

TO PASS THE NIGHT

A Word Study.

In looking at the occurrence of the word translated, 'inn' in scripture, we come to the root,

- a. 'lin' (liyn)-to pass the night, lodge, abide, and
- b. 'lun' (lun)-to complain, murmur, grumble.

This is an interesting combination, to say the least.

To begin a word study, one must go to the first occurrence, for this sets the understanding and setting for its use from then on. The roots are used 88 times in the Old Testament, in a number of settings.

For this word, it begins in Gen 19-used three times. We are in Sodom with Lot and the angels.

The word means 'to pass the night.' This immediately tells us that it is **not** a dwelling place, only a temporary stopping place, and the traveller doing this in on a journey, away from home. The night outside (darkness) is typical of spiritual darkness, so the "inn/lodging place" is a place of safety from the dangers of the darkness for an undetermined, but limited time.

Here, Sodom is the night, Lot is a righteous man who offers sanctuary and safety and **unleavened bread** (where is the wine?) to two travelling angels (who have deliverance and destruction on their minds). Note that Lot offers his virgin daughters to the crowd to leave his guests alone. Is this typical of the Melki-Tzedek priesthood-believers who "bear the burdens of the people," and who "pay the price?"

Next, we go to Gen 24, where Avraham's servant is sent out. This whole passage is typical of the Holy Spirit being sent to find a suitable bride for the Son. It is the Spirit who 'passes the night' in Rebekah's house. Here we do not specifically see the Spirit in danger from the night, (because the Spirit is never in danger from anything?), but He stays temporarily, then leaves, taking the bride with Him.

Now we come to Jacob and his remarkable dream at the House of God. In this certain place, he 'passes the night' and sees the connection between the foundation stone on earth and the Capstone in Heaven. Where can one be more safe from darkness than in the House of God?

Jacob 'passes another night' in safety in Gen 31:54, this time protected from Laban in the hill country of Gilead, toward which Jacob had set his face upon leaving Laban. Did not Yeshua 'set His face toward Jerusalem' much later, and

was He not protected by God on His journey to His appointed place and time? Jacob is here described as passing the night 'upon the mount.'

Just before meeting with Esau (and again being in danger), Jacob 'passes the night' in Gen 32:13 in the presence of God's "Two Camps." And the night after this, he again 'passed the night', but this time in conflict with God at Penuel, and this danger was to his good.

Now, it appears that one can pass the night in safety from its dangers in a place of sanctuary and be protected from them, but they can just as easily choose to 'pass the night' in the place of darkness, partaking of it and all it holds.

This appears to be the case with the people in Ex 15:24, when they 'passed the night' with Moses; this time the word is translated 'murmured.' In reality, the people 'passed the night' against Moses, or against Moses and Aaron repeatedly, and ultimately against God (as the majority of the appearances in Numbers shows).

Though the conflict was great, the opposition was real, and though many died from it, we must be reminded of the temporary nature of the 'passing of the night.'

Do we not find here a foreshadowing of the complete restoration that will come about at the hand of God? Does this not tell us that no matter how much opposition will be shown to Him, in the end, the 'passing the night' in darkness will end at some point, it will not be permanent?

In Ex 23:18 and 34:25, the fat of the sacrifice and the sacrifice of the feast of the passover was not to 'pass the night' unto the morning, telling of the complete utilization one was to make of the sacrifice of Yeshua, and how It would do Its work completely.

Passing over part of the uses in Judges, we come to ch. 19, that strange tale of the certain Levite and his concubine, the man who reached passed up 'passing the night' in Jerusalem after having 'passed the night' for five nights with his father-in-law. This one reached Gilead of the Benjaminites with *bread and wine* for himself, his concubine, and his servant. Remarkably reminiscent of Lot and the angels, a man of the city persuades him to 'pass the night' at his house, during which time the concubine was given to the men outside, was raped and allowed to die at dawn, and taken home by her master, after which she was cut up and sent throughout the land for all to see and marvel at.

Though the scripture does not specifically word it so, she was effectively allowed to 'pass the night' in the midst of darkness, and to die as a result of doing so. Here must be a picture of the Melki-Tzedek priesthood. It is an unnerving and uninviting picture of this priesthood and the fate of those who are called to it.

When we come to Ruth, we see her choosing to 'pass the night' where Naomi 'passes the night', and later, we see her 'pass the night' before Boaz, and as a result, she becomes his wife and dwells (no temporary lodging here!) with him.

Strangely, David is not described as 'passing the night' in the cave of Adullam, but we find Elijah doing just that when he has come to the cave on the side of Horeb, the mountain of God! In whatever constraints he found himself after fleeing from Jezebel, it was temporary, because he shortly had a visit from the Word of the Lord and this took him from the cave out into the light of God on the side of the mount.

Later we find Nehemiah having the enemies 'pass the night' in opposition outside Jerusalem, Job sees mockers 'passing the night' before him in his afflictions. In the Psalms, we see the soul of the man who fears the Lord 'passing the night' at ease, with his seed inheriting the land. Here, we also find the testimony of God that weeping as a result of His anger will only 'pass the night,' but will be gone in the morning, and, in Ps 91:1, we find that "He that dwelleth in the secret place of the Most High (the same one Melki-Tzedek served!), shall 'pass the night' under the shadow of the Almighty. This tells us that under His shadow is **not** a permanent place (as the KJV translation of 'dwell' would have us believe), but there is a much better place where we *will* dwell with Him.

Then we come to Isaiah. He describes righteousness as only 'passing the night' in Jerusalem, departing at some point. He speaks of a people who 'pass the night' not in the secret places of the Most High as in Ps 91, but 'pass the night' in other secret places of their own choices, following their own thoughts. Jeremiah describes Jerusalem further as allowing vain thoughts to 'pass the night' within her, as going whoring after strangers, 'passing the night' with them.

And is it to the Melki-Tzedek priesthood that Joel calls to 'pass the night' in sackcloth, lamenting and howling for the meat (meal) offering (**bread?**) and drink offering (**wine?**) that is being withheld from the House of God?

Zechariah sums up the testimony of the Hebrew scriptures concerning 'passing the night' when he describes the scoll, the curse that will go over all the land, that which enters and 'passes the night' in the house of the thief and in the house of him who swears falsly by His Name.

Now, when we come to the certain Samaritan in Luke 10, we see more clearly what the typical Yeshua does for the certain man when he is taken to the inn. The man is on a journey from Jerusalem to death (Jordan), when he is set upon, stripped, beaten, and left for dead. (Did he not reach his destination?) When no one else could or would care for him, our own Melki-Tzedek takes him (us), dresses the wounds, administers oil and **wine**, and takes him to a place where he can 'pass the night' in the care of One who accepts him completely, and cares (comforts) him during his stay, allowing him to heal.

After this, Yeshua, Melki-Tzedek, pays the full price for the man, two denarii (which equals half a shekel, the ransom price for a man's life in Ex 30:12). And, upon leaving, promised to return.

We find ourselves now in the inn, our wounds healed enough to go out, and we hear his voice of the One Who showed mercy saying to us, "Go and do the same."