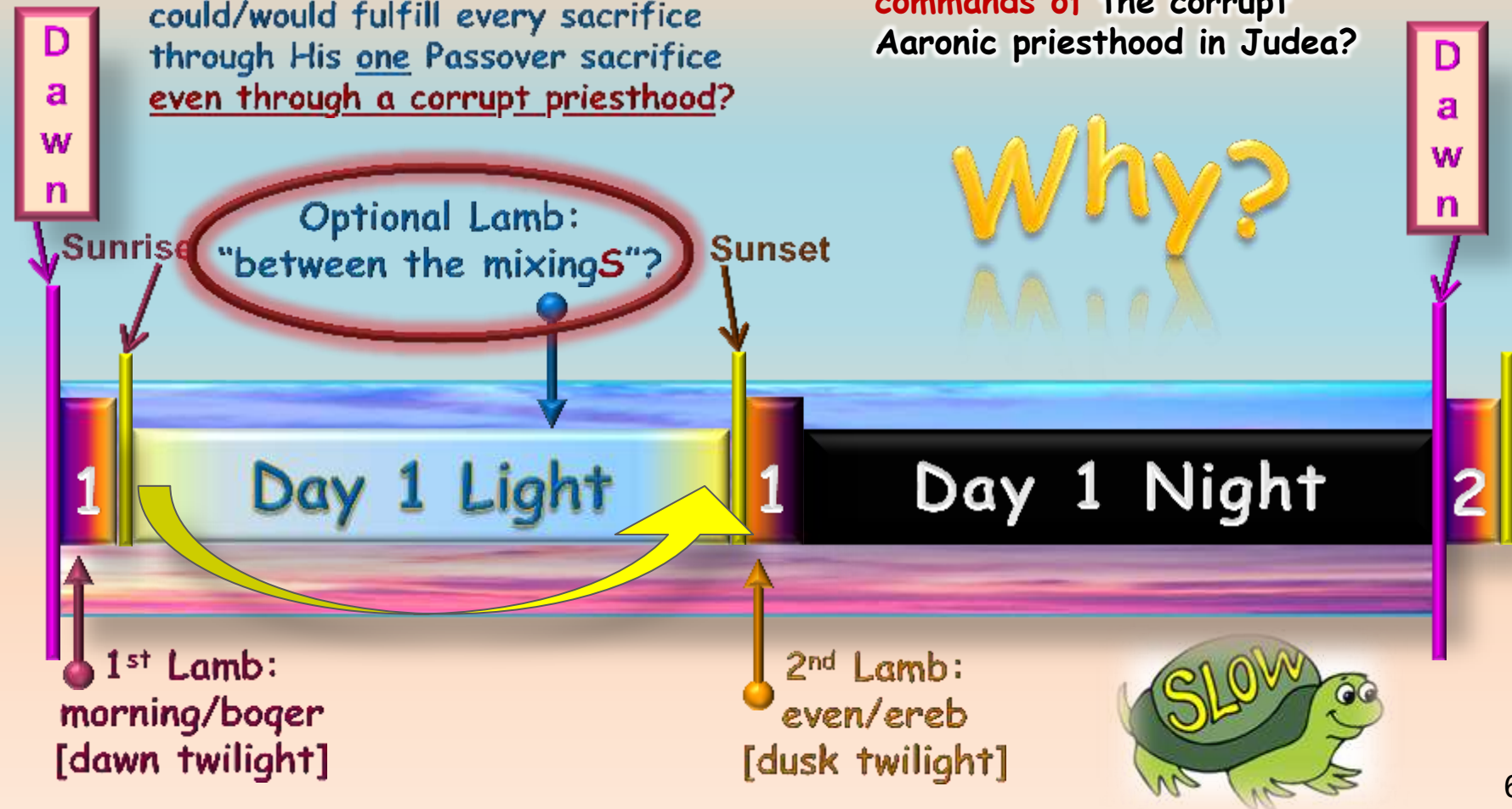


Questions for Daily Torah Sacrifices

- What was Yahuah's original intent for the timing of the morning and evening sacrifices?
- Would He have had in mind that each day is best to begin with the morning sacrifice and each day was to be ended with the evening sacrifice?
- In Covenant Calendar format, this arrangement would have contained both sacrifices on the same day.
- However, there is an alternative provision for the evening sacrifice.
- *Why did Yahuah provide for the evening sacrifice to have an optional placement during the Day Season?*

- Did Yahuah know a corrupt priesthood would change His original intent? Yes!
- Question: Because He knows the "end from the beginning," did He build in an alternative phrase so Yahusha could/would fulfill every sacrifice through His one Passover sacrifice even through a corrupt priesthood?

