

## The New Covenant and Old “Testament” Passovers

*The Passover is the most solemn feast of the year. It pictures the mediating sacrifice of Jesus Christ. Through His sacrifice, we are saved from death. It is vitally important that we keep the Passover with the right attitude but also at the time God instructs us to keep it. This article addresses the time of day we are to keep the Passover.*

By Gregory L. Sargent

The Passover is on the fourteenth day of the first month of the Hebrew calendar. Members of God’s church don’t question this fact. But questions do arise concerning exactly when and what specific Passover events transpired on the fourteenth day. Is the New Covenant Passover still at the beginning of the day or was the Passover Christ kept in the beginning of the 14<sup>th</sup> only a one-time occurrence? Was the Old Testament Passover killed at the end of the fourteenth?

### **New Covenant Passover**

“Now in giving these instructions I do not praise [you], since you come together not for the better but for the worse....Therefore when you come together in one place, it is not to eat the Lord's Supper....For I *received from the Lord* that which I also delivered to you: that the Lord Jesus on the [same] night in which He was betrayed took bread;” (1 Corinthians 11:17, 20, 23).

When we understand these verses, we can determine when the New Covenant Passover was commanded to be kept. Paul is giving instruction to the Corinthians concerning the attitude in which to take the Passover but also refers to the *time* the Passover is to be kept.

Paul made it a point to state he received the Passover instructions *directly from Christ*. Why would this be mentioned?

The time to take the Passover was controversial among the Jews two thousand years ago. “The Pharisees held that the lambs were slain ‘during the last three hours before sunset on the afternoon of the fourteenth’” (*The Universal Jewish Encyclopedia*, Volume 8, 1942. Page 406, Article “Paschal Lamb”).

No doubt, there were Pharisees who came into the church who had kept the Passover during the last three hours before sunset on the fourteenth. It would be logical for them to think Christ only kept the Passover at the beginning of the fourteenth this one time. Christ would be dead during the last three hours before sunset—the period when the Pharisees believed in keeping the Passover. For them, keeping the Passover at the beginning would have been an anomaly; the Passover would revert back to being eaten at the end of the fourteenth in their minds. Remember, the Pharisees had still not kept the Passover at the time Christ was led before Pilate (John 18:3, 28).

Paul's instruction would clarify the fact that the New Covenant Passover was to be kept at the beginning of the fourteenth, not in the last three hours before sunset.

After Paul's conversion, he saw none of the apostles for three years. He went to Arabia and was instructed by Christ (Galatian 1:15-18; 1 Corinthians 15:8). Paul changed nothing. Christ confirmed to Paul that the Passover should be eaten on the same night He ate it with the disciples—the night He was betrayed.

Which night was Christ betrayed?

“When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, *one of you will betray Me.*”... Then, leaning back on Jesus' breast, he said to Him, “Lord, who is it?” Jesus 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 Judas Iscariot*, [the son] of Simon. Now after the piece of bread, *Satan entered him. Then Jesus said to him*, “What you do, do quickly. But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus had said to him, “*Buy [those things] we need for the feast,*” or that he should give something to the poor. Having received the piece of bread, he then went out immediately. *And it was night*” (John 13:21, 25-30).

The events described in these verses concern the *time* of the Passover. It is the night Christ was betrayed by Judas Iscariot. When reading the “betrayal” account in John 13 we find:

1. Christ and the disciples were eating the Passover supper.
2. Foot washing had already taken place as a part of the New Covenant Passover.
3. At the time Judas left to betray Christ, it is unclear whether or not he had taken the new symbols of the New Covenant Passover.
4. Satan entered Judas and Christ told Satan to, in effect, go and betray Him.
5. The disciples thought Judas might have been going out to buy something for the feast.
6. Judas went out by night.

As we will read later, the Passover is always on the 14<sup>th</sup> at twilight. Christ and the disciples were eating the Passover supper therefore sunset beginning the 14<sup>th</sup> had begun. The disciples thought Judas might be buying something for the feast therefore we know the annual Sabbath Feast of the 1<sup>st</sup> day of unleavened bread had not begun since no purchases would be made on that Holy Day. We know the Passover is also a feast but not a Holy Day, therefore purchases could be made on the fourteenth when the Passover was kept.

