

# The 2016 Shemita Controversy – Part 3 – It's Declared. Remember to Pray for Family on 7<sup>th</sup> Day and MORE

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 [sightedmoon.com/the-new-year-is-now-declared/](http://sightedmoon.com/the-new-year-is-now-declared/)

By Joseph F. Dumond

## **News Letter 5852-002**

Original Newsletter Title: The New Year is Now Declared

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The Shemitah Year

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**3rd day of the 1st month 5852 years after the creation of Adam**

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**The 1st Month in the Seventh year of the Third Sabbatical Cycle**

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**The Third Sabbatical Cycle after the 119th Jubilee Cycle**

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**The Sabbatical Cycle of Earthquakes, Famines and Pestilence**

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The Year of letting the land rest

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The Sabbatical year that begins at Aviv 2016 to Aviv 2017

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March 13, 2016

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Shalom to The Royal Family of Yehovah,

I have a very special email this week and I have this great news and three article for you to get going on.

Shalom! You have guessed right Brother Joseph. I feel like I want to throw my hands in the air because I am getting confused now with all the posts and information about whether barley is aviv or not. I really thought of just going back to following the Hebrew calendar because I strongly believe that our Father sees our hearts and know our thoughts and our desire to

follow His commands. I thought “does it really matter to our Yehovah?” “Are we not being legalistic and too technical about the whole matter?”

I really thank you for motivating your readers to study the Words to prove the facts for ourselves and not just agree or disagree with what different groups say about the matter. It is really disturbing when you said our decision to follow something regarding the matter of aviv is going to affect how we observe YHVH's appointed feasts this year. It is a scary thing to displease the Almighty although I believe, at the same time, that YHVH is a gracious and merciful God, full of compassion and slow to anger.

First of all, I want to find out if there was anything that Yeshua said or practiced or referred to when He walked among His disciples that could serve as a guide for us. Secondly, comments posted by “Jim”, which you wrote towards the end of the Newsletter, which were made in reference to Exodus 9:31 to 12:6, is quite a good point. “There is no information that the barley must be aviv prior to the New Moon”, is a good point, and “hence, by scriptural prescription, the barley doesn't need to be aviv until firstfruits offering day”.

I am so awed after reading your newsletter! There is so much information I feel I can hardly catch up. I admit I am learning about aviv barley only now and it is such a blessing, especially that it gives great motivation for one to study for oneself and learn what our Almighty really wants of us.

May our AVEENU bless you more as you lead others to know His Divine Will for those whose hearts are fully committed to Him.

Shalom Just sharing my thought with you.

Theresa Gatchalian Philippines.

When I have posted the two dates for our News Letter on the Sabbath I was not 100% sure when I began that News Letter which year we were actually in. I am now 100% sure and very confident as to where we are according to the barley.

I have been writing and discussing and have received the confirmation I was looking for. The Barley is going to be ready for the wave sheaf day this March 27.

There are two ways of looking at the barley and we wrote of it at the end of the News Letter on Sabbath. One way is to see if the barley is Aviv at the end of the 12th month. This is the method Nehemiah is using. If this is new it is new to me. I had not noticed it in the past.

The other way is to look at the barley and to see if it will be ready for the wave sheaf day which is from 14 to 21 days after the 1st day of the month. And I have reports from Brian Convery that there will be. I was not familiar with him and was concerned about trusting him. Brian Hoeck of [Truth on the web Ministries convinced me in his presentation](#) I could in fact trust his judgement.

At the same time I have been in talks with Nehemiah discussing this and wrestling with the two seemingly opposed views. Our private talks will remain private until I get permission to share

them. I love Nehemiah. But I go by the barley being ready by wave sheaf day. There for according to all those I have consulted with many time over the past three days and I am tired, but I can now declare this to be the 1st month of the Year 5852 and the Year of the Shemitah. The foot washing ceremony and the last supper meal is after Sunset March 23. Preparation day will be from sunset March 23 to sunset March 24. This is the day lamb killed at sunset at the end of the 14th. The Passover lamb is then eaten as the sun set at the end of the 14th March 24 into the night of March 25. This is the Passover meal. March 25 is the 1st day of Unleavened Bread. Sunday March 27 is wave sheaf day when the barley is waved before the throne. This is the day you start the count to shavuot and begin the counting of the Omer. we have the psalms you can recite in the back of the 2016 book. The 7th day of Unleavened Bread is March 31, 2016.

So we must now hurry to get our homes deleavened and ready for Passover in March. You are not to have any leaven in your homes.

Exo\_12:19 Seven days there shall be no leaven found in your houses. For whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, among the aliens and among the natives of the land.

Exo\_13:3 And Moses said to the people, Remember this day *in* which you came out of Egypt, out of the house of bondage. For Jehovah brought you out from this place by the strength of His hand.

There shall be no leaven eaten.

Lev\_2:11 Any food offering which you shall bring to Jehovah shall not be made with leaven. For you shall burn no leaven, nor any honey, in any offering of Jehovah made by fire.

So check in your couches and in your cars and where you work. Check your freezer and the back of your fridge and under the fridge. This is where we get the expression for spring cleaning. Get the leaven out.

On this year's Barley is another issue that many of you need to consider. If the indeed this is the 13th month as some have now declared, then what will happen next year. Stop and think now.

I am now confident this is the 1st the month. 12 Hebrew months from now will be the 27th of the February. At this time we will have to look and see if the barley is Aviv or going to be Aviv by Wave sheaf day 2017. Wave sheaf day 2017 will be on March 19, 2017 at the end of the Days of Unleavened Bread. It is more than likely and quite possible for the barley to be aviv at this time according to Nehemiah Gordon. I had assumed that at this time we would have an adar bet and then line up with the Hebrew Calendar and have Passover in April 10, 2017 along with those on the Hebrew calendar. BUT NOOOO!!!!

