

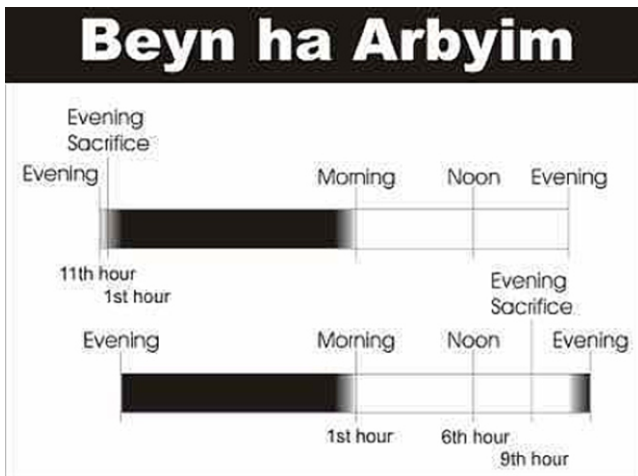
## Between the Evenings - Beyn haArbayim

This is a discussion of one of the most controversial topics in the scriptures. *Beyn haArbayim* has been a point of discord for thousands of years. *Beyn haArbayim* determines when the Passover is killed not to mention the understanding of the many other times that it is used throughout the scriptures. We are told to prove all things pertaining to the scriptures. ([1Thessalonians 5:21](#)) When Paul made this statement it was out of the ordinary for a Pharisee of his time. Paul was no ordinary Pharisee because Yeshua changed his life from imprisoning those that followed Yeshua to being a follower himself.

**Beyn** is defined in Strong's as a distinction, but used only as a preposition between, also as a conjunction, either ... or. The Online Bible Lexicon defines *byen* as between, among, in the midst of (with other preps), from between. The first use of *beyn* is in [Genesis 1:4](#):

*"And Elohim saw the light, that it was good: and Elohim **divided** <0996 – beyn> the light **from** <0996 – beyn> the darkness."*

This is interesting because the question of what *Beyn haArbayim* means comes down to how the day and more importantly the evening is divided. Note that on this verse the light from the darkness is the Hebrew between the light and between the darkness. On the fourth day the sun was created. The sun, the moon, and the stars were created for signs and seasons, and from days and years. The days start with the setting of the sun as shown throughout Genesis one. The reason for this was due to the fact the earth started in darkness. On day one YHVH provided light to separate the light from darkness. The Hebrew word *ha* simply means "the". *Ha* is represented by the Hebrew letter *hey*.



**Arbayim** is defined as dusk which means to grow dusky at sundown. The ending "*ayim*" in Hebrew means dual (two). The Online Bible Lexicon defines *Arbayim* as evening, night. The first scriptural reference to *Arbayim* is in Genesis 1:5:

*"And Elohim called the light Day, and the darkness he called Night. And the evening <6153 – Arbaim> and the morning were the first day."*

The Treasury of Scriptural Knowledge notes in this verse that, "and the evening and the morning were," is the Hebrew, "and the evening was, and the morning was." This as with verse four shows that the separation of day and night caused the first day. How do we consider day and night today? Light is what we would call day and dark is what we consider night. In between night and day we have sunrise and between day and

night we have sunset. This is called morning and evening as it can be seen throughout the scriptures. Morning refers to the part of the day with light or growing light and evening refers to the part of the day with light dwindling. A complete day is from sunset to sunset. Starting with darkness and then returning to darkness. Let's look at the first use of *Beyn haArbayim* in [Exodus 12:6](#):

*"And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening <996 – Beyn><6153 – Arbaim>."*

This scripture makes it clear that the lamb or goat of a year old is to be killed **between the evenings**. Some say that this verse is teaching that the lamb or goat cannot be kept into the 14th of Aviv because of the word "until". This is not true because when you look at [Exodus 12:18](#) you find that "until" there continues through the day of the twenty-first. The Hebrew word for "until" is Strong's number 5704 which is the same word used in both scriptures.

*Beyn haArbayim* used in the following scriptures:

Exodus 12:6; 16:12; 29:39, 41; 30:8

Leviticus 23:5

Numbers 9:3, 5, 11; 28:4, 8

*"I have heard the murmurings of the children of Israel: speak unto them, saying, At even **<between the evenings>** you shall eat flesh, and in the morning you shall be filled with bread; and you shall know that I am YHVH your Elohim."* ([Exodus 16:12](#))

There are quite a few different ideas about the time when the fowl would be collected. Some believe that due to the darkness the birds would have been easier to catch. This scripture doesn't give much information on what time of the day the birds would be found on the ground. The fact is that we don't know what shape the birds were in when the Israelites collected them up. They could have been in a stunned state of where they were still alive but not hard to catch. There are no examples of the people chasing the quail. Also, in [Exodus 16:8](#) we find that they would have the quail to eat and be full at even. That would mean that they had killed and prepared the quail before evening. Another important point is that the Sabbath would present a problem for the Israelites if we think that between the evenings is between sunset and darkness. The birds would have had to be collected on the Friday before and the people wouldn't have eaten them until at least a day later. Then at the end of the Sabbath the birds would have been collected as soon as the sunset. This doesn't seem likely because of the work that goes into collecting, killing and preparing the birds. Even this scripture, which is not conclusive, points to a *Beyn haArbayim* that is between noon and darkness. Meaning that in the morning the Israelites had bread and in the evening they had meat.

*"Now this is that which you shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb you shalt offer in the morning; and the other lamb you shalt offer at even **<between the evenings>**: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other (second) lamb you shalt offer at even **<between the evenings>**, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto YHVH."* ([Exodus 29:38-41](#))

The daily offerings were done everyday as a tribute to YHVH. The important thing to note in these scriptures is that the first lamb was offered in the morning and the second offering was offered between the evenings. This would be impossible to do if *Beyn haArbayim* means from sunset to darkness. We will discuss this more with Numbers 28.