- Does the true Messiah have to fulfill:
a) ALL the Torah sacrificial timing commands? ... AND ...
b) ALL the sacrificial timing commands of the corrupt Aaronic priesthood in Judea?





Eventually the corrupt
priests began offering
the two Daily Sacrifices
on their OWN
lunar~calendar schedule
in the temple
at Jerusalem.
(approx. 450 BC)

To justify A SINGLE DAY, on
their 'sunset to sunset' day
calendar, AND keep the sacrifices
in the same order as "morning
first" and "evening second,"
they instituted several changes.

in other words...

The next thing to consider!

They were up
to something!



Exo 29:39
&
Num 28:4

The one
lamb shalt
thou offer
in the
morning,
and the
other lamb
shalt thou
offer at
even.

[between the
eveningS]



What were
they up to?

... Manipulating the
original intent for
the timeframe of
the sacrificial laws!!

A Sunset Calendar Scheme!

- 1st: The Evening sacrifice was set
for the 9th hour [3 PM Roman time]
rather than leaving it at the
dusk twilight.



Note: Through stretching & taking advantage of Yahuah's provision for the **yearly evening/Passover sacrifice** to be offered **BEFORE dusk** twilight, **the priests developed an evening in the afternoon for every sacrifice** – in fact 2 evenings! **HOW?**

2nd Lamb:
evening sacrifice
[was permanently
moved]



When all the dots are connected, this study will eventually show the priests disregarded the actual Hebrew meaning of the word ereb <a mixture> ... THEN applied their own definition of <sun going down> to facilitate an afternoon "evening"!

Connecting the Dots!

*Just where would these
"evenings" be placed?*

Exo 29:39
&
Num 28:4

The one
lamb shalt
thou offer
in the
morning,
and the
other lamb
shalt thou
offer at
even.

[between the
eveningS]



What were
they up to?

... Manipulating the
original intent for
the timeframe of
the sacrificial laws.

Sunset Starts
the Day

"Taking away
the key of
knowledge." Luke 11:52



Sunrise

Sunset Starts
NEW Day

1 Day 1 Night

1

Day 1 Light

2

Two "evenings" on ONE 24 hour "sunset day" -
neither one contains a mixture of light and darkness!

#1

#2

1st Evening: 6th hr to sunset (Noon to sunset)

2nd Evening: 9th hr to sunset (3 PM to sunset)

This is how
[between the eveningS]
became connected to
these two timeframes.



(See slide 12.)

Exo 29:39
&
Num 28:4

The one
lamb shalt
thou offer
in the
morning,
and the
other lamb
shalt thou
offer at
even.
[between the
eveningS]