This year they have declared Adar bet. February 27 will be the end of our 12th month, (those who are keeping Passover March 24, 2016). February 27 will be at the end of the 11th month for those now going to keep Passover April 23 2016. By the time they get to the end of their

12th month in 2017 it will be at the end of March 29 and the barley may already have gone to seed. Those keeping Adar bet this year may be looking for barley in the 11th month next year in 2017. Then what are you going to do?

Now that I know for sure what the timing is, L'Shanah Tovah to you all. It is now the Shemitah year. This is the 3rd Shemitah of this 120th Jubilee cycle. The fourth curse of war is coming in the next Sabbatical cycle from 2017 to 2023. So we want to be obedient to Yehovah as best we can to break the cycle of curses on us and our lands. This is why I was so stressed about the Barley. To have a Sabbatical year and then keep the Holy Days at the wrong time is very troubling.

Also this is the end of the 3rd tithe year to the widows. Please continue to pray for them as they did for you. And you can still help them and be friends with them from now on into eternity. They would love the talks. At the end of the year of tithing to the widows there is a special prayer you are to ask and say to Yehovah. We read of it in Deut.

Deu 26:12When you have made an end of tithing all the tithes of your increase the third year, the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow (that they may eat inside your gates and be filled), 13then you shall say before Jehovah your God, I have brought away the holy things out of my house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me. I have not broken Your commandments, neither have I forgotten. 14I have not eaten of it in my mourning, neither have I put *any* of it away for unclean *use*, nor have I given of it for the dead. I have listened to the voice of Jehovah my God, and have done according to all that You have commanded me. 15Look down from Your holy dwelling, from Heaven, and bless Your people Israel and the land which You have given us, as You swore to our fathers, a land that flows with milk and honey. 16Today Jehovah your God has commanded you to do these statutes and judgments. You therefore shall keep and do them with all your heart and with all your soul. 17You have today said that Jehovah is your God, and that you would walk in His ways, and keep His statutes and His commandments and His judgments, and listen to His voice. 18And Jehovah has taken you today to be His peculiar people, as He has promised you, and to keep all His commandments, 19and to make you high above all nations which He has made, in praise and in name and in honor, and that you may be a holy people to Jehovah your God, even as He has spoken.

Brethren if you have not yet completed your third-year tithe to the widows and orphan and Levites then please do so as quick as possible and then claim this blessing out loud to Yehovah who is listening to your prayers because you are obeying His commandments.

And finally, this is now the 1st month of the Shemitah year. It has now begun in controversy. And we have worked through those things to find the truth. Get the rest of your stocking up of food done as quickly as you can. Do the best you can with what Yehovah has given you. Stop with the excuses and just do it. I have tried to share this with every messianic leader and many of the Church of God teachers. They all close their ears. Don't you follow their poor example. Keep the Sabbatical year Holy. Do not plant, Do not harvest. Stock up a year's supply of food

and you still have time to do it before the next crops come in. Forgive the debts of those who owe you money or have sinned against you. And at Sukkot release any Hebrew slaves you may have and also on the first day of Sukkot read all the Law out loud so all the people can hear you. This only take about 3-4 hours. Just do it and then receive the blessings Yehovah has for those of you who will obey.

The 1st day of the year saw an solar eclipse.



This then means that on March 23 there will be a lunar eclipse over North America and Australia. It will be a dark moon. That is like a blood moon only it turns dark yellow or brown and not red as the earth blocks the sun's light that shines on the moon. It also means that at Sukkot in 2016 will be the 6th in a row on the high Holy Days a lunar eclipse. Passover 2014, Sukkot 2014, Passover 2015, Sukkot 2015, and now Passover 2016 and Sukkot 2016. 6 times in a row. Vary rare and sightedmoon.com is the only teacher telling you or warning you of this since 2013. We have it on video and in our ebook. Please help us by ordering both of them for you and your families and your church groups. We do need your support to get this warning message out.

The blood moon warns you of the coming war. The dark moon warns you of the coming famine. The 4th Sabbatical cycle begins after this Sabbatical year at Aviv 2017 to 2023. Warn as many as you can about what is coming.

We are behind in our teachings so here are some for you to learn as you delevan you homes.

- [Article 1](#)
- [Article 2](#)
- [Article 3](#)

L'Shanah Tovah Brethren! The New Year has now begun. The term "L'Shanah Tovah" conveys the hope for a **good** year rather than a **happy** one. May Yehovah shine His face upon you this year and give you more knowledge and more understanding of His ways and His Torah. May Yehovah grant you the Shalom you need to grow in "The Way."

Some of you may be asking how I figure this is the year 5852. Well, Aviv one is the beginning of the new year. When you do the Chronology from the creation of Adam up until they entered the Promised Land you will learn that it was 2500 years. Then when you do the chronology from Solomon down to our time today you learn the rest of what is known and recorded. Gen 6:3 says there will only be 120 cycles of time for man. We explain the rest of the details in our book "[Remembering the Sabbatical year of 2016](#)". Get a copy and learn how to know for sure what year we are in and when the Sabbatical years are.

Last year I shared with you a teaching about the 7th day of the first month.

I want to emphasize this important teaching once again this year as we approach the 7th day of the First month, with the new crescent moon having been sighted in Israel. This year the 7th day begins at sunset Wednesday March 16 and the day of Thursday March 17 2016.

18 So says the Lord Jehovah: In the first month, in the first of the month, you shall take a bull without blemish, a son of the herd, and cleanse the sanctuary. 19 And the priest shall take of the blood of the sin offering and put it on the doorposts of the house, and on the four corners of the ledge of the altar, and on the gateposts of the inner court. 20 And so you shall do on the seventh of the month for each man who goes astray, and for the simple. So you shall atone for the house. (Ezekiel 45:18-20)

It is just seven days after this event until Passover, when the blood is again placed on the door of the house for protection.