*"And Aaron shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it. And when Aaron lights the lamps at even, he shall burn incense upon it, a perpetual incense before YHVH throughout your generations."* ([Exodus 30:7-8](#))

Aaron lit the lamps twice a day, once in the morning for the morning offering and once **between the evenings** for the later sacrifice. Due to the fact the tabernacle was completely covered, lamps were lit for light. Some daylight may have made it into the tabernacle but not enough for the priests to do their daily offerings. Once again the order is important because Exodus 29 and Numbers 28 both refer to the same order.

*"In the fourteenth day of the first month at even **<between the evenings>** is the YHVH's passover."* ([Leviticus 23:5](#))

YHVH's Passover is to be killed **between the evenings**. Unlike other observances Passover is specified at a time of the day. Other observances like the Feast of Unleavened Bread, Feast of Weeks, Feast of Trumpets, Atonement and the Feast of Tabernacles are all specified on a specific day and not at a time of the day.

*"In the fourteenth day of this month, at even, you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it." And the children of Israel did so, and put them out without the camp: as YHVH spoke unto Moses, so did the children of Israel. And they kept the passover on the fourteenth day of the first month at even **<between the evenings>** in the wilderness of Sinai: according to all that YHVH commanded Moses, so did the children of Israel."* ([Numbers 9:3-5](#))

This is the first Passover that Israel has kept after the Exodus, the beginning of their second year. Moses is told by YHVH to instruct the people on how they are to keep the Passover. Once again the start of the Passover is pointed out to be the fourteenth day **between the evenings**. They are to kill, cook, and eat the Passover as YHVH has commanded in Exodus 12-13. Moses was perhaps told to remind Israel of the rituals that went along with the killing, cooking and eating of the Passover. This was the time when the children also would have a big part in learning the meaning of the different symbols during the Passover meal.

*"The fourteenth day of the second month at even <between the evenings> they shall keep it, and eat it with unleavened bread and bitter herbs."* ([Numbers 9:11](#))

This is a continuation of the Passover we talked about above except this is the command for those that were unclean and could not keep the Passover during Aviv. This verse once again shows that the Passover was to be killed **between the evenings** and that the meal was to be eaten with unleavened bread and bitter herbs.

*"The one lamb shalt thou offer in the morning, and the other (second) lamb shall you offer at even <between the evenings>; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto YHVH. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shall you cause the strong wine to be poured unto YHVH for a drink offering. And the other (second) lamb shall you offer at even <between the evenings>: as the meat offering of the morning, and as the drink offering thereof, you shalt offer it, a sacrifice made by fire, of a sweet savor unto YHVH."* ([Numbers 28:4-8](#))

Once again YHVH specifies what the daily offerings should be and when they should be offered. Once again, there are two lambs, one in the morning and one in **between the evenings**. This would have been impossible to keep considering the darkness to sunset theory, if the first lamb was offered in the morning and the second was offered in the evening. How can you have lamb one and lamb two sacrificed in the same day? Also, there are examples of the evening sacrifice. Elijah gives us one of these examples.

There is a severe drought in Israel because the people have chosen to follow Baal instead of YHVH. The only end to this drought would be the end of Baal worship and the turning of the hearts of the people to YHVH. Elijah in response to the Baal worshipers of his time issued a challenge. They would offer a burnt offering to their *Elohim* but the test was that neither would set the sacrifice on fire. Elijah, to prove YHVH was the true mighty one of Israel had large amounts of water poured on the sacrifice. Please start by reading 1Kings 18 to get an idea of the context. Let's look at [1Kings 18:36](#) to continue:

*"And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near, and said: 'O YHVH, the Elohim of Abraham, of Isaac, and of Israel, let it be known this day that you are Elohim in Israel, and that I am your servant, and that I have done all these things at your word. Hear me, O YHVH, hear me, that this people may know that you, YHVH, are Elohim, for you did turn their heart backward.' Then the fire of YHVH fell, and consumed the burnt-offering, 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: 'YHVH, He is Elohim; YHVH, He is Elohim.' And Elijah said unto them: 'Take the prophets of Baal; let not one of them escape.' And they took them; and Elijah brought them down to the brook Kishon, and slew them there."*

Between the evens of an hour and a half doesn't provide enough time for Elijah to complete everything that he did that day. Read 1Kings 18:41-46. Here is a chart of just some of things Elijah did **between the evenings**. (1 Kings 18:29)

1. Repaired YHVH's altar. (1Kings 18:30-32)
  2. Dug a trench around the altar to hold 2 seahs of seed (water). (1Kings 18:32)
  3. Laid wood on the altar. (1Kings 18:33)
  4. Cut up the bull and laid it on the wood. (1Kings 18:33)
  5. Had three times four jars of water filled and dumped on the altar. So much water was added that the trench was filled with water. (1Kings 18:34-35)
  6. Prayer to YHVH that resulted in the offering and all that was added to the altar being consumed. (1Kings 18:36-39)
  7. Capture of the prophets of Baal by the people. (1Kings 18:40)
  8. Execution of the four hundred and fifty prophets of Baal by the Brook Kishon. (1Kings 18:40)
  9. Ahab was sent to eat and drink before the coming rain. (1Kings 18:41)
  10. Elijah climbed Mount Carmel. (1Kings 18:42)
  11. Sent His servant seven times to look for rain. (1Kings 18:43)
  12. The seventh time the servant saw a cloud in the west that looked like a man's hand. (1Kings 18:44)
  13. The sky grew black because of the rain. (1Kings 18:45)
- Elijah through Almighty YHVH cleansed Israel of the prophets of Baal.