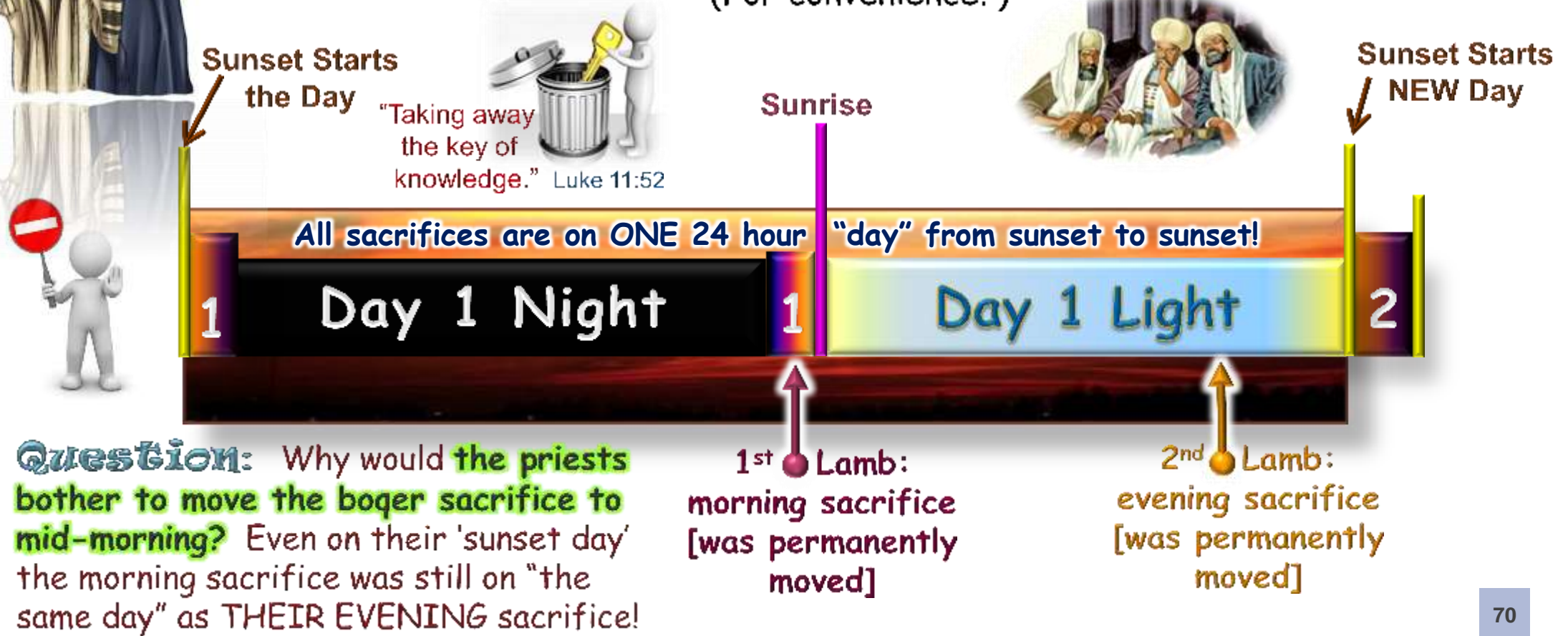


What were
they up to?

... Manipulating the
original intent for
the timeframe of
the sacrificial laws.

A Sunset Calendar Scheme!

- 2nd: The Morning sacrifice was moved from DAWN twilight to the 3rd hour [9 AM Roman time]. (For convenience?)



Awesome Thoughts to Ponder

Yahuah allowed for the evening sacrifice to be offered “before dusk” for very good reasons.

- 1) He knew what the priests were going to do;
- 2) He could still accept their evening sacrifices as a time to look forward to Yahusha's sacrifice;
- 3) He could still accept their worship.

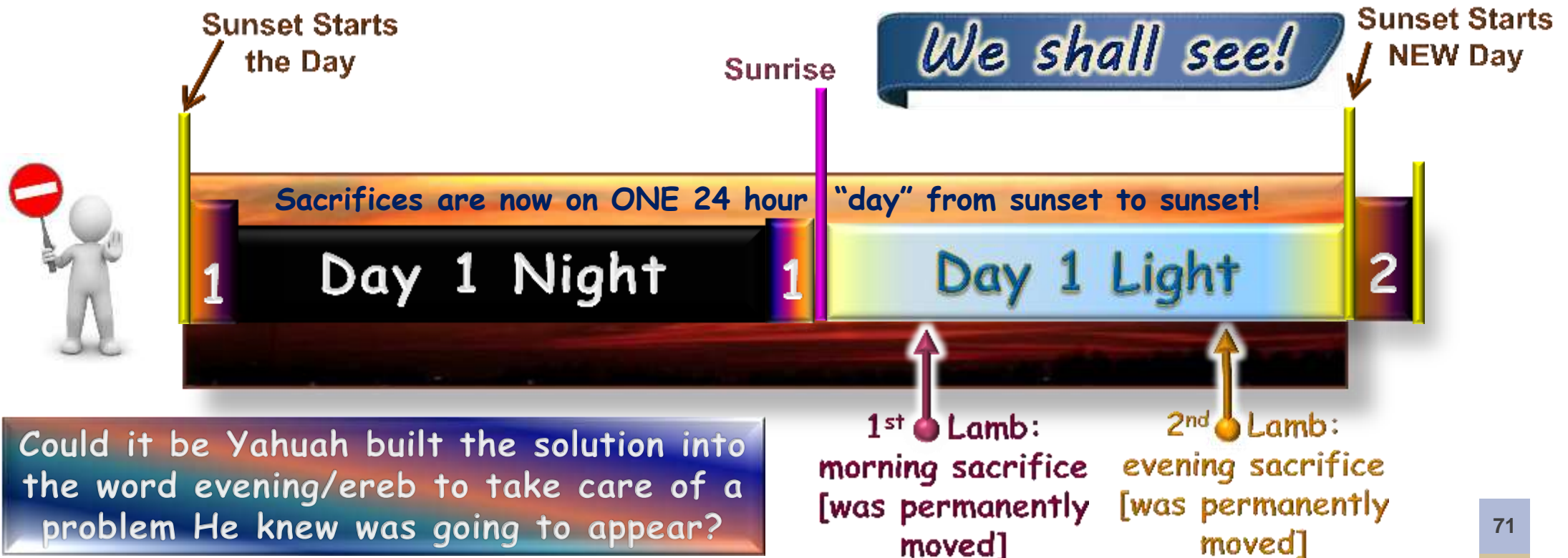
However this did NOT give any permission to move the morning/boqer sacrifices to after sunrise.