Christ and His disciples were keeping the Passover at the beginning of the 14<sup>th</sup>. It was well into twilight when Judas went out to betray Christ.

The events of John 14-19 include Christ's instruction to the disciples, going to the garden, the betrayal and arrest, His trial, scourging and crucifixion.

Everything that is written in John 13 through John 19 transpired on the fourteenth beginning with the New Covenant Passover (1 Corinthians 11:23). There is little disagreement that Christ, our Passover, would have been killed on the fourteenth. And the events of the Passover were not on the 1<sup>st</sup> Day of Unleavened Bread. John 19 proves this fact:

“And He, bearing His cross, went out to a place called [the Place] of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center....Therefore, because it was the Preparation [Day], that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and [that] they might be taken away” (John 19:17-18, 31).

Christ was crucified on the fourteenth. The 1<sup>st</sup> Day of Unleavened bread was a separate day since a “high day” (annual Sabbath) was following the fourteenth day and the body of Christ could not remain on the stake during an annual Sabbath. The fourteenth day was also a preparation (verse 31, Greek—*paraskeuē*) day for the 1<sup>st</sup> Day of Unleavened Bread.

But was the Old Testament Passover different? Since Christ was crucified at the ninth hour in the daylight portion of the fourteenth, was the Old Covenant Passover later in the day on the fourteenth?

It should be noted that there is no indication in the New Covenant that the 12 apostles disagreed with the apostle Paul concerning *when* the Passover under the New Covenant should be eaten.

The apostles had most likely kept *three* Passovers with Christ before the Passover of 31 AD. Without question they would have been keeping the Old Testament Passover. When the fourteenth day approached in 31 AD, we would be hard-pressed to believe the disciples were asking Christ *one day earlier than normal*, “Where do You want us to go and prepare, that You may eat the Passover?” (Mark 14:12)!

We can only conclude that the Old Testament Passover they kept in 31 AD was at the same time of day as the Passovers they kept in 28, 29 and 30 AD—all were kept at the beginning of the 14<sup>th</sup> day.

Christ only changed the symbols of the Old Testament Passover, *not the time of day of the Old Testament Passover*.

### **Old Testament Passover**

One of the most important facts to remember in proving when the Old Testament Passover occurred is to understand the use of the word *Passover*. Notice what the Israelites were to explain to their children concerning the *Passover service*:

"And it shall be, when your children say to you, 'What do you mean by *this service*?' "that you shall say, '*It [is] the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.*' " So the people bowed their heads and worshiped" (Exodus 12:26-27).

The Passover service on the fourteenth day of the first month of the year focused *not on one event but two*: 1) the killing, roasting and eating of the sacrificial Passover lamb and 2) placing the blood of the lamb on the lintel and the two door posts in order that the Lord would pass over when seeing the blood.

Moses related the instructions of God to the Israelites through the elders where we again recognize two basic occurrences that will take place:

"Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and *kill the Passover [lamb]*. And you shall take a bunch of *hyssop, dip [it] in the blood that [is] in the basin, and strike the lintel and the two doorposts with the blood that [is] in the basin. And none of you shall go out of the door of his house until morning. For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike [you]*" (Exodus 12:21-23).

The Passover lamb and the Lord passing over were both part of the Passover service.

The transliterated Hebrew word for “Passover” is *Pešach* (H6453). Also we have the phrase “pass over” when the Lord spares the Israelites. The transliterated Hebrew word for “pass over” is *fäšach'Tiy älä* (H6452 plus the preposition *over*). The word “Passover” comes from the root of “*pass over*” just mentioned.

The Lord *passing over* when seeing the blood is where the Passover acquires its name!

*Both events must take place on the fourteenth.* We will read that both events did, in fact, transpire on the fourteenth—the Passover lamb is killed on the fourteenth at twilight after which the Lord will pass over the Israelites at midnight. Both events are integral parts of the Passover itself.

