

# The Passover of The Lord

by Brian Convery, edited December 20, 2003

[My comments within quotes will be within brackets.]

Hi, brethren. This is going to be a study today on the Passover. A subject that is raging throughout the churches of God at this time. There is absolutely no need for that. However, it is part of what is to take place at the end of the age. We're going to get into that from the perspective of the bible. We're not going to be side stepping the clear scriptures as many do. Their teachings are all smoke and mirrors in so many instances. What I'd like to start with is 1 Peter 3:13. This is something that in the past I've spoken on quite a bit. It seems like it's something that we have to be reminded of continually. 1 Peter 3:13 "Suffering For Wrong And Right" is what this is titled in the NKJ section of scriptures, but the context here is very clear as we're going to see. So it's a responsibility each and every single one of us has and all too often we're not living up to it. Of course we've been taught not to live up to it. We've been taught to depend on others. 1 Peter 3:13:

13: "And who is he who will harm you if you become followers of what is good? [There's a threat implied here, and there should be.]

14: But even if you should suffer for righteousness' sake, you are blessed. And do not be afraid of their threats, nor be troubled. [You mention something that doesn't sit well with some people at times and oh boy are you in for the wrath of those who proclaim themselves to be teachers. There's no gentle admonition. There's no sitting and trying to talk about where an error may be. It is down comes the gavel.]

15: But sanctify the Lord God in your hearts, [In other words, set Him apart. Don't jumble it all together with everything else. Sanctify! Separate!] and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

16: having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

17: For it is better, if it is the will of God, to suffer for doing good than for doing evil."

So we have a very definite obligation to God. We have a very definite obligation to sanctify the Lord in

our minds. Being able to understand, to set apart what He says, His word, from all the extraneous arguments and quite frankly a lot of garbage that is flying around. Remember we are the ones who are supposed to be rightly dividing. So keep that in mind. The context is very clear here, when we are being persecuted, we are being reviled. So with that in mind, we can pretty much start into what we're going to talk about today. In the past we covered the importance placed on holding fast to the word of God. It is our responsibility to grow also in the grace and knowledge of our Lord, Jesus Christ. Remember He is the Word in writing. What, and who He is, and what He taught are in the pages of the Bible. He said He would never leave nor forsake us. He has kept His promise, if we allow Him to. He can talk to us at any time by us opening the Bible and reading what it says. This way, He says the same thing to everyone. It's not like multiple conversations going on. The result of that would be something like this: Well, He told me, "this and that." Another would say, oh no, that's not what He said. He said to me, "that and this." Do we get the point. We don't have somebody interpret for us. This isn't written in tongues. We don't need an interpreter. It is the spirit within us that allows us to be able to understand what's taking place, if we exercise it and we do it properly. 1 John 2:26-27:

26: "These things I have written to you concerning those who *try to* deceive you.

27: But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him."

God does not speak out of both sides of His mouth. Hebrews 13:8 says,

8: "Jesus Christ is the same yesterday, today, and forever."

That is very important to understand in this context, because there's so many today who say, "oh no He changed, from when He wrote the O.T. He changed."

No, He hasn't changed! He said it once for all and to all. Now think about all the confusion in professing Christianity, particularly in the Church of God at this time. It's everywhere, yet we all say we use the same book. How can this chaos exist? Well, the answer is simple brethren, and that is why we the Church, are in such a state of confusion. Remember the author of confusion is Satan, the devil. Lets look at 2 Peter 1:16-21:

16: "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

17: For He received from God the Father, honor and glory when such a voice came to Him from the Excellent Glory: This is My beloved Son, in whom I am well pleased.

18: And we heard this voice which came from heaven when we were with Him on the holy mountain.

19: And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

20: knowing this first, that no prophecy of Scripture is of any private interpretation,

21: for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

2 Peter 2:1-2

1: "But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.

2: And many will follow their destructive ways, because of whom the way of truth will be blasphemed."

So we see here in verse 1 that there will be false teachers. And we also notice that in verse 1 we are bought by the Lord. What above all else signifies this in God's plan of redemption, in his plan of salvation? The Passover! What a perfect place for Satan to whack the stump and cut it off from the roots. How

are we to be exploited? Look at 2 Peter 2:2-3:

2: "And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

3: By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber."

So it will continue to go on. It has done so in subtle ways some times, and at other times very outwardly. It is causing tremendous chaos and confusion within the Church of God. In the NKJ the word is, "deceptive," and in the KJ, "famed." That word is *plastos* which means molded by implication, artificial or figuratively speaking fictitious, false or made up. Now keep that in mind. It is very important to what we will be studying today. It's root word *plaso* is a prime verb, to mold as in reshaping or fabricating. So as you follow this word along and even its root word, you get a very deep sense of what it's saying. You better look out! So to introduce these heresies, they change or make up words. That is why I personally, spend so much time in explaining what a particular word means or, what it meant at the time we are reading about. That's what's important, because words change over the years. Over decades they change, over generations, over centuries. Now we're talking millennia. So obviously the intent of the word changes. So we have to go back and see what the word meant at the time. Not doing so opens up the ability for people to twist things. The bible does not leave you guessing. You do not need to go outside of the bible for private interpretations of men who see it their way. Christ says He will never leave nor forsake us. He is with us always in His written word and His spirit dwelling in us. We can do word studies. There are aids and guides to help us do that. We don't go to a particular publication that is slanted toward one particular belief. We can use dictionaries, etc. But be very wary of commentaries. Those are opinion!

Lets turn to 2 Timothy 3 and remember everything we need for salvation is found in the pages of this book. So there is no guessing. Somewhere in here you find the answers. 2 Timothy 3:16-17:

16: "All Scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, [Do we believe that. There are many out there who are trying to convince you not to believe it. That's how they bring these heresies in. They go to another source for information]

17: that the man of God may be complete, thoroughly equipped for every good work.”

So there's a purpose for what we are to do with scripture. Scripture has a purpose, for equipping us for every good work. By doing that we can receive correction, inspiration, it's profitable, we receive reproof and instruction in righteousness. 2 Tim 4:1-2:

1: “I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom:

2: Preach the word! [the *Logos*] Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.”

But through what? Through the Word of God! Not through vain babblings and intellectual arguments, but through the Word of God, not traditions of elders and certainly not commandments of men. Verses 3-4:

3: “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers [other than the word of God];

4: and they will turn their ears away from the truth, and be turned aside to fables.”

These are instructions from Paul to Timothy, but they're instruction to each and every one of us especially in the time when there appears to be very few who are able to feed the flock. But of course we know what happened and why that came about from Ezekiel 34. Lets just turn back to 2 Tim 1:13:

13: “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus.”

Sound words. There is a pattern to it. These patterns run through the bible and that's how somebody should

approach the whole understanding of studying the word of God and we're going to find out why. 1 Tim 6:3:

3: “If anyone teaches otherwise and does not consent to wholesome words, [*logos*] even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,”

So here we see these words, “these *logos*.” Now lets turn over to 1 Peter 2:6-8:

6: “Therefore it is also contained in the Scripture, Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame.

7: Therefore, to you who believe, He is precious; but to those who are disobedient, The stone which the builders rejected has become the chief cornerstone,

8: and a stone of stumbling and a rock of offense. They stumble, being disobedient to the word, [the *logos*] to which they also were appointed.”

Isn't that interesting. So they were appointed to this word, but stumbled and became disobedient to it. This is talking about the Jews who rejected the word of God to follow Judaism.

9: “But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;”

2 Timothy 2:11-16:

11: “This is a faithful saying: For if we died with Him, We shall also live with Him.

12: If we endure, We shall also reign with Him. If we deny Him, He also will deny us. [How do we deny Him? By not keeping His word. By placing other things above it.]

13: If we are faithless, He remains faithful; He cannot deny Himself.

14: Remind them of these things, charging them before the Lord not to strive about **words** to no profit, to the ruin of the hearers.

15: Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

16: But shun profane and vain babblings, for they will increase to more ungodliness.”

Those are direct instructions to us brethren. It’s really interesting in verse 14 here when it talks about “**words**,” that word is not *logos*. That’s depicting it as not coming from the Word of God. It’s *logomacheo*. It means to be disputatious on trifles. In other words, argue about things and try to build around things that are meaningless. Small little points which can pull you right off the main issue. And it says to struggle against or be anti. Anti what? Anti the pattern that has been set forth in the bible. They will develop their own doctrines based on these words. So these strivings about words are anti what? Verse 15 tells us. The word, the *logos* of truth. 2 Timothy 2:15:

15: “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

We are to be able to rightly divide the word of truth. By depending on another to do it for us? No! By studying it to show thyself approved unto God. Trust no man in that regard. Check up on everything.

16: “But shun profane and vain babblings, for they will increase to more ungodliness.

17: And their message will spread like cancer.

Hymenaeus and Philetus are of this sort,

18: who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”

Here we’re talking about a time shortly after the resurrection, when there are actual eye witnesses there, when all these miracles were being done, etc...

Tongues were being spoken and what’s taking place? Here some guys could actually convince brethren the resurrection was already past because it only involved Christ. So how much easier would it be today to persuade people about things through words, through vain babblings, through ridiculous arguments, through fables, “Jewish fables.” And where do you find Jewish fables? It is in a big old book called the Mishnah.

Verse 18:

18: “who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.”

That’s horrible, but it’s what’s taking place today isn’t it. What does it mean to rightly divide it? This tells us those who were striving were wrongly dividing words. Remember molding, changing, fabricating. Dividing is *orthotomeo* and it means literally to cut straight. *Orthos* is straight and *temno* to cut, is found here in this section of the scriptures as rightly dividing in the KJ or in the Revised version, “handling aright.” Handling aright is a very, very appropriate translation for that particular word. What is intended here is understanding scripture accurately so you can live by it and teach it. Paul tells us we should be teachers. That is a personal goal of each of us, if not to others then to ourselves. Hebrews 5:12-14:

12: “For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles [scriptures] of God; and you have come to need milk and not solid food. [The Church of God has been kept in that state for many, many, many years and that’s all part of the hierarchy, the dumbing down. That’s something that was taking place during the time that Paul existed too. With all these other teachers coming in, these false teachers.]

13: For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. [Not able to teach or even feed himself.]

14: But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised [You’re studying, living and doing it.] to discern both good and evil.”

Right from wrong according to God. It comes from Him. It comes from no one else. We are not to be tossed to and fro by every wind of doctrine. That’s a babe. But we are to grow in the grace and knowledge of the Lord. Romans 12:1-2:

1: “I beseech [or urge] you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is

your reasonable service.

2: And do not be conformed to this world, but be transformed by the renewing of your mind, that **you** may prove what is that good and acceptable and perfect will of God.”

You prove it! Somebody can't do it for you. Don't expect them to. As soon as you decide to not do it, you're going to allow others to be able to influence you the wrong way and you won't be checking up on them in the bible. You won't be **diligently** doing it and what's going to happen is, you're going to start accepting things that aren't in the bible. You're going to get into vain babblings about words and forming doctrines around single words rather than following the pattern through the Bible. Nobody can do it for you. There are those who are teachers to help and to guide, to get us going on it and then we're suppose to do it ourselves after that. Acts 17:10-11:

10: “Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

11: These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.”

So they went home after that and they searched to see if what they were being taught was true. Just don't “believe!” That is the Protestant way. We are to believe, but that application means, doing our part, by doing what Christ did. Don't confuse the two. This is a fine example here of what we are to be doing. The acts of the Bereans. They searched the scriptures and that's what we are to be doing as well. They searched, they tried to give the individual, the teacher, the benefit of the doubt. They didn't go up and bang him around and throw him out, did they. No! They weren't afraid, because they had the scriptures, they could go to see if it was right or wrong. Why is it necessary to study like that? Because no one else can do it for you and many deceivers are in the world. Isaiah 28:9-13:

9: “Whom will He teach knowledge? And whom will He make to understand the message? Those weaned from milk! Those drawn from the breasts!

10: For precept must be upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little.

11: For with stammering lips and another tongue He will speak to this people,

12: To whom He said, This is the rest with which You may cause the weary to rest, And, This is the refreshing; Yet they would not hear.

13: But the word of the LORD was to them, Precept upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little, That they might go and fall backward, and be broken And snared and caught.”

