

Between the Evenings

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By Joseph F. Dumond

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News Letter 5852-044

The Shemitah Year-The Acceptable year of Yehovah
The 6th day of the 12th month 5852 years after the creation of Adam
The 12th Month in the Seventh year of the Third Sabbatical Cycle
The 3rd Sabbatical Cycle after the 119th Jubilee Cycle
The Sabbatical Cycle of Earthquakes, Famines and Pestilence
The Year of letting the land rest
The Sabbatical year that begins March 10, Aviv 2016 and goes to Aviv 2017

February 4, 2017

Shabbat Shalom to The Royal Family of Yehovah,

Joseph Dan Interview

Last week we shared with you about how we determine the new year. The New years are always determined by the Barley being ripe and in the month of Ha Aviv, The Ripening month. If the barley was mature enough to roast the kernels, so that they dried and could be turned into flour or if they were ripe enough to made into flour already, then this determines the 1st month of the year. The bible always called that first month, the 1st month, never Aviv or Nisan.

Then we had the usual response from some who are trying to tell us that the Book of Enoch or the Book of Jubilees or Jasher or the Dead Sea Scrolls showed us how to start the year. We

have also shared with you that each of these books are written fictional books. But over the course of time, new age dummies have thought them to be factual.

Nehemiah Gordon did an interview with the world's expert on these books and Kabbalah. And he proves that they all are fictional writings from the middle ages. Once again I am telling you to do some homework and listen to this audio teaching. It is worth it and it will put these books in their proper place. For you it should be the trash bin.

Last week we touched on the controversial subject of searching for the barley that is going to take place this year in March for some of us and then April for those who kept the 13th month last year. If indeed the Barley is Aviv, is Ripe, come wave sheaf day March 19, 2017 then next year the end of the 12th month will be Feb 16, making the potential Passover date of March 2, 2018. So I am very confident that if not this year then next year we will for sure have an adar bet or a 13th month.

This week we are going to take on another controversial subject that comes up at this time of year. That is whether Passover is on the 14th or the 15th of Aviv.

The Tombstone of Hannah

We shared this with you last week but it is an important artifact that you must consider. These were Jews in the year 439 C.E.

“This is the tombstone of Hannah, daughter of Ha[niel] the priest, who died on the Sabbath, the first festival of Passover, on the fifteenth day of the month of Nisan, in the fifth year of the sabbatical cycle, which is the year three hundred and sixty-nine years after the destruction of the Temple. Peace. May her soul rest. Peace”

This death took place on the Sabbath which was also Passover and it was the 15th of Aviv in 439 C.E.

Torah Calendar has this 15th day on the 1st day of the week in 439 C.E. Torah Calendar also has this as April 16. But the tombstone said it was on the Sabbath and it was Passover the 15th.

Now if we look at the 13th month of the previous year 438, then we can learn the facts. If the moon was not seen at the end of the 12th month then they could have had a 30 day month that year. Is this assumption right? When we look at the tombstone then yes this will appear to be right.



So they had a 30 day month for the 12th month. Now Torah calendar says the next month is a 13th month. But they do this based on the Hebrew calculated calendar. Not on the barley being ripe or not. Now let us look at this 13th month in Torah Calendar and say it is the first month.

Because the 12th month had 30 days the first day of the visible new moon is now on Friday evening March 3 and Sabbath March 4th. This then would make the 14th on Friday March 17. Then on the Sabbath is the 1st day of Unleavened Bread and it is the 15th. And this is exactly what the tombstone has just told us.

Each year there is another controversy over whether the Passover is on the 14th or the 15th. And here, right here on this tombstone you are told that Passover is on the 15th of the 1st month. And we have just shown you how to figure this out and double check the tombstone.

Make sure you look at the Torah Calendar as you read this.

Passover is on the 15th day of the month. It is also the 1st day of Unleavened Bread. The 14th is the preparation of the Passover lamb that is killed just before the 15th begins. Again all of this is shown to you in this one tombstone.

There is more. If you again look at the Torah Calendar chart you can see that the equinox is on March 20, two days after the Passover. There are some today who will try and tell you that you cannot keep Passover before the equinox. That is just a flat out lie that has been created by modern men.

Back here in 439 C.E. the Jews living outside the land of Israel were keeping Passover before the equinox, according to the sighted moon and according to the barley being aviv. And they kept Passover on the 15th and not the 14th like some modern day people misinterpret the bible to say. And they reckoned time according to the Sabbatical year even though they lived outside the land of Israel.

Do you realize how awesome this one tombstone is, in how it shows us the simple truths about the calendar, which is so messed up today by those who want to put forward their own man-made views?

The reason I bring this up, besides showing you all these other truths, was to show you one more thing. The Wave offering that year of 439 C.E. was on Sunday, March 19. Again before the equinox. And this is the reason I bring this up. It is quite possible for Passover this year to be in March.

The full moon in February 13th is supposed to be another blood moon. Then on Feb 26, 2017 is to be another solar eclipse. I think this is the 6th solar eclipse since the blood moons in 2014 and they come at the first of the year and then on the 1st of the 7th month of Trumpets. You can see these next two eclipses in the chart at [Torah Calendar at this link.](#) The reason we mention the blood moon and the solar eclipse is because of the things we have told you in our teachings on the [Blood Moons](#). Do take the time to review it and tell others to watch it. We had a blood moon in January and now again in February. We had blood moons at Passover and Sukkot in 2014, 2015 and in this controversial year of 2016, all them telling us that war and famine is coming in this the 4th Sabbatical cycle when the curse of Lev 26 is to be applied. And that curse is the curse of war.

Torah Calendar then presumes the next month to be the 13th month. It could very well be the first month. If it is the first month then Passover, the 15th of Aviv will be on Monday March 13th evening to Tuesday March 14th. This then makes Sunday March 19 wave sheaf day and Monday March 20th the 7th day of Unleavened Bread. And all of this could be off by one day if the moon is not seen on Feb 26th.

Ben Ha Arbayim or Between the Evenings- When is it?

We wrote this [article back in 2012](#). You can find many articles about Passover each year in our library. I do hope you all study there often.

I have had many discussions with people stuck on a teaching promoted by Fred R. Coulter in his book *The Christian Passover*. Many from the Churches of God are also messed up, calling the evening before as the 14th starts, they call Passover and then the next night they call the Night to Be Much Observed. This is the evening they sit down at each other's house to have a meal together. But they never consider this meal to be the actual night of the Passover.

So the Churches of God have said that the night of the Foot Washing which is after the 13th day has ended and the 14th begins, that this is Passover, and that the Night they get together, at the end of the 14th and the start of the 15th, the Night to be observed, is just the start of the first Holy Day of Unleavened Bread.

Some then keep the Passover at the start of the 14th day and others at the end of the 14th as the 15th begins. Which is it?

We are going to walk you through these events chronologically so that you can then understand.

March 31, 2012

Shabbat Shalom Brethren and Family,

I did not realize when I posted the Newsletter for this Shabbat how many were confused by the chronology of Passover and when it is to be eaten. I have had phone calls and many emails, all of them stating I am wrong; All them basing their position on the Ben Ha Arbayim or between the evenings understanding. Or should I say misunderstanding. I have also received many thanking me for making the chronology of the events of Passover very plain.

It is my desire that we all keep each feast as we are commanded in Torah. But over time Satan has confused and muddled many of the scriptures.

Let me say right here I am not going after any one person or group. I feel it is of utmost importance to keep the Passover. And to keep the Memorial that Yehshua established. But we are warned by Paul in;

1Co 11:28 But let a man examine himself, and so let him eat of that bread and drink of that cup. 29 For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master. 30 Because of this many are weak and sick among you, and many sleep. 31 For if we were to examine ourselves, we would not be judged. 32 But when we are judged, we are disciplined by the Master, that we should not be condemned with the world.

When an issue such as this comes up it forces me to again double check my understanding and then to search for the reason why so many have it another way and which one is right.

Because of the importance of the issue I have felt compelled to issue this Newsletter before next Shabbat to give those who need it time to sort out this issue before Passover comes at the end of this coming week.

We are commanded to go and tell our brother when we see him sinning in both the Torah and Brit Chadasha, New Covenant.

Lev 19:17 'Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

Mat 18:12 "What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying? 13 "And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray. 14 "Thus it is not the desire of your Father who is in the heavens that one of these little ones should be lost. 15 "And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother. 16 "But if he does not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word might be established.' 17 "And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.

Let us now read in Clarks commentary what these two verses actually mean.

Clarke's Commentary on the Bible

Thou shalt not hate thy brother – Thou shalt not only not do him any kind of evil, but thou shalt harbor no hatred in thy heart towards him. On the contrary, thou shalt love him as thyself, Leviticus 19:18. Many persons suppose, from misunderstanding our Lord's words, John 13:34, A new commandment give I unto you, that ye love one another, etc., that loving our neighbor as ourselves was first instituted under the Gospel. This verse shows the opinion to be unfounded: but to love another as Christ has loved us, i. e., to lay down our lives for each other, is certainly a new commandment; we have it simply on the authority of Jesus Christ alone.

And not suffer sin upon him – If thou see him sin, or know him to be addicted to anything by which the safety of his soul is endangered, thou shalt mildly and affectionately reprove him, and by no means permit him to go on without counsel and advice in a way that is leading him to perdition. In a multitude of cases timely reproof has been the means of saving the soul. Speak to him privately if possible; if not, write to him in such a way that himself alone shall see it.

Luke 17:3 So watch yourselves. "If your brother sins, rebuke him, and if he repents, forgive him.
1 John 2:9 Anyone who claims to be in the light but hates his brother is still in the darkness. 1
John 2:11 But whoever hates his brother is in the darkness and walks around in the darkness; he does not know where he is going, because the darkness has blinded him.
1 John 3:15 Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

If we do not tell our Brother of their sins when we see it, it is the same as hating our Brother and walking in darkness and the same as if we had murdered him.

In the 613 Mitzvot this command to warn your Brother is found in Mitzvot #30

(30) Do not cherish hatred in your heart. “You shall not hate your brother in your heart.” (Leviticus 19:17) Could it be that the rabbis actually got one right? This is apparently a no-brainer, the converse of #26, “You shall love your neighbor as you do yourself.” But look at what follows: it almost sounds like a contradiction: “You shall surely rebuke your neighbor, and not bear sin because of him.” In light of this close contextual connection, we shouldn’t automatically assume Moses has moved on to a different subject. Actually, I believe the second phrase defines what it is to “hate your brother.” And the truth that emerges if we make this connection has stunning relevance for us today: we are not to be tolerant of false teaching, but are rather to “rebuke” those in error—to neglect this correction is to hate our brother. Remember the rabbinical mitzvah (#27) that said Do not stand by idly when a human life is in danger? This is the practical outworking of the principal: if your brother is in spiritual error, if he espouses doctrines that Yahweh’s Word says will kill him in the end, then to withhold rebuke and admonition is to hate him. By tolerating his heresy, you are sending him to hell, like indulging a diabetic’s sweet tooth.