We read more detail about when the Passover occurs when God lists all the feasts:

“These [are] the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. On the fourteenth [day] of the first month at twilight [is] the LORD's Passover. And on the fifteenth day of the same month [is] the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. On the first day you shall have a holy convocation; you shall do no customary work on it” (Leviticus 23:4-7).

The Passover is always on the 14<sup>th</sup> day of the 1<sup>st</sup> month *at twilight*. The Passover is never on the 15<sup>th</sup>.

1. “On the *fourteenth day of this month, at twilight*, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it....And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did....On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs” (Numbers 9:3, 5, 11).

2. “Now the children of Israel camped in Gilgal, and kept the Passover on the *fourteenth day of the month at twilight* on the plains of Jericho” (Joshua 5:10).
3. “Then they slaughtered the Passover [lambs] on the *fourteenth [day] of the second month*. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD” (2 Chronicles 30:15).
4. “Now Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover [lambs] *on the fourteenth [day] of the first month*” (2 Chronicles 35:1).
5. “And the descendants of the captivity *kept the Passover on the fourteenth [day] of the first month.*” (Ezra 6:19).

Despite the evidence, some will use one scripture to prove that the Passover and the 1<sup>st</sup> Day of Unleavened bread are the same feast (See Addendum A for the explanation of Ezekiel 45:21—Is Passover A Feast of Seven Days?).

Ezekiel 45:21 can be understood by comprehending the placement of punctuation marks. But the Bible doesn't leave us with just punctuation marks to prove such important issues. Besides Leviticus 23:4-5, the book of Numbers also clarifies that the Passover is on one day followed by a feast of seven days of unleavened bread. We read in Numbers 28, “On the fourteenth day of the first month [is] the Passover of the LORD. And on the fifteenth day of this month [is] the feast; unleavened bread shall be eaten for seven days” (verses 16-17).

We are also told that the Passover is to be killed at a specific period of time called “twilight.”

One of the best scripture references to demonstrate when twilight occurred is found in Exodus 16.

“I have heard the complaints of the children of Israel. Speak to them, saying, ‘At twilight (Bëyn häar'Bayim) you shall eat meat, and in the morning you shall be filled with bread. And you shall know that I [am] the LORD your God’” (Exodus 16:12).

“Twilight” in this verse is the same Hebrew word found in Leviticus 23:5 where we are told the congregation is to kill the Passover lamb at “twilight” (Bëyn häar'Bäyim).

This word means “between the two evenings.” When analyzed by a non-Hebraic-language eye, it doesn't look like the Hebrew word evening (erev) is even a part of the word. But it is embedded in the word (ar'Bäyim) and conveys a duality of two evenings (see also Addendum B—Meaning of Bëyn häar'Bäyim).

Exodus 16:12 describes this period as the time the Israelites would be eating the God-given quail. It is a period of time beginning at a specific point in time and ending when darkness has come to the point one would not be able to see very well. The next verse tells us when this period of “between the two evenings” begins.

“So it was that quails came up at evening (Bäerev) and covered the camp, and in the morning the dew lay all around the camp” (Exodus 16:13).

The Israelites ate the quail “between the two evenings” (Bëyn häär'Bäyim) which is called twilight in most Bible versions. The first evening is sunset (Bäerev) and the second evening is after twilight when total darkness comes over the land before midnight *on the same day*. It’s important to comprehend this fact because the Passover chronology uses the same term—*between the two evenings*—when the lamb is killed. *The “Lord’s Passover,”—notably the Lord’s passing over—comes after this period of time, on the same day, at midnight.*

In Exodus 12, we find the instructions and sequence of events leading to departing from Egypt on the 1<sup>st</sup> Day of Unleavened Bread.

The lamb is taken on the tenth day of the first month—“Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of [his] father, a lamb for a household’” (Exodus 12:3).

“Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight” (Exodus 12:6).

The fourteenth day would begin at sunset (Bäerev). The lamb is killed at “twilight” (Bëyn häär'Bäyim) or as explained above, “between the two evenings”—sunset and darkness.

“And you shall take a bunch of hyssop, dip [it] in the blood that [is] in the basin, and strike the lintel and the two doorposts with the blood that [is] in the basin...” (Exodus 12:22).