This “between the **eveningS**” provision was used by the Jews to have their sacrifices, their way on their SAME day. Do you know why?

Exo 29:39
&
Num 28:4

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

[between the eveningS]





The Priesthood Was Corrupt!

Yahuah knew this from the foundation of the world, yet He tried everything He could to work with their rebellion to allow every evening sacrifice to be acceptable to Him.



That's something to think about!

Next: Passover
puzzle pieces!



General Facts About: P A S S O V E R

Several general facts need to be considered about the Passover sacrifice before going further in this study. Both the **Day Season** and the **Night Season** qualify for "between the mixingS" in the Old Testament:

- i. Every family was required to have their own Passover sacrifice and eat it during the **Night Season** until Messiah comes. Never was there just one Passover sacrifice offered for the whole nation. **Each family's Passover lamb sacrifice was a requirement of Exodus 12** for the next 1500 years up to Yahusha's sacrifice.



BUNNY TRAIL
→

General Facts About: P A S S O V E R

- (General) Passover facts for "between the mixingS" continued:
- ii. When the Passover was eaten during the Night Season, the story was to be related to their family in remembrance of what happened in Egypt.
 - iii. Beginning with **Exodus 12**, every Passover lamb was a "type" that had fulfillment through Yahusha's "anti-type" sacrifice.
 - iv. The Passover sacrifice was unique being "offered" "between the mixingS" - which could be either the Day Season, or the Night Season depending on the circumstances given in the content and the context of each individual Scripture that uses <beyn ha arbayim>.
 - v. The Passover sacrifice was **always** eaten during the Night Season.

6 Prime Examples: Old Testament

P A S S O V E R

- i. **1491 BC Exo 12 (Narrative)** – EGYPT: The Passover lamb was sacrificed and eaten during the Night Season due to circumstances of Egyptian bondage during the Day Season.
- ✓ **1490 BC Lev 23 (Command)** – Wilderness timeframe:
General instructions for sacrificing the Passover that would have been performed during the Day Season due to the large volume of sacrifices, then always eaten during the Night Season.
- ii. **1490 BC Num 9 (Narrative)** – 2nd year in the wilderness:
Passover sacrificed during the Day Season 14 days after the wilderness sanctuary was raised up. It would have been eaten during the Night Season. **This is the last Passover celebrated in the wilderness.**

✓ 1451 BC Deut 16:6 (Command – 40 years later)

In this Scripture Moses is definitely giving a command about Passover Sacrifices near the end of his life ... and ... it is considered a very controversial verse which will be explained in detail later after the complete research has been completed for ...

*“between the **mixingS** (evenings).”*



- iii. **1451 BC Joshua 5 (Narrative)** – Crossing the Jordan River:
Passover sacrificed during the Day Season upon entrance into the land; eaten during the Night Season.
- iv. **726 BC 2 Chron (Narrative)** – King Hezekiah's reformation at Jerusalem:
Passover kept in the 2nd month for 14 days. Sacrifices during the Day Season; sacrifice eaten during the Night Season.
- v. **624 BC 2 Kings 23; 2 Chron 34 & 35 (Narrative)** – King Josiah's reformation at Jerusalem:
41,400 Passover sacrifices offered during the Day Season, **through the twilight mixture** - right up to the night; eaten during the Night Season.
- vi. **536 BC Ezra 6 (Narrative)** – Return from Babylonian captivity:
Priests and Levites sacrificed the Passover lambs for all the congregation during the Day Season; eaten during the Night Season.

4 Prime Examples: New Testament

P A S S O V E R

- vii. **Yahusha's Passover Luke 2 (Narrative)** – at age 12 in Jerusalem.
- viii. **Yahusha's Passover John 2 (Narrative)** – at the beginning of His ministry.
- ix. **Last Supper Passover Instructions Synoptic Gospels (Narrative & Command)** – at the end of Yahusha's ministry. In the last part of this story, Yahusha also gives a command of when they will celebrate the next Passover together. (Matt 26:29; Mark 14:25; Luke 22:15.)
- x. **Crucifixion Day John 19 (Narrative) – Yahusha's Passover sacrifice at the end of His ministry from the 3rd hour to the 9th hour.**
All the Passover sacrifices for the previous 1500 years, were “types” that Yahusha's sacrifice fulfilled through His “anti-type” sacrifice.
(More on the Gospel Passover's in Part 2.)



What do all these Passover “Narratives & Commands” have to do with <beyn ha arbayim>?