What does it mean to “bear” sin? The Hebrew word is nasa, meaning to lift, or carry. It is “used in reference to the bearing of guilt or punishment for sin” leading to the “representative or substitutionary bearing of one person’s guilt by another.” (B&C) Yahweh did not want false teaching tolerated in Israel because the guilt—and thus the punishment—incurred would eventually be borne by the entire nation. He would have spared them that pain. He would spare us that pain.

This ought to shed new light on Yahshua’s confirmation of the principle that loving Yahweh and our fellow man is the path to life. “One day an expert in religious law stood up to test Jesus by asking him this question: ‘Teacher, what must I do to receive eternal life?’ Jesus replied, ‘What does the law of Moses say? How do you read it?’ The man answered, ‘You must love the Lord your God with all your heart, all your soul, all your strength, and all your mind.’ And, ‘Love your neighbor as yourself.’ ‘Right!’ Jesus told him. ‘Do this and you will live!’” (Luke 10:25-28 NLT) Friends don’t let friends fall prey to false teaching.

I am going to let you read from someone who has done the research on this subject that I am not able to explain satisfactorily. Please forgive me for my inability to explain this to those whom I have been communicating with. May Yehovah guide us all into the truth. Please read this in order to understand and not to argue and fight.

<http://www.hope-of-israel.org/arbaim.htm>

Hope of Israel Ministries (Ecclesia of YEHOVAH):

The Mystery of Ben Ha Arbayim —

When Was the Passover Killed?

Some proponents of observing the Passover insist that the Hebrew expression Ben Ha Arbayim — translated literally as “between the two evenings” — has to refer to dusk or twilight, the period of time after sunset and before dark. The Jews and orthodox Judaism, however, maintain that this expression refers to the period between noon and sunset. Which is the truth?

Since the Passover lamb was killed “ben ha arbayim,” this question is of vital importance in determining when Passover should be observed! Let us lay aside the opinions of men, and tradition, and prove from the Scriptures exactly when the Passover was to be killed!

In Exodus 12:6, YEHOVAH God commands Israel,

“And you shall keep it [the Passover lamb] up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”

Many have been perplexed by this expression, “in the evening.” The margin of my National Bible says, “from the ninth to the eleventh hour.” In Israel, the day had twelve hours, beginning around 6:00 AM our time as the first hour. Therefore, the ninth to the eleventh hour would have been from 3:00 PM in the afternoon till 5:00 PM.

However, another Bible I have has a marginal rendering of this expression, saying, “Hebrew, between the two evenings.” The question is, does this period of time refer to the afternoon of Nisan 14, especially from 3:00-5:00 PM? Or does it refer to the BEGINNING of Nisan 14, which begins about 6:00 PM the previous evening, from the time the sun sets until dark sets in — a period of about forty minutes or so?

Some who observe “Passover” at the beginning hours of Nisan 14, shortly after sunset, claim this expression means twilight, between sunset and dark. Is this really true?

In his book entitled *The Christian Passover*, Fred R. Coulter, former minister of the Worldwide Church of God, asserts that this expression is “the vital key to understanding.” He claims that the Scriptural meaning of ben ha arbayim is the period of time after sunset, normally referred to as dusk or twilight — definitely NOT “late afternoon”! Coulter simply rejects out of hand Jewish explanations and exegesis on this expression, as well as the studies of most scholars. Coulter claims that the traditional Jewish explanation of this term, such as that of Rabbi Rashi, a renowned scholar of the Torah, simply contradicts Exodus 12:8, which, he says, shows that the entire Passover was to be kept on the 14th of Nisan, and the Passover lambs were to be eaten on the night of the 14th, not the 15th!

These are very strong words. Coulter claims that Exodus 16 is the KEY PROOF that he is right, and all the rabbis and scholars are wrong. He accuses various scholars, including Robert Kuhn and Lester L. Grabbe, formerly with the Worldwide Church of God, of “either ignoring or overlooking the plain commands of God which were given in the original Passover and which have been preserved in His Word” (p. 28, *The Christian Passover*).

What is this “proof” which he refers to?

The Mystery of the Word “Evening”

Asserts Fred Coulter, the Hebrew term generally translated “evening,” or “even” — ba erev — means “sunset.” Therefore, according to him, all the common Bible translations are in error, as

well as Strong's Concordance and every Hebrew lexicon in existence! Coulter does not bother to "prove" that ba erev should be translated "sunset." He simply asserts it is so, saying so dogmatically, without providing any evidence whatsoever. Coulter declares that "the meaning of ba erev is without controversy," and further says it means "sunset."

But is this really true?

The apostle Paul says that we are to "prove ALL things" (I Thess.5:21). Otherwise, slick, oily, and imperious deceivers will twist Scripture and have us believing white is black and sweet is sour, truth is error and error is pure truth! Isaiah the prophet warns,

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isaiah 5:20-21).

The Jews and rabbis most emphatically do NOT agree with Coulter's claim that ba erev should be translated "sunset." This is a blatant untruth. Therefore, his assertion that his statement that ba erev means "sunset" is "without controversy" is simply amazing, to put it mildly. According to the Jewish rabbis and all scholars, the term ba erev simply means "evening," in a general sense. Notice! Here is the proof to back up my statement:

Says the Gesenius Hebrew-Chaldee Lexicon of the Old Testament, of the term erev,

"(1) evening (m. and fem., I Sam. 29:5) . . . at evening . . . Dual, arbayim, the two evenings; only in the phrase, ben ha arbayim, between the two evenings, Exodus 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 . . ." (p. 652).

Gesenius shows that the word erev simply means "evening," and makes no mention at all of its meaning "sunset." However, he points out that the expression ben ha arbayim, "between the two evenings," is controversial.

"...according to the opinion of the Karaites and Samaritans...the time between sunset and deep twilight. The Pharisees, however (see Josephus Bellum Jud. vi. 9, par 30), and the Rabbinites considered the time when the sun began to descend to be called the FIRST EVENING (Arabic 'little evening'; when it begins to draw towards evening); and the SECOND EVENING to be the REAL SUNSET" (p. 652, emphasis mine).

Coulter, having asserted that ba erev means "sunset," then proceeds to the next step in his explanation: He states that there is a "legitimate, Biblically sound, chronologically defined, Scripturally documented way to prove, beyond any shadow of doubt whatsoever, that ben ha arbayim originally meant the time period from sunset to dark" (p. 37). He says this "proof" is in Exodus 16. Let's take a look.

The Mystery of the Quail

Coulter quotes Exodus 16:6,

“And Moses and Aaron said unto all the children of Israel, AT EVEN, then shall ye know that the LORD hath brought you out from the land of Egypt.” Coulter inserts in parentheses, after the words “AT EVEN,” the following interpolation: “ba erev, or sunset-ending that Sabbath on which this message was given” (page 41, *The Christian Passover*). Notice! He defines ba erev as “sunset.”

Coulter is building a “case.” Once he gets the reader to accept this “re-definition” of the expression ba erev, he has the reader at his mercy. For he then refers to verse 8 of Exodus 16. Notice, once again:

“And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, AT EVEN [Heb. ben ha arbayim, “between the two evenings”] ye shall eat flesh . . .” (verses 11-12). “And it came to pass, AT EVEN [ba erev] the QUAILS came up, and covered the camp” (verse 13).

Coulter says YEHOVAH God sent the quail at ba erev, which he says is “sunset.” Therefore, since the quails came at sunset, and were EATEN at ben ha arbayim, “between the two evenings,” Coulter reasons that this “proves” that ben ha arbayim must refer to the time after sunset, or dusk!

The problem with this interpretation is that ba erev does not mean “sunset,” as a point in time, but means “EVENING”! Therefore, this passage in Exodus 16, which Coulter admits is the “KEY” to the whole question, turns out to be an argument based solely on his own personal definition of ba erev. Therefore, Coulter’s case falls flat on its face! He has proved nothing.

Says *The New Westminster Dictionary of the Bible*:

“It [the daylight portion of the day] was divided into morning, noon, and evening (Psa. 55:17; cf. Dan. 6:10)” (“Day,” p. 214).

This authority adds:

“The festival [Passover] began on the 14th of Abib at EVENING, that is, in the beginning of the 15th day, with the sacrificial meal (Lev. 23:5-6). A lamb or kid was slain between the evenings, that is, TOWARD SUNSET (Exo. 12:6; Deut. 16:6; cf. between the 9th and 11th hours . . .” (“Passover,” p. 705).

In the remainder of this article, we will prove beyond any reasonable doubt that this authority is correct — and that the Jewish tradition is correct. Rather than be misled by Coulter’s definition of “at even,” let’s see what the Scriptures themselves tell us about this expression. And, afterward, let’s see how the Scriptures themselves interpret the expression “between the two evenings.”

Letting The Bible Interpret “At Even”

Can the term *ba erev* mean later afternoon? Coulter says it means “sunset.” However, if you look in a Bible Concordance such as Strong’s, you will find this expression is translated “evening” 49 (7 x7) times in the Old Testament! It is never translated “sunset.” Let us notice some of the places where it is used, and how it is used.

In Genesis 24, Abraham sends his faithful servant to find a wife for Isaac back in his own original country, so he will not marry a Canaanite woman. When the servant travels back to the land of Mesopotamia, to the city of Nahor, he stops. We read:

“And he made his camels to kneel down without the city by a well of water at the time of the EVENING, even the time that the women go out to draw water” (Gen. 24:11).

What time would women go out to draw water? This would refer to late afternoon, not after sunset when it is getting dark outside. Women would not wait until it is growing dark, or till dusk or twilight, before getting their water from the well. Remember, these were communal wells, and supplied water for the entire community, and would have been used by many women. They would certainly allow themselves plenty of time so that they would not be lined up at the well, in the dark, waiting their turn to draw water.

Let’s look at another example. Turn to the story of David and Goliath. Notice:

“And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span...And he stood and cried unto the armies of Israel, and said, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us....

“And the Philistine drew near morning and evening, and presented himself forty days” (I Samuel 17:4-16).

When did Goliath approach the Israelite army, to utter his defiant challenge? Do you think he waited until sunset, or twilight, the period after sunset, to make his boast? Logically, this challenge would have been uttered before the Israelite army mid-morning and mid-afternoon — long before sunset!

Jeremiah the prophet, however, makes it very plain that the term “evening,” or *ba erev* in the Hebrew language, can mean afternoon. Notice his words!

“Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out” (Jeremiah 6:4).

When are shadows lengthened or stretched out? At high noon, there is no shadow cast. As the sun goes toward the western horizon, the shadows are lengthened out. As the sun nears the

horizon, the shadows become their longest. But after sunset, there are no shadows cast at all — for it is the sun which casts shadows. Therefore, here we find proof positive that the term *ba erev* or “evening” refers to the time of late afternoon, before sunset!

Now then, with this understanding, notice how this word is used to denote the beginning and ending of a “day.”

The Day of Atonement and Passover Week

In Leviticus 23:27 we read:

“Also on the tenth day of this seventh month there shall be a day of atonement . . .” There is no question that the Day of Atonement is the tenth day of Tishri — nobody argues otherwise. But now notice how YEHOVAH God Himself delimits and defines this period of time! Notice how YEHOVAH God uses the term “at even” to refer to the END of a day rather than the beginning hours!

In Leviticus 23:32 we read,

“. . . in the ninth day of the month AT EVEN, from even unto even, shall ye celebrate your sabbath [the Day of Atonement].” The expression “at even” here is obviously used to mean the ENDING portion of the ninth day. Thus the Day of Atonement starts after the concluding portion of the ninth of Tishri. It lasts until the concluding portion of the tenth of Tishri. The “evening” of the 9th would be the afternoon, up until sunset; the evening of the 10th would be the afternoon of the 10th, until sunset. A grade school student could see that principle. The Day of Atonement begins at sunset, when the 9th day of Tishri ends, because the Day of Atonement IS the “tenth day” of the month!

However, in stating this fact, the Bible says the Day of Atonement, the 10th of Tishri, begins “in the ninth day of the month, AT EVEN . . .” Clearly the “AT EVEN” here has to refer to the ending of the ninth day, NOT ITS BEGINNING! If this expression referred to the twilight portion of the day, beginning the day right after sunset, then the Day of Atonement would be the 9th day of Tishri!

Another Biblical example of this truth is found in the instructions YEHOVAH God gives on when to keep the days of Unleavened Bread. Notice! We read:

“In the first month, on the fourteenth day of the month AT EVEN, ye shall eat unleavened bread, until the one and twentieth day of the month at even” (Exodus 12:18).

If “at even” here meant the beginning of Nisan 14, then this verse would be saying the 14th of Nisan is the first Day of Unleavened Bread, and we should therefore be observing the Feast from Nisan 14 to Nisan 20 — not from Nisan 15 to Nisan 21! Obviously, “on the fourteenth . . . AT EVEN,” refers to the END of Nisan 14! And the 21st day “at even” refers to the ENDING of the 21st day of the month! Even those who argue that Passover should be observed at the

beginning of Nisan 14 admit that the Feast of Unleavened Bread is from Nisan 15 to 21. They admit that the “even” mentioned in Exodus 12:18 refers to the END of the day. Logically, then, the same should be true, in speaking of the Passover (Exodus 12:6)!

Letting the Bible interpret the Bible, then, “on the fourteenth day AT EVEN” plainly means at the END of the fourteenth — as Exodus 12:18 says. The Bible is consistent. YEHOVAH God does not contradict Himself. “The Scripture cannot be broken” (John 10:35). Therefore, the rule of consistency proves that the term “even” or “evening” as used in both Exodus 12:18 and Exodus 12:6 means the same thing in both verses — that is, the word “even,” as used in verse 6, which deals with the slaying of the Passover lambs, also means at the ENDING PART of Nisan 14. However, since the actual expression in Exodus 12:6 is a variation of the term “evening” in Hebrew — a term which would technically be translated as “between the two evenings,” let us see just how this term relates to the term “evening” in the Scriptures.

Evidence from Deuteronomy

When, then, was the Passover to be killed? Before or after sunset? Let’s understand!

Notice Deuteronomy 16:4. This verse shows that the Passover is a part of the days of Unleavened Bread, leading right into them. We read:

“And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificed the first day AT EVEN, remain all night until the morning.”

Here the 14th of Nisan is called “the first day.” That is because it is the late afternoon of the 14th that the Passover was sacrificed, leading right into the First Day of Unleavened Bread that same sunset!

This shows, too, that the “first day” when all leaven was to be put out of the houses of the Israelites was Nisan 14 (Exodus 12:15; compare Deut.16:4 and Exodus 12:18-19). From the end of Nisan 14 they ate unleavened bread until the end of the 21st day of Nisan.

Now, notice verse 6 of this chapter. Here is the solution to the problem! Here Moses is told by YEHOVAH God,

“But in the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover AT EVEN, at the GOING DOWN of the sun . . .”

Letting the Bible interpret the Bible, then this expression ba erev or “evening” when the Passover was killed, and the expression ben ha arbayim, which also denotes the time the Passover lambs were killed, was the same moment or time period described as “the going down of the sun.” Literally, the expression “at the going down of the sun” can only mean when the SUN IS IN THE PROCESS OF DESCENDING IN THE WESTERN SKY! That is, from the

time the sun BEGINS to DESCEND, at high noon, until SUNSET — when it has completed its descent to the point where it is below the western horizon and has disappeared from sight!

Notice! It is the “going down” — present progressive tense — showing the action of the sun moving down in the western sky. This period of time must be, has to be, by logical, careful analysis, from the moment after NOON, at the earliest, lasting until the sun disappears behind the horizon, or the actual moment of SUNSET! Once the sun has “set,” it is no longer “going down” — it has, rather, “GONE DOWN”!

The expression “at the going down of the sun” means “as the sun goes down” — showing it was during the action of the sun moving down in the sky toward the western horizon. In English, this is the present progressive tense. If YEHOVAH God had meant to convey the idea that the lambs were to be killed AFTER the sun went down, that is, after sunset, then He would have stated it differently. He would have said, “AFTER the sun goes down,” or, “After the sun HAS GONE down.” The sun “goes down” until it “sets.” After it “sets,” it has technically “gone down.” YEHOVAH God commanded that the lambs be slain as the sun sinks in the western sky — not after it has already plunged beneath the horizon! The Jews have always faithfully done this, as long as the Passover was sacrificed, throughout their history.

The Septuagint makes it perfectly clear. We read:

“Thou shalt not have power to sacrifice the passover in any of the cities, which the Lord thy God gives thee. But in the place which the Lord thy God shall choose, to have his name called there thou shalt sacrifice the passover at even AT THE SETTING OF THE SUN . . .”

The command is plain that the lambs had to be slain ON THE FOURTEENTH of Nisan, in the late afternoon, BEFORE the sun had set! But if the lambs were not slain till AFTER SUNSET of the 14th, they would have been slain on the FIFTEENTH! That would have been a violation of the commandment! Also, if they were slain at the beginning of the 14th, after sunset of the 13th of Nisan, that would not have been during the “going down” or “setting” of the sun.

Could anything be plainer? Even a small child can understand this truth! Why is it that so many cannot grasp these plain and simple Spiritual, Biblical truths?

“The Going Down of the Sun”

This same expression is used elsewhere in the Old Testament. “And when the sun was going down . . .” (Gen. 15:12). The Hebrew Scriptures state: “AS THE SUN WAS ABOUT TO SET . . .” Clearly, this expression refers to the time BEFORE SUNSET, not afterward!

“And afterward Joshua smote them (the Canaanite kings), and slew them, and hanged them on five trees: and they were hanging upon the trees UNTIL THE EVENING. And it came to pass at the TIME OF THE GOING DOWN OF THE SUN, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave’s mouth, which remain unto this very day” (Josh. 10:26-27).

The Septuagint also makes this verse clearer. Notice!

“And Joshua slew them and hanged them on five trees; and they hung upon the trees until the evening. And it came to pass toward the setting of the sun, Joshua commanded, and they took them down from the trees, and cast them into the cave into which they had fled for refuge, and rolled stones to the cave, which remain until this day.”

This event shows that the expression “going down of the sun” refers to the time right up until sunset or sundown, but not after. The Israelites were commanded, in the law of YEHOVAH God, not to allow the dead bodies of criminals to hang on a tree at night. God told Moses,

“And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall BURY HIM THE SAME DAY” (Deut. 21:22-23).

Since each day begins and ends at SUNSET, to bury such a criminal “THE SAME DAY” means he had to be buried PRIOR TO SUNSET! Thus, we read again of Joshua who slew the king of Ai.

“And he hanged the king of Ai on a tree UNTIL EVENING; and AT THE GOING DOWN OF THE SUN Joshua commanded, and they took his body down from the tree. . .” (Joshua 8:29, RSV)

This same expression is used in the Bible of the death of king Ahab. As Ahab was fighting the Syrians, he was struck by an arrow from a bowman and was sorely wounded.

“And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and DIED AT EVEN: and the blood ran out of the wound into the midst of the chariot. And there went out a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country” (I Kings 22:35-36).

The Hebrew Tanakh, or “Holy Scriptures,” has this verse, “as the sun was GOING DOWN . . .”

Again, the reference is to the time just prior to sunset or sundown, as the sun’s disk begins to move toward the horizon and set in the west.

YEHOVAH God’s Covenant with Abraham and the 400 Years

After YEHOVAH God brought Abraham out of the land of the Chaldees, He made a covenant with him, promising him that his children would someday be innumerable like the stars of heaven. Then, that afternoon, YEHOVAH had Abraham sacrifice a heifer of three years age, a she goat of three years, and a ram of three years, and a turtledove, and a pigeon. These sacrifices were a type of the coming sacrifice of Yeshua the Messiah, who became a Son of God at his resurrection. His ministry lasted exactly three years, which is the age of the

sacrificed heifer, she goat, and ram. After he completed the sacrifice, Abraham drove away the birds that attempted to alight on the carcasses of the sacrifices (Gen. 15:1-11). Then we read:

“And when the sun was going down, a deep sleep fell over Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance...In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land . . .” (Gen. 15:12-18).

Why did a “horror” or a “nightmare” come over Abraham, as the “sun was going down”? This is the same expression we have just been studying. This “horror” came over Abraham at the same time the future Passover lambs would be slain — at the identical time when Yeshua the Messiah our Passover would be slain for us! No wonder Abraham felt this sense of horror — the innocent “lamb of God” would be slain at the very time the Son of God would die upon the tree of crucifixion!

These sacrifices pictured the Messiah, and they were performed in the late afternoon, as the sun was going down, and descending in the sky. Four hundred years later, on the very same day, YEHOVAH God brought the children of Israel out of Egypt!

“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. And the LORD said unto Moses and Aaron, This is the ordinance of the Passover . . .” (Exo. 12:40-43).