“Then they shall eat the flesh on that night; roasted in fire, with unleavened bread [and] with bitter [herbs] they shall eat it” (Exodus 12:8).

The lamb must be killed at twilight followed by striking the blood on the lintel and doorposts and roasting the lamb during and after twilight (“on that night”). Spit cooking (rotisserie) would take as little as two hours. We are now about three hours into the night of the fourteenth before eating the lamb would begin.

“You shall let none of it remain until morning, and *what remains of it until morning you shall burn with fire*. And thus you shall eat it: [with] a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It [is] the LORD's Passover....Now the blood shall be a sign for you on the houses where you [are]. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy [you] when I strike the land of Egypt” (Exodus 12:10-11, 13).

...*And none of you shall go out of the door of his house until morning*. For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike [you]” (Exodus 12:22-23).

“And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt...” (Exodus 12:29).

When God would see the blood, He would “pass over” the doors of the Israelites at midnight. The exact time of the night is not mentioned except for this term *midnight* that assumes a period of night before and after. But we know the Israelites were instructed not to go beyond the door where the blood was struck until morning lest they would die. It would be unrealistic to believe that this event (God passing over at midnight) would not take place on the fourteenth of the month.

“So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance” (Exodus 12:14).

The day that included the Passover events is a memorial (“this do...in remembrance of me,” 1 Cor. 11:25) and a feast. They were to observe it because only through taking the Passover were the Israelites qualified to come out of Egypt (Deuteronomy 16:1).

After giving detailed instruction concerning the seven-day Feast of Unleavened Bread which follows the Passover (Leviticus 23:4-5; Numbers 28:16-17), God tells us exactly when the children of Israel came out of Egypt:

“So you shall observe [the Feast of] Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance” (Exodus 12:17).

Later, God reminded Israel that it was on the First Day of Unleavened bread that He brought Israel out of Egypt at night:

“Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. ...And it came to pass at the end of the four hundred and thirty years--on that very same day--it came to pass that all the armies of the LORD went out from the land of Egypt. It [is] *a night of solemn observance* to the LORD for bringing them out of the land of Egypt. This [is] that *night of the LORD, a solemn observance* for all the children of Israel throughout their generations” (Exodus 12:37, 41-42).

“They departed from Rameses in the first month, on the fifteenth day of the first month [*by night*, Deuteronomy 16:1]; *on the day after the Passover* the children of Israel went out with boldness in the sight of all the Egyptians” (Numbers 33:3).

This night of a solemn observance (night to be much observed) is not referring to the Passover. The following translations all explain why we observe this night:

“It [is] a night to be much observed unto the LORD for bringing them out from the land of Egypt” (KJV 1769).

“It is a night to be much observed unto Jehovah for bringing them out from the land of Egypt” (ASV 1901).

“It is a night to be much observed vnto the LORD, for bringing them out from the land of Egypt” (AV 1611).

“Out from the land of Egypt.” The Passover— sacrifice, placing the blood on the lintel and door posts and God passing over the Israelites—pictures accepting the sacrifice of Christ and not receiving the death penalty. God brought the children of Israel out of Egypt (picturing sin) on the first night of the Feast of Unleavened Bread. This feast is to be greatly observed *because we come out of sin*.

In Exodus 12, God summarizes when and how long the children of Israel are to eat unleavened bread.

“In the first [month], on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening” (Exodus 12:18)

The word “evening” is *Bäerev* and means sunset as explained earlier.

God had given the Israelites a long, detailed explanation of the Passover events up to this point before introducing the Feast of Unleavened Bread for the first time. God commences to command *when the First Day of Unleavened Bread begins*—it is the sunset at the end of the fourteenth after all the Passover instructions have been followed and the Passover events are completed.

We are familiar with sunset *ending a day* because we refer to the sunset time that ends the Sabbath day in order not to break the Sabbath. Just as the Sabbath ends at sunset, so also “Passover” ends at sunset.