C) Sacrificing the Passover Lamb

In Egypt the Passover sacrifice and meal was during the **Night Season**. Only when the Hebrews came into the land was the sacrifice during the **Day Season**. The meal was *always* eaten during the **Night Season**.

Exo 12:6 And ye shall keep it until the fourteenth day of the same month: Then the whole assembly of the congregation of Israel shall kill it in the evening (*between the **mixingS**: or <beyn ha `arbayim>*).

Ex 12:6									
the same	month:	day of	the fourteenth	until	it up	keep	ye	And shall	
2088	2320	3117	702 6240	5704	9999	4931	3807a	1961	
hazeh	lachodesh	yowm	'arbaa`aah`aasaar	`ad		l'mishmeret	laakem	W'haayaah	
the evening.	in	Israel	the congregation of	assembly of	the whole	it	and shall kill		
6153	996	3478	5712	6951	3605	853	7819		
haa`arbayim	beeyn	Yisraa'eel	`adat-	q'hal	kol	'otow	w'shaach ^a Tuw		

Note #1: **Exo 12:6** applies directly to the Passover lamb in Egypt for the first time in Torah. “Between the **mixingS**” can be applied to either the **Day Season** or **Night Season**. **The **Night Season** option applies only to Exodus 12 when in Egypt.** It is now time to consider some extra information that will shed light on not only what happened in Egypt that night, but why this phrase “between the **mixingS**” comes to the forefront.

C) Sacrificing the Passover Lamb

Note: Lev 23:5 is written by Moses as a **general command** for Passover. In general, this verse could apply to both the sacrificing and eating of the Passover lamb until Yahusha takes that place.

Lev 23:5 In the fourteenth day of the first month at even (between the **mixingS**: or <beyn ha `arbayim>) is Yahuah's Passover.

#7
Lev 23:5

Command



Passover
Day



Passover
Sacrifice



Passover Meal

3 Definitions
for Passover

Interlinear Bible

Lev 23:5

5

In the fourteenth	the first	of	day
<u>702</u> <u>6240</u>	<u>7223</u>	<u>2320</u>	<u>9999</u>
b ^a 'arbaa`aah `aasaar	haari'shown	Bachodesh	

the LORD's	is	passover.	even	at	month
<u>3069</u>	<u>9999</u>	<u>6453</u>	<u>6153</u>	<u>996</u>	<u>2320</u>
la-Yahweh	Pecach	haa`arbaayim	beeyn	lachodesh	

No mention of day-start
information in Lev 23:5.



Recalling Exodus 12 History

At this point in time the Hebrews were forced to work under the cruelty of harsh Egyptian masters!

- 1) The increased pressure that was mounting over the Hebrews since ALL the previous plagues had led to much harsher slavery and inspection!
- 2) **This forced work would have been required all through the daytime hours (7 days a week).**
- 3) The only time the Hebrews would find relief from this slavery was during the night hours.
- 4) Yahuah's instruction to kill their lamb and 'not be outside their house' would not likely be possible to take place in the daytime season at all.
[Psalm 104:23 mentions man is to work/labour until the evening.]
- 5) Yahuah gave the command for the sacrificing and partaking of the Passover lamb under these extreme conditions. **When was this to be accomplished if the Hebrew's were continually under the searching eye of their EGYPTIAN task masters?**
- 6) Through utmost mercy, Yahuah **did not** command the Hebrews to sacrifice their Passover lamb when there was day light [or sunlight] in the sky. Why?
 - **1ST:** they couldn't do such a thing under their slave masters.
 - **2ND:** This action would put them at a dangerous risk for the Egyptians to see & question the Israelites killing their lambs in daylight. Remember, they were under intense slave labor during the light hours.
- 7) However, **the most pinnacle plague was mounting upon the Egyptians** (the death of all "the first born" of man and animals – princes and their god animals). Yahuah knew this pressure on the Egyptians would force them to finally release the Israelites.



The Passover Lamb of Egypt



The Passover lamb was a member of the family household for 4 days before being offered as the sacrifice in place of the firstborn of the home.

This divine plan was too critical to take on any risk that the Egyptians would find out too soon what was to occur.

Therefore, of great necessity, the Passover lamb sacrifices were done in the dark (under any available moon light) for their own safety and protection.

"between the **mixingS**" in Exo 12:6 applies to the Night Season "after dusk."

Passover Sacrifices in Egypt

The phrase “**between the mixingS/eveningS**”
allowed for the Passover sacrifices
to be preformed during
the Night Season.