What Abraham was permitted to preview, some 400 years earlier, to the very self-same day, was the ordinance and sacrifice of the Passover! Therefore, for the typology to be complete, just as these sacrifices he performed were done in the afternoon, at the going down of the sun, before sunset, even so the Passover lambs some 400 years later would be slain in the afternoon of Nisan 14, and eaten on Nisan 15 — the very night of the Passover, when the LORD “passed over” the children of Israel, and slew the firstborn of the Egyptians — the very night YEHOVAH God freed His people from slavery and bondage by the act of the “Passover”!

A New Look at “Between the Two Evenings”

Since the term *ben ha arbayim*, “between the two evenings,” is so controversial, let us see how this expression is used in the Scriptures. According to the Word of YEHOVAH God, there were four things which were to be performed at the time period known as “between the two evenings” — it was the time the Passover was to be killed, the time of the evening sacrifice, the time the lamp-stand in the Temple was lit, and the time the incense was offered.

Notice, now, how this expression denotes the time of the “evening sacrifice.”

In the book of Numbers YEHOVAH God gives instructions concerning the daily sacrifices which were to be offered before Him. YEHOVAH God commanded,

“And thou shalt say unto them, This is the offering made by fire unto the LORD; two lambs of the first year without spot DAY BY DAY [Heb. ‘IN A DAY’], for a continual burnt offering. The one lamb shalt thou offer IN THE MORNING, and the other lamb shalt thou offer AT EVEN [Heb. ben ha arbayim, or between the two evenings] . . .” (Num. 28:3-4).

Notice carefully! Both these offerings were to be offered DAILY, “day by day,” “IN A DAY” — that is, WITHIN THE SAME DAY! The first one is the morning sacrifice, and the second one is the EVENING sacrifice. In order for the evening sacrifice to be offered the SAME DAY as the morning sacrifice, it had to be offered BEFORE SUNSET! Otherwise it would have been the NEXT day! What could be clearer? Thus, here we find incontrovertible, inexorable, yet simple proof that “between the evenings” has to refer to the period of time BEFORE SUNSET, not after sundown, as the Samaritans taught!

Notice it again! In this plain passage of Scripture, we are told that the DAILY SACRIFICE involves both a morning and an “evening” sacrifice, and the “evening” sacrifice occurs “between the two evenings.” Yet this passage says plainly that these two sacrifices were “IN A DAY.” The morning sacrifice, which was done first, was in the SAME DAY as the “evening” sacrifice, which was made that same day, “between the two evenings”! Since the day ENDS at sunset, this expression ben ha arbayim HAS to refer to late AFTERNOON! If it referred to dusk, or twilight, after sunset, as some claim, then it would be THE NEXT DAY!

How clear it all is, when we simply let the Bible interpret the Bible! It’s really NOT complex at all. It’s simply a matter of following the Bible and not a man, even if that man happens to some self-anointed “scholar” or swaggering minister who is “wise in his own eyes” and a “legend in his own mind.” The question is, will we follow the INSPIRED WORD OF YEHOVAH GOD — or will we follow the opinions of a man?

Lighting of the Lamp, and the Incense

The lighting of the Lampstand in the Temple, and the incense offering, both also occurred at ben ha arbayim, or “between the two evenings.” Interestingly, at the time of the morning sacrifice, which was offered at 9 o’clock in the morning, the Temple lamps were “dressed,” and incense was also offered, together with the morning sacrifice (Exodus 30:7). Then at the time of the evening sacrifice, we read:

“And when Aaron lighteth [Heb. “setteth up” or “causeth to ascend”] the lamps at even [“between the two evenings”], he shall burn incense upon it, a perpetual incense before the LORD throughout your generations” (Exo. 30:8).

Therefore, the daily sacrifice, the incense offering, and the lamp lighting and trimming, was done every day, throughout the generations of Israel, as long as there was a Sanctuary or a Temple, at the appointed time called “between the two evenings.”

Can we establish this as being in the mid-afternoon, or about 3:00 o’clock, by another approach to the subject?

The Appointed “Time of Prayer”

The daily sacrifice was a time of “prayer” at the Temple, and the daily sacrifice and incense were physical types of prayer and sacrifice of ourselves to the service of YEHOVAH God. The apostle Paul speaks of prayer as “the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb.13:15). David declared,

“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice” (Psalm 141:2).

In the book of Revelation, we read:

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Rev. 8:3-4).

Thus it is clear that “incense” and the time of prayer are connected in the Word of YEHOVAH God. They are connected with each other, and with the time of the “evening sacrifice” (Psalm 141:2). What is this “time”? Is it after sunset, or before? Is it after dark, or during the afternoon?

Let us continue.

It was customary for the people of Israel to be at the Temple, and to pray, at the time of the offering of the incense, and the evening sacrifice. We read in the book of Ezra, Ezra the priest declared:

“And at the evening sacrifice I rose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God” (Ezra 9:5).

Likewise, Elijah the great prophet of YEHOVAH God, at the time of the evening sacrifice, prayed to YEHOVAH, and fire came down from heaven and devoured his offering atop Mount Carmel. The scene was Mount Carmel in northern Israel. The prophets of Baal have been crying out to their god to bring fire down from heaven to consume their sacrifices. But nothing happens. We pick up the story:

“And it came to pass, when midday was past, and they prophesied until the time of the evening sacrifice, that there was neither voice, nor any answer, nor any that regarded. . . . And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God” (I Kings 18:29, 36-39).

Here again, prayer to YEHOVAH God is connected with the evening sacrifice — it is the time of “evening prayer.” As David said in the Psalms, “Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice” (Psalm 55:17). Daniel also prayed three times a day to YEHOVAH, at the hours of prayer (Daniel 6:10). One of these times was the time of the evening sacrifice — as Daniel records:

“Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation” (Dan. 9:21).

This custom continued into New Testament times. Luke records of Zecharias, the father of John the Baptizer:

“According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of the incense” (Luke 1:9-10).

When Was the “Time of Prayer”?

Thus the time of incense, the time of the daily sacrifices, morning and evening, was the time of prayer. But when was the “hour of prayer”? Does the Bible tell us elsewhere when the appointed, traditional, customary “time of prayer” at the Temple occurred? Yes, it does! The book of Acts, in the New Testament, gives us the literal, undeniable answer:

“Now Peter and John went up together into the temple at the hour of prayer, being the NINTH HOUR” (Acts 3:1).

“And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard . . .” (Acts 10:30-31; also 10:1-4).

The ninth hour of the day, Jewish time, would be 3 o’clock in the afternoon, our time. This was therefore the time of evening devotions, the evening sacrifice, the evening incense offering, the time of the lighting of the lamps in the Temple — and it is the time called “between the two evenings,” or ben ha arbayim!

The morning time of devotion and prayer, was the time of the morning sacrifice, the morning incense, and morning lamp trimming in the Temple. It was the time Peter and the disciples went to the Temple, to worship, on the Day of Pentecost, in 31 A.D. At that time of prayer, the Holy Spirit descended from heaven and lighted on the disciples, like a flame of fire, and enabled them to speak in many different languages, miraculously (Acts 3:1-13). Peter said to the assembled multitude, worshipping at the Temple:

“But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day” (Acts 3:14-15).

What is the real significance, then, of these times of prayer — 9 o'clock in the morning and 3 o'clock in the afternoon? We read in the gospel of Mark:

“And it was the third hour [9:00 AM], and they crucified him. . . . And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, My God, my God, why hast thou forsaken me? . . . And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom” (Mark 15:25, 34-38).

Yeshua the Messiah was nailed to the tree of crucifixion, at 9 o'clock in the morning, where he remained all day, suffering, until 3 o'clock in the afternoon, when he died. Thus he was nailed to the tree as the “morning sacrifice,” and died at the same time as the “evening sacrifices” were normally killed. He died at the very time of ben ha arbayim, or “between the two evenings.” But there is even more to the story. Yeshua the Messiah died at the very time of the Passover sacrifices in Jerusalem, which also were offered at ben ha arbayim — in the afternoon, before sunset!

During the Time of the Messiah — an Eye-Witness Speaks

During the time of the Messiah, the Jews were slaying their Passover lambs at the Temple of YEHOVAH God — about 250,000 lambs at each Passover celebration during the first century. We are not told precisely how so many lambs were killed during the afternoon of Nisan 14, but undoubtedly hundreds of priests were conscripted into service, so that the logistics of the problem could be met. Additional areas on the Temple Mount, including the sacred area of the Mount of Olives, where the red heifer sacrifice was performed, may also have been drafted into service to accomplish the task. However it occurred, Josephus the Jewish historian who lived during the first century, relates:

“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, 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: 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” (Wars of the Jews, Book VI, 9:3).

Josephus, the Jewish historian of the first century, used Jewish time reckoning, so when he says the lambs were killed from the “ninth to the eleventh” hour, he means from about 3 o’clock in the afternoon until about 5 o’clock.

Yeshua the Messiah — Perfect Passover Lamb, Perfect Proof!

Yeshua the Messiah was killed at 3:00 PM in the afternoon of Nisan 14, according to Scripture. At the ninth hour, when the Jews began killing their Passover lambs, Yeshua himself hung on the tree.

Matthew’s gospel states,

“Now from the sixth hour [noon] there was darkness over all the land until the ninth hour [3:00 PM]. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach-thani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias [Elijah]. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost” (Matt. 27:45-50).

Yeshua, the Saviour and Messiah, YEHOVAH God’s Anointed One, the “Lamb of God” (John 1:36), IS YEHOVAH’s suffering servant who gave his life for the sins of the world, fulfilling the prophecy of Isaiah, who wrote:

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are HEALED.

“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a LAMB to the slaughter [the Passover lamb!], and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was CUT OFF from the land of the living: for the transgression of my people was he stricken.

“And he made his grave with the wicked [the two robbers slain with him], and with the rich in his death [he was given Joseph of Arimathea’s tomb]; because he hath done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make HIS SOUL [LIFE] AN OFFERING FOR SIN, he shall see his seed, he shall prolong his days [be resurrected!], and the pleasure of the LORD shall prosper in his hand” (Isaiah 53:4-10).

As Paul put it plainly:

“For even Christ our passover is sacrificed for us” (I Cor. 5:7-8).

Yeshua the Messiah fulfilled the symbolism of the ancient Passover lambs perfectly. He was YEHOVAH God's "lamb without blemish."

The Perfect Proof

Certainly the Messiah, the Passover Lamb, had to be slain at the proper time! Those who claim that the Passover is to be observed at the BEGINNING of Nisan 14, and admit that the lambs were slain in the afternoon of Nisan 14, have a very serious problem. According to their chronology, Yeshua was therefore not slain until some twenty or twenty four hours LATER than the time they claim the Passover is to be observed!

