

CORRECT TIMING OF THE MORNING & EVENING SACRIFICES

John W. Trescott
2005

There has been much misunderstanding about when we should all be taking the Passover. Should it be at the beginning of Abib 14 or on Abib 15? Some of that confusion has been because of a certain sacrifice being done about 3 p.m. by the priests in the time of Yahshua:

The information in this booklet will clear it up for you once and for all. If you are a sincere disciple who wants the truth, then study this out in your own Bible, mark your Bible, and you will see that there is no other truth on the subject. Remember, if people go off into error, it' is NOT the Kodesh Spirit that leads into that error.

I have used Strong's Exhaustive Concordance, Gesenius' Hebrew Chaldee Lexicon, Thayer's Greek English Lexicon and Baker Interlinear of both the Old and New Testaments.

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THE BIBLE INTERPRETS ITSELF

I feel the major reason why there is so much variance of opinion on the chronology of the Exodus Passover and the Feast of Unleavened Bread is that we have strayed, from what the Assemblies used to hold dear. The bible interprets itself. Since it is inspired by the Kodesh Spirit, (in its original writings), and we have the Set-apart Spirit, we should not have to go to the Pharisees who were NOT being led by the Set-apart Spirit, to find the true meanings. In this writing, we will discuss the true timing of the morning and the evening sacrifices.

Genesis is the book of beginnings. It sets the stage for the Bible interpretation of various terms we want to examine. In Gen. 1:5 we read, "And Yahweh (Elohim) called the light day, and the darkness He called night. And the evening and the morning were the first day."

Please note, these days were 24 hour days and they are not referred to as morning and evening of a 12 hour day. Evening is mentioned first as the beginning of a new day of 24 hours with the night portion of 12 hours and the daylight portion of 12 hours following the darkness.

The word "morning" is [1242] "boqer" meaning "dawn" as the break of day or daybreak. It is the time from the crack of dawn, while it is yet dark, but NOT layil (night), until broad daylight when the sun comes above the eastern horizon.

Words such as evening, morning, night, day dawn, and darkness will be clearly identified. The word "evening" in the Old Testament means the time of the day that begins at sunset. Sunset is the time when the orb of the sun is on the western horizon and then sinks completely below the horizon. The horizon is like a boundary. Often, the word "evening" is modified by a preposition, and thus becomes part of a prepositional phrase. Nevertheless, it always means, of itself, the time of the day beginning at sunset. It is important to know that Strong's does not correctly define this term

The word "darkness" is [2822] "kho-shek" meaning "the dark"_or "night" and is from the root[2821] "Kaw-shak" meaning "to be dark", or "be black or to make dark".

The word "night" is [3915] "'layil" meaning darkness, absence of light as mid-night. It means "night time" or "night itself."

The word "twilight" is [5399] meaning dusk, or twilight when the evening breeze prevails. It is "neh-shef" and also can be used for the dawning of day in the morning prior to the actual rising of the sun. It is used for either transition period from sunset to darkness or from break of dawn, or crack of dawn, until sunrise.

The word "evening" is [6153] "ereb" m e a n i n g "eventide" and is from a root [6150] "arab" meaning "to set" or "to grow dusky at sundown." In the Old Testament, the word "evening" in no way refers to the broad daylight from noon to sunset, as the Pharisees claim. It is actually a time of growing dark.

The Kodesh Spirit inspires the words used. How has YHWH used them? It is clear the Bible interpretation of "evening" denotes a time of day when light of the sun has gone into a

transitional period into darkness beginning with sunset. After a period of twilight comes the time of night (layil) which refers to the blackness of the night when stars can be seen. About 5 am, at the crack of dawn, when there is a "crack" of light at the eastern horizon, comes a "morning" (boqer) which is the transition period until day time when the sun comes above the horizon when we have broad daylight.

The word "light" is [216] "owr" meaning luminary or illumination in every sense. It means "bright, clear, day, morning, sun." The root is [215] "owr" meaning "to be or to make luminous, enlighten, give light" and can even mean the "break of day."