Has there been anything to indicate
that “between the mixings”
is linked to the day-start? **no!**

C) Sacrificing the Passover Lamb

Num 9:3 In the fourteenth day of this month, at even
(between the *mixingS* <beyn ha `arbayim>), ye shall keep it in his
appointed season: according to all the rites of it, and
according to all the ceremonies thereof, shall ye keep it.

Is there anything
in the Num 9:3
command to
indicate that
"between the
mixingS" is
linked to the
day-start?

Interlinear Bible

Num 9:3

even, 6153 haa`arbayim	at 996 beeyn	this 2088 hazeh	month, 2320 b`achodesh	day of 3117 yowm	In the fourteenth 702 6240 B`arbaa`aah `aasaar-
the rites of it, 2708 chuqotaayw	according to all 3605 K`kaal-	in his appointed season: 4150 b`amow`adow	it 853 'otow	ye shall keep 6213 ta`asu	
		it. 853 'otow	shall ye keep 6213 ta`asu	the ceremonies thereof, 4941 mishpaaTaayw	and according to all 3605 uwkkaal-



No context
for day-start.

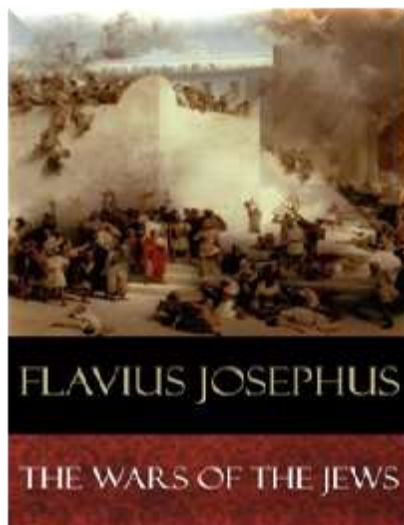
#8
Num 9:3

Command
For
Canaan

Historical Evidence From Josephus

P A S S O V E R

- Every year on Passover Day, in Jerusalem, there were many Passover lambs slain, not just one.
- **Josephus**, the Jewish historian, has some historical evidence
(*Wars of the Jews*, Book VI, 9:3).
- This quote exposes his personal experience of just when the evening sacrifice was performed fulfilling the prophetic guidelines of Daniel.



➤ "So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the **ninth hour to the eleventh**, [3 PM to 5 PM Roman time] but so that a company not less than ten belong to every sacrifice . . . and many of us are twenty in a company, found this number of sacrifices was **two hundred and fifty six thousand five hundred** [256,500] which, upon the allowance of no more than ten that feast together, amounts to **two million seven hundred thousand and two hundred persons** that were pure and holy."

- (Note: Some historians quote 270,000 Passover sacrifices/day.)

Recalling History for Canaan's Passover

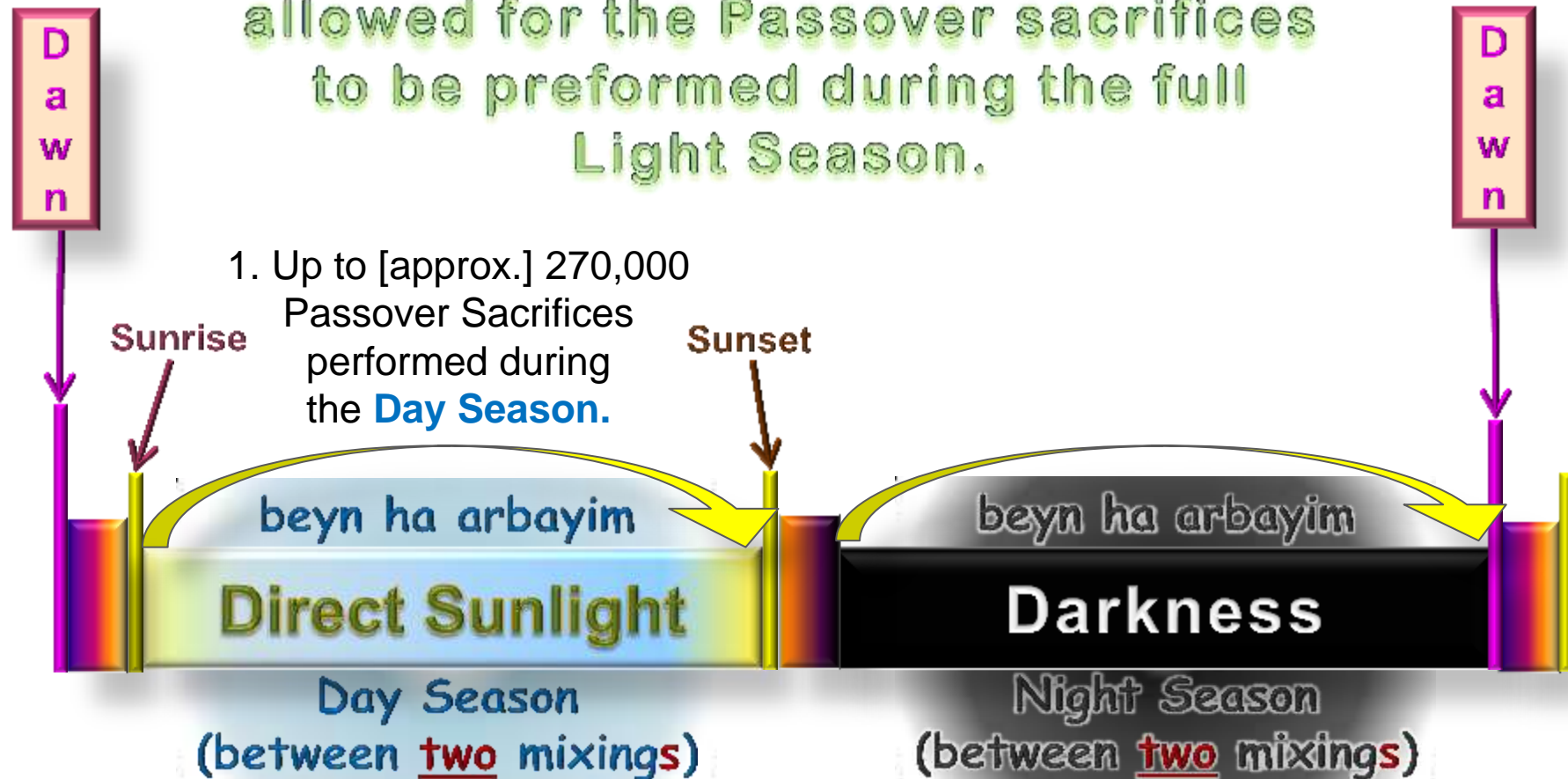
At this point in time the Hebrews have much more freedom and protection.