On the other hand, those who claim that the Passover lambs were slain after sunset of Nisan 13, during the dusk or twilight of the beginning of Nisan 14, have an even greater problem. According to their reckoning, the Messiah died about 20 hours AFTER the Passover lambs were to be slain, at the beginning of Nisan 14 — thus invalidating and compromising his claim to being our Messiah! By their reckoning, his death was at the wrong time, and did not therefore perfectly fulfill the Passover typology!

If that were the case, then the Messiah could not truly have been our Saviour, YEHOVAH God's Passover Lamb — he would be a fake, a fraud, an impostor, a counterfeit!

But thank YEHOVAH God, the Messiah was the PERFECT fulfillment of the Passover. Therefore, he was slain at the VERY MOMENT the Passover lambs were being slain at the Temple of YEHOVAH God! He was slain at the VERY TIME YEHOVAH God commanded for the Passover to be killed — "between the two evenings"!

Even as these sacrificial lambs were being slaughtered at the Temple, in 31 A.D., YEHOVAH God's own True Passover Lamb, Yeshua the Messiah, was being slain for all of us who accept his shed blood for the forgiveness of our sins (II Cor. 5:20; I Cor. 5:7-8). Thus Yeshua the Messiah fulfilled the TYPE of the Passover lambs PERFECTLY — RIGHT ON TIME, exactly on schedule!

If the lambs were sacrificed the previous evening, as some claim, then Yeshua missed the correct time by twenty hours — and did not fulfill the type of the Passover perfectly! If that were true, then he could not be our SAVIOUR! He would be an impostor! But Yeshua fulfilled EVERY Scripture that prophesied of his coming TO THE MOST INFINITE DETAIL, in every respect — PERFECTLY in all points!

Now, let's look at this question from the reverse angle. We know the Messiah was our Passover lamb (I Cor. 5:7). Therefore, we know that he must have died at the right time, when the Passover was to be killed. The fact that the gospels plainly show that Yeshua was killed at precisely 3:00 PM on the afternoon of Nisan 14, then, PROVES that the original Passover lambs were to be killed at that same time! This is further proof, then, that ben ha arbayim has to mean the late afternoon!

Here, then, is the ultimate proof — the example of Yeshua the Messiah himself, our Passover lamb! HE was slain at 3:00 PM in the afternoon; he HAD to fulfill the commandment to be slain “between the two evenings” (Exodus 12:6). Therefore, ben ha arbayim, “between the two evenings,” MUST refer to a time which includes 3:00 PM in the afternoon!

What More Proof Do We Need?

If the Pharisees were wrong in sacrificing the Passover in the late afternoon, then Yeshua would have been wrong to say they sit in Moses’ seat and that we are to follow their interpretation of the Law (Matt. 23:1-3). If they were wrong in the time they sacrificed and observed the Passover, then Yeshua would have been derelict in his duty as the Son of YEHOVAH God and the one “greater than Moses” for never chiding or faulting them for such a heinous error of the greatest magnitude.

If the Pharisees were wrong, then the apostle Paul, who said he was a Pharisee, and that he kept the law of YEHOVAH God “blamelessly” as a Pharisee (Phi. 3:6), would have been a liar. But both Yeshua, and Paul, endorse the teachings of the Jews, and the Pharisees, as the correct teachings concerning the time of killing the Passover, and observing the Passover. They never faulted the Pharisees on this teaching.

To know and understand the truth of YEHOVAH God is a wonderful blessing. To obey YEHOVAH God is even better! The times of ignorance YEHOVAH has winked at, but now commands all who learn the truth to repent of error, and to correct their mistakes.

It may not seem to men to be a very important thing as to when they observe Passover, or how they keep it. But it is important in the sight of YEHOVAH God. YEHOVAH God Himself sets the parameters of true worship — not men, ministers, priests, or other human beings. Will we obey YEHOVAH in this matter? Or will we follow men? Will we serve YEHOVAH God? Or follow Baal?

I know that many have gone through traumatic changes, in recent years, concerning church doctrines, teachings, and fellowship. Some don’t want to see any more “changes” for a long time — even if they happen to be wrong! But isn’t the truth of YEHOVAH God worth more than all the accolades of men? Isn’t fellowship with YEHOVAH God the Father and Yeshua the Messiah, by observing His Passover at the correct time — which He appointed “for ever” (Exo. 12:14-16), and He does not change (Mal. 3:6) — worth far more than fellowship with erring, sinning, human groups and churches which are too traumatized or too intransigent, to face this truth honestly?

Thank YEHOVAH God for His wonderful, inexpressible, glorious Truth!

— Edited By John D. Keyser.

Hope of Israel Ministries — Preparing the Way for the Return of YEHOVAH God and His Messiah!

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Do we keep Passover at the start of 14th or at the start of the 15th?

Again with this subject of the 14th or the 15th for Passover we are reaching back to one of our teachings from 2012, titled [Which day is the Passover meal on. Understanding the Chronology.](#)

It is quite easy to solve this controversy but you must be willing to read the chronology of events at that time. Many will not selecting the one or two scriptures that “PROVE” their argument.

Let’s stop arguing and let’s look at the facts in search of the truth.

Shalom Joseph, do you keep the Nisan 14 “Last Supper” (since you and I both share much of the traditional teaching from the wwcog days should I assume a “Yes”?). Since it is not in Torah (Levit. 23) should we treat it the same as for Purim and Hanukah which you have definitely condemned as “adding to Torah”??

The person is asking, if Purim and Chanukah are adding to Torah, then did Yehshua add to torah by adding the symbols at the last supper.

1st of all Yehshua is the creator of all things and the one who told us about the Holy Days of Lev 23.

2nd He did not add another Holy Day to Lev 23 as Chanukah and Purim do. He merely showed us new symbols. But for the rest of this answer you need to read to the end of this article.

So which day is the Passover? Is it the beginning of the 14th or the end of 14th going into the 15th day at sunset?

The problem many are having is arising in Mathew, Mark and Luke.

In Mathew we read this;

Mat 26:17 And on the first *day* of the *Feast of Unleavened Bread*, the disciples came to Jesus, saying to Him, Where do You desire that we prepare for You to eat the Passover?

So you must ask yourself the question “If this is the first day of Unleavened Bread, then Passover is already over with, right?” Because Passover always precedes Unleavened Bread.

So it is obvious that something is not kosher here in Mathew. A bad translation or just a real bad interpretation by someone who does not know the Holy Days. Mathew did know the Holy Days being Jewish, so I am leaning to a bad interpretation.

Keep in mind as you read this on important fact;

Heb 13:7Remember those leading you, who have spoken to you the Word of God, whose faith follow, considering the end of *their* conduct: 8Jesus Christ the same yesterday and today and forever.

Yehshua does not change and has not changed. But strange teachings abound in these last days both from with the body as well as outside the body of believers. So study your bible and search it daily to find the truth.

And we also read in;

Mal 3:6For I *am* Jehovah, I change not. Because of this you sons of Jacob are not destroyed. 7From the days of your fathers, you have turned aside from My statutes, and have not kept *them*. Return to Me, and I will return to you, says Jehovah of Hosts. But you say. In what way shall we return?

So many of you even now are so wrapped up in conspiracy teachings that it makes me sick. Always on the edge of your seat as this new thing or that new thing comes along. You swallow camels and believe these false teachings as if they came from the very word of Yehshua Himself.

The Torah does not change. And those of you who continue to jump on every new horse that goes by will soon find yourselves away from the truth and not have any way to know what is true and what is not true. You will have believed the lie and think it true; because you did not believe the truth to begin with.

2Th 2:11And for this cause God shall send them strong delusion, that they should believe a lie, 12so that all those who do not believe the truth, but delight in unrighteousness, might be condemned.

We then read in Mark the following;

Mar 14:12And the first day of Unleavened *Bread*, when they killed the passover, His disciples said to Him, Where do You desire that we go and prepare that You may eat the passover?

Here again we have a huge problem with the translation. You do not slaughter the Passover lamb on the first day of Unleavened bread. The first day of Unleavened Bread is always on the 15th day of the month and the Passover lambs were killed on the 14th.

Exo 12:3 Speak to all the congregation of Israel, saying, In the tenth of this month they shall take to them each man a lamb for a father's house, a lamb for a house. 4 And if the household is too little for the lamb, let him and his neighbor next to his house take according to the number of the souls, each one, according to the eating of his mouth, you shall count concerning the lamb. 5 Your lamb shall be without blemish, a male of the first year. You shall take from the sheep or from the goats. 6 And you shall keep it up until the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take *some* of the blood and strike on the two side posts and upon the upper door post of the houses *in* which they shall eat it. 8 And they shall eat the flesh in that night, roasted with fire, and unleavened *bread*. They shall eat it with *bitter* herbs. 9 Do not eat of it raw, nor boiled at all with water, but roasted *with* fire, its head with its legs, and with its inward parts. 10 And you shall not let any of it remain until the morning. And that which remains of it until the morning you shall burn with fire. 11 And you shall eat of it this way, *with* your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in a hurry. It *is* Jehovah's passover.

The Passover lamb was killed at the end of the 14th and eaten that evening as the 15th day which was the first day of Unleavened bread. This is why we are told to eat the Passover Lamb with unleavened bread.

8 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

So once we read and understand the scriptures we know that something is wrong with both Mathew and Mark when they say it was the first day of Unleavened Bread and they were going to prepare the Passover. It is not kosher.

Now let's look at Luke.

Luk 22:7 And the day of the Unleavened Bread came, when the passover must be killed. 8 And He sent Peter and John, saying, Go and prepare the passover for us, so that we may eat.

Luke also does the exact same thing. It is telling us that this day is already the 14th day and also the 15th day at the same time. Again this is not right.

As I discuss this subject those who want to hold on to a certain position which I will soon explain quote the letter of Paul to Timothy.

2Ti 3:14 But continue in the things that you have learned and have been assured of, knowing from whom you have learned *them*, 15 and that from a babe you have known the Holy Scriptures, which are able to make you wise to salvation through faith in Christ Jesus. 16 All Scripture *is* God breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be perfected, thoroughly furnished to every good work.

We have a very good research paper at <http://www.tertullian.org/rpearse/nicaea.html> which shows us that the New Testament was created by the Nicene council under Emperor Constantine's orders in 352 AD.

In tracing the origin of the Bible, one is led to AD 325, when Constantine the Great called the First Council of Nicaea, composed of 300 religious leaders. Three centuries after Jesus lived, this council was given the task of separating divinely inspired writings from those of questionable origin.

If the New testament was put together 3 hundreds after the letter written to Timothy then what is Paul referring to when he says all scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness,

It most certainly could not be the New testament as it had not even been put together at that time.