The word "day" is [3117] "yowm" or "yom" from an unused root meaning to be hot, referring to the warm hours. "The primary signification appears to...be that of the heat of the day...opposite to night." It usually refers, depending on context, to broad daylight in contrast to night or darkness.

The word "morning" is [1242] "boger" meaning "dawn" as the break of day or daybreak. It is the time from the crack of dawn, while it is yet dark, but NOT layil (night), until broad daylight when the sun comes above the eastern horizon.

Psa. 113:2-3 shed forth more of the inspired interpretation of some very important words or phrases. "From the rising of the sun unto the going down of the same..."

The word "rising" is [4217] "miz-rawkh" meaning the time of sunrise. This is from [2224] "Zaw-rakh" meaning, "to appear," and thus the "rising of the sun" is referring to the time of day when the sun comes forth above the horizon in the east.

The word "going" is [3996] "maw-bo" meaning the place of the setting of the sun, the west. "Down" is [3381] "yaw-rad" meaning to go downward or sink to a lower region as a boundary. Speaking of the sun in the west, the boundary is the horizon. Thus, "going down" means sunset at the horizon in the west.

Deut. 16:6 refers to the "going down" of the sun "at even." "Even" [6153] we have seen refers to sunset. "Going down" [935] "bow" meaning to go, be fallen, or to set. Thus, Deut. 16:6 refers to the time the sun actually set. It had already fallen, and could not refer to a period of time prior to sunset. The word "even" is modified by the word "at" which also makes the going down a specific time, and it is at sunset.

Joshua 10:27 speaks of "the time of the going down of the sun." The word "going" is [935] and the word "down" is [4174] "mo-rawd" meaning "descent." It is from the word [3381] "yaw-rad" and, as previously seen, means the sunset below a boundary. Again, we find the time of the going down of the sun is when it descends below the horizon or sunset. This is important to understand.

The various words and phrases the Kodesh Spirit inspired to be written leave us with no doubt as to the meaning of the word "evening" or "at even" which clearly means sunset, and NOT the broad daylight of afternoon. The words "evening" and/or "even" always refer to a time from which darkness comes; a time of growing dark. This is

bible truth.

In Ruth 3:13-14 we find Ruth stayed that night [3915...layil], which is the darkness of night, and remained until morning [1242...boger], which is the crack of dawn while it is still dark, yet not "layil." It is the transition period when light begins to grow. It is the time of the beginning of the passing away of the darkness of night, which is "layil." If she were to have left during the night [layil], it would have been prior to "boger" or morning, prior to about 5 a.m.

NEW TESTAMENT RECORD

The New Testament is also inspired and clearly defines its own terms.

Morning is [4404] "proii," pronounced "pro-eel" and means at dawn, day-break watch. It is a transitional period from the crack of dawn until the sun comes above the horizon, when it is risen. Comparing Mark 16:2; Luke 24:1; John 20:1, we see that the women came to an empty tomb early in the morning, while it was yet dark, during the time the sun was about to rise, but had not yet risen.

Matt. 28:1 speaks of the time as when it "began to dawn toward." The word for "dawn" is [2020] "epipeireo" meaning "to grow light." The word "toward" is [1519] "eis" meaning "to or into (indicating the point reached or entered)." Thus a better rendering of the phrase would be, "...began to grow light into." Again, it refers to the same time of the crack of dawn when it is yet dark.

[Note: Some scholars feel the phrase puts the women at the tomb at a time just after sunset on the beginning of the first day of the week. Because of the three other accounts of the same episode, this author feels that interpretation is not justified.]

The word "evening" is [3798] "ospios" and means "late; afternoon (early eve) OR nightfall (later eve) or eventide." The context will usually show the true meaning. In Matt. 14:15 this word refers to the afternoon. When feeding the multitude was finished and Yahshua was up in a mountain, the same word in verse 23 means nightfall. In Matt. 16:2, it is obviously referring to late evening after the sun had set. In Mark 14:17 when Yahshua came to eat the Passover with His disciples, it clearly refers to nightfall at the beginning of Abib 14. Thayer's Greek-English Lexicon bears out the fact that when it refers to the time after sunset it is similar in meaning to "between the two evenings" as mentioned in Ex. 12:6, which is a time period at the beginning of Abib 14 from sunset of Abib 13 on to darkness of the 14th. (A period of about 40 minutes.)