We all have spouses, children, parents and family who do not and will not have anything to do with Torah. Yet it is now the Torah that has become *your way* of life.

Many times you wonder why they do not get it – why you are the only one. All these years and they still make fun of your Sabbaths and Holy Days.

Here in Ezekiel we are told to pray for our household on the 7th day of the first month. "Thus says Yehovah..."

Why? I do not know why – but He said to do this, so I am going to do this again this year and we will see what happens afterwards. We are often instructed to pray *and* obey. This time you are being told to obey *by* praying.

I **do** know that in the 7th month, on the 7th day of that month, is Shabbat Shuva- the “Sabbath of Return.” Is this a connection to that? I can only speculate, but look at the Scriptures you are to read on Shabbat Shuva (for the haf-Torah) and tell me this is not connected.

I also want you to notice what the bullocks are. We have explained this in our video teaching on Daniel 9:

Return, O Israel, unto the LORD thy God; for thou hast stumbled in thine iniquity. Take with you words, and return unto the LORD; say unto Him: ‘Forgive all iniquity, and accept that which is good; so will we render for bullocks the offering of our lips. (Hosea 14:1-2)

It is our prayers Yehovah is wanting; not the sacrifices of animals, ***but the sacrifices of our lips, symbolized by the bull itself.***

Therefore let us go forth to Him outside the camp, bearing His reproach. 14 For here we have no continuing city, but we seek one to come. By Him, then, let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips*, confessing His name. (Hebrew 13:13-15)

O Jehovah, open my lips, and my mouth shall show forth Your praise. 16 For You do not desire sacrifice; or else I would give *it*; You do not delight in burnt offering. 17 The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, You will not despise. (Psalm 51:15-17)

For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings. (Hosea 6:6)

Look at what happened in Acts chapter 11 when they prayed:

12 And the Spirit told me to go with them, not discriminating. And these six brothers went with me, and we entered the man’s house. 13 And he declared to us how he had seen an angel in his house, who stood and said to him, Send men to Joppa and call for Simon whose last name is Peter, 14 who will tell you words by which you and all your house shall be saved. 15 And as I began to speak, the Holy Spirit fell on them, as on us at the beginning. 16 And I remembered the Word of the Lord, how He said, John indeed baptized with water, but you shall be baptized with the Holy Spirit. 17 If God gave to them the same gift as to us, they having believed on the Lord Jesus Christ, who was I to be able to prevent God? (Acts 11:12-17)

Here we have Gentile believers receiving the Holy Spirit and *the whole household* was saved. Is this not what we all want for our families as well?

Yehovah has given us a specific date to meet Him; for us to plead for our families. Will you take Him up on this opportunity?

28 But Paul called out with a loud voice, saying, Do yourself no harm, for we are all here. 29 Then asking for a light he rushed in and fell trembling before Paul and Silas. 30 And leading them outside, he said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ and you shall be saved, and your household. 32 And they spoke the Word of the Lord to him, and to all who were in his household. 33 And taking them in that hour of the night, he washed from their stripes. And he was baptized, he and all his, immediately. 34 And bringing them up to the house, he set a table before them and rejoiced, believing in God with all his household. (Acts 16:28-34)

In both of these cases it was just *one person* who believed and then the whole family was blessed. I have a hard time wrapping my mind around this. I cannot imagine having my whole family keeping this walk with me. How awesome would that be? I cry with joy if I think about it for too long.

If you are having trouble praying, here is one prayer that King David prayed that may help you get started:

1 He who dwells in the secret place of the Most High shall rest under the shadow of the Almighty. 2 I will say of Jehovah, my refuge and my fortress; my God; in Him I will trust. 3 Surely He will deliver you from the fowler's trap and from the destroying plague. 4 He shall cover you with His feathers, and under His wings you shall trust. His truth shall be your shield, and buckler. 5 You shall not fear the terror by night; nor because of the arrow that flies by day; 6 nor for the plague that walks in darkness, of the destruction laying waste at noonday. 7 A thousand shall fall at your side, and ten thousand at your right hand; it shall not come near you. 8 Only with your eyes you shall look and see the reward of the wicked. 9 Because You, O Jehovah, are My refuge; if You have made the Most High Your dwelling-place, 10 no evil shall befall You, nor shall any plague come near Your dwelling. 11 For He shall give His angels charge over You, to keep You in all Your ways. 12 They shall bear You up in their hands, lest You dash your foot against a stone. 13 You shall tread on the lion and adder; the young lion and the jackal You shall trample underfoot. 14 Because He has set His love on Me, therefore I will deliver Him; I will set Him on high, because He has known My name. 15 He shall call on Me, and I will answer Him; I will be with Him in trouble; I will deliver Him, and honor Him. 16 With long life I will satisfy him, and show him My salvation. (Psalm 91:1-16)

If you keep the Commandments and are striving to walk them out; If you keep the Weekly Sabbath, the Annual Holy Days and are going to keep the coming Sabbatical Year (all of which are part of the 4th commandment) and if you are walking in Torah – **then you are righteous. Even if you are not perfect.**

If you are doing this, then you are considered one of the righteous. And if you are one of the righteous, then Yehovah will hear your prayers.



Jehovah is far from the wicked, but He hears the prayer of the righteous. (Proverbs 15:29)

15 The eyes of Jehovah are on the righteous, and His ears are open to their cry. 16 The face of Jehovah is against those who do evil, to cut off the memory of them from the earth. 17 The righteous cry, and Jehovah hears, and delivers them out of all their troubles. 18 Jehovah is near to the broken-hearted; and saves those who are of a contrite spirit. 19 Many are the afflictions of the righteous, but Jehovah delivers him out of them all. (Psalm 34:15-19)

16 Come and hear, all you who fear God, and I will declare what He has done for my soul. 17 I cried to Him with my mouth, and exaltations were under my tongue. 18 If I regard iniquity in my heart, Jehovah will not hear; 19 Surely God has heard; He has attended to the voice of my prayer.