It can be only the scriptures that he had at his disposal which we are told exactly what they are in Luke. In fact Luke is quoting Yehshua who tells us what the scriptures are and what Paul is referring to.

Luk 24:44 And He said to them, "These are the words which I spoke to you while I was still with you, that all have to be filled that were written in the Torah of Mosheh and the Prophets and the Psalms concerning Me."

Clarke's Commentary on the Bible

The law – the prophets – the psalms – This was the Jewish division of the whole old covenant. The Law contained the five books of Moses; the Prophets, the Jews divided into former and latter; they were, according to Josephus, thirteen. “The Psalms included not only the book still so named, but also three other books, Proverbs, Job, and Canticles.

These all,” says the above author, “contain hymns to God, and rules for the conduct of the lives of men.” Joseph. Cont. App. i. 8. This account is imperfect: the common Jewish division of the writings of the old covenant is the following, and indeed seems to be the same to which our Lord alludes: –

I. The Law, *thorah*, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

II. The Prophets, *nabiam*, or teachers, including Joshua, Judges, the two books of Samuel, and the two books of Kings: these were termed the former prophets. Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi: these were termed the latter prophets.

III. The Hagiographa, (holy writings), *kethuvim*, which comprehended the Psalms, Proverbs, Job, Chronicles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles. The Jews made anciently only twenty-two books of the whole, to bring them to the number of the letters in the Hebrew alphabet; and this they did by joining Ruth to Judges, making the two books of Samuel only one; and so of Kings and Chronicles; joining the Lamentations to Jeremiah, and making the twelve minor prophets only one book.

I point this out because Paul is not talking about the New Testament which had not yet been put together. Paul was talking about the Old Testament.

Far too many believe in the Inerrancy and Infallibility of the Bible, yet we have just shown you that the New Testament does have three mistakes in it and that what Paul was saying applies to the Old Testament and not the new.

Getting back to the point of this article. The chronology of events of the last supper which is NOT and never was a Passover meal.

We now go to John who was there and rested on the breast of Yehshua.

Joh 13:1And before the feast of the Passover, when Jesus knew that His hour had come when He should depart out of this world to the Father, having loved *His* own in the world, He loved them to *the* end. 2And when supper had ended, the Devil now having put into the heart of Judas Iscariot *the son* of Simon to betray Him, 3Jesus knowing that the Father had given all things into *His* hands, and that He had come from God and went to God, 4He rose up from supper and laid aside *His* garments. And He took a towel and girded Himself. 5After that He poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which He was girded.

You will notice that it was BEFORE THE PASSOVER.

You cannot eat the Passover Lamb at the beginning of the 14th which was the night before when the lambs had not yet been killed!!!

Think brethren and stop being the dumb Christians we all used to be. Think!!!

Now I am going to lay out the Chronology of this night of the Last Supper. This will be the start of the 14th of Aviv; the evening before the Passover Meal which comes at the end of the 14 and into the 15th or First day of Unleavened Bread.

You can do this if you are in a small group or at home alone with one other person.

But be very mindful of the seriousness of this night. It is not to be an evening of socializing or joking and talking and small talk. It is to be a very solemn and sober occasion. You are to think on the fact that your sins have caused the death of the Creator of the universe which took place beginning on this night 1986 years ago from 2017.

1Co 11:26 For as often as you eat this bread and drink this cup, you proclaim the death of the Master until He comes. 27 So that whoever should eat this bread or drink this cup of the Master unworthily shall be guilty of the body and blood of the Master. 28 But let a man examine himself, and so let him eat of that bread and drink of that cup. 29 For the one who is eating and drinking unworthily, eats and drinks judgment to himself, not discerning the body of the Master. 30 Because of this many are weak and sick among you, and many sleep. 31 For if we were to examine ourselves, we would not be judged. 32 But when we are judged, we are disciplined by the Master, that we should not be condemned with the world.

'For as often' does not mean the more you do this the more you proclaim the death. Such as weekly communions. No you do this once each year and each year as you do this you proclaim on the anniversary of these events the death and resurrection of the Messiah.

If you do not consider the cost of what was paid in this 14th day, but come together to have just another meal and eat this matzo and drink this wine just like any other night then you bring judgment down on yourself. It is a most serious night.

So turn off the phones, the computers and have a babysitter look after the kids for this one night. Each person is to have eaten before they arrive to take part in this service. It is not to be a meal and social gathering. I stress this so that you can get your head into the right frame of mind. You do not want to become sick or die nor your family to have this happen to them.

What we have done in the past is to take a table and place a pure white linen cloth on it; Then the wine and the matzo bread unbroken. We then covered that with another pure white linen cloth so that it looks like a white casket. You should conduct yourself as if at the funeral parlour is how I would relate it. You are mourning the sins that you have brought forward which have caused the Messiah to have to die this day.

Each person comes in and sits down quietly and does not talk and they read the bible about the events of this night to themselves until the service is ready to begin which it does promptly at sunset.

The following is the order of events and the scriptures to be read on this night. This is a guide and is not a law.

Mat 26:26 And as they were eating, Yehsua took bread, and having blessed, broke and gave it to the taught ones and said, "Take, eat, this is My body."

Luk 22:19 And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, do this in remembrance of Me."

The person conducting this service would now take the Matzo Bread which is the unleavened bread and begin to break it and the sound is like the whipping of Yehshua.

Once this is done he would read;

Isa 53:1 Who has believed our report? And to whom is the arm of Jehovah revealed? 2 For He comes up before Him as a tender plant, and as a root out of a dry ground; He has no form nor majesty that we should see Him, nor an appearance that we should desire Him. 3 *He is* despised and rejected of men; a Man of sorrows, and acquainted with grief; and as it were a hiding of faces from Him, He being despised, and we esteemed Him not. 4 Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted. 5 But He *was* wounded for our transgressions; *He was* bruised for our iniquities; the chastisement of our peace *was* on Him; and with His stripes we ourselves are healed. 6 All we like sheep have gone astray; we have turned, each one to his own way; and Jehovah has laid on Him the iniquity of us all. 7 He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth. 8 He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people He *was* stricken. 9 And He put His grave with the wicked, and with a rich one in His death; although He had done no violence, nor *was any* deceit in His mouth. 10 Yet it pleased Jehovah to crush Him; to grieve Him; *that* He should put forth His soul as a guilt-offering. He shall see *His* seed, He shall prolong *His* days, and the will of Jehovah shall prosper in His hand. 11 He shall see *the fruit* of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify for many; and He shall bear their iniquities. 12 Therefore I will divide to Him with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors.

After this pass the broken bread around so that all could have a piece and eat it as soon as you take yours and pass the tray to the next person.

Once this part is done then the leader can read the follow.

Mat 26:27 And taking the cup, and giving thanks, He gave it to them, saying, "Drink from it, all of you. 28 "For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins. 29 "But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father."

Luk 22:14 And when the hour had come, He sat down, and the twelve emissaries with Him. 15 And He said to them, "With desire I have desired to eat this Passover with you before My suffering, 16 for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim." 17 And taking the cup, giving thanks, He said, "Take this and divide it among yourselves, 18 for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes."

Luk 22:20 Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My blood which is shed for you.

You would now pass around the wine and each one would drink it as they received it. Do not wait and do it all together as if in a toast. Drink it as soon as you receive it and consider the cost of your sins. Our saviour's blood.

Now that the Bread and wine have been done we move on to the foot washing and begin to read John 13.

Joh 13:1 And before the feast of the Passover, when Jesus knew that His hour had come when He should depart out of this world to the Father, having loved *His* own in the world, He loved them to *the* end. 2 And when supper had ended, the Devil now having put into the heart of Judas Iscariot *the son* of Simon to betray Him, 3 Jesus knowing that the Father had given all things into *His* hands, and that He had come from God and went to God, 4 He rose up from supper and laid aside *His* garments. And He took a towel and girded Himself. 5 After that He poured water into a basin and began to wash the disciples' feet, and to wipe *them* with the towel with which He was girded. 6 Then He came to Simon Peter. And Peter said to Him, Lord, do You wash my feet? 7 Jesus answered and said to him, You do not know what I do now, but you shall know hereafter. 8 Peter said to Him, You shall never wash my feet. Jesus answered him, Unless I wash you, you have no part with Me. 9 Simon Peter said to Him, Lord, not my feet only, but also *my* hands and head. 10 Jesus said to him, He who is bathed has no need except to wash *his* feet, but is clean every whit. And you are clean, but not all. 11 For He knew who would betray Him. Therefore He said, You are not all clean. 12 So after He had washed their feet and had taken His garments and had reclined again, He said to them, Do you know what I have done to you? 13 You call Me the Teacher, and Lord, and you say well, for I AM. 14 If then I, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you should do as I have done to you. 16 Truly, truly, I say to you, A servant is not greater than his master, neither is he who is sent greater than he who sent him.

Having read this we then get up and go and wash each other's feet; Men with men and women with women.

One time I lined up and ended up with an elderly gentleman. I let him sit and I removed his shoes and then his socks and then I washed his feet. It was most humbling for me to do this. I saw others where the father was doing the adult son and then the son doing his dad's feet. After I had washed and dried this man's feet and helped him to put on his socks and shoes. I sat down and let him do my feet. Again it was very humbling to allow someone to do my feet like this. I put my foot up on the chair so that he did not have to get down on his knees. But he insisted on doing everything himself without my help. Once we were done we would go back and sit and wait until everyone else was back, again maintaining the quiet and sobriety of this evening.

We would then begin to read the rest of this story. Note that the piece of bread Yeshua gives to Judas is bread and not Matzos. This is another clue as to the time we are in. It is the beginning of the 14th. All the leavened bread was to be out of the house by the 15th and the Passover meal was to be eaten with Matzo bread or unleavened Bread. So here again this is not the Passover meal Yeshua has just eaten.

Joh 13:18 I do not speak of you all; I know whom I have chosen; but that the Scripture might be fulfilled, "He who eats bread with me has lifted up his heel against me." 19From now I tell you before *it* comes, so that when it happens you may believe that I AM. 20Truly, truly, I say to you, He who receives whomever I send receives Me. And he who receives Me receives Him who sent Me. 21When Jesus had said this, He was troubled in spirit, and testified and said, Truly, truly, I say to you that one of you shall betray Me. 22Then the disciples looked upon one another, wondering of whom He spoke. 23But there was one of His disciples leaning upon Jesus' bosom, the one whom Jesus loved. 24Simon Peter therefore signaled to him to ask whom it might be of whom He spoke. 25And lying on Jesus' breast, he said to him, Lord, who is it? 26Jesus answered, It is he to whom I shall give the morsel when I have dipped *it*. And dipping the morsel, He gave *it* to Judas Iscariot, the *son* of Simon. 27And after the morsel, then Satan entered into him. Then Jesus said to him, What you do, do quickly. 28But no one reclining knew for what *reason* He spoke this to him. 29For some thought, because Judas had the moneybag, that Jesus had said to him, Buy what we have need *of* for the feast; or that he should give something to the poor. 30He then, having received the morsel, went out immediately. And it was night. 31Then when he had left, Jesus said, Now the Son of Man is glorified, and God is glorified in him. 32If God is glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him. 33Little children, I am with you yet a little while. You shall seek Me; and as I said to the Jews, Where I go, you cannot come, so I now say to you. 34I give you a new commandment, that you love one another. As I have loved you, you should also love one another. 35By this all shall know that you are My disciples, if you have love toward one another. 36Simon Peter said to Him, Lord, where do You go? Jesus answered him, Where I go you cannot now follow Me, but you shall follow Me afterward. 37Peter said to Him, Lord, why cannot I follow You now? I will lay down my life for Your sake. 38Jesus answered him, Will you lay down your life for My sake?