The word "ospios" simply is NOT the equivalent of "ereb" in the Old Testament. It is an either/or situation defined by the context. To say that "in the evening" in John 20:19 is the meaning of Ex. 12:6 where "in the evening" is mentioned, is improper, incorrect, and not right. In Ex. 12:6, the whole phrase is "BIN H'EREBIM", is specific in its meaning, and does NOT mean the afternoon. We shall discuss this phrase shortly.

The only other two places where the word "evening" is used in the New Testament is Lk. 24:29 and Acts 28:23 where [2073] is used. It is "hespera" meaning "the eve" or eventide. In

both places, it could easily refer to late in the day just prior to sunset, or just after sunset.

With all of the foregoing background, we ask, when does a day end and another begin? We need to understand this so we can even KNOW when to observe the Sabbath? The common place most Sabbatarians refer to is found in Lev. 23:32. Although this is referring to the Day of Atonement (an annual Sabbath), which occurs on the 10th day of the seventh month, Tishri, the principle applies to all other days. Verse 32b states, "...in the ninth day of the month at even (ba ereb) [sunset] from even (meh ereb) [sunset] unto even (ad ereb) [sunset] shall you celebrate your Sabbath."

How could it be any clearer? This annual Sabbath was to be the 10th day. We see that the 10th day began at sunset of the 9th day (when the 9th day ends), and the 10th day ended at sunset of the 10th.

Lev. 23:5 has the words "at even" but they are in **NO WAY** comparable to verse 32. The phrase in verse 5 is "BIN H'EREBIM" and means "between the two evenings," a time from sunset to darkness, the twilight portion of the **beginning** of a new day. How can we know with certainty? The Bible leaves us with NO DOUBT **IF** we let the Scripture tell us plainly.

A TIME OF LIFE OR DEATH!

Now let us consider the phrase in the Old Testament called "BIN H'EREBIM". This phrase is used specifically in Ex. 12:6; Ex. 16:12; Ex. 30:8; Num. 9:3,5,11; Lev. 23:4; Num. 28:4 all of which have bearing on the subject at hand.

Previously, using the simple English translation of Deut. 16:6 in the KJV, we found that "the going down of the sun" and "at even" was the specific time when the sun had fallen below the horizon. What about the phrase BIN H'EREBIM? Does this phrase ever mean "a time prior to sunset"? Remember, we must let the Bible interpret this phrase, and not accept the reasoning's of men. Since the phrase occurs only in the Pentateuch, we realize it is of **ancient origin**, and the Bible interpretation is paramount in order to understand it correctly.

Before we show the Bible Interpretation of the phrase in question, we must remember that the word "ereb" or "evening" refers to the time of day beginning at sunset. The term "ba ereb" means "at sunset" and is clearly understood by looking at Ex. 12:18, which states, "In the first month, on the fourteenth day of the month at even (ba-ereb-sunset), you shall eat unleavened bread, until the one and twentieth day of the month at even (ba ereb-sunset,) [seven days]." This refers to the time period from the end of the 14th to the end of the 21st day. Again, in Lev. 23:32a we read, "...in the ninth day of the month at even (ba ereb-sunset)..."Clearly, the Bible interpretation is that "ba ereb" means at sunset. From that time on there is a progression into darkness.

Now let us consider the correct understanding of the phrase BIN H'EREBIM.

[Note: The phrase used by most references is ben-ha-arbayim. However, that usage is a corruption of the ancient Hebrew term by the addition of vowel points. In Hebrew, the phrase is BIN H'EREBIM.]

In Ex.16 we will see, in context, exactly how the Kodesh Spirit inspired the phrase to be used, and it does NOT mean a time prior to sunset, but after sunset, during twilight, at the beginning of a new day, before a complete darkness of "layil" or night.