He's saying here, there are patterns throughout the bible. You just don't take one word and make a doctrine out of it. That causes us to stumble. Everything you need to move forward with is right here in the bible. It's as simple as that. We live in a time where sound doctrine is a fleeting thing. We see teachers popping up all over who are leading many away from the Word, the *logos*, and the way of truth. They do this by confusing words, by focusing on words which can be twisted and changed to sound like convincing arguments and by using sources other than the bible. They are not focusing on the Word of truth. They go to obscure scriptures to do so, to support their agendas and their suppositions. We should never look to obscure verses to ascertain the truth. We should look at the very clear verses to explain a subject. Only then do we have the proper foundation to understand the seemingly obscure ones, which are not obscure if you look to the word of truth in the bible. If you apply the clear verses to those which seem to be obscure, they're no longer obscure. But if you try to put the obscure verses first and apply them to the ones that are clear, there's confusion entering in and supposition and opinion and thus error. So many teachers today base their whole doctrine on a single word. They say well, this is the key to it all. I don't read that anywhere in the bible. They reject the Word of God, the patterns of God! We're going to see that real clear as we go through this study. They don't just reject Christ. They reject the Word of God. We are told that all the truth of God that we need for salvation is found in the scriptures. Here a little, there a little, line upon line, precept upon precept and those who are not skilled in that fall backwards as we just read. Christ said, He

will never leave nor forsake us. It's all in the bible. So with this as our base, let's look at the Passover and totally dispel the confusion and deceit raging about it today. And yes, we will go to the simplest, clearest two verses in the bible on the subject and go from there, not the other way around. So let's turn to Numbers 28. We're going to look at the two clearest verses in the bible covering the subject of the spring holy days in their basic tenets. Numbers 28:16-17

16: "On the **fourteenth day** of the first month is the Passover of the LORD.

17: And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days."

What is confusing about that? Absolutely nothing! It is very clear, very distinct in what it is saying. Those are the two clearest verses in the entire bible as to the separation of the two days and as to what they are called and proclaimed by God. The fourteenth is called the Passover. The fifteenth is called the first day of the Feast of Unleavened Bread. That's extremely clear. We are going to see these are two very separate and distinct functions conducted on two very separate days. There is no overlapping, mixing, etc... They are separate, clear, and distinct for a very big reason, which we're going to cover. Let's notice the context they are being talked about in here, in Numbers. We're talking about, "offerings" and this understanding is very vital. We're going to prove another point here and we have to understand these things to understand what they're all about. Numbers 28 & 29 delineate something very specific to God. Num 28:1-2 sets the stage to these patterns.

1: "Now the LORD spoke to Moses, saying,  
2: Command the children of Israel, and say to them, My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time."

Here God is telling Israel about His commanded offerings. Israel was to be **careful** to offer them to God at their "*moedim*" or very specific appointed times. Who decided what these specific times were? God did!

Numbers 28:1-8 is talking about the daily offerings and it goes through and enumerates certain things and how they are supposed to be done. Very clear, specific instructions and we can find that in other places in the bible. Verses 9-10 are talking about the special offerings on the Sabbath. Now you still have your other offerings as well. In spite of the special offerings, the other offerings are there too. So it's building here. We go from the daily ones, which are offered each day after sunset and sunrise, the evening and morning offerings. Then we go to the Sabbath offerings, which come on the seventh day. This is building a pattern. God works through patterns. It's all here. It's sequential to anyone who has that type of a brain, it's here a little, there a little, line upon line, precept upon precept. Now let's look at verses 11-15. Now it gets into the monthly offerings. These are in addition to the others we've already seen here. We don't have the time to get into them all in detail, but I want everyone to understand what the context of Numbers 28 is, to see the significance of what's going to be said here. Let's look at verse 16.

16: "On the fourteenth day of the first month is the Passover of the LORD. [You notice here there was nothing mentioned about offerings is there? No special offerings mentioned. There's a reason for that, and also notice here, we don't see anything about restrictions to customary work either, which is something else that's very important.]

17: And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days. [Seven days starting from the fifteenth. That's what it says right here. It's not all inclusive of the Passover. The Passover was kept separate. Very distinct. As we will see in detail]

18: On the first day you shall have a holy convocation. You shall do no customary work. [This is talking about the first day of the seven days that are mentioned in context with the fifteenth. But no customary work.]

19: And you shall present an offering made by fire as a burnt offering to the LORD: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish."

Verse 25:

25: “And on the seventh day you shall have a holy convocation. You shall do no customary work.”

You can go on here in Num 28 and look at all the very pertinent information that you need to know about the offerings at the Feast of Weeks. But notice in verse 16.

16: “On the fourteenth day of the first month is the Passover of the LORD.”

It says nothing else there. It’s saying something very important in reference to sacrifices by its silence and it is important we understand that. That’s why it’s put in the context that it’s put in here. It has a future reference to it. Many today are being deceived into keeping a 15th Passover. Many others are being convinced that they need to keep a late afternoon Passover on the 14th and a 15th seder meal. They are basing doctrines on words, single words in some cases, and non-biblical sources. Not focusing on the pattern that’s laid out throughout the bible. Here a little, there a little. One favorite method of confusing the brethren deceivers use, is to take a subject and focus on the peripheral issues of it. It’s a method that’s used by many, many, people in many fields. It doesn’t have to be religion. They build convincing arguments which may or may not be correct to support their suppositions. They may give a correct argument on a peripheral issue which lends a veracity to what they’re saying, in the mind of the listener. By doing this they fog the mind of the listener and then at this point, basically throw out the baby with the bath water and then bring in heresy. That’s how it happens. That’s what we read in the N.T. scriptures earlier. They build doctrines on issues only vaguely important to the main lesson the bible teaches. They have a waiting audience these days brethren and again I say, may God have mercy on us all because we’re in such a horrible state of affairs. It’s disgusting. Instead of going to the clear scriptures, they go to vague ones and try to run down the clear ones and try to impute things into the clear ones. They try to add things to them. Remember, “fabricate and make up.” We’ve got to keep that in mind.

Numbers 28:16 clearly tells us the Passover of the Lord always will be the fourteenth day of the first month. That is the 14th of *Abib*.

This is the specific day set aside by God, as the *moed* (appointed time of meeting) between God and mankind to depict the start of God’s plan of salvation.

You can search the bible from one cover to the next and you will only read that this great event takes place on the 14th of the first month with the exception of the 14th of the second month for those who had been defiled or on a long journey.

The only day designated is the 14th. Not the 13th, not the 15th, not any other day. In a moment we will see God expound upon this fact. Before that, we must understand why here in Numbers 28 we do not read of any sacrifice or offerings made on the 14th of *Abib*.

There is only one sacrifice which can qualify as an offering made by fire on this day. This day is set aside for the sacrifice of Christ. Only He can fulfill the requirements necessary to be the Passover sacrifice of the Lord. This day is all about His shed blood and His redeeming us to God and thus making it possible for the plan of salvation to commence, as depicted through the annual festivals or appointed times of God.

Look how specific God is about these times of sacrifices and offerings. Num 28:2:

2: “COMMAND the children of Israel, and say to them, My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall BE CAREFUL TO OFFER TO ME AT THEIR APPOINTED TIME.”

This is so important to God that He goes on now in chapters 28 & 29 and carefully delineates the time, day, month, and quantity, and quality of them.

Is this important to God? Yes it is for Him to be so very specific about it.

So how careful is God about these important times?

I think everyone of us know that in Leviticus 23 we see something very special. We see God expounding upon and explaining His Holy days and His Passover, God’s plan of salvation is what is being reviewed here. Leviticus 23:1-8:

1: “And the LORD spoke to Moses, saying,  
2: Speak to the children of Israel, and say to them: The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.” [His “appointed times of meeting,” *moedim*.]

“His” Feasts. Look over at verse 37:

37: “These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day—“ [It’s very specific what He’s saying here. You have to do it on the day HE says to do it on. HIS feasts, the feasts of the Lord.]

God is so “**careful**” about these specific days and the sacrifices and offerings which are specific to each day that He carefully tells us here in Lev 23 what day of the month the annual festivals are to be kept.

He makes it very clear that you cannot keep part of the specific sacrifices, offerings, or any of their ordinances on any day other than what He says. That means that every sacrifice, offering, and ordinance of the Passover of the Lord must be kept on the 14th day of the first month. There is no exception whatsoever!

Continuing with verse 3:

3: “Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

4: These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.

5: On the fourteenth day of the first month at TWILIGHT is the LORD'S Passover.”

Now, the Hebrew word here is translated twilight by the individuals who wrote this book, because they understood something. The word as it should be properly written in there, in the Hebrew, basically is between the evenings. And so many people have taken this study of between the evenings and based their whole doctrine on it, have based the whole plan of

salvation upon it. That’s not built on a foundation of Christ and we’re going to show that very clearly today. But the 14th of the first month at twilight is the Lord’s Passover, in other words, He’s making something very, very clear here. It starts at a very specific time and we have to understand that and if we don’t we’re in a lot of trouble.

There are a lot of people starting to keep the Passover at 3PM in the afternoon of the 14th. Many of them then continue over into the 15th day of the first month with ordinances of their passover such as eating a seder meal, singing etc... God says that is not His command. It is in violation of it, plain and simple.

The very specific time the Passover starts is at sunset at the start of the 14th. God’s *moed*, His Festivals are kept from sunset to sunset as Lev 23:32 tells us, “...from evening to evening you shall observe your Sabbath.” That is how the bible reckons a day in spite of the deceivers now trying to convince people that a day starts at sunrise and ends at sunrise.

Continuing with verse 6:

6: “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.”

Now notice here in Lev 23, it doesn’t talk about a holy convocation on the 14th. It doesn’t talk about the type of work you can do on that day either. It doesn’t even talk about a specific sacrifice on that day, does it? But it starts on the fifteenth talking about very specific sacrifices, etc.

6: “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.

7: On the first day you shall have a holy convocation; you shall do no customary work on it. [And of course we read that back in Numbers 28 didn’t we.]

8: But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.”



Once again we see a separation of the two days. The fourteenth is called the Passover of the Lord. That's very important. Keep that in mind. As we're going to see as we move through the scriptures God always differentiates between what is His and what isn't His. That's all the way through the bible. Now, we can go through the rest of the holy days here and see that they all have very specific instructions as to sacrifices, etc... Of course we don't see that here about the fourteenth do we? No. Once again there is a reason why as we discussed earlier and we're going to show very clearly. Verse 24:

24: "Speak to the children of Israel, saying: In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets,"

So it talks about a very specific day here. The first day of the seventh month. And you see the same thing in verse 27, 34, 36. It talks about the specific day these functions are held on.

Now according to the logic of those who say the Passover is killed and then eaten at the end and not the beginning of the 14th, we would then thus have to, apply that same principal to all the other festival days, wouldn't we. In other words, the fifteenth wouldn't really be the fifteenth it would be at the beginning of the sixteenth. So why would God say the fifteenth? Why didn't he just say the sixteenth? Now go over here also to these other verses. Verses 24, 27, 34, and 36. In other words, in the seventh month on the first day of the month, you shall have a Sabbath rest. Oh no! That must be wrong. It's suppose to start at the end of the first day according to the logic many are putting forth today and we're going to show it's a bunch of bunk as we move through the scriptures. God doesn't speak out of both sides of His mouth. The word twilight or between the evening here means exactly the same thing as we're going to show. We're going to prove it. It's just incredible what's taking place. It's translated twilight here in verse 5 in the NKJV, and in the KJV it's even, and rendered evening in the Scofield translation.

The Strong's concordance translated that word as *ereb* #6153 meaning dusk, evening, even tide, night. It

comes from a root word, *arab* #6150, which is a prime root and it means to grow dusky at sundown, to be darkened. So the word or the phrase between the two evenings is predicated on the word *ereb*. We've got to understand this. That's what the linguists tell us, the people who don't have a bone to pick. The Brown Driver Brigg's Hebrew and English Lexicon says of this Hebrew word, #6153, "to set as in sun, evening." And they give two explanations of it and two applications of it.

"1.a. Evening, originally sunset. [Now that's very important to understand. Originally sunset, because the meaning of it was changed later on, but we want to know what it meant when it was written.] And hence, perhaps at the time of sunset.  
b. In phrase (only priests code or narrative is it translated) between the two evening, i.e. probably between sunset and dark."