Truly, truly, I say to you, The cock shall not crow until you have denied Me three times.

Joh 14:1 Let not your heart be troubled. You believe in God, believe also in Me. 2In My Father's house are many mansions; if *it were* not *so*, I would have told you. I go to prepare a place for you.

3And if I go and prepare a place for you, I will come again and receive you to Myself, so that where I am, you may be also. 4And where I go you know, and the way you know. 5Thomas said to Him, Lord, we do not know where You go, and how can we know the way? 6Jesus said to him, I am the Way, the Truth, and the Life; no one comes to the Father but by Me. 7If you had known Me, you would have known My Father also. And from now on you know Him and have seen Him. 8Philip said to Him, Lord, show us the Father, and it is enough for us. 9Jesus said to him, Have I been with you such a long time and yet you have not known Me, Philip? He who has seen Me has seen the Father. And how do you say, Show us the Father? 10Do you not believe that I *am* in the Father and the Father in Me? The Words that I speak to you I do not speak of Myself, but the Father who dwells in Me, He does the works. 11Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the very works themselves. 12Truly, truly, I say to you, He who believes on Me, the works that I do he shall do also, and greater *works* than these he shall do, because I go to My Father. 13And whatever you may ask in My name, that I will do, so that the Father may be glorified in the Son. 14If you ask anything in My name, I will do *it*. 15If you love Me, keep My commandments. 16And I will pray the Father, and He shall give you another Comforter, so that He may be with you forever, 17the Spirit of Truth, whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He dwells with you and shall be in you. 18I will not leave you orphans. I will come to you. 19Yet a little *while* and the world does not see Me any more. But you see Me. Because I live, you shall live also. 20At that day you shall know that I *am* in My Father, and you in Me, and I in you. 21He who has My commandments and keeps them, he it is who loves Me. And he who loves Me shall be loved by My Father, and I will love him and will reveal Myself to him. 22Judas (not Iscariot) said to Him, Lord, how is it that You will reveal Yourself to us and not to the world? 23Jesus answered and said to him, If a man loves Me, he will keep My Word. And My Father will love him, and We will come to him and make Our abode with him. 24He who does not love Me does not keep My Words, and the Word which you hear is not Mine, but the Father's who sent Me. 25I have spoken these things to you, being present with you. 26But the Comforter, the Holy Spirit whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatever I have said to you. 27Peace I leave with you, My peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. 28You have heard how I said to you, I go away and I am coming to you *again*. If you loved Me, you would rejoice because I said, I go to the Father, for My Father is greater than I. 29And now I have told you before *it* happens, so that when it happens you might believe. 30I shall no longer speak many things with you, for the ruler of this world comes, and he has nothing in Me. 31But that the world may know that I love the Father, and as the Father has given Me commandment, even so I do. Arise, let us go away from here.

Joh 15:1 "I am the true vine, and My Father is the gardener. 2 "Every branch in Me that bears no fruit He takes away. And every branch that bears fruit He prunes, so that it bears more fruit. 3 "You are already clean because of the Word which I have spoken to you. 4 "Stay in Me, and I stay in you. As the branch is unable to bear fruit of itself, unless it stays in the vine, so neither you, unless you stay in Me. 5 "I am the vine, you are the branches. He who stays in Me, and I in him, he bears much fruit. Because without Me you are able to do naught! 6 "If anyone does not stay in Me, he is thrown away as a branch and dries up. And they gather them and throw them into the fire, and they are burned. 7 "If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and

it shall be done for you. 8 “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones. 9 “As the Father has loved Me, I have also loved you. Stay in My love. 10 “If you guard My commands, you shall stay in My love,¹ even as I have guarded My Father’s commands and stay in His love. Footnote: ¹See 14:15. 11 “These words I have spoken to you, so that My joy might be in you, and that your joy might be complete. 12 “This is My command, that you love one another, as I have loved you.¹ Footnote: ¹See 13:34, 15:17. 13 “No one has greater love than this: that one should lay down his life for his friends. 14 “You are My friends if you do whatever I command you. 15 “No longer do I call you servants, for a servant does not know what his master is doing. But I have called you friends, for all teachings which I heard from My Father I have made known to you. 16 “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, so that whatever you ask the Father in My Name He might give you. 17 “These words I command you, so that you love one another.¹ Footnote: ¹See 13:34, 15:12. 18 “If the world hates you, you know that it hated Me before it hated you. 19 “If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, for that reason the world hates you. 20 “Remember the word that I said to you, ‘A servant is not greater than his master.’ If they persecuted Me, they shall persecute you too. If they have guarded My Word, they would guard yours too. 21 “But all this they shall do to you because of My Name, because they do not know Him who sent Me. 22 “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. 23 “He who hates Me hates My Father as well. 24 “If I did not do among them the works which no one else did, they would have no sin. But now they have both seen and have hated both Me and My Father, 25 but...that the word might be filled which was written in their Torah, ‘They hated Me without a cause.’ 26 “And when the Helper comes, whom I shall send to you from the Father, the Spirit of the Truth, who comes from the Father, He shall bear witness of Me, 27 but you also bear witness, because you have been with Me from the beginning.

Joh 16:1 I have spoken these things to you so that you should not be offended. 2They shall put you out of *the* synagogue. But an hour is coming that everyone who kills you will think that he bears God service. 3And they will do these things to you because they have not known the Father nor Me. 4But I have told you these things so that when the hour shall come you may remember that I told you of them. And I did not say these things to you at the beginning because I was with you. 5But now I go to Him who sent Me, and none of you asks Me, Where do You go? 6But because I have said these things to you, sorrow has filled your heart. 7But I tell you the truth, it is expedient for you that I go away; for if I do not go away, the Comforter will not come to you. But if I depart, I will send Him to you. 8And when that One comes, He will convict the world concerning sin, and concerning righteousness, and concerning judgment. 9Concerning sin, because they do not believe on Me; 10concerning righteousness, because I go to My Father and you see Me no more; 11concerning judgment, because the ruler of this world is judged. 12I have yet many things to say to you, but you cannot bear *them* now. 13However, when He, the Spirit of Truth, has come, He will guide you into all truth. For He shall not speak of Himself, but whatever He hears, He shall speak. And He will announce to you things to come. 14He will glorify Me, for He will receive of Mine and will announce *it* to you. 15All things that the Father has are Mine.

Therefore I said that He will take of Mine and will announce *it* to you. 16A little *while* and you will not see Me; and again a little *while*, and you will see Me, because I go to the Father. 17Then His disciples said to one another, What is this that He says to us, A little *while* and you will not see Me, and again a little and you will see Me? And, Because I go to the Father? 18Therefore they said, What is this that He says, A little *while*? We do not know what He is saying. 19Then Jesus knew that they desired to ask Him, and said to them, Do you seek answers with one another concerning this, because I said, A little *while* and you shall not see Me; and again a little while, and you shall see Me? 20Truly, truly, I say to you that you will weep and lament, but the world will rejoice. And you will be sorrowful, but your sorrow shall be turned into joy. 21The woman has grief when she bears, because her hour has come. But when she brings forth the child, she no longer remembers the anguish, because of the joy that a man is born into the world. 22And therefore you now have sorrow. But I will see you again, and your heart will rejoice, and no one will take your joy from you. 23And in that day you shall ask Me nothing. Truly, truly, I say to you, Whatever you shall ask the Father in My name, He will give you. 24Before now you have asked nothing in My name; ask and you shall receive, that your joy may be full. 25I have spoken these things to you in parables, but the time is coming when I shall no more speak to you in parables, but I will show you plainly of the Father. 26At that day you will ask in My name; and I do not say to you that I will pray to the Father for you, 27for the Father Himself loves you, because you have loved Me and have believed that I came out from God. 28I came forth from the Father, and have come into the world. Again I leave the world and go to the Father. 29The disciples said to Him, Lo, now You speak plainly and speak no parable. 30Now we know that You know all things and do not need that anyone should ask You. By this we believe that You have come forth from God. 31Jesus answered them, Do you now believe? 32Behold, the hour comes, yea, has now come, that you will be scattered, each man to *his* own things, and you will leave Me alone. And yet I am not alone, because the Father is with Me. 33I have spoken these things to you so that you might have peace in Me. In the world you shall have tribulation, but be of good cheer. I have overcome the world.

Joh 17:1 Jesus spoke these words and lifted up His eyes to Heaven and said, Father, the hour has come. Glorify Your Son so that Your Son also may glorify You, 2even as You have given Him authority over all flesh so that He should give eternal life to all You have given Him. 3And this is life eternal, that they might know You, the only true God, and Jesus Christ whom You have sent. 4I have glorified You upon the earth. I have finished the work which You have given Me to do. 5And now Father, glorify Me with Yourself with the glory which I had with You before the world was. 6I have revealed Your name to the men whom You gave to Me out of the world. They were Yours, and You gave them to Me, and they have kept Your word. 7Now they have known that all things, whatever You have given Me, are from You. 8For I have given to them the Words which You gave Me, and they have received *them* and have known surely that I came out from You. And they have believed that You sent Me. 9I pray for them. I do not pray for the world, but for those whom You have given Me, for they are Yours. 10And all Mine are Yours, and Yours *are* Mine; and I am glorified in them. 11And now I am in the world no longer, but these are in the world, and I come to You, Holy Father. Keep them in Your name, those whom You have given Me, so that *they* may be one as *We are*. 12While I was with them in the world, I kept them in

Your name. Those that You have given Me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled. 13And now I come to You, and these things I speak in the world that they might have My joy fulfilled in them. 14I have given them Your Word, and the world has hated them because they are not of the world, even as I am not of the world. 15I do not pray for You to take them out of the world, but for You to keep them from the evil. 16They are not of the world, even as I am not of the world. 17Sanctify them through Your truth. Your Word is truth. 18As You have sent Me into the world, even so I have sent them into the world. 19And I sanctify Myself for their sakes, so that they also might be sanctified in truth. 20And I do not pray for these alone, but for those also who shall believe on Me through their word, 21that they all may be one, as You, Father, *are* in Me, and I in You, that they also may be one in Us, so that the world may believe that You have sent Me. 22And I have given them the glory which You have given Me, that they may be one, even as We are one, 23I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me and have loved them as You have loved Me. 24Father, I desire that *those* whom You have given Me, that they may be with Me where I am, that they may behold My glory which You have given Me, for You have loved Me before *the* foundation of *the* world. 25O righteous Father, indeed the world has not known You; but I have known You, and these have known that You have sent me.