Ex. 16:1 says the people arrived in the wilderness of Sin on the 15th day of the second month. This can be traced to be a weekly Sabbath. Verse 2 & 3 show the people murmured against Moses and Aaron. Then in verse 6, "And Moses and Aaron said unto all the children of Israel, At even (ereb-sunset), then you shall know that Yahweh has brought you out of the land of Egypt." The people were being instructed that something was to happen at sunset of the Sabbath, which they were observing. And they were to count each day from one Sabbath to the other as to when the manna would be there and when it would not. Then in verse 8, "and Moses said, when Yahweh shall give you in the evening (ba ereb) flesh to eat, and in the morning bread to the full..."

Yahweh (Supreme Sovereign) was going to perform outstanding miracles that would include the sending of quails and the manna. At sunset (ba ereb), He would bring the quail. They would then gather and eat it during a specific time after sunset, for the quail would not be brought until sunset. Only after sunset would the people be able to gather them [after the Sabbath]. In verse 12, "At even (BIN H'EREBIM) you shall eat flesh..." Clearly, the time period of BIN H'EREBIM is a time AFTER sunset! This passage, inspired by the Kodesh Spirit, puts it in time sequence, in chronological order. Now verse 13 reads, "And it came to pass, that at even (ba ereb-sunset) the quails came up and covered the camp."

How many times do we have to have witness that sunset was the end of a Sabbath? Then a new day began, and it was during BIN H'EREBIM, between the two evenings, twilight.

SACRIFICES

Now consider the morning and evening sacrifice. We read about it in Ex. 29:38-39. "Now this is that which you shall offer upon the altar; two lambs of the first year day by day continually. The one lamb you shall offer in the morning (boger): and the other lamb you shall offer at even (BIN H'EREBIM)."

Thus, the evening lamb was offered after sunset during BIN H'EREBIM which is a time progressing into darkness. This same phase is in verse 41 concerning the same lamb.

In addition, Aaron had to put oil into the lamps for the continual burning of incense. Ex. 30:8, "When Aaron [causes to ascend or sets in order] the lamps at even (BIN H'EREBIM), he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations."

Aaron did this in the morning (v-7) and after sunset during the twilight portion of the beginning of a new day between the two evenings (BIN H'EREBIM).

With all of the various definitions from the Bible itself, and also the context for Ex.16, we find the word "evening" means sunset and the phrase "BIN H'EREBIM" (between the two evenings) is the time period after sunset and not during the afternoon from noon until sunset.

The direct literal translations of "ba ereb" and "BIN H'EREBIM" are: ba ereb...sunset BIN

H'EREBIM...interval of the two sunsets or the interval of the two ereb's.

The Hebrew consonants, equivalent to our "BIN" at the beginning of the phrase, mean an interval or space between two similar, physically close things, such as nostrils, eyes, ears, banks on a river, walls of a room, lips of a mouth, and fingers of a hand. Notice that the things, which are similar, are related to a single something. To be honest, therefore, BIN H'EREBIM, the two ereb's, must be talking about two similar, closely spaced moments of time OF THE SAME DAY. A time such as 3:17 p.m. and 15 minutes after sunset are DISSIMILAR. One is bright sunlight, the other is increasing darkness. Not only are they dissimilar, they are NOT moments of the same day.

To be consistent with the Hebrew consonants, we are talking of the beginning and end of twilight, (sunset to night) when we use the phrase BIN H'EREBIM. BIN H'EREBIM of the 14th day of the first month of Yahweh's calendar can only be at the beginning of that Biblical. The next sunset is on the end of the 14th, beginning of the 15th.

The evening sacrifice was to be done during BIN H'EREBIM, after sunset during the twilight portion of the beginning of a new day to honor Yahweh as Creator. It was NOT to be done in the afternoon at 3 p.m. to be "convenient" for the Sadducees or other "Jews". The morning sacrifice was to be done at boqer, between the crack of dawn and sunrise, NOT at 9 a.m.

TESTIMONY OF YAHSHUA!