20 Blessed is God, who has not turned away my prayer, nor His mercy from me. (Psalm 66:17-19)

When we do not keep the Torah, when we will not keep the Sabbath Holy nor the Holy Days, when we will not keep the Sabbatical Years... then Yehovah will not hear our prayers and it is those who will not repent that are hurt:

1 Behold, Jehovah's hand is not shortened so that it cannot save, nor is His ear heavy so that it cannot hear. 2 But your iniquities have come between you and your God, and your sins have hidden His face from you, from hearing. (Isaiah 59:1-2)

Do you remember the Lord's Prayer? The prayer Yeshua offered to Our Father? In it, we confess our sins. This is what Solomon and Daniel did in their prayers. They confessed the sins of the nation and of themselves. It is *then* that Yehovah will turn and hear us where we are in our affliction and save us. Go, read these things and know He waits until *you* repent and then He answers.

11 Let him turn aside from evil and do good. Let him seek peace and pursue it. 12 For the eyes of the Lord are on the righteous, and His ears open to their prayers. But the Lord's face is against those who do evil. (1 Peter 3:11-12)

We are de-leavening right now, all in preparation for the Days of Unleavened Bread. It is symbolic of putting sin out of our lives. Do not cover up your secret sins, nor walk past the obvious elephants in the room. Take care of them and address them and turn back to the truth and have your prayers heard.

He who covers his sins shall not be blessed; but whoever confesses and leaves them shall have mercy. (Proverbs 28:13)

Who can understand *his* errors? Oh make me pure from secret *faults*; 13 and keep Your servant back from presumptuous *sins*; do not let them rule over me; then I shall be upright, and I shall be innocent of great transgression. 14 Let the words of my mouth and the meditation of my heart be pleasing in Your sight, O Jehovah, my Rock and my Redeemer. (Psalm 19:12-14)

Yehovah listens to those who fear Him, who stand in awe of His greatness, goodness and power. Ask Him to expose your secret sins that you do not want anyone to know about and

those which you try to hide from even yourself. Get rid of them the same way you are doing now with the leaven in your homes. Get rid of it and do not bring it back in.

16 Then those fearing Jehovah spoke together, each man to his neighbor. And Jehovah listened and heard. And a book of remembrance was written before Him for those who feared Jehovah, and for those esteeming His name. 17 And they shall be Mine, says Jehovah of Hosts, for the day that I will make up My treasure. And I will pity them as a man has pity on his son who serves him. 18 Then you shall again see the difference between the righteous and the wicked, between him who serves God, and him who does not serve Him. (Malachi 3:16-18)

16 Confess faults to one another, and pray for one another, that you may be healed. The effectual fervent prayer of a righteous one avails much. 17 Elijah was a man of like passion as we are. And he prayed earnestly that it might not rain, and it did not rain on the earth for the time of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth caused its fruit to sprout. (James 5:16-18)

Our Bibles are full of examples of people who prayed, and Yehovah heard their prayers and answered them. Repent of your sins and your secret sins and return to the Truth. Let your name be found in the Book of Remembrance as one whose prayers were heard and answered.

Take the time this year, at the appointed time, to pray for your family on Aviv 7, 5852. That falls on March 17, 2016 this year.

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.

And 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 neighbor, 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 any thing 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 anything of the flesh, which thou sacrificedst 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’s records of Zacharias, 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 Savior 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 everyone 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 Savior, 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 “forever” (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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It is time again to go over the chronology of Passover with you all. We have covered it a number of times already. But the mail still comes in, asking when is Passover. I would also like to encourage you all to read the message from Set Apart People at [http://www.setapartpeople.com/celebrate-pesach-feast-unleavened-bread?utm\\_source=Set+Apart+People+List&utm\\_medium=email&utm\\_campaign=3608607b56MailChimp\\_RSS2EMAIL\\_CAMPAIGN](http://www.setapartpeople.com/celebrate-pesach-feast-unleavened-bread?utm_source=Set+Apart+People+List&utm_medium=email&utm_campaign=3608607b56MailChimp_RSS2EMAIL_CAMPAIGN) about this Passover. They answer many questions for those who are still wondering about this or that.

Here is one email though I found interesting;

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 Yeshua add to torah by adding the symbols at the last supper.

1st of all Yeshua 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 Unleavened Bread the taught ones came to Yeshua, saying to Him, “Where do You wish us to 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 13:7 Remember those leading you, who spoke the Word of Elohim to you. Consider the outcome of their way of life and imitate their belief. 8 Yeshua Messiah is the same yesterday, and today, and forever. 9 Do not be borne about by various and strange teachings. 1 For it is good for the heart to be established by favor, not with foods which have not profited those who have been occupied with them. Footnote: 1Eph. 4:14.

Yehshua does not change and has not changed. But strange teachings abound in these last days both from within 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 3:6 "For I am Yehovah, I shall not change<sup>1</sup>, and you, O sons of Ya'aqob, shall not come to an end. Footnote: 1Jas. 1:17. 7 "From the days of your fathers you have turned aside from My laws and did not guard them. Turn back to Me, and I shall turn back to you," said Yehovah of hosts. "But you said, 'In what shall we turn back?'"

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 2:11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood,<sup>1</sup> Footnote: 1Eze. 20:25, John 9:39, John 12:40, Acts 7:42, Rom. 1:24-28. 12 in order that all should be judged who did not believe the truth, but have delighted in the unrighteousness.