- 1) Once in the land of Canaan, the situation for offering the Passover lamb was not as serious.
- 2) After Jericho's demise, the people were required to attend Passover in Jerusalem. (See Deut 16:11.)
- 3) With the large attendance, thousands of lambs/goats were killed on every Passover day.
- 4) Josephus recorded these sacrifices were during the timeframe of 3 PM to 5 PM of the Day Season.
- 5) "between the two twilight **mixingS**" (or "sunrise to sunset") includes more than 2 hours from 3 PM to 5 PM.
- 6) The option of "between the **mixingS**" gives plenty of time for all the lambs to be sacrificed rather than waiting for just a few moments of dusk twilight.

Yahuah facilitated this provision so the priests would have time to assist everyone with their own Passover lambs.

Passover Sacrifices in Canaan

The phrase “**between the mixingS/eveningS**”
allowed for the Passover sacrifices
to be preformed during the full
Light Season.



Question: Does Moses give permission for Passover sacrifices to be offered during the Light Season before high noon?

We shall see!

#7

Lev 23:5
Command

#8

Num 9:3

Canaan



No context
for day-start.

King Josiah's Passover in Jerusalem

King Josiah's 41,400 Passover sacrifices were preformed during the Light Season up to the night [H3915].

The phrase “**between the mixingS/eveningS**” does not apply for the dusk twilight time.

The ONLY allowed placement for <night/H3915> begins with the darkest part of DUSK, ushering in <layil> night.



2 Chron 35:14 ... the sons of Aaron, were busy in offering burnt offerings and fat until night [layil] ... NKJV



D) Partaking of the Passover Lamb

Both **Num 9:5 & 11** address partaking of the Passover lamb - always eaten during the Night Season.

Num 9:5 And they kept the passover on the fourteenth day of the first month at even (*between the mixingS*) in the wilderness of Sinai: according to all that Yahuah commanded Moses ...

Interlinear Bible

Num 9:5

of the first 7223 baari'shown	the passover 6453 ha-Pecach	853 'et-	And they kept 6213 Waya`asu
even 6153 haa`arbayim	at 996 beeyn	month 2320 l ^a chodesh	day 3117 yowm
		on the fourteenth 702 6240 b ^a arbaa`aah `aasaar	

Num 9:11
The fourteenth day of the second month at even (*between the mixingS*) they shall keep it, and eat it with unleavened bread and bitter herbs.