*Ben ha arbayim* that's the word that people stumble over. Linguists and translators understand what this word meant at the time, not what it was made to mean to the Jews in Christ's time. It's very important to understand that. Vine's expository dictionary:

"*ereb*, evening, night. The noun *ereb* appears about 130 times in all periods. This word represents the time of the day immediately preceding and following the setting of the sun. During this period the dove returned to Noah's ark (Gen. 8:11). Since it was cool, women went to the wells for water in the 'evening' (Gen. 24:11). It was at 'evening' that David walked around on top of his roof to refresh himself and cool off, and observed Bathsheba taking a bath (2 Sam. 11:2). [She is not going to be taking a bath in the middle of the day, out in the scorching sun and David certainly isn't going to be walking around on his roof, "between the evening" in the middle of the hot day.] In its first biblical appearance, *ereb* marks the 'opening of a day': 'And the evening and the morning were the first day' (Gen. 1:5). The phrase 'between the evenings' means the period between sunset and darkness, 'twilight' (Exod. 12:6; KJV, 'in the evening').

Second, in a late poetical use, the word can mean 'night': 'When I lie down, I say, When shall I arise, and the night [ the *ereb* ] be gone? And I am

full of tossings to and fro unto the dawning of the day' (Job 7:4)."

The bible clearly depicts what time it is. It is obvious that these three publications, which are very highly regarded among linguists agree on the use of the word. Be it used in patterns, in phraseology, such as "between the evenings" or stands on its own, it means the same thing, a time period following sunset. Further proof of that is what the International Standard Bible Encyclopedia (ISBE) has to say.

"Evening, usually Hebrew *ereb*, in Lev. 15 it designates sunset, the beginning of the Hebrew day, as the time when a ceremonial unclean person became clean again. In Ezk. 12:4-7, evening means the early part of night. In the dark, verse 6. In Prov. 7:9 and Jer. 6:4 ('the shadow of evening lengthen') it is twilight, the time of approaching darkness.

Twilight may also be the time designated by the Hebrew *Ben ha arbayim* (literally 'between the two evenings' Ex. 12:6. It is mentioned as the time when the lamps were lit [Here's another key.] and the evening incense burned (Ex. 30:8), [We're going to look at these verses to see what time of day that was, when the *Ben ha arbayim*, was. It's extremely simple to follow this word through.] when the evening portion of the daily burnt offering was made (Ex. 29:39, and 41; Nu. 28:4), and when the Passover lamb was slain, (Ex. 12:6; Nu. 9:3,5 & 11). The precise time of day it designates is not known. [In other words, it's talking about the minutes or close to the hour. And there's a reason why, because they didn't keep track by hours as we're going to see. We're going to study the whole Hebrew day and find out why all of this is so.] According to the Karaites and the Samaritans, it was a time between sunset and total darkness. Although the Mishnah, the teachings which supercede the bible, allowed for slaughtering the Passover lamb in the afternoon, and the claim in the Mishnah that's what between the two evenings means, in the afternoon. This may have originally occurred after sunset."

We will discuss the Mishnah and its error later and how Christ condemned it and its use by any professing to be of Him. It is just amazing how many of these

confused teachers today put it on a pedestal in spite of what we are clearly instructed to do. They take their authority from it rather than the Word of God. The Mishnah says between the two evenings started at noon hour. And we're going to show how ridiculous that is. It is very important that we examine the structure of the Hebrew night and day to understand the meaning in the times these were written in. I'm going to read from the (ISBE). It's a four volume encyclopedia. There's a bibliography given after each subject is addressed so you can go back and get it in even greater detail. Lets read about day.

"The usual Hebrew term for day is *yom* which derives from a common Semitic root *yawm*. The usual Greek term is *hemera*. The basic meaning of 'day' expresses a division of the solar unit of time, but its use in a great variety of biblical contexts reveals a wide semantic range.

**I. Beginning of the day.** -- The basic solar unit of time in the day. The astronomical day was reckoned by the Hebrews from evening to evening (Gen. 1; Ex. 12:18; Lev. 23:27, 32); i.e., the day began at sunset and ended at sunset (Lev. 22:6; Dt. 16:16; Neh. 13:19; Ps. 55:17; Isa. 34:10; Jer. 27:3; Mt. 28:1; Lk 23:54; Mk 16:1; Acts 20:7; 2 Cor. 11:25) or in the evening. In the creation account of Gen. 1 appears the repeated phrase, 'And there was evening and there was morning. . . day.' (verses 5, 8, 13, 19, 23, and 31). This formula indicates (1) That 'evening and morning' should be understood alike in all six days, (2) that the day begins with evening, (3) that each day is a real 24 hour day, and (4) that thus the daily rhythm of time has its beginning. The creation day is understood as a normal 24 hour day in Ex. 20:8-11; 31:15, 17. The Hebrew compound 'evening morning' or (*ereb boqer*) in Dnl. 8:14 is a circumlocution for 'day.' It is the equivalent of the expression 'there was evening and there was morning' -- and emphasizes again that evening or sunset is the beginning of the 24 hour calendar day in the OT and NT (Mk. 4:27; Lk 2:37; Acts 20:31; 26:7). In antiquity the Babylonians began the day likewise with sunset, but the Egyptians with sunrise. The custom of beginning the day at midnight derives from the Romans.

**II. Divisions of the day.**-- The astronomical or calendar day of 24 hours is divided into the dark part, i.e. night, and the light part, i.e., day (Ps. 55:18; Is. 34:10; Jer. 27:3; 1 K. 8:29; 2 Ch. 6:20; Dt. 28:66; 1 S. 30:12; Isa. 28:19; Jer. 33:20, etc.). The time of daylight is called *yom*, 'day,' just as the 24 hour day, but the former is contrasted to night, (Heb. *layla*) in the above passages. A three fold division for a 24 hour day appears in Ps. 55:17 with evening, morning, and noon. Although in Mesopotamia the astronomical day was divided into 12 two hour periods (*beru*). The OT does not seem to reflect a division of the day into hours which is later found in the NT. [In the OT they didn't reckon by an hourly rate. That's important. That's why certain language had to be used. That's why Hebrew words mean certain things. That's why between the two evenings means a duration of time, a special duration of time! And as we've seen, all of God's holy days, all of His appointed feasts start when? At the beginning of the day mentioned, not at the end. So this is elementary. It's sequential.]

In postexilic times the day was divided into 12 hours (Jn. 9:11; Mt. 20:1-12) between approximately sunrise and sunset or dawn and dusk. Thus the sixth hour was at noon. The length of the hour was different in summer and winter depending on the sunrise and sunset. In Neh. 9:3 there is a division of a day into 'fourths.' The night is divided into 3 watches (Ex. 14:24; Jgs. 7:19; 1 S. 11:11; Lam. 2:19). By NT times the Roman (and Egyptian) custom of four night watches had been adopted (Mt. 14:25; Mk. 13:35). 'Midday' (Neh. 8:3), 'broad daylight' (Am. 8:9), 'full day' (Prov. 4:18), 'heat of the day' (Gen. 18:1; 1 S. 11:11; 2 S. 4:5), and 'high day' (Gen. 29:7), all refer to noon. [So if God wanted to refer to 'between the two evenings' as starting at noon hour, why wouldn't He use the words that He always uses or the phraseology that He's always inspired to be used? Because it isn't there! It's talking about a different time.] The 'cool of the day' (Gen. 3:8) is the time of westerly afternoon wind. [Now when does the wind set up? It sets up just at the going down of the sun. Anyone who lives in an arid environment or close to a large

body of water understands that. It sets up and comes on and it takes a while to cool it down. It's all a matter of basic science.]

In the OT the days had no names except the 'seventh day' (Gen. 2:12; Ex. 12:15; 13:16; 16:26-30; 20:8-11, etc.), which is the Sabbath (Ex. 16:26-30; 20:8-11, etc. Otherwise the days are just numbered 'first day,' etc., usually with reference to the days of the month (Nu. 7:12-78, 'first' to 'twelfth' day; 29:17-35, 'second' to 'eighth' day). Some days of the week (*yom seni*) are found in Gen. 1."

That's what the ISBE has to say about the subject of day. Now lets see what it has to say about the subject of **day and night**.

"(Heb. *yomam* -- 'by day', *yom* -- 'day'; *layla* -- 'night'; An expression that encompasses the period of 24 hours as the astronomical day.

The phrase 'day and night' (1 Ch. 9:33; 2 Ch. 6:20; Neh. 1:6; 4:3; Isa. 60:11; 62:6; Eccl. 8:16; Lk 18:7; Rev. 4:8; 7:15; 12:10; 14:11; 20:10), with the term 'day' before the term 'night' expresses the idea of not only by day but even at night. [And that's important to understand because sometimes you'll see the word day come before night, but it's a term expressing the idea of not only by day but even at night and that's how it's translated a lot of times, day and night. When it's really talking about the night that started the day, that doesn't change the configuration of what starts the day and ends the day. That's just talking about a phrase that is used. That's clearly explained here in the ISBE.] That is to say, it emphasizes the continuity of activity that has begun in the hours of day through the night. Since the Israelite-Jewish day began with sunset and ended with sunset (Gen. 1:5; Lev. 11:24; 15:5; 23:32; Dt. 23:11; Isa. 34:10; Jer. 27:3), one finds the expression 'night and day' (1 S. 25:16; 1 K. 8:29; Isa. 27:3; 34:10; Dt. 1:33; 1 S. 15:16; Jer. 14:17; 1 Thess. 2:9; 3:10; 2 Thess. 3:8; 1 Tim. 5:5; 2 Tim. 1:3; Mk 5:5), where the term 'night' precedes the term 'day' to be the regular expression for the complete astronomical calendar day. The day in Mesopotamia began with sunset.

The Romans introduced the reckoning of the day from midnight to midnight [and the Egyptians from sunrise to sunrise. Remember the patterns, here a little, there a little. There's patterns to explain these things through the bible, if we're willing to look. Don't depend on somebody do it for you.]

The sunset marked the transition from one day to the next. The 'evening' (Heb. *ereb*) is the time of the going down of the sun (Prov. 7:9) and the declining of the day. . . The sunset is followed by a short period of 'twilight' or 'dusk' (*nesep*, 2 K. 7:5; Job 24:15; Prov. 7:9; Isa. 5:11; 59:10). Then follows the 'night' i.e., the dark part of the astronomical day, which was divided into 3 watches: the first watch (Lam. 2:19), the midnight watch (Jgs 7:19), and the morning watch (Ex. 14:24; 1 S. 11:11). By NT times the Egyptian and Roman custom of 4 night watches was adopted: dusk, midnight, cockcrowing, and early dawn (Mk 13:35; Mt. 14:24). The sunrise, which is preceded by the reddish light of the dawn, marks the beginning of the daylight part of the calendar day. Since the length of the daylight part of the day depends on the season, the daylight at the latitude of Palestine could extend from ten to fourteen hours (Dalman). The OT does not reveal any terminology for the hours of the day as they are known from Egypt (twelve hours of daytime, twelve hours of night time) and Mesopotamia, (twelve-two hour periods called *beru*). But the Israelites had ways of telling the hours of the day..”

But only at certain times if you used a sun dial and when did these sun dials come in? Another very interesting study. Were they something that God required of them? No! Continuing in the ISBE.

“At times ‘day’ and ‘night’ are employed in scripture as religious symbols. The believer is admonished to do the work of the one who sent Christ ‘while it was day’ because the ‘night is coming’ (Jn. 9:4). The antithesis of day-night (Jn. 11:9; 1 Thess. 5:1-8) contrasts here the span of human activity on Earth with a time when no such activity is possible. The old and the new aeons are the antithesis to each other as the ‘night’ to the ‘day’(Rom. 11:3:11). The figurative terms of

night-day correspond to darkness and light.”

So that's what the ISBE has to say on this subject. It's important that we understand how this subject was looked at in the eyes of the Hebrews, at the time that all this is taking place.

Now there is another important aspect that we have to cover in regard to this, just so we get our foundation set before we get into a full- fledged study here of the Passover. Now remember we were talking about going through, the lighting of candles and how all the words came together there, between the two evenings, etc... *ereb*, all these words. We're going to show what time that specifically was. Exodus 29:38-41 Now we're talking about the daily offerings here.

38: “Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. [In other words, each 24 hour period continually.]  
39: One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. [*Ben ha arbayim*]”

Now what does this mean? Now if between the evenings started at noon hour or 3PM in the afternoon, why doesn't God use one of the phrases we read about earlier which the ISBE quoted from the bible, if between the two evenings started at noon hour, etc. as some teach? Remember, midday (Neh. 8:3), broad daylight (Amos 8:9), full day (Prov. 4:18), heat of the day (Gen. 18:1; 1 Sam. 11:11; 2 Sam. 4:5) and high day (Gen. 29:7) describe noon hour.