We then read in Mark the following;

Mar 14:12 And on the first day of Unleavened Bread, when they were slaughtering the Passover lamb, His taught ones said to Him, "Where do You wish us to go and prepare, for You to 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 Yisra'el, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. 4 'And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb. 5 'Let the lamb be a perfect one, a year-old male. Take it from the sheep or from the goats. 6 'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings. 7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. 9 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. 10 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire. 11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of Yehovah.

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 Unleavened Bread came when the Passover had to be slaughtered. 8 And He sent Kepha and Yohanan, saying, "Go and prepare the Passover for us to 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 to a certain position which I will soon explain quote the letter of Paul to Timothy.

2Ti 3:14 But you, stay in what you have learned and trusted, having known from whom you have learned, 15 and that from a babe you have known the Set-apart Scriptures, which are able to make you wise for deliverance through belief in Messiah Yeshua. 16 All Scripture is breathed by Elohim and profitable for teaching, for reproof, for setting straight, for instruction in righteousness, 17 that the man of Elohim might be fitted, equipped for 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: –

1. The Law, ????? Torah, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
2. The Prophets, ???????, nabiaim, 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, Canticles, 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 the saying of Paul's 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 Yeshua.

Joh 13:1 And before the Festival of the Passover, Yeshua knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end. 2 And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, son of Shimon, to deliver Him up, 3 Yeshua, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, 4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself. 5 After that He put water into a basin and began to wash the feet of the taught ones, 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 which this year will be Thursday March 5th at sunset. 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 1981 years ago.

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.



If you do not consider the cost of this night 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. Keep in Mind we are in the third Sabbatical cycle of pestilence.

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 looked like a white casket. You should conduct yourself as if at the funeral parlor 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 scriptures to be read on this night. This is a guide and is not a law.

Mat 26:26 And as they were eating, Yeshua 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 was the arm of Yehovah revealed? 2 For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendor that we should look upon Him, nor appearance that we should desire Him – 3 despised and rejected by men, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him. 4 Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. 5 But He was pierced for our transgressions, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. 6 We all, like sheep, went astray, each one of us has turned to his own way. And Yeshua has laid on Him the crookedness of us all. 7 He was oppressed and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, but He did not open His mouth. 8 He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. 9 And He was appointed a grave with the wrong,

and with the rich at His death, because He had done no violence, nor was deceit in His mouth<sup>1</sup>. Footnote: <sup>1</sup>See 1 Peter 2:22. <sup>10</sup> But Yehovah was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of Yehovah prosper in His hand. <sup>11</sup> He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses. <sup>12</sup> Therefore I give Him a portion among the great, and He divides the spoil with the strong, because He poured out His being unto death, and He was counted with the transgressors, and He bore the sin of many, and made intercession for the 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. <sup>28</sup> "For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins. <sup>29</sup> "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. <sup>15</sup> And He said to them, "With desire I have desired to eat this Passover with you before My suffering, <sup>16</sup> for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim." <sup>17</sup> And taking the cup, giving thanks, He said, "Take this and divide it among yourselves, <sup>18</sup> 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.

Psa 22:1 My El, My El, why have You forsaken Me – Far from saving Me, far from the words of My groaning? <sup>2</sup> O My Elohim, I call by day, but You do not answer; And by night, but I find no rest. <sup>3</sup> Yet You are set-apart, Enthroned on the praises of Yisra'el. <sup>4</sup> Our fathers trusted in You; They trusted, and You delivered them. <sup>5</sup> They cried to You, and were delivered; They trusted in You, and were not ashamed. <sup>6</sup> But I am a worm, and no man; A reproach of men, and despised by the people. <sup>7</sup> All those who see Me mock Me; They shoot out the lip, they shake the head, saying, <sup>8</sup> "He trusted in Yehovah, let Him rescue Him; Let Him deliver Him, seeing He has delighted in Him!" <sup>9</sup> For You are the One who took Me out of the womb; Causing Me to trust while on My mother's breasts. <sup>10</sup> I was cast upon You from birth. From My mother's belly You have been My El. <sup>11</sup> Do not be far from Me, For distress is near; For there is none to help. <sup>12</sup> Many bulls have surrounded Me; Strong ones of Bashan have encircled Me. <sup>13</sup> They have opened their mouths against Me, As a raging and roaring lion. <sup>14</sup> I have been poured out like water, And all My bones have been spread apart; My heart has become like wax; It has melted in the midst of My inward parts. <sup>15</sup> My strength is dried like a potsherd, And My tongue is cleaving to My jaws; And to the dust of death You are appointing Me. <sup>16</sup> For

dogs have surrounded Me; A crowd of evil ones have encircled Me, Piercing My hands and My feet; 17 I count all My bones. They look, they stare at Me. 18 They divide My garments among them, And for My raiment they cast lots. 19 But You, O Yehovah, do not be far off; O My Strength, hasten to help Me! 20 Deliver My life from the sword, My only life from the power of the dog. 21 Save Me from the mouth of the lion, And from the horns of the wild beasts! You have answered Me. 22 I make known Your Name to My brothers; In the midst of the assembly I praise You. 23 You who fear Yehovah, praise Him! All you seed of Ya'aqob, esteem Him, And fear Him, all you seed of Yisra'El! 24 For He has not despised Nor hated the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard. 25 From You is My praise in the great assembly; I pay My vows before those who fear Him. 26 The meek ones do eat and are satisfied; Let those who seek Him praise Yehovah. Let your heart live forever! 27 Let all the ends of the earth Remember and turn to Yehovah, And all clans of the nations, Bow themselves before You. 28 For the reign belongs to Yehovah, And He is ruling over the nations. 29 All the fat ones of the earth Shall eat and bow themselves; All who go down to the dust bow before Him, Even he who did not keep alive his own life. 30 A seed shall serve Him. It is declared of Yehovah to the coming generation. 31 They shall come and declare His righteousness To a people yet to be born<sup>1</sup>, For He shall do it!