26And I made known to them Your name, and will make *it* known, so that the love *with* which You have loved Me may be in them, and I in them.

Joh 18:1 Having spoken these words, Jesus went out with His disciples over the winter stream Kidron, where there was a garden. He and His disciples entered into it.

Mat 26:30 And having sung a song, they went out to the Mount of Olives

It is at this point that we would sing one hymn. Not a joyful one, but one that would reflect on the sombreness of the evening. I am sorry I cannot think of one at this time.

Once we sung the hymn we would all leave and go home with nothing else said and no socializing. Let everyone think about the events of this night. If you talk to others then you would be interrupting them as they contemplated what they have just read and heard and done.

Again all of this is done at the start of the 14th going into the evening. It is not the Passover meal. They are eating with leavened Bread and after this meal Yehshua is arrested and then beaten during the night and then hung on the tree at 9 AM on the 14th day, and dies at 3 PM as the Passover Lamb that was to be killed at 3 PM and eaten for the Passover meal as the 15th began on the first Holy Days.

This evenings events are all taking place before the Messiah is killed ON THE 14TH.

You could then go on to read the rest of John during the day when Yehshua was killed. I also watch the Passion to remind me of the suffering he went through.

Yehshua was the lamb, He was the Passover Lamb which was killed at 3 PM on the 14th day of Aviv. The meal Yehshua had the night before which we have just read about was not the Passover meal. Once the Passover lamb is killed on the 14th which is the exact same time when Yehshua was killed, then that lamb had to be roasted and taken back to the homes to be eaten.

We do not have a Temple today. You are not to kill a Passover lamb unless it is done at the Temple. You can purchase lamb at the store to eat but do not sacrifice a lamb on this day. It is murder as Torah states.

During this evening when you eat the Passover Lamb or chicken or fish or whatever kosher food you decide on, it is the beginning of the 15th, the First day of Unleavened Bread which is when the blood from that lamb killed at the Temple, is taken and placed on your door post and lintel. It is on this night of the 15th while you're eating the lamb that the Death angel passed over the houses of the Israelites in Egypt. When Morning came the first born of all the Egyptians was dead and Israel then left Egypt traveling over the Sinai during the 7 days of Unleavened Bread arriving at Nuweiba where they would cross the Red Sea.

I like to watch the Ten Commandments on this night.

Brethren are you aware there is a relationship between this festival of Passover and the Patriarch Abraham. Yehovah first mentions foot washing, unleavened bread and wine in a religious ceremony with Abraham. There is more to the story than what we have been told so far. Yehshua did not implement something new and foreign at Passover in his day. Abraham did not think it unusual to take of the bread and the wine with Melchizedek when he brought it out to him after the battle.

Gen 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings with him, at the valley of Shaveh, which *is* the king's valley. 18 And Melchizedek the king of Salem brought forth bread and wine. And he *was* the priest of the most high God. 19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of Heaven and earth. 20 And blessed *be* the most high God, who has delivered your enemies into your hand. And he gave him tithes of all.

It was also during what would later become known as Passover that Yehovah told Abraham about the covenant and circumcision. Think about this very thing for a moment and how Passover is related to this commandment given to Abraham. It is so profound. Newborns circumcised on the 8th day. Think about it.

Gen 17:9 And God said to Abraham, And you shall keep My covenant, you and your seed after you in their generations. 10 This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised. 11 And you shall circumcise the flesh of your foreskin. And it shall be a token of the covenant between Me and you. 12 And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any stranger who *is* not of your seed. 13 He that is born in your house, and he that is bought with your silver, must be circumcised. And My covenant shall be in your flesh for an everlasting covenant. 14 And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant.

Again when Abraham met the angels who were on their way to Sodom he again brought out bread and washed their feet. You will see the time of year when these angels arrive at Lots door.

Gen 18:1And Jehovah appeared to him in the plains of Mamre, and he sat at the tent door in the heat of the day. 2And he lifted up his eyes and looked, and lo, three men stood by him. And when he saw *them*, he ran to meet them from the tent door, and bowed toward the ground. 3And he said, My Lord, if now I have found favor in Your sight, do not pass away, I pray, from Your servant. 4Let a little water, I pray, be brought, and wash Your feet, and rest under the tree. 5And I will bring a bite of bread, and will comfort your hearts. After that You shall pass on. For this is why You have come to Your servant. And they said, Do so, as you have said. 6And Abraham hastened into the tent to Sarah, and said, *Make ready* quickly three measures of fine meal; knead *it*, and make cakes. 7And Abraham ran out to the herd and brought a calf, tender and good. And he gave *it* to a young man. And he hurried to dress it. 8And he took butter and milk, and the calf which he had dressed, and set *it* before them. And he stood by them under the tree, and they ate.

Gen 19:1And there came two angels to Sodom at evening. And Lot sat in the gate of Sodom. And Lot rose up to meet them when he saw *them*. And he bowed himself with his face toward the ground, 2and said, Behold now, my lords, please turn into your servant's house and stay all night, and wash your feet, and *you shall* rise up early and go your way. And they said, No, but we will stay in the street. 3But he urgently pressed on them, and they turned in to him and entered into his house. And he made them a feast, and baked unleavened bread, and they ate.

What did Abraham understand about the Plan of Yehovah?

Abraham knew about the meaning of the symbols of the covenant: foot washing, bread, wine, and circumcision. Yehshua did not add anything new to this day at the beginning of the 14th. What He did was to bring it back to our attention the very same things that Abraham already knew.

May Yehovah bless you as you obey and keep His Passover according to His timing and in His order. And May He bless you as you consider the new symbols Yehshua showed us which were there from Abraham's time until now.

Now having read the preceding chapters of John, I want you to now read the rest of Chapter 18, 19, 20, and 21, followed by the verse below.

John is the only one who give an in-depth chronological order of event leading up to the death of Yehshua. He had not eaten the Passover meal the night before. He was the Passover lamb and that means the lamb was killed at 3 PM on the 14th so the lamb could be roasted in time to be eaten at supper at the start of the 15th, the first holy day of Unleavened Bread.

John matches the chronology of Exodus also. Moses and all of Israel killed the Lambs at 3 PM as the sunset on the 14th. They ate the meal on the First Day of Unleavened Bread as the death angel passed over at midnight on the 15th. In the morning before sunrise they began to leave Egypt.

Num_9:5 And they prepared the Passover on the fourteenth day of the first month between the evenings, in the wilderness of Sinai. According to all that Jehovah commanded Moses, so all the sons of Israel did.

Num_33:3 And they pulled up *stakes* 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 went out with a high hand in the sight of all the Egyptians.

Num 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the Passover, the children of Israel went out with an high hand in the sight of all the Egyptians.

The morrow after the Passover is the next morning.

Exo 12:51 And it happened the very same day, *that* Jehovah brought the sons of Israel out of the land of Egypt by their armies.

Read Exodus 12. The lambs were killed on the 14th. The blood from the lambs was used to put on the door Posts. Then the they ate the lambs at night on the 15th and none was allowed to stay until morning. And then that morning they left Egypt. They left Egypt the very same day because the day started at sunset the evening before.

It is important. Keeping Passover on the wrong day or in the wrong month is important. Know the facts and act accordingly.

Psa 22:1 *To the Chief Musician, on the deer of the dawn. A Psalm of David.* My God, my God, why have You forsaken me, and *are* far from my deliverance, *and from* the words of my groaning? 2 O my God, I cry in the daytime, but You do not answer; and in the night, and am not silent. 3 But You *are* holy, enthroned on the praises of Israel. 4 Our fathers trusted in You; they trusted, and You delivered them. 5 They cried to You, and were delivered; they trusted in You, and were not ashamed. 6 But I *am* a worm, and no man; a reproach of men, and despised by the people. 7 All who see Me mock me; they shoot out the lip; they shake the head, *saying*, 8 He trusted on Jehovah; let Him deliver Him; let Him rescue Him, since He delights in Him! 9 For You *are He* who took Me out of the womb, causing Me to trust *while* on My mother's breasts. 10 I was cast on You from the womb; You *are* My God from My mother's belly. 11 Be not far from Me; for trouble *is* near, for *there is* none to help. 12 Many bulls have circled around Me; strong *bulls* Of Bashan have surrounded Me. 13 They opened wide their mouths on Me, *like* a ripping and a roaring lion. 14 I am poured out like water, and all My bones are spread apart; My heart is like wax; it is melted in the midst of My bowels. 15 My strength is dried up like a potsherd, and My tongue clings to My jaws; 16 and You have brought Me into the dust of death. For dogs have circled around Me; the band of spoilers have hemmed Me in, piercers of My hands and My feet. 17 I can count all My bones; they look *and* stare at Me. 18 They divide My garments among them and cast lots for My clothing. 19 But You, O Jehovah, be not far from Me; O My strength, hurry to help Me! 20 Deliver My soul from the sword, My only one from the dog's hand. 21 Save Me from the lion's mouth; from the wild oxen's horns. You have answered Me. 22 I will declare Your name to My brothers; in the midst of the congregation I will praise You. 23 You who fear Jehovah, praise Him; all of you, the seed of Jacob, glorify Him; and fear Him all the seed of Israel. 24 For He has not despised nor hated the affliction of the afflicted; and He has not hidden His face from him, but when he cried to Him, He heard. 25 My praise *shall be* of You in the great congregation; I will pay My vows before the ones who fear Him. 26 The meek shall eat and be satisfied; those who seek Jehovah shall praise Him; your heart shall live forever. 27 All the ends of the world shall remember and turn to Jehovah; and all the families of the nations shall worship before You. 28 For the kingdom *is* Jehovah's; and He *is* the ruler among the nations. 29 All the fat *ones* on the earth shall eat and worship; all those who go down to the dust shall bow before Him; and none can keep alive his own soul. 30 A seed shall serve Him; it shall be spoken of Jehovah to the *coming* generation. 31 They shall come, and shall declare His righteousness to a people that shall *yet* be born, that He has done *this*.