No, “between the evenings” does not and did not start at noon hour in the Word of God. Nor does it start at 3 PM in the afternoon either. It starts at sunset. God clearly divided the day into 2 visible divisions, One is of day and one is of night. Each starts with a clearly visible event. The night starts with sunset and the day with sunrise. One started at evening the other at morning. These are simple patterns set in place by God for us to use in keeping His commands. There is no guessing what time it is. The sun setting below the horizon defines the start of the evening and the sun rising above the horizon defines the start of morning. No need for a watch! But rather to watch!

We will cover the institution of that pattern shortly in the book of Genesis.

The evening sacrifice took place after sunset and the morning sacrifice after sunrise. Once again simple patterns marked by clearly visible signs. No guess work involved.

In Lev 6 & 7 we are instructed as to the performance of several specific offerings. Lev 7:15 states:

15: "The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning."

Now follow this through. There were two times that Israel was to offer up their burnt offerings. They were in the evening and in the morning. They could not come and do so at any time for God says that is profane to Him. It is an absolute fact that the scriptures teach us that a day is from sunset to sunset. If he had to eat the sacrifice on the same day he killed it, he had to have killed it and sacrificed it at the evening sacrifice time, because, "He shall not leave any of it until morning."

This sacrifice was to be offered in the evening, after sunset. To try and say that the evening sacrifice took place at 12PM or 3PM is absolutely ludicrous and contrary to God's instruction.

If this thanksgiving peace sacrifice were to be eaten on the same day it was killed but not left until morning and if it was killed in the afternoon of that day we would have a big problem with the word of God here wouldn't we.

I could ask rhetorically, why do brethren fight the simplicity of Christ but I already know the answer.

To confirm this pattern in just one more of the many scriptures which confirm these things, read about the Law of the Burnt offerings in Lev 6:9-12:

9: "Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth upon the altar all night until morning, and the fire of the altar shall be kept

burning on it.

10: And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

11: Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place.

12: And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it the fat of the peace offerings."

In Lev 6 & 7 we can see that these offerings were not only to be utilized on the same day they were killed but they also were given specific times on that day. These times are clearly described as being divided between those after sunset and those after sunrise. The evening sacrifice did not take place at 3PM in the afternoon and neither did the morning. The evening sacrifice took place between sunset and dark. The morning sacrifice took place between sunrise and light.

Look up the word used in the Hebrew in all instances of Passover for morning. In fact look it up for all the morning sacrifices. It is #1242 in the Strong's.

"*Boqer* from 1239; properly *dawn* (as the *break* of day); generally *morning*."

The Brown Driver Briggs says of it:

"Morning from split, *penetrate*, as the dawn the darkness, light through cloud-rifts, etc..."

That is the same word used in Gen 1:5, 8, 13, 19, 23, & 31.

The day ends with evening and the night with morning. Simple patterns! Then the evening sacrifice starts after sunset and the morning after sunrise.

Study into when the sacrifices took place to the pagan gods Baal and Molech. It's all a matter of history.

We see between the two evenings mentioned. In Ex. 29:39. Let's continue.

40: "With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering.

41: And the other lamb you shall offer at twilight; [And the reason why the word is translated twilight here is because that's the time of day it was designating, between the evenings.] and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD."

So we see one offered after sunset and one after sunrise in the same day.

Now lets jump over to Exodus 30:7-8:

7: "Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. [So in the morning he is coming to tend the lamp. Why? Because the oil burned up. This lamp was burning during the night. Now listen to this.]

8: And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations."

In other words, it says here "between the evenings" when he comes and lights the lamp again in verse 8. It's contrasted above that with morning. Talking about when the sun rises and here we're talking about the sunset. It's talking about that time after sunrise in the morning, because then he tends to it and he doesn't make that sacrifice during the dark part again. That would be two of them during the night part. So he's talking about when he comes and lights the lamp in the evening, between the evenings, at twilight, between sunset and dark. This is why these people, these translators who don't have a bone to pick, who understand what the Hebrew words meant at the time, put these words in here. That's how we are to understand it. When you put in, "between the evenings," that means nothing to us. Twilight does though, we know when twilight is. We know when evening is. It ain't the afternoon! Twilight certainly isn't the afternoon! That's why these words are translated this way. Exodus 27:21

21: "In the tabernacle of meeting, outside the veil which is before the Testimony, Aaron and his sons shall tend it from evening until morning before the LORD. It shall be a statute forever to their generations on behalf of the children of Israel."

2 Chron. 13:11:

11: "And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense; they also set the showbread in order on the pure gold table, and the lampstand of gold with its lamps to burn every evening; for we keep the command of the LORD our God, but you have forsaken Him."

It's interesting. You can go through the bible and show very clearly what between the evenings means by the functions that took place and designated at both times because it means the same thing as *ereb*, after sunset. It means the same thing as twilight, before nightfall, before pitch black dark. It's a time period. Lets take a look at another aspect here. Something very important. 1 Kings 18, lets turn there. Lets learn something about what's taking place here. You're going to see something about the time of day that the Baals worshiped and the time of day that God's sacrifices were made. 1 Kings 18:20:

20: "So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

21: And Elijah came to all the people, and said, 'How long will you falter between two opinions? If the LORD is God, follow Him; but if Baal, follow him.' But the people answered him not a word.

22: Then Elijah said to the people, 'I alone am left a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

23: Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay it on the wood, but put no fire under it; and I will prepare the other bull, and lay it on the wood, but put no fire under it.

24: Then you call on the name of your gods, and I will call on the name of the LORD; and the God who answers by fire, He is God.' So all the people answered and said, 'It is well spoken.'

25: Now Elijah said to the prophets of Baal,

‘Choose one bull for yourselves and prepare it first, for you are many; and call on the name of your god, but put no fire under it.’

26: So they took the bull which was given them, and they prepared it, and called on the name of Baal from morning even till noon, [This was customary for them.] saying, ‘O Baal, hear us!’ But there was no voice; no one answered. Then they leaped about the altar which they had made. [So now we know they’re at the point of noon hour here.]

27: And so it was, at noon, that Elijah mocked them and said, ‘Cry aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened.’

28: So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them.

29: And when midday was past, they prophesied until the time of the offering of the sacrifice. [And here the word ‘evening’ is inserted in some translations. It never appeared, in the original text. When was their sacrifice done? Because of Baals link to the zenith of the sun.] But there was no voice; no one answered, no one paid attention.

30: Then Elijah said to all the people, ‘Come near to me.’ [Now this is after this time frame. This is well into the afternoon.] So all the people came near to him. And he repaired the altar of the LORD that was broken down. [Now we’re talking two different altars here remember. There was the altar to Baal and the altar to the Lord. Now the altar to the Lord hadn’t been used in a long time. Here it’s broken down.]

31: And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, ‘Israel shall be your name.’

32: Then with the stones he built an altar in the name of the LORD; and he made a trench around the altar large enough to hold two seahs of seed. [Now keep this in mind. Here this is late in the afternoon. He had to build the altar. He dug this trench.]

33: And he put the wood in order, [Now there’s a special way the wood had to be put on the altar. This is taking a lot of time isn’t it.] cut the bull in pieces, [He didn’t just kill it and throw it on there.

He cut it in pieces the way he’s suppose to for a burnt offering. You can go back to Leviticus, the first chapter and find out how that’s done.] and laid it on the wood, and said, Fill four water pots with water, and pour it on the burnt sacrifice and on the wood.’ [Remember this is a time of a drought. They’ve been in a drought for many, many years at this point. They’ve got to go get the water, scrounge it up and bring it over here.]

34: Then he said, ‘Do it a second time,’ and they did it a second time; and he said, ‘Do it a third time,’ and they did it a third time. [Now remember the time of day when he started all of this.]

35: So the water ran all around the altar; and he also filled the trench with water.

36: And it came to pass, at the offering of the sacrifice, [The “time of” and “evening” are not even implied in the Hebrew let alone appear in it.] that Elijah the prophet came near and said, ‘LORD God of Abraham, Isaac, and Israel, let it be known this day that You are God in Israel and I am Your servant, and that I have done all these things at Your word.

37: Hear me, O LORD, hear me, that this people may know that You are the LORD God, and that You have turned their hearts back to You again.

38: Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that was in the trench.

39: Now when all the people saw it, they fell on their faces; and they said, ‘The LORD, He is God! The LORD, He is God!’

40: And Elijah said to them, ‘Seize the prophets of Baal! Do not let one of them escape!’ So they seized them; and Elijah brought them down to the Brook Kishon and executed them there.”

Here we see a little bit of the bible which shows a sequence of time which doesn’t fit into the sequencing professed by the proponents of the 3PM Passover. Because they say that between the evenings takes place in the afternoon and moves on towards sunset, but that’s not what God says.

Once again let’s go back to the beginning to let God make things crystal clear. We have studied the first chapter of the book of Genesis many times. This book

and more importantly the first chapter imparts to us many patterns, and the understanding of them, which God has placed throughout the bible for us to follow.

In regard to this study on the Passover of the Lord, we are going to look at one of these patterns to put to rest what evening and morning are, and how God carries that pattern throughout His instruction to us. Gen 1:14:

14: “Then God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and appointed times, and for days and years;”

Here God tells us that the lights He has placed in the sky are to be used by us to determine the difference between the daytime and the nighttime as well as being used to determine *moedim* (appointed times of feasts) and for determining days (24hrs) and for determining years. That is about as basic as it can get. These are the 101 instructions on God’s calendar.

So these lights will be used by us to determine the day from the night. They are the signs that we are to use to do this.

What are the two defining moments at which this happens?

Each day we have a sunset and a sunrise. The sun sets behind the horizon and we have night. The sun rises over the horizon and we have daylight. That is how God intends us to use the sun as a sign. Verses 4 & 5 confirm this.

4: “And God saw the light, that *it was* good; and God divided the light from the darkness.

5: God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.”

As simple as that is people try and twist this pattern to fit their erroneous teachings on the sacrifice of the Passover.

Here in verse 5, evening is #6153 in Strong’s. We have discussed this word earlier as the Brown Driver

Briggs (BDB) tells us, as well as every other reputable dictionary, that it means “sunset, evening.” It continues with “evening, originally sunset hence perhaps at the time of sunset.”

The word used here for morning is #1242 *boqer*. The BDB tells us “morning; from split, penetrate, as the dawn the darkness, light through cloud-rifts, etc,...of end of night....implying the coming of dawn, and even daylight.”

God uses these two words throughout the bible to name His pattern of when night starts and day starts. He says that a day, 24 hours, will consist of an evening and a morning. He tells us the sun is used in determining this when it sets below the horizon and is no longer visible (evening) and when it rises above it and is visible once again (morning). How do we know this? Because God just told us so.

In verse 15 He says,

15: “and let them be for lights in the firmament of the heavens to GIVE LIGHT ON THE EARTH; and it was so.”

It is their light that is shining on the earth that we are to use for the sign. That is why the sun rules the day and the moon the night as verse 16 tells us. Verses 17 & 18 repeats this for clarity and simplicity.

As long as the sun is visible above the horizon it is day. When it is no longer visible above the horizon it is night. These are the two divisions of day given by God, all others are from man.

These two words, *ereb* and *boqer* are used in contrast throughout the bible so we will be able to follow the time of day God is talking about. It is very important to God that we understand these things and that is why we are instructed in them from the very beginning.

Let’s move to the Passover now. Some teach that the Hebrew *ben ha arbayim* or twilight or between the evenings is not the same time period. They teach it is not sunset but rather somewhere from 12 noon to 3PM. The only “proofs” they can offer up to support their assertion is the “tradition of the elders” the “oral law”



for the bible tells us over and over again that *ereb* and *ben ha arbayim* have the same starting point. There are many places in the bible which clearly show this through their association.

Let's just look at a very simple one that we should all be familiar with. In Exodus 16 we see God use all these words in His established pattern to teach Israel. Let's pick it up in verse 4:

4: "Then the LORD said to Moses, Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.

5: And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily."

Now 6-7:

6: "Then Moses and Aaron said to all the children of Israel, At evening (#6153 *ereb*) you shall know that the LORD has brought you out of the land of Egypt.