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 savior's blood.

Now that the Unleavened 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 Festival of the Passover, Yeshua knowing that His hour had come that He should move out of this world unto the Father, having loved His own who were in the world, He loved them to the end. 2 And supper taking place, the devil having already put it into the heart of Yehudah from Qerioth, son of Shimon, to deliver Him up, 3 Yeshua, knowing that the Father had given all into His hands, and that He had come from Elohim and was going to Elohim, 4 rose from supper and laid aside His garments, and having taken a towel, He girded Himself. 5 After that He put water into a basin and began to wash the feet of the taught ones, and to wipe them with the towel with which He was girded. 6 And so He came to Shimon Kepha, and he said to Him, "Master, do You wash my feet?" 7 Yeshua answered and said to him, "You do not know what I am doing now, but you shall know after this." 8 Kepha said to Him, "By no means shall You wash my feet, ever!" Yeshua answered him, "If I do not wash you, you have no part with Me." 9 Shimon Kepha said to Him, "Master, not my feet only, but also my hands and my head!" 10 Yeshua said to him, "He who has had a bath does not need to wash, except his feet, but is clean altogether. And you are clean, but not all of you." 11 For He knew who would deliver Him up, so He said, "You are not all clean." 12 So when He had washed their feet and taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 "You call me Teacher and Master, and you say well, for I am. 14 "Then if I, Master and Teacher, have washed your feet, you also ought to wash one another's feet. 15 "For I gave 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, nor is an emissary greater than he who sent him. 17 "If you know these teachings, blessed are you if you do them.

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 concerning all of you. I know whom I have chosen, but that the Scripture might be filled, 'He who eats bread with Me has lifted up his heel against Me.' 19 "Now I say to you, before it takes place, that when it does take place, you shall believe that I am. 20 "Truly, truly, I say to you, he who receives whomever I send, receives Me. And he who receives Me, receives Him who sent Me." 21 When Yeshua had said this He was troubled in spirit, and witnessed and said, "Truly, truly, I say to you, one of you shall deliver Me up." 22 The taught ones looked at one another, doubting of whom He spoke. 23 And one of His taught ones, whom Yeshua loved, was reclining on the bosom of Yeshua. 24 Shimon Kepha then motioned to him to ask who it was of whom He spoke. 25 And leaning back on the breast of Yeshua he said to Him, "Master, who is it?" 26 Yeshua answered, "It is he to whom I shall give a piece of bread when I have dipped it." And having dipped the bread, He gave it to Yehudah from Qerioth, son of Shimon. 27 And after the piece of bread, Satan entered into him. Yeshua, therefore, said to him, "What you do, do quickly." 28 But no one at the table knew why He said this to him, 29 for some were supposing, because Yehudah had the bag, that Yeshua was saying to him, "Buy what we need for the festival," or that he should give somewhat to the poor. 30 So, having received the piece of bread, he then went out straightaway, and it was night. 31 When, therefore, he went out, Yeshua said, "Now the Son of Adam has been esteemed, and Elohim has been esteemed in Him. 32 "If Elohim has been esteemed in Him, Elohim shall also esteem Him in Himself, and straightaway esteem Him. 33 "Little children, yet a little while I am with you. You shall seek Me, and as I said to the Yehudim, 'Where I am going, you are unable to come,' I now also say to you. 34 "A renewed command I give to you, that you love one another, as I have loved you, that you also love one another. 35 "By this shall all know that you are My taught ones, if you have love for one another." 36 Shimon

Kepha said to Him, "Master, where are You going?" Yeshua answered him, "Where I am going you are unable to follow Me now, but afterwards you shall follow Me." 37 Kepha said to Him, "Master, why am I unable to follow You now? I shall lay down my life for You." 38 Yeshua answered him, "Shall you lay down your life for Me? Truly, truly, I say to you, the cock shall not crow at all until you have denied Me three times.

Joh 14:1 "Let not your heart be troubled. Believe in Elohim, believe also in Me. 2 "In My Father's house are many staying places. And if not, I would have told you. I go to prepare a place for you. 3 "And if I go and prepare a place for you, I shall come again and receive you to Myself, that where I am, you might be too. 4 "And where I go you know, and the way you know." 5 T'oma said to Him, "Master, we do not know where You are going, and how are we able to know the way?" 6 Yeshua said to him, "I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. 7 "If you had known Me, you would have known My Father too. From now on you know Him, and have seen." 8 Philip said to Him, "Master, show us the Father, and it is enough for us." 9 Yeshua said to him, "Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, 'Show us the Father'? 10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works. 11 "Believe Me that I am in the Father and the Father in Me, otherwise believe Me because of the works themselves. 12 "Truly, truly, I say to you, he who believes in Me, the works that I do he shall do also. And greater works than these he shall do, because I go to My Father. 13 "And whatever you ask in My Name, that I shall do, in order that the Father might be esteemed in the Son. 14 "If you ask whatever in My Name, I shall do it. 15 "If you love Me, you shall guard My commands. 1 Footnote: 1See Ex. 20:6, vv. 21&23, 1 John 5:2-3, 2 John v. 6. 16 "And I shall ask the Father, and He shall give you another Helper, to stay with you forever – 17 the Spirit of the Truth, whom the world is unable to receive, because it does not see Him or know Him. But you know Him, for He stays with you and shall be in you. 18 "I shall not leave you orphans – I am coming to you. 19 "Yet a little while, and the world no longer sees Me, but you shall see Me, because I live, and you shall live. 20 "In that day you shall know that I am in My Father, and you in Me, and I in you. 21 "He who possesses My commands and guards them, it is he who loves Me. And he who loves Me shall be loved by My Father, and I shall love him and manifest Myself to him." 22 Yehudah – not the one from Qerioth – said to Him, "Master, what has come about that You are about to manifest Yourself to us, and not to the world?" 23 Yeshua answered him, "If anyone loves Me, he shall guard My Word. And My Father shall love him, and We shall come to him and make Our stay with him. 24 "He who does not love Me does not guard My Words. And the Word which you hear is not Mine but of the Father Who sent Me. 25 "These Words I have spoken to you while still with you. 26 "But the Helper, the Set-apart Spirit, whom the Father shall send in My Name, He shall teach you all, and remind you of all that I said to you. 27 "Peace I leave with you – My peace I give to you. I do not give to you as the world gives. Do not let your heart be troubled, neither let it be afraid. 28 "You heard that I said to you, 'I am going away and I am coming to you.' If you did love Me, you would have rejoiced that I said, 'I am going to the Father,' for My Father is greater than I. 29 "And now I have told you before it takes place, that when it does take place, you shall believe. 30 "I shall no longer talk much with you, for the ruler of this world is