Sunset at the end of the Passover is also the sunset that begins the First Day of Unleavened Bread. In a similar way, we use the term “midnight” in our Gregorian calendar. Midnight is the end of one day but also the beginning of the next day.

In Exodus 12:18, we have instruction on when the Feast of Unleavened Bread begins and ends. We are told it *begins at sunset at the end of the fourteenth* (also the sunset beginning the fifteenth) and the LDUB is completed *at sunset ending the twenty-first day*.

<b>Table of Passover and Unleavened Bread in the Old Testament</b> (The sunset that ends each day is the same sunset that begins the following day.)	
Days of the Month of Abib	Evening ( <i>Bäerev</i> )/Sunset ends/begins each day
14 <sup>th</sup> —O.T. Passover lamb sacrificed & the Lord passing over the Israelites so the destroyer would not kill them	Exodus 12:18—” <i>on the fourteenth day of the month at evening, you shall eat unleavened bread</i> ” <b>Sunset ends 14<sup>th</sup> and begins 15<sup>th</sup></b>
15 <sup>th</sup> —First Day of UB NTBMO Israel comes out of Egypt by night	Sunset ends 15 <sup>th</sup> and begins 16 <sup>th</sup>
16 <sup>th</sup> —Second Day of UB	Sunset ends 16 <sup>th</sup> and begins 17 <sup>th</sup>
17 <sup>th</sup> —Third Day of UB	Sunset ends 17 <sup>th</sup> and begins 18 <sup>th</sup>
18 <sup>th</sup> —Fourth Day of UB	Sunset ends 18 <sup>th</sup> and begins 19 <sup>th</sup>



19 <sup>th</sup> —Fifth Day of UB	Sunset ends 19 <sup>th</sup> and begins 20 <sup>th</sup>
20 <sup>th</sup> —Sixth Day of UB	Sunset ends 20 <sup>th</sup> and begins 21 <sup>st</sup>
21 <sup>st</sup> —Last Day of UB	Exodus 12:18— <i>”until the twenty-first day of the month at evening”</i> <b>Sunset ends 21<sup>st</sup></b>

## Addendum A—Explanation of Ezekiel 45:21, Is Passover, a Feast of Seven Days

“In the first [month], on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten” (Ezekiel 45:21).

This verse is used to prove the Passover is a feast of seven days. In other words, Passover is said to be the first day of unleavened bread followed by six more days. However, one must never use one scripture to subtract clear evidence that so many other scriptures prove—Passover is on the 14<sup>th</sup> followed by seven days of the Feast of Unleavened Bread.

A literal reading of Ezekiel 45:21 is: “in first in four ten days in new become to the Passover festival sevened days matsah eat” Translating these words reminds us of those who translate “Assuredly, I say to you, today you will be with Me in Paradise” (Luke 23:43). Place the comma correctly (after the word “today”) and the meaning changes. Or one can see the difference in meaning when not using or using commas:

No Commas:

*This initial workshop identified the work scopes and phasing generated several different sourcing strategies for those work scopes and proposed selection criteria to compare the sourcing strategies to best benefit the [project].*

Commas added:

*This initial workshop identified the work scopes and phasing, generated several different sourcing strategies for those work scopes, and proposed selection criteria to compare the sourcing strategies to best benefit the [project].*

Proper punctuation changes the meaning.

Ezekiel 45:21 needs one semi-colon after the right word Passover, e.g. “In the first [month] on the fourteenth day of the month you shall observe the Passover; a feast of seven days of unleavened bread shall be eaten.” Place a semi-colon correctly and the meaning changes to fit all other passages explaining the Passover is one day followed by a seven-day feast of unleavened bread.