7: And in the morning (#1242 *boqer*) you shall see the glory of the LORD; for He hears your complaints against the LORD. But what *are* we, that you complain against us?"

Here we see God using His two divisions of the day as part of the instruction He will use to teach Israel. Now He will instruct Israel and **US** as well, as to what will take place at sunset and sunrise. Please do not lose sight of what is about to happen and that these time frames are exactly that of the evening and morning sacrifices. Patterns which must be understood. Verse 8:

8: "Also Moses said, *This shall be seen* when the LORD gives you **meat to eat in the evening** (#6153 *ereb*), and **in the morning** (#1242 *boqer*) bread to the full..."

So here we are told that after the sun sets they will be given meat to eat and after the sun rises bread to eat. This is very simple and clear to understand.

Now let's go to verse 12:

12: "I have heard the murmurings of the children of Israel. Speak to them, saying, at twilight (#996 + #6153 *ben ha arbayim*) you **shall eat meat**, and in the morning (#1242 *boqer*) you shall be filled with bread. And you shall know that I *am* the LORD your God."

Did we get this? Once again we see two time frames contrasted. The time after sunset and the time after sunrise we see the same events happening. After sunset, meat to eat and after sunrise, bread to eat.

God has used both *ereb* and *ben ha arbayim* to define the starting point of sunset.

This is only one example of this. If you reject this remember what is said, for you do not reject what I am saying, you are rejecting the simple, clear word of God.

*Ereb* and *ben ha arbayim* are used throughout the bible to define a specific starting point and that is sunset. Even though this is true they do not have the same conclusion to their time periods.

*Ereb* is the time from sunset to sunrise.

*Ben ha arbayim* is the specific time from sunset to dark. The BDB says of it, "dual in phrase, between the two evenings, i.e. probably between sunset and dark."

Vines tells us, "The phrase, between the evenings means the period between sunset and darkness, twilight."

Let's not leave it here. Let's see what the Encyclopaedia Judaica has to say about "twilight."

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"TWILIGHT, the transition period between day and night, called in the Bible *bein ha-arbayim* (Ex. 12:6), and in rabbinic literature *bein ha-shemashot* (Ber. 2b; Avot 5:9). Whether twilight forms part of day or the night is a moot question in the Talmud (Shab. 34b). Its exact duration was also a matter of dispute. According to R. Yose, the transition from

day to night is instantaneous, whereas R. Nehemiah said twilight lasted for nine minutes after sunset (i.e., the length of a walk of half a mile= 1000 ells, approx. 560 meters). The *amora* Samuel said it lasts for 13 1/2 minutes and according to another opinion 12 minutes (Shab. 34b). The codifiers established the duration of twilight at 18 minutes, i.e., when the sun is about 3 1/2 degrees below the horizon (Tur, OH 293). Actual night begins only with the appearance of three stars in the sky (called: *zet ha-kokhavim*, Ber. 2b; see also Neh. 4:15). This traditional calculation of the duration of twilight deviates only slightly from the exact astronomical twilight.”

It’s unanimous folks! All these Jewish sages agree on one thing! *Ben ha arbayim* starts at sunset. That agrees with every lexicon & dictionary of any value and above all that, it is **exactly** what God says in the bible as we have clearly seen.

This applies to the daily offerings as well. One after sunset (evening) and one after sunrise (morning). Two daily sacrifices at the two divisions of time on each day.

This is all very simple to see from the scriptures. Unfortunately there are many deceivers and deceived stating otherwise.

During the second temple period time a change took place. Between the bickering and fighting of the various sects and non-Israelite rulers of the region of Judea the evening sacrifice was changed to the afternoon hours in total violation to the command of God. This should come as no surprise to anyone who is a student of the scriptures, both old and new covenant ones. Christ condemned these types of activities over and over again. He laid out these mishnaic teachings for what they were, “commandments of men.”

What does come as a surprise is how easily some people are sucked into these vial deceptions of men and so soon reject the commandments of God.

So now we’ve got enough background brethren, with everything we’ve looked at, to start looking at Exodus

12. You will not find a more thorough explanation of what’s to take place on the Passover and the Days of Unleavened Bread outside of Exodus 12 and 13. It just isn’t anywhere else in this detail. Now remember we’ve gone to clear scriptures. We see in Numbers 28 where the Passover is on the fourteenth and the fifteenth is the first day of seven days of Unleavened Bread. You also see that in Leviticus 23. The fourteenth were functions of Passover and on the fifteenth there were functions of Unleavened Bread, for very specific reasons. Now lets start in verse 1 of Exodus 12:

1: “Now the LORD spoke to Moses and Aaron in the land of Egypt, saying,

2: This month shall be your beginning of months; it shall be the first month of the year to you. [The very first thing that God did was give them His calendar so they would have the proper times. He gave them the calendar and this is what He’s explaining right here to them. The function of the calendar. Very specific days, not wishy washy and well before Mt Sinai.]

2: This month shall be your beginning of months; it shall be the first month of the year to you. [So anyone who says that the calendar isn’t alive and well in the O.T., I guess they don’t read the same book that I read. There’s a lot in there about the calendar.]

3: Speak to all the congregation of Israel, saying: On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

3: Speak to all the congregation of Israel, saying: `On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. [Notice only one lamb in the household of God, our Father. That’s Jesus Christ. Only one is sacrificed, after the household of God only one is acceptable. This household has a specific number to it.]

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 persons; according to each man's need you shall make your count for the lamb. [And why? Because there wasn’t supposed to be anything left of it, there was to be no flesh left. If it was it had to be burned. So you

try to proportion this out so it's totally used. Do we totally use the sacrifice of Christ? Do we totally use Him? Do you see what's being expounded upon here? That's a very deep lesson. Are we that close to Him? Will we have that degree of intimacy? Do we understand He's our Husband, the second Adam? Do we totally use everything He gives us? This is the lesson being talked about here. Do we realize His body has a specific number assigned to it. That is 144,000 after the Father's name and His household.]

5: Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.

6: 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. [And this word here for twilight once again is *Ben ha arbayim*, and once again we've shown that it's a very specific time period and the translators know what the time period meant at that time. It meant twilight. It meant the period after sunset to dark. That's what it's talking about and we've shown enough verses in the bible that support that. They all had to kill it because they, like all of us, are guilty of causing His death because of our sins.]

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. [It's interesting that you have a cross-member here on uprights, and the blood's on it. How much blood was on the cross where Christ was?]

8: Then they shall eat the flesh on that night; [What night? The fourteenth. We haven't even gotten into the fifteenth yet. So they're eating this meal on the fourteenth at night, *layla*, talking about the dark portion of the day. There's only one dark portion of the fourteenth. Only one *layla* portion of the fourteenth and that follows twilight the *Ben ha arbayim*. So you're eating it on the fourteenth.] roasted in fire, with unleavened bread and with bitter herbs they shall eat it. [With bitterness is a better translation.]

9: Do not eat it raw, nor boiled at all with water, but roasted in fire--its head with its legs and its entrails.

10: You shall let none of it remain until morning, and what remains of it until morning you shall burn

with fire. [The end of the sacrifice by fire.]

11: 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 [Who's Passover?] the LORD'S Passover."

Very important. It's not the Jewish passover, it's the Lord's Passover and the way they were dressed, symbolizes preparing to come out of sin hastily, or as the Hebrew means with trepidation or a forced, hurried, flight. You don't hem and haw about it, you do it quickly. You don't sit and think, "well I don't know if I want to come out of that sin or not. Let me give it a little bit of time." That's the wrong attitude! That's why they were dressed the way they are right here. Lets look at one thing here also. "Until" is the same word used in verse 6. "Until" is the Hebrew *ad* #5704 in the Strong's: "as far as, even unto." Now that's very important. Lets back up here in verse 10, 'You shall let none of it remain until morning,' Brown Driver Brigg's says it means "as far as, even to, up to, until, while." Now you go back over to verse 6, 'Now you shall keep it until the fourteenth day.' You're keeping it before you're sacrificing it. This word here for "until" translates 'as far as.' 'Now you shall keep it "until" or "as far as" the fourteenth; or "even to" the fourteenth; or "up to" the fourteenth; until the fourteenth. Do you see what is being said here? It's the start of the fourteenth. It's not talking about the end of the fourteenth, as all the verses here, clearly define. So lets swing back to verse 11 again. And we see once again it is the Lord's Passover. Now verse 12:

12: "For I will pass through the land of Egypt on that night,"

What night? The night you're inside eating this roasted lamb. The word "night" here again is *layla* the period of time during which it is dark, that's what the word means.

12: "For I will pass through the land of Egypt on that night, [The dark portion of the day.] and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. [Now why is He striking just the firstborn? There's a reason why He did that. He's showing something else

here again.]

13: 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.

14: 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.”

Let’s take a moment and add this all up. God clearly tells us here that Israel was to kill the lamb between the evenings on the fourteenth. They were to keep it until the start of the 14th day of the first month. They killed it between sunset and dark. Then they roasted it and ate it that night with none of it remaining until morning. Whatever was left was to be burned by fire so none remained. In verse 22 Israel receives other instruction about this night as well.

22: “...And none of you shall go out of the door of his house until morning.”

There is nothing obscure about all these instructions. They are simple and clear. In spite of this there are brethren who keep a 14th-15th Passover or some an entirely 15th Passover.

God says the Passover of the Lord is the 14th of *Abib* and that the start of the 7 days of Unleavened Bread is the 15th of *Abib*.

He tells us that Israel was to eat the lamb the same night they killed it, and that they were not to come out of their homes until after sunrise, “*boqer*”.

In Numbers 33:3 we read:

3: “They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians.”

How much clearer does it need to get that the Passover and all its ordinances are to be kept on the 14th day of the first month at their appointed times.

Let’s look further. Deut 16:1:

1: “Observe the month of Abib, and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night.”

Well that eliminates the night of the Passover doesn’t it. They were not allowed to leave their homes let alone Egypt on that night. The entire pattern throughout the bible says the same thing over and over, here a little, there a little, precept upon precept, line upon line, that the 14th of *Abib* is the Passover of the Lord in its entirety.

Let’s pick up again in Exodus 12:15.

15: “Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.”

Now what seven day period is He talking about here. Remember He just ended what He is talking about on the fourteenth by telling us we had to keep it by an everlasting ordinance, keep it as a feast. Now He comes down and starts talking about seven days. It’s obvious. We’ve seen that explained in Numbers 28 and Leviticus 23. It’s the fifteenth and we’re going to prove that again. Here in Exodus 12:15 the NKJV says, “On the first day you shall remove,” and that is a poor translation. It does not tell what the Hebrew word means. The KJV says “shall put away.” And that is more accurate, but it still isn’t accurate enough. The word is *shabath*, it’s a prime root. Strong’s says it means “to repose, to desist from exertion, to cease, to rest, be completed, cut off, interrupt.” So now read this the way the word should be translated here.

15: “Seven days you shall eat unleavened bread. On the first day you shall have removed leaven from your houses. . .”

*Shabath*, you shall have already been reposed of it, you shall have desisted from exertion. It’s already a done deal. This is saying that it should have been put out already on the fourteenth, because here on the fifteenth it says it shall have already been removed because no leaven is to be found there, so you certainly aren’t

going to be putting the leaven out on the day He says you're suppose to have it all out. That confuses a lot of people. Follow the chronology here. Follow the word. You will have ceased from removing leaven from your houses. That is what this word means. It shall have been completed. You will have interrupted doing it because it's already done. That's what that word means, you shall have removed leaven from your houses.

15: "... For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.

16: On the first day there shall be a holy convocation, [We saw a holy convocation on the fifteenth in Leviticus 23 and Numbers 28.] and on the seventh day there shall be a holy convocation for you. [Same thing mentioned. Very clearly we saw it explained in those scriptures.] No manner of work shall be done on them; but that which everyone must eat--that only may be prepared by you.

17: So you shall observe the Feast of Unleavened Bread, for on this same day [What same day? He's talking about the fifteenth, the feast, the day it starts on.] I will have brought your armies out of the land of Egypt. [So on the fifteenth they will have been out of it by the end of the day. Why? Because they left from Ramses to Succoth.] Therefore you shall observe this day throughout your generations as an everlasting ordinance. [He ends now talking about the fifteenth again just like He did up here in verse 14, talking about the end of the fourteenth.]

18: 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."

So this evening here is the word *ereb*, specifically sunset ending the fourteenth and ending the fifteenth.