coming,<sup>1</sup> and he possesses none at all in Me, Footnote: <sup>1</sup>See Lk. 4:6. <sup>31</sup> but, in order for the world to know that I love the Father, and that as the Father commanded Me, so I am doing. Rise up, let us go from here.

Joh 15:1 “I am the true vine, and My Father is the gardener. <sup>2</sup> “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. <sup>3</sup> “You are already clean because of the Word which I have spoken to you. <sup>4</sup> “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. <sup>5</sup> “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! <sup>6</sup> “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. <sup>7</sup> “If you stay in Me, and My Words stay in you, you shall ask whatever you wish, and it shall be done for you. <sup>8</sup> “In this My Father is esteemed, that you bear much fruit, and you shall be My taught ones. <sup>9</sup> “As the Father has loved Me, I have also loved you. Stay in My love. <sup>10</sup> “If you guard My commands, you shall stay in My love,<sup>1</sup> even as I have guarded My Father’s commands and stay in His love. Footnote: <sup>1</sup>See 14:15. <sup>11</sup> “These words I have spoken to you, so that My joy might be in you, and that your joy might be complete. <sup>12</sup> “This is My command, that you love one another, as I have loved you.<sup>1</sup> Footnote: <sup>1</sup>See 13:34, 15:17. <sup>13</sup> “No one has greater love than this: that one should lay down his life for his friends. <sup>14</sup> “You are My friends if you do whatever I command you. <sup>15</sup> “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. <sup>16</sup> “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. <sup>17</sup> “These words I command you, so that you love one another.<sup>1</sup> Footnote: <sup>1</sup>See 13:34, 15:12. <sup>18</sup> “If the world hates you, you know that it hated Me before it hated you. <sup>19</sup> “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. <sup>20</sup> “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. <sup>21</sup> “But all this they shall do to you because of My Name, because they do not know Him who sent Me. <sup>22</sup> “If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin. <sup>23</sup> “He who hates Me hates My Father as well. <sup>24</sup> “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, <sup>25</sup> but...that the word might be filled which was written in their Torah, ‘They hated Me without a cause.’ <sup>26</sup> “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, <sup>27</sup> but you also bear witness, because you have been with Me from the beginning.

Joh 16:1 “These words I have spoken to you, so that you do not stumble. <sup>2</sup> “They shall put you out of the congregations, but an hour is coming when everyone who kills you shall think he is rendering service to Elohim. <sup>3</sup> “And this they shall do to you because they did not know the Father, nor Me. <sup>4</sup> “But I have said these words to you, so that when the hour comes you

remember that I told them to you. And these words I did not say to you at the beginning, for I was with you. 5 “But now I go away to Him who sent Me, and not one of you asks Me, ‘Where are You going?’ 6 “But because I have said these words to you, grief has filled your heart. 7 “But I say the truth to you. It is better for you that I go away, for if I do not go away, the Helper shall not come to you at all, but if I go, I shall send Him to you. 8 “And having come, He shall reprove<sup>1</sup> the world concerning sin,<sup>2</sup> and concerning righteousness, and concerning judgment – Footnotes: 1Or confute or prove wrong. 22 Chr. 24:20, Neh. 9:30, Ezek. 36:27, Mic. 3:8, Acts 28:25-27. 9 concerning sin because they do not believe in Me, 10 concerning righteousness because I go to My Father and you see Me no more, 11 concerning judgment because the ruler of this world<sup>1</sup> is judged. Footnote: 1See Lk. 4:6. 12 “I still have many words to say to you, but you are not able to bear them now. 13 “But when He comes, the Spirit of the Truth, He shall guide you into all the truth. For He shall not speak from Himself, but whatever He hears He shall speak, and He shall announce to you what is to come. 14 “He shall esteem Me, for He shall take of what is Mine and announce it to you. 15 “All that the Father has is Mine. That is why I said that He takes from what is Mine and announces it to you. 16 “A little while, and you do not see Me, and again a little while, and you shall see Me.” 17 Therefore some of His taught ones said to one another, “What is this that He says to us, ‘A little while, and you do not see Me, and again a little while, and you shall see Me,’ and, ‘because I am going to the Father’?”