## Addendum B—Meaning of Bëyn häar'Bäyim

Hebrew Transliteration of Leviticus 23:5 is: Bachodesh härishôn B'ar'Bääh äsär lachodesh Bëyn häar'Bäyim Pešach layhwäh

Literally “the new first at four ten new between the two evenings passover belonging to God”

Bëyn=between/hä=the/ar'Bäyim=dusk or two evenings (embedded in this word is the duality of two “erev”)

*Gesenius' Hebrew-Chaldee Lexicon on ar'Bäyim (H6153) and Bëyn häar'Bäyim (H0996; 9005; 6153)*

עֶרֶב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root עֶרַב No. II. בְּעֶרֶב Gen. 19:1; 29:23; לַעֶת עֶרֶב Gen. 8:11; 24:11; עֶרֶב (acc.) Exod. 16:6; poet. לְעֶרֶב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. עֶרְבוֹת Jerem. 5:6. Dual. עֶרְבַיִם the two evenings; only in the phrase בֵּין הָעֶרְבַיִם between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the first evening (Arab. <sup>م</sup><sub>س</sub><sup>ي</sup> *little evening*; <sup>م</sup><sub>س</sub><sup>ي</sup> when it begins to draw towards evening; Gr. *δείλη πρωία*); and the second evening to be the real sunset (Gr. *δείλη όψία*). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שְׁחָרַיִם.

## Addendum C— Explanation of Deuteronomy 23:11—Is evening before sunset?

Deuteronomy 23:11 seems to indicate that evening comes and then the sun sets.

“But it shall be, when evening comes, that he shall wash with water; and when the sun sets, he may come into the camp” (Deuteronomy 23:11 NKJV).

The questions one would have is: “Why would evening come before sunset when every scripture with the word sunset and evening would always have sunset coming before evening? Doesn’t this scripture prove that evening can come before sunset?”

The Hebrew word for sunset (*Bäerev*) is actually not found in this passage. Also the word for “between the two evenings” (*Bëyn häar'Bäyim*) is not found in this passage.

Looking at the Hebrew transliteration, we find the following:

Deuteronomy 23:11 w'häyäh lif'nôt-erev yir'chatzBaMäyim ûkh'vo haSHemesh yävo el-Tôkh'haMacháneh <http://qbible.com/hebrew-old-Covenant/deuteronomy/23.html#11> (Hebrew Old Covenant Transliteration).

The word we are looking at here is *lif'nôt-erev*. The word “evening” is preceded by a prefixed preposition (towards) and a primitive verb root (turn)—*lif'nôt*. Those two words connected with evening (*lif'nôt*) mean:

Lif=Hebrew 9009 meaning “towards”

Nôt=Hebrew 6437 meaning “turn”

The Hebrew, *erev* (Hebrew 6153) by itself is most commonly translated simply *even or evening*.

Therefore we have “towards turning evening” or as we read in the translations below: when evening comes on; toward evening.

Deuteronomy 23:10-11 21st Century King James Version (KJ21)

“If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp.

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

Deuteronomy 23:10-11 American Standard Version (ASV)

If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

but it shall be, when evening cometh on, he shall bathe himself in water; and when the sun is down, he shall come within the camp.

Brenton Greek Septuagint (LXX, Restored Names)

And it shall come to pass toward evening he shall wash his body with water, and when the sun has gone down, he shall go into the camp.

Devarim 23:10-11 Orthodox Jewish Bible (OJB)

If there be among you any ish, that is not tahor (clean) by reason of a nocturnal occurrence, then shall he go outside the machaneh, he shall not come within the machaneh; But it shall be, when erev cometh on, he shall wash himself with mayim; and when the shemesh is down, he shall come into the machaneh again.

One must be familiar with the Hebrew language, not only the verbs, nouns and pronouns, but also the prepositions and articles, to fully understand the meaning of a phrase. The church kept Pentecost on the wrong day for years because of a *lack of understanding* of the Hebrew language. Once the church understood the meaning of the Hebrew preposition “from” (being inclusive), we were able to correctly count to the day of Pentecost. Understanding the words “lifnôt” that precede “evening” in Deuteronomy 23:11 allows us to correctly understand the *time of washing*.

“Toward turning darkness” is more than likely later in the daylight period. But definitely the unclean man must wash himself before returning to camp “when the sun is down.”

In summary, a soldier in an *army camp* (Hebrew 4264— encampment of travelers or troops) has had a nocturnal emission during the night. He must leave camp and is unclean for the full daytime period. In the afternoon when the sun has still not set nor has twilight come, he washes himself and once the sun is down (out of view) he will be allowed back to camp.