18: "In the first month, on the fourteenth day of the month at evening, [at the end of the fourteenth.] you shall eat unleavened bread, until the twenty-first day of the month at evening." [The end of the 21st]

That means the end of the fourteenth starting the

fifteenth. So you have the fifteenth which is one, the sixteenth which is two, the seventeenth is three, the eighteenth is four, the nineteenth is five, the twentieth is six, and the twenty-first is seventh. At the end of the twenty-first you don't have to eat unleavened bread anymore.

19: "For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.

20: You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.

21: Then Moses called for all the elders of Israel and said to them, Pick out and take lambs for yourselves [Now what day is this on? They keep it from the tenth to the fourteenth.] according to your families, and kill the Passover lamb. [Once again Moses reiterates the instruction.]

22: 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."

Until when? *Boger* which means only one thing, the break of day, dawn. *Boger* means as the rays of light start to invade the night coming up from sunrise. So here they're in their house all night. They can't come out of their house. What day is this talking about? The fourteenth. They can't come out until morning. Very important to understand. As we read earlier for Deut 16:1 says they come out of Egypt by night. That means not on the Passover of the Lord. Num 33:3 says they came out on the 15th on the day **after** the Passover.

23: "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.

24: And you shall observe this thing as an ordinance for you and your sons forever.

25: It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. [What's

He talking about here? The Passover. Look what He says now.]

26: And it shall be, when your children say to you, 'What do you mean by this service?' [In other words, what they did on the fourteenth.]

27: 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.'

God says here we're suppose to teach our children that this took place throughout the night. That this was the time when He struck the Egyptians, when He passed over and He protected the children of Israel. Many are teaching today that the Passover is only talking about a short period of time in which the lambs are killed to promote their erroneous teachings. It doesn't add up when you start applying this to the bible. Between the evenings is when the lamb was killed. Very specific point. So the Passover just isn't a period of time on the fourteenth, it's the entire fourteenth as God instructs. That's what we're to instruct our children about. The death angel passed over at midnight, not between the evenings. Now we're going to see we have to instruct them about something different on the fifteenth. Because remember this, "He struck the Egyptians and delivered our households. So the people bowed their heads and worshiped." He doesn't say anything here about taking them out yet does he? No, because that's the lesson of the fifteenth.

28: "Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did.

29: And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. [And this is happening on the fourteenth during the night at midnight, the Passover.]

30: So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, [So all the Egyptians were up now. This is at night, but guess what, the Israelites weren't allowed to come out. Why not? There's carnage everywhere.] for there was not a house

where there was not one dead. [Remember we're not to touch dead things, especially a dead body or we become unclean. This is the Passover, that has a tremendous significance to the entire lesson of the 14th. One who is unclean is not worthy to take part in it.]

31: Then he called for Moses and Aaron by night, and said, Rise, go out from among my people, [Now was Moses and Aaron standing in front of him? No, he called for them. He sent the message to them. He's mourning right now over the loss of his loved ones. The word "called" here is #7121, *qara*, and it means; to call out, proclaim, read, recite.] both you and the children of Israel. And go, serve the LORD as you have said.

32: Also take your flocks and your herds, as you have said, and be gone; and bless me also.

33: And the Egyptians urged the people, that they might send them out of the land in haste. For they said, We shall all be dead.

34: So the people took their dough [This is talking about the morning on the daylight portion of the 14th. after sunrise.] before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

35: Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. [They had done this before the 14th. Ex 11:2-3:

2: "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold.

3: And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people."]

36: And the LORD had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they had plundered the Egyptians.

37: Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. [So during the daylight portion here they left their households and they gathered at Rameses. That took time, but

they'd already been instructed on how to do it. We learn that from what the bible tells us in the preceding chapters of Exodus. They had been instructed on how to leave.]

38: A mixed multitude went up with them also, and flocks and herds--a great deal of livestock.

39: And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. [Because they had been instructed this is what you're going to do after you've burned the remainder of what you had the night before. You're not going to tarry, you are going to move and you're going to be at Rameses and then you're going to be out of there after sunset. And you don't tarry because if you're not there, there was a penalty and a problem. Now here in verse 40 it's very important that we do understand what this signifies.]

40: Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years.

41: And it came to pass at the end of the four hundred and thirty years--[And when did that end? At the end of the 14th and beginning of the 15th, Num 33:3] on that very same day-- it came to pass that all the armies of the LORD went out from the land of Egypt."

So you had to get through the fourteenth to start into the fifteenth to end the 430 years. Because they weren't sojourning in Egypt anymore. They had come out of it, on the fifteenth. So it's the night of the fifteenth, right after sunset, that they came out and thus ended the 430 years in Egypt.

Now they certainly did not come out of the land of Egypt on the fourteenth did they? No, they didn't. They could not come out of their houses until morning. Entirely different focus. We were told what we're to teach our children about the fourteenth and it had nothing to do with coming out of the land of Egypt, but watch what happens on the fifteenth.

42: "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 [watching vigilantly] for all the

children of Israel throughout their generations.

43: And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: [Now God recaps it again with added instruction.] No outsider shall eat it.

44: But every man's servant who is bought for money, when you have circumcised him, then he may eat it.

45: A sojourner and a hired servant shall not eat it.

46: In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

47: All the congregation of Israel shall keep it.

48: And when a stranger dwells with you and wants to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

49: One law shall be for the native-born and for the stranger who dwells among you.

50: Thus all the children of Israel did; as the LORD commanded Moses and Aaron, so they did."

Now the 15th day of the first month recapped.

51: "And it came to pass, on that very same day, that the LORD brought the children of Israel out of the land of Egypt according to their armies."

Ex. 13:1:

1: "Then the LORD spoke to Moses, saying,  
2: Sanctify to Me all the firstborn, whoever opens the womb among the children of Israel, both of man and animal; it is Mine."

And that is absolutely significant, that we understand that pertains to the fifteenth, to the first day of Unleavened Bread. It's very, very important. Exodus 13 starts with this instruction about the firstborn and then some specific instruction about the seven days of Unleavened Bread for a very, very important reason. Not everyone in the household was going to die when the death angel passed over. Only the firstborn were subject to death that day. Many today have lost sight of this. It is an important piece of the puzzle of the plan of salvation. These firstborn who were bought by the blood of the Lamb are very special to God. They

become His own special possession. This principle should be taught each and every first day of UB, so we never lose sight of what it means to the family of God. Even Christ's resurrection depicts what took place here in the Exodus. He was at that time the Firstborn of God. That's what the fifteenth symbolizes. We too can be of the first resurrection, of that of the firstborn. Do we understand that? This is why the firstborn is emphasized here before the instruction on the feast of Unleavened Bread. Do we see and understand the symbolism? We walk with God from that point on. He leads us and we follow just as Israel did, a cloud by day and a pillar of fire by night. If we confuse the fourteenth and fifteenth, we miss the message. These are two very distinct and separate functions ordained by God. If we don't have them right, the rest is flawed. It becomes obscure and more often than not we start getting involved in obscure teachings and pursuits. The winds of doctrine will basically become more and more appealing. We will start to follow the commandments of men then and these teachers will time and time again get more involved with shadows of prophecy and intellectualism. We must follow Christ as he appears as a pillar of fire in a dark sky and a cloud in a blue sky. He becomes so real to us His word is our guiding light. He gives us His spirit to help us to do so, to see it clearly.

3: "And Moses said to the people: Remember this day in which you went out of Egypt, [The fifteenth, that's the first day of Unleavened Bread as we've clearly seen.] out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten.

4: On this day you are going out, in the month Abib.

5: And it shall be, when the LORD brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month. [It's a very specific service. Remember a holy convocation on the fifteenth.]

6: Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

7: Unleavened bread shall be eaten seven days.

And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.

8: And you shall tell your son in that day, saying, This is done because of what the LORD did for me when I came up from Egypt."

Exodus 12:26-27

26: "And it shall be, when your children say to you, 'What do you mean by this service?' [The one on the fourteenth.]

27: 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."

Once again look what He says here about the next day, the fifteenth, about this service.

8: "And you shall tell your son in that day, saying, 'This is done because of what the LORD did for me when I came up from Egypt.' [In other words, this is the day they came out of Egypt. It's not talking about the Passover service but two separate days, two separate and distinct meanings.]

9: It shall be as a sign to you on your hand and as a memorial between your eyes, that the LORD'S law may be in your mouth; for with a strong hand the LORD has brought you out of Egypt.

10: You shall therefore keep this ordinance in its season from year to year."

And we could go on here and read a little more about some of these scripture, but I don't think it's necessary. I think we get the point here. You let the simple scriptures explain the ones that seem to be more obscure and these are not obscure scriptures if we understand what they're saying. Now one thing too about the night of solemn observance to the Lord, the night much to be observed. Yes, we can keep it together, with other brethren. But we have to remember that it has a function. I'd have a difficult time really keeping it with a large group of people because then it becomes a party almost and it becomes a talking session. Because we're suppose to remember this and keep this as a vigil for when we came out of



Egypt, for when we came out of sin. And the night before is a memorial, the fourteenth, when we're to observe what Christ did for us by giving His life for us. Two very important and different applications for each day. Two very different services. They cannot be mixed. Now we can go to a lot of scriptures here, but let's start getting into some more meat and potatoes. Joshua 5:10-12:

10: "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.

11: And they ate of the produce of the land on the day after the Passover, [Which is the fifteenth.] unleavened bread and parched grain, on the very same day. [What very same day? The fifteenth because something interesting happened here. They ate it on the same day. They were eating unleavened bread and parched grain. Remember they hadn't eaten the produce of the land until this point and time. They had been eating manna.]

12: Then the manna ceased on the day after they had eaten the produce of the land; [So starting on the sixteenth, the manna ceased.] and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year."

We see the same scenario repeated here, a fourteenth and a fifteenth. Let's go to 2 Chronicles 30. Let's just show something here, a very important lesson. Of course now there's a lot that's happened in between where we just were and where we're going to be. 2 Chronicles 30:1-27 make a very interesting point here.

1: "And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the Passover to the LORD God of Israel. [Why? Because most of them weren't keeping it.]

2: For the king and his leaders and all the assembly in Jerusalem had agreed to keep the Passover in the second month. [They missed it the first time around. Why did they miss it? We're going to see.]

3: For they could not keep it at the regular time, because a sufficient number of priests had not sanctified themselves, nor had the people gathered

together at Jerusalem.

4: And the matter pleased the king and all the congregation.

5: So they resolved to make a proclamation throughout all Israel, from Beersheba to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, since they had not done it for a long time in the prescribed manner. [Basically they didn't keep it.]

6: Then the runners went throughout all Israel and Judah with the letters from the king and his leaders, and spoke according to the command of the king: 'Children of Israel, return to the LORD God of Abraham, Isaac, and Israel; then He will return to the remnant of you who have escaped from the hand of the kings of Assyria. [And so we understand the time frame we're talking about here.]

7: And do not be like your fathers and your brethren, who trespassed against the LORD God of their fathers, so that He gave them up to desolation, as you see.

8: Now do not be stiff-necked, as your fathers were, but yield yourselves to the LORD; and enter His sanctuary, which He has sanctified forever, and serve the LORD your God, that the fierceness of His wrath may turn away from you.

9: For if you return to the LORD, your brethren and your children will be treated with compassion by those who lead them captive, so that they may come back to this land; for the LORD your God is gracious and merciful, and will not turn His face from you if you return to Him.' [So here we see if we return to God, not only does it affect us, but it affects our families also and also future events.]

10: So the runners passed from city to city through the country of Ephraim and Manasseh, as far as Zebulun; but they laughed at them and mocked them.

11: Nevertheless some from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem.

12: Also the hand of God was on Judah to give them singleness of heart to obey the command of the king and the leaders, at the word of the LORD.

13: Now many people, a very great assembly, gathered at Jerusalem to keep the Feast of Unleavened Bread in the second month.

14: They arose and took away the altars that were in Jerusalem, and they took away all the incense altars and cast them into the Brook Kidron.

15: 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.

16: They stood in their place according to their custom, according to the Law of Moses the man of God; the priests sprinkled the blood received from the hand of the Levites.

17: For there were many in the assembly who had not sanctified themselves; therefore the Levites had charge of the slaughter of the Passover lambs [Do we get all this?] for everyone who was not clean, to sanctify them to the LORD. [You see, they had not prepared for it. They had not done what Moses commanded. Remember how this was to be done. They were to prepare themselves and prepare the lamb. It didn't take place here.]