18 So they said, “What is this that He says, ‘A little while’? We do not know what He is saying.” 19 Yeshua, therefore, knew that they were wishing to ask Him, and He said to them, “Are you asking one another about what I said, ‘A little while, and you do not see Me, and again a little while, and you shall see Me’?” 20 “Truly, truly, I say to you that you shall weep and lament, but the world shall rejoice. And you shall be grieved, but your grief shall become joy. 21 “The woman has grief when she is in labor, because her hour has come, but as soon as she has given birth to the child, she no longer remembers the affliction, for joy that a man was born into the world. 22 “And you, therefore, have grief now, but I shall see you again and your heart shall rejoice, and no one takes your joy away from you. 23 “And in that day you shall ask Me none at all. Truly, truly, I say to you, whatever you ask the Father in My Name He shall give you. 24 “Until now you have asked naught in My Name. Ask, and you shall receive, in order that your joy might be complete. 25 “These words I have spoken to you in figures of speech, but an hour is coming when I shall no longer speak to you in figures of speech, but I shall declare the Father plainly to you. 26 “In that day you shall ask in My Name, and I do not say to you that I shall pray the Father on your behalf, 27 for the Father Himself does love you, because you have loved Me, and have believed that I came forth from Elohim. 28 “I came forth from the Father and have come into the world. Again, I leave the world and go to the Father.” 29 His taught ones said to Him, “See, now You are speaking plainly, and not using figure of speech! 30 “Now we know that You know all, and have no need that anyone should question You. By this we believe that You came forth from Elohim.” 31 Yeshua answered them, “Do you now believe? 32 “See, an hour is coming, and has now come, that you are scattered, each to his own, and leave Me alone. Yet I am not alone, because the Father is with Me. 33 “These words I have spoken to you, that in Me you might have peace. In the world you have pressure, but take courage, I have overcome the world.”

Joh 17:1 Yeshua said these words, and lifted up His eyes to the heaven, and said, "Father, the hour has come. Esteem Your Son, so that Your Son also might esteem You, 2 as You have given Him authority over all flesh, that He should give everlasting life to all whom You have given Him. 3 "And this is everlasting life, that they should know You, the only true Elohim, and Yeshua Messiah whom You have sent. 4 "I have esteemed You on the earth, having accomplished the work You have given Me that I should do. 5 "And now, esteem Me with Yourself, Father, with the esteem which I had with You before the world was. 6 "I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word.<sup>1</sup> Footnote: 1See Ps. 138:2. 7 "Now they have come to know that all You gave to Me, is from You. 8 "Because the Words which You gave to Me, I have given to them. And they have received them, and have truly known that I came forth from You, and they believed that You sent Me. 9 "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10 "And all Mine are Yours, and Yours are Mine, and I have been esteemed in them. 11 "And I am no more in the world, but these are in the world, and I come to You. Set-apart Father, guard them in Your Name which You have given Me, so that they might be one,<sup>1</sup> as We are. Footnote: 1See

10:30. 12 "When I was with them in the world, I was guarding them in Your Name which You have given Me, and I watched over them, and not one of them perished except the son of destruction, that the Scripture might be filled. 13 "And now I come to You. And I speak these words in the world, so that they have My joy completed in them. 14 "I have given them Your Word, and the world hated them because they are not of the world, as I am not of the world. 15 "I do not pray that You should take them out of the world, but that You keep them from the wicked one. 16 "They are not of the world, as I am not of the world. 17 "Set them apart in Your truth – Your Word is truth.<sup>1</sup> Footnote: 1See Ps. 119:142, 151. 18 "As You sent Me into the world, I also sent them into the world. 19 "And for them I set Myself apart, so that they too might be set apart in truth. 20 "And I do not pray for these alone, but also for those believing in Me through their word, 21 so that they all might be one, as You, Father, are in Me, and I in You, so that they too might be one in Us, so that the world might believe that You have sent Me. 22 "And the esteem which You gave Me I have given them, so that they might be one as We are one, 23 "I in them, and You in Me, so that they might be perfected into one, so that the world knows that You have sent Me, and have loved them as You have loved Me. 24 "Father, I desire that those whom You have given Me, might be with Me where I am, so that they see My esteem which You have given Me, because You loved Me before the foundation of the world. 25 "O righteous Father, indeed the world did not know You, but I knew You, and these knew that You sent Me. 26 "And I have made Your Name known to them, and shall make it known,<sup>1</sup> so that the love with which You loved Me might be in them, and I in them." Footnote: 1See v. 6, Ps. 22:22, Heb. 2:12.

Joh 18:1 Having said these words, Yeshua went out with His taught ones beyond the Qidron torrent, where there was a garden, into which He and His taught ones entered. 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 somberness 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.

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. Jehovah 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 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 after his return from the defeat of Kedorlaomer and the sovereigns who were with him, the sovereign of Sedom came out to meet him at the Valley of Shaveh, that is, the Sovereign's Valley. 18 And Malkitsedeq sovereign of Shalem brought out bread and wine. Now he was the priest of the Most High ?l. 19 And he blessed him and said, "Blessed be Abram of the Most High El, Possessor of the heavens and earth. 20 "And blessed be the Most High El who has delivered your enemies into your hand." And he gave him a tenth of all.

Gen 17:11 “And you shall circumcise the flesh of your foreskin, and it shall become a sign of the covenant between Me and you. 12 “And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed. 13 “He who is born in your house, and he who is bought with your silver, has to be circumcised. So shall My covenant be in your flesh, for an everlasting covenant. 14 “And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life 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 18:1 And Yehovah appeared to him by the terebinth trees of Mamre, while he was sitting in the tent door in the heat of the day. 2 So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, 3 and said, “Yehovah, if I have now found favor in Your eyes, please do not pass Your servant by. 4 “Please let a little water be brought, and wash your feet, and rest yourselves under the tree. 5 “And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.” 6 So Abraham ran into the tent to Sarah and said, “Hurry, make ready three measures of fine flour, knead it and make cakes.” 7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it. 8 And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

Gen 19:1 And the two messengers came to Sedom in the evening, and Lot was sitting in the gate of Sedom. And when Lot saw them, he rose up to meet them, and he bowed himself with his face toward the ground, 2 and he said, “Look, please my masters, please turn in to your servant’s house and spend the night, and wash your feet, and rise early and go your way.” And they said, “No, but let us spend the night in the open square.” 3 But he urged them strongly, and they turned in to him and came 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 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.