Interlinear Bible

Num 9:11

even 6153 haa`arbayim	at 996 beeyn	day of 3117 yowm	fourteenth 702 6240 b ^a arbaa`aah `aasaar	the second 8145 hasheeny	month 2320 B ^a chodesh	The 9999
eat it 398 yo`k ^a luhuw	and 9999	herbs. 9999	and bitter 4844 uwmrorym	unleavened bread 4682 matsowt	with 5921 `Al-	it, 853 `otow
		they shall keep 6213 ya`asu				

#9

Num 9:5

1st Month

#10

Num 9:11

2nd Month



No context
for day-start.

Passover Meal in 1st & 2nd Months

The phrase “**between the mixingS/eveningS**”
allowed for two Passover requirements
(**sacrificing & partaking**)
“**between the two mixingS.**”



The Passover Sacrifice could be offered anywhere within the 24 hours (on the 14th), but the meal was always eaten in the Night Season. Left-overs were disposed of before the new DAWN day began.

#9

Num 9:5

1st Month

#10

Num 9:11

2nd Month



No context
for day-start.

E) Aaron Lights the Sanctuary Lamps

Introduction:

- 1) This last section seems like it should be easy - but it is tricky!
- 2) Some answers will be given in this section; some answers in the next section.
- 3) The conclusion cannot be formulated until Lev 6:20 has careful consideration.
- 4) Only the "evening care" of the lamps will be addressed, not the morning care.

- The timeframe for the care of the sanctuary lamps was connected to both the morning and evening Daily Sacrifices.
- The care of these lamps is also connected to the phrase "between the **mixingS**."
- **Question:** Does this mean that the lamps could have been tended to in either the **Day Season**, or the **Night Season** as both options qualify for "between the **mixingS**"?



#11
Exo 30:8

Sanctuary
Lamps

E) Aaron Lights the Sanctuary Lamps

Exo 30:7 (The lamps were dressed in the <boqer> morning. Then ...)

Exo 30:8 And when Aaron lighteth the lamps at even (*H6153 between the mixing / beyn ha `arbayim*), he shall burn incense upon it, a perpetual incense before Yahuah throughout your generations.

Note:

- The phrase "beyn ha arbayim" is present.

For verse 8, the lamps were tended to by Aaron after the evening sacrifice, when incense was burning on the Altar of Incense. Depending on the sacrificial duties the lamps could have been taken care of during the latter part of the **Day Season** – toward evening, There is nothing to indicate this was done during the Night Season.

Interlinear Bible

Ex 30:8

8

even,	at	the lamps		Aaron	And when lighteth
6153	996	5216	853	175	5927
haa`arbayim	beeyn	haneerot	'et-	'Ah ^a ron	Uwb ^a ha`alot

throughout your generations. the LORD before perpetual a incense he shall burn incense upon it,

1755	3068	6440	8548	7004	6999
l ^a doroteeykem	Yahweh	lipneey	taamiyd	q ^a Toret	yaqTiyrenaah

One website said: The lamps were trimmed and lighted at the same time of the evening sacrifice (**Exodus 30:8**) and trimmed and filled at the same time of the morning sacrifice (**Exodus 30:7**; **1 Samuel 3:3**).

Lighting the Sanctuary Lamps

The phrase “**between the mixingS/eveningS**” is used for the care of the lampstand along with the evening sacrifice.



Will Lev 6:20 offer another option for not only the daily evening sacrifices, but the trimming of the lamps that happened at the same time??


We shall see!

#11
Exo 30:8

Sanctuary
Lamps




*This completes Part #1 of the study for
11 Torah Scriptures for <beyn ha arbayim>.*



*#1 Not one Scripture had
a command for this phrase
to commence the day with
dawn, sunset or evening.*

*#2
<beyn ha arbayim>
has a special
connection to every
Passover sacrifice.*



*#3 The focus on this phrase was to show <beyn ha arbayim> can have placement
during the Day Season or Night Season ~ depending on the context!
“Between the mixing^S” provides for perfect fulfillment of ALL Passover sacrifices
and ALL sacrificial types through Yahusha’s singular Passover Sacrifice.*

1. The Patterns for
"between the mixingS"
in the Torah had
alignment with
the Day Season
& Night Season,
NOT DAY-START!



2. What about
Lev 6:20 &
Deut 16:6?

3. What about
Patterns for
"between the eveningS"
on Yahusha's
Passover Day?

Part #2 will examine questions 2 & 3 to see if there is any
connection to "beyn ha arbayim" and if so, what is it?



Do you think this is true?

Prov 25:2 KJV

*It is the glory of Yahuah to conceal a thing:
but the honour of kings is to search out a matter.*

There is still more to search out!

The End

If you have Questions & Comments
about this teaching, please contact:
Charlene Fortsch or **Tim Astleford**



charlene@studythecalendar.com

tim@studythecalendar.com

Thank you!