18: For a multitude of the people, many from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover contrary to what was written. But Hezekiah prayed for them, saying, 'May the good LORD provide atonement for everyone

19: who prepares his heart to seek God, the LORD God of his fathers, though he is not cleansed according to the purification of the sanctuary.'

[Keep in mind a lot of these people weren't circumcised any longer. Remember when it talked about your man servant. He had to be circumcised, then he could keep the Passover with you, etc...

All these things go together. But notice it was done on the fourteenth. And they weren't doing it right were they? No, but they had the right day. So what did they do? Hezekiah prayed that it still be acceptable to God and God is a merciful God. Listen to what he says.]

20: And the LORD listened to Hezekiah and healed the people.

21: So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; [Now this is talking about after the Passover. We've already heard about the Passover. Then He healed the people on the Passover. Now He moves into the

feast of Unleavened Bread.] and the Levites and the priests praised the LORD day by day, singing to the LORD, accompanied by loud instruments.

22: And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers."

Hezekiah tried his best to keep a proper Passover. He had the right day, but not the methods of how they were to be keeping it. Not many prepared for it properly. And what are we supposed to do? Prepare for the Passover. It's a big lesson that we have in the NT.

Let's see once again that when God gives us a specific date that He clearly intends for that time frame to contain "everything on it's day." Lev 23:37.

We are going to read instructions on how and when Israel is to keep the Passover of the Lord and once again the only date given for that is the 14th of the month. No mention of any other date. Num 9:1-14:

1: "Now the LORD spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying:

2: Let the children of Israel keep the Passover at its appointed time.

3: 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.

4: So Moses told the children of Israel that they should keep the Passover.

5: 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.

6: Now there were *certain* men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day.

7: And those men said to him, We *became* defiled by a human corpse. Why are we kept from presenting the offering of the LORD at its

appointed time among the children of Israel?  
 8: And Moses said to them, Stand still, that I may hear what the LORD will command concerning you.  
 9: Then the LORD spoke to Moses, saying,  
 10: Speak to the children of Israel, saying: If anyone of you or your posterity is unclean because of a corpse, or *is* far away on a journey, he may still keep the LORD'S Passover.  
 11: On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.  
 12: They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.  
 13: But the man who *is* clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the LORD at its appointed time; that man shall bear his sin.  
 14: And if a stranger dwells among you, and would keep the LORD'S Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land."

Let's look at these incredible instructions in detail and **PROVE** from the word of God that all the statues of the Lord are to be kept on the only day God commands to keep them. Verse 3 tells us that we are to keep it on the 14th day, "between the evenings." It also goes on to say that we are to keep it on the 14th at its "appointed time (#4150)," with what? "All its rites and ceremonies."

That's everything associated with it. Let's prove that beyond the shadow of a doubt.

The Hebrew word translated rites here in the NKJ is #2708 in the Strong's, *chuqqah*. From #2706 and meaning substantially the same.

#2706 is *choq* from #2710: an enactment; hence an appointment (of time, space, quantity, labor, or usage).

Vine's says, "statute, prescription, rule, law, regulation. This noun is derived from the verb *haqaq*, to cut in, determine, decree. *Choq* occurs 127 times in

the biblical Hebrew."

The BDB says of it, "something prescribed, enactment, statute."

There is no misunderstanding as to what this word means.

The entire enactment of the Passover with all its rules, laws and regulations is tied only to the 14th of the month. But that isn't all it says here in verse 3. It also says, "and ceremonies you shall keep it."

Ceremonies here is the Hebrew word *mishpat* #4941 in the Strong's.

"From #8199; properly a *verdict* (favorable or unfavorable) pronounced judicially, especially a *sentence* or formal decree (human or (particularly) divine *law*, individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly *justice*, including a particular *right*, or *privilege* (statutory or customary), or even a *style*: - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, use, X worthy, + wrong."

So once again a clearly understood word. Here it is saying all the judgements associated with the Passover of the Lord. We have covered all these statutes and ordinances already. But if there is any doubt as to what God is talking about let's once again hear from Him and let Him list some of them out for us. Verses 11-12.

11: "On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.

12: They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it."

Can that be any clearer? They are to eat it when? On the 14th day of the month. They shall leave none of it until morning nor break one of its bones when? On the 14th day of the month.

Every single ordinance of the Passover of the Lord is to be kept on the 14th.

Did God forget to tell us here we are to eat it on the 15th? No He didn't. There is no mention or inference of any day except the 14th.

That's because it is the Passover of the Lord. It starts at sunset and ends at sunset. The lamb is killed at twilight, between sunset and dark, and then prepared and eaten by those of the household, and then the remains are burned up before sunrise. There is only one "appointed time" for all these ordinances and statutes and that is the 14th of the first or the second month with no others mentioned in the bible.

One other point we need to cover here is; did Israel keep the Passover in the wilderness? There are those today who are teaching that Israel did not keep a Passover to the Lord from the time they left Egypt until they entered into the Promised Land.

Talk about strong delusion. Verses 1 & 5 of Numbers 9 tell us the time setting and place being talked about here,

1: "...the first month of the **second** year after they had come out of the land of Egypt."

5: "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."

I don't think I need to turn to any other scriptures to make the point that Israel did keep the Passover in the wilderness after they left Egypt.

Satan the devil wants to prevent as many as he can from understanding and keeping the Passover of the Lord. He promotes every false teaching to steer those being called of God now, to error on this critical point the pattern of Passover. Satan's deceptive teaching is called the Passover of the Jews, and now he is trying to win over another large segment of those called, by beguiling them into keeping a 3PM Passover on the 14th. And once again it is tied to Jewish traditional

error and not the word of God.

Lets move to the time of Christ and see how Christ Himself kept the Passover.

We read in Hebrews 13:8:

8: "Jesus Christ *is* the same yesterday, today, and forever."

We have just finished reading many of the very clear scriptures of the O.T. which tell us categorically that the Passover of the Lord was kept on the night portion of the 14th day of the first month called *Abib*.

We have used the bible to confirm that absolute fact. Every ordinance of Passover is to be kept on its day. We have not sought the traditions or writings of others to determine this. We have gone directly to our Husband, Jesus the Christ, the Word of God to listen to Him and no other. Remember what He told us in Isaiah 28:9-10 about this very process.

9: "Whom will he teach knowledge? And whom will he make to understand the message? Those weaned from milk! Those drawn from the breasts!  
10: For precept *must be* upon precept, precept upon precept, Line upon line, line upon line, Here a little, there a little."

Oh yes brethren, Jesus the Christ will never leave nor forsake us. We have His words written in the bible to guide us so that we can follow Him.

He has left us all the trails and patterns we need for doing so in the pages of the bible. It is up to us to do the following, for no one can do it for us.

We are going to see that in the pages of the N.T. He has once again continued the pattern of the Passover of the Lord of the O.T. throughout it. Truly He will never leave nor forsake us, for it is we who do the leaving and forsaking. We get lazy and at times itching ears just as Eve did and allowed another to come between her and her husband. Yes we can be deceived by the slippery tongued "angels of light" just as Eve was. The Church of God today is under a tremendous assault by the Devil and his deceived. He is trying to cut off our

understanding at the roots. He has been successful at doing so to many in regard to the plan of salvation by teaching many to defile the Passover of the Lord. We have a responsibility to follow our Husband wherever He goes. We are to listen to Him as He instructs us one on one as to the rules of His Father's household and our marriage vows! How important is this keeping of this feast called the Passover of the Lord?

Let's get some incredibly clear instruction from the apostle Paul. So many today seem to forget that he rejected Judaism to follow Christ. That means all of Judaism. Gal 1:13-14:

13: "For you have heard of my **former** conduct in Judaism, how I persecuted the church of God beyond measure and *tried to* destroy it.

14: And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers."

Paul clearly and concisely equates Judaism with the traditions of the elders. The very same traditions or teachings that Christ repeatedly condemned in the gospels.

So many today seem to forget Paul's repudiation of Judaism. One of these tenets and traditions of the fathers was how they kept the feast of Passover and the feast of UB. They combined them into one function contrary to the commands of God. They started keeping them for a combined total of 7 days. They moved Passover over to the 15th and combined it with the first day of Unleavened Bread and thus Judaism has lost the understanding of the Messiah, the Christ of God. The scriptures of God have renamed their function as the Passover of the Jews (John 11:55)

So let's see what Jesus the Christ taught the apostle Paul about the Passover of the Lord.

Bear in mind this is the same apostle who tells us the following in Gal 1:11-12.

11: "But I make known to you, brethren, that the gospel which was preached by me is not according to man.

12: For I neither received it from man, nor was I taught *it*, but *it came* through the revelation of Jesus Christ."

1 Cor 11:23-29:

23: "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the NIGHT in which He was betrayed took bread;

24: and when He had given thanks, He broke *it* and said, Take, eat; this is My body which is broken for you; do this in remembrance of Me."

Why a remembrance? This is a memorial service and ordinance of the Passover of the Lord. Ex 12:14:

14: "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 [a *moedim* or appointed time which God has set] by an everlasting ordinance."

It is an annual feast, not something that is done whenever we feel like it.

Continuing in 1 Corinthians 11:

25: "In the same manner *He* also *took* the cup after supper, saying, This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.

26: For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."

So when are we to keep this service with its symbols which proclaim the DEATH of Christ until He returns? At 3pm in the afternoon? No! Absolutely not. We are to keep them at the very same time Christ did, at NIGHT, on the 14th of Abib.

That is very important instruction! By eating and drinking the body and blood of Christ after the example He set for us and delivered to Paul to teach us as well we proclaim the Lord's death, that He died for our sins, that His shed blood and broken body replaced the requirement for the killing of a fleshly lamb.

And when did He do this? "...On the NIGHT in which

He was betrayed...” Can we be sure of this? Could Paul be mistaken and could this somehow have just gotten overlooked and placed in the inspired word of God? John gives us a very long account of this event in chapter 13 of his gospel.

In verse 30 he states, “Having received the piece of bread, he then went out immediately. And it was night.” What had they been doing that night? Luke 22:14-15:

14: “When the hour had come, He sat down, and the twelve apostles with Him.

15: Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer;”

There is no doubt in the very clear word of God that they were keeping the Passover during the night portion of the day just as was done in the commands of the O.T. scriptures.

There are brethren today who are deceived into believing that these scriptures are not true. They have taken unto themselves teachers who are attempting to convince them to follow another Passover. Some offer the tenets of Judaism which deny the sacrifice of Jesus Christ.

In John 13:15 Christ commands those who are following Him to do the same thing He did that night.

15: “For I have given you an example, that you should do as I have done to you.”

This should be of great concern to all who claim to be of the body of Christ.

Paul continues in 1 Cor 11:27

27: “Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.”

That is a sobering warning! This was the Passover of the Lord. It is not a time to be sloppy with the commands of the Lord. There were some in Corinth who were doing just that, being very careless and

sloppy. That also means no child participation of the taking of these symbols. They have not got a clue how to examine themselves.

There were many at that time trying to convert brethren called of God into tenets and traditions of Judaism.

Some had been convinced to keep a seder meal or supper contrary to the scriptures. They had been deceived into doing so. They had actually been convinced that they were to come together on the night of the Passover and eat and drink as the followers of Judaism do. The same Judaism Paul rejected!

They actually started calling it the Lord’s supper instead of the Passover of the Lord.

Look how Paul rebukes those who are doing so. 1 Cor 11:17-22:

17: “Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.

18: For first of all, when you come together as a church, I hear that there are divisions among you, [just like today] and in part I believe it.

19: For there must also be factions among you, that those who are approved may be recognized among you. [Now listen to one very specific way.]

20: Therefore when you come together in one place, [the balance of the chapter confirms he is talking about keeping the Passover here.] it is NOT to eat the Lord’s Supper.

21: For in eating, each one takes his own supper ahead of *others*; and one is hungry and another is drunk.

22: What! Do you not have houses to eat and drink in? [they were not suppose to be gathering to eat a meal] Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise.”

No, he didn’t praise them did he! In fact he went on to correct them, and tell them they were to be keeping the Passover of the Lord! They were to be keeping it with the symbols Christ Himself instituted on the night He ate the Passover.

Do we eat the Passover in an unworthy manner?

Christ did not keep the same passover as the Jews who followed Judaism. If we follow the account of the night of the 14th through the gospel of John we come eventually to 18:28.

28: "Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover."