CONCERNING THE "PHARISEE TYPE LEADERSHIP"

John 5:42... "I know you, that you have not the love of Elohim in you.

I John 5:3 "This is the love of Yahweh, that we keep His commandments: and His commandments are NOT grievous."

Mark 12:24... "And Yahshua answering said unto them, Do ye not therefore err, because ye know NOT the Scriptures, neither the power of Yahweh?"

"The (Pharisee type leadership) DID NOT KNOW THE SCRIPTURES! Awesome! From the mouth of Yahshua! Whom will you believe? Yahshua or men?"

John 5:38... "And ye have NOT His word abiding in you: for whom He has sent, Him you believe not."

Why would people turn to those who do NOT have Yahweh's Word abiding in them? John 8:47... "He that is of Yahweh hears Yahweh's words: Ye therefore hear them not, because ye are NOT OF YAHWEH!"

Obviously, the Pharisees were not of Yahweh. Why listen to them?

John 10:26... "But ye believe not, because ye are not of My sheep, as I said unto you."
Notice! They were NOT His sheep!!

John 5:46-47... "For had you believed Moses, you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe My words?"

The Pharisees did not believe Him BECAUSE they were NOT His sheep. They DID NOT believe nor adhere to the writings of Moses! Then why do some people today still go to them for the truth on any subject?

John 7:19... "Did not Moses give you the law, and yet none of you keep (are keeping) the law?"

John 8:44... "You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it."

Why go to liars for truth?

John 8:43... "WHY do ye not understand My speech? even because ye cannot hear My word."

Rev. 2:9... "...I know the blasphemy of them which say they are Jews, and are NOT, but are of the synagogue of Satan." ["Jew"...a true follower.]

Rev. 3:9... "Behold, I will make them of the synagogue of Satan, which say they are and are NOT, but do LIE; behold, I will make them to come and worship before your feet, and to know that I have loved you."

John 18:37b... "Every one that is of the truth hears My voice." [Then if any do not "hear" Him, are they of the truth? NO!]

Matt. 15:3... "But He answered and said unto them, Why do ye also transgress the commandment of Yahweh [sin] by your tradition?" [Tradition of the elders was put to writing as the Talmud...Ed]

Matt. 15:6b... thus you have made the commandment of Yahweh of none effect by your tradition"

Matt. 15:9... "But in vain (useless) they do worship Me, teaching for doctrines the commandments of men."

It is shocking why so many brethren go to the Pharisee type leadership for truth after all this testimony from the Real Yahshua!

CONCLUSION

The sacrifices being performed at 3 p.m. on Abib 14 by the "Jews" were NOT Passover lambs or evening sacrifice lambs. What they were doing was totally and blatantly wrong and those sacrifices meant absolutely nothing of importance. The sheep sacrificed in II Chron. 35 were Passover lambs sacrificed at the beginning of Abib 14 (BIN H'EREBIM) until night of THE SAME DAY! They did NOT sacrifice them on Abib 14 in the afternoon and eat them the night of the 15th of a DIFFERENT day. [Called a 15th Passover.]

Those who rejected the Son of Yahweh, reject the Father also. They are without Yahweh in this world. If that is whom you want to imitate and follow, have at it, but you would be very foolish. You will be placing the Pharisee type leadership as another elohim, above the true Yahshua Messiah and His Father. [Following man, not Yahweh.]

The information in this booklet has been written from a heart of love and concern for all who have been misinformed about the time to observe the Passover unto the Master Yahshua Messiah.

I would strongly suggest if any teach otherwise, that they would, see their errors and make the changes necessary in their lives.

Paul says in I Cor. 1:10... "I beseech you, brethren, by the name of our Master Yahshua Messiah, that you all speak the same thing, that there be no divisions (schisms) among you; but that you be perfectly joined together in the same mind and in the same judgment."

May our Father in heaven help us all to come to the Truth and heed His timely instruction?

John Trescott
2005

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Chronology of The Exodus Passover...John Trescott
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Yahweh's Calendar and the Sign of Jonah...Church of God, Australia
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