That passover was that of the Jews, the night of the 15th of Abib.

Clearly these zealots of Judaism did not keep the same Passover as Jesus the Christ. They did just as Christ tells us in Mark 7:9.

9: "...well you reject the commandment of God, that you may keep your tradition."

Many today who do not accept the error of keeping the Passover of the Jews, that being a seder meal on the 15th of *Abib*, have started a new tradition of keeping a 3PM Passover.

They do this because of slick deceptions and some not so slick. They teach that Jesus was the Passover lamb and that He was killed at 3PM in the afternoon because that is when the passover lambs were killed to keep the Jew's passover. In spite of Paul teaching us that we are to proclaim His death until He comes back by taking the symbols He gave us at night on the 14th of Abib.

Christ was killed at 3PM in the afternoon for two very clear reasons. He was the King of the Jews as Pilate wrote on His cross. God was mocking the Jews feeble attempt at rejecting His commandments and allowed Christ to be killed at 3PM.

Secondly, for Christ to fulfill His prophecy, His only sign given to these Pharisees and Scribes, He had to die and be placed in the grave just prior to sunset, so He could rise on the weekly Sabbath just before sunset to fulfill the 3 days and 3 nights in the grave. Keeping

the Passover of the Lord at 3PM in the afternoon of the 14th of *Abib* is contrary to the command of God that we follow His example period. He kept it on the night of the 14th no exception in the bible!

In fact, look how Jesus Christ Himself separated the two events. Luke 22:15 once again.

15: "Then He said to them, "With *fervent* desire I have desired to eat this Passover with you **before** I suffer;"

He separates them right here. Two separate events but on the same day as the scriptures tell us. Please do not be deceived about this.

"Suffer" here is #3958; *pascho* and means exactly that, usually through maltreatment. It is intense!

Did the Passover lamb suffer? Was it maltreated?

The answer to both questions is absolutely not. It wasn't beaten or mistreated in any way, shape, or form. It was without blemish just as Christ was when He kept His last Passover on the night of *Abib* 14 with His disciples. That is the only time we are to proclaim His death as 1 Cor. 11:23-26 clearly commands us just as do ALL the other scriptures in the bible.

The scriptures tell us that the Passover lamb was to be separated on the 10th of *Abib*. It was kept in the care of the household which was going to kill it. The hand of he who would kill it was placed on its head while he slit its throat with a knife in his other hand after the pattern of the sacrifices in Leviticus. The lamb would bleed to death, slowly losing consciousness. The suffering Christ is talking about here had nothing to do with the Passover lambs blood being shed. This suffering was unique to Him as the only acceptable sacrifice and offering to God on this great day for mankind.

What did the shed blood do? Rev 5:9:

9: "...For you were slain and redeemed them to God by your blood..."

Col 1:14:

14: “in whom we have redemption through His blood, the forgiveness of sins.”

Eph 2:13 and 1:7:

13: “But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

7: “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace”

Rom 5:8-9:

8: “But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9: Much more then, having now been justified by His blood, we shall be saved from wrath through Him.”

Christ made it so clear when He said, “This cup is the new covenant in My blood.”

With His shed blood He redeemed us to *Elohim*, He justified us to *Elohim*, He reconciled us to *Elohim*. That is why the symbol of the new covenant is the cup of wine. With the taking of this symbol we renew our vows annually to Him. That is why we are to examine ourselves prior to the Passover and the taking of this symbol. It is not for children. It is very personal and very sobering. Having children partake of these symbols, including the footwashing would be the equivalent of child baptism, which is an abomination before God.

We are not in need of being baptized again but as humans we have taken in sin during the year and thus the foot washing.

But, there is another symbol we take and ingest on this night. It is the unleavened bread. He said, “Take, eat, this is My body which is broken for you; do this in remembrance of Me.”

Why did He have to suffer the beatings and humiliation that He did? The shed blood redeemed us to God. The lambs were never treated in such a way.

Was Jesus Christ without physical blemish? No He was not! He was a total physical mess before He shed His blood. He was beaten almost to death and had thorns driven into His head and spikes through His hands and feet. None of this was necessary for us to be redeemed unto God.

He says, His body was broken for us! His suffering was for us just as much as His shed blood. Isaiah tells us He was pierced through for our transgressions, bruised for all moral evil, and through the blows which cut into His flesh we are healed. He tells us that Christ has borne our sicknesses.

Yes, brethren Christ went above and beyond what was needed to take place for us to be redeemed. His life alone covered that. He knew how frail we are. How prone to error that we are. His broken body is representative of what the Church would go through during the times of the N.T. He learns from the things He suffered. What did He learn? OBEDIENCE unto perfection as Heb 5:8-9 tell us.

The body of Christ today goes through that same suffering. Look at the state we find ourselves in today.

Many cry out for the healing of the body of Christ but continue to reject the Head of it and insert another in His place. We are to be obedient to God not some surrogate who leads us away. If we are to be healed we repent of our disobedience to our one and only true Head, Jesus Christ.

Yes, His body was pierced and bruised, beaten just as we are today.

How many of us are willing to wash our brother’s feet? If we can’t do that, then we don’t have a clue as to what it takes to begin to lay down our lives for the rest of the body. We need to come to grips with this and march towards perfection. We are told in Rom 8:17:

17: “and if children, then heirs—heirs of God [the Father] and joint heirs with Christ, IF INDEED WE SUFFER WITH, that we may also be glorified together.”

We are in a sick state of affairs brethren. Are we



going to suffer with Christ? Are we going to put ourselves in His hands and let Him heal us?

You, yes you! and little old me have to do that one on one with Him, the Head of the body before we can ever begin to help another part of the body.

These two great symbols of the Melchizedek Priesthood should not be lessened as to their meaning in any way, just as they should not be mixed.

Here in Luke 22:15 Jesus is clearly showing us He kept the Passover of the Lord on the night of the 14th. All one has to do is follow the chronology of events in the gospels to see that He kept it the night before the religious rulers did. They were in error, He was not. For anyone to do otherwise would be deceitful, and would be breaking the command and patterns set by God throughout the scriptures. Some go as far as to teach that Christ kept it on the night of the 14th in the N.T. because He knew He would be killed and not be able to keep it on the 15th which was the tradition of Judaism. That's equivalent to saying it is okay to keep Friday, the 6th day as the Sabbath if we won't be around on the 7th day. It is just ridiculous.

Christ's broken body is symbolic of what would happen to His spiritual body, the Church. He endured and suffered that tremendous ordeal for our encouragement. He has told us repeatedly that He is and would be our healer. It is so true that the gates of Hell will not prevail against His Church, His body. As Ezekiel 34 tells us, He will strengthen the weak, heal the sick, bind up the broken, and bring back what was driven away. It is our Christ, our Husband, our Lord, the second Adam who does that for us the second Eve.

In verse 16 we are told that eating the Passover was, is, and will be, a very important function.

16: "for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God."

Who had killed the Passover for them to have eaten it?

8: "And He sent Peter and John, saying, Go and prepare the Passover for us, that we may eat."

They were keeping the Passover of the Lord. Christ says over 70 times in the gospels to follow Him.

He did not eat the Passover at 3PM in the afternoon, no more than He kept the 15th which is the passover of the Jews.

Paul made it clear we do not eat and drink a supper for the Passover of the Lord. In fact we partake of the symbols of the bread and wine.

Have you ever asked yourself why unleavened bread and wine? Why don't we continue to eat a lamb and unleavened bread?

The answer brethren is simple and true.

Bread and wine are the symbols of the Melchizedek Priesthood. Genesis 14 reveals to us these things prior to the temporary implementation of the Aaronic Priesthood. Verse 18:

18: "Then Melchizedek king of Salem brought out bread and wine; He the Priest of God Most High."

Here we see the Word of God and the Father depicted in Their respective rolls. We also see the incredible importance and significance of these two symbols of bread and wine set before Abraham the friend of God who had just risked all he had to save his brother's son, Lot. This is the same Abraham who God tells us, "obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

On the night of His last Passover meal Christ the High Priest of God offered us these two symbols of His unleavened body and righteous blood. He was laying down His life for His friends. He knew He was about to step into that role again for the rest of eternity and He was giving us a sign and a way to partake in that wonderful event. That is why His Passover symbols are so important.

Yes, we can take the Passover of the Lord in an unworthy manner. Paul says to us "Let a man examine himself, and let him eat of bread and drink of cup." Once again no children are to partake of these symbols.

This is repeated in Hebrews 13:7.

7: “Remember those who lead you, who have spoken the word of God to you, whose faith follow, considering the outcome of *their* conduct.”

We are to help each other as we have been gifted by Christ. But we are to scrutinize those who use those gifts, “by the outcome of their conduct.”

We do this by comparing that conduct to the word of God. Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. That is why we read what God inspired in verse 8.

8: “Jesus Christ *is* the same yesterday, [the O.T. scriptures] today, [N.T. scriptures] and forever [the Kingdom of God].”

And why do we follow these patterns throughout the bible? Next verse, 9.

9: “Do not be carried about with various and strange doctrines...”

Please remember Paul’s sound advice to the Corinthians who had perverted the Passover of the Lord with traditions and commandments of men. 1 Cor 3:10-17:

10: “According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let **each one** [very personal] take heed how **he** builds on it.

11: For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

12: Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw,

13: each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is.

14: If anyone’s work which he has built on *it* endures, he will receive a reward.

15: If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

16: Do you not know that you are the temple of

God and *that* the Spirit of God dwells in you?

17: If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.”

Think carefully brethren, the fires of the devil are testing what we have built on the foundation of Christ. We are responsible and accountable for our own salvation. We are to do the works commanded by God throughout His scriptures. We are to help one another in the simplicity of Christ but we are not to allow another to come between our Husband and ourself as Eve did.

Let’s take some time and examine this 3PM Passover error closer for many today are starting to realize that the timing of Christ’s death, that being “about the ninth hour” (Matt 27:46; Mark 15:34) had an important meaning to it. Unfortunately as in the undertaking of the truth of God, many twist what is said to suit their fancy. We have seen that Christ clearly kept the Passover the night of the 14th. That is clearly the night before He died on the cross.

He clearly tells us He would eat His last Passover with His disciples (12) before He suffered. (Luke 22:15) Paul also told us the same thing, that Christ ate the Passover on the night He was betrayed. Christ kept the Passover of the Lord (Lev 23:5; Ex 12:6; Num 33:3) not the passover of the Jews (John 11:55; 18:28; 19:31). On the night of the 14th Christ told us in John 13:15 to follow the example He set in reference to the last Passover He would keep until the Kingdom come. Thus any other passover would be keeping the wrong example.

There is a growing movement today of brethren who are being convinced that because Christ died at the ninth hour and since this was the time at which the lambs were killed by tradition, and not the command of God, at the temple in Jerusalem at that time, that in fact this is the time to keep the Passover service or some other related function.

In spite of all the clear scriptures which tell us when Christ kept the Passover service this error is gaining ground.

We are to live by every word which proceeds from the mouth of God. (Matt 4:4; Luke 4:4) There is not one paragraph, line, word, jot or tittle in the scriptures that tells us to keep a mid-afternoon Passover let alone Christ keeping one. All that comes from "TRADITION" of some of the Jews and misguided individuals. Those who feel there is a major significance to Christ actually dying at 3PM in the afternoon are CORRECT! But it is not to be applied in the way they are doing it.

Let's go step by step through the scriptures to see what that significance was and how it affects us.

Let's start in Matt 27:50-51.

50: "And crying again with a loud voice, Jesus released *His* spirit.

51: And, behold, the veil of the temple was torn into two from top to bottom. And the earth quaked, and the rocks were sheared!"

Take a minute and just visualize this before moving on.

There was an uncommon darkness on the land for the middle of the afternoon. Jesus is hanging on the cross. He has suffered great humiliation and suffering through much of the preceding night and day. It is 3PM in the afternoon. Visualize this. The Pharisees, and Scribes are still milling around in their arrogant conceit and haughty look of triumph.

It is at this time and setting that Christ's suffering will come to an end.

Let's pick it up in John 19:31.

31: "Then, since it was Preparation, that the bodies not remain on the cross on the Sabbath, for great was the day of that Sabbath, the Jews asked Pilate that their legs might be broken and they be taken away."

There we see "the Jews" in what is probably one of the most despicable self-righteous, hypocritical acts of all time.

Here we are, on the 14th of *Abib*. They have been about their evil work all night and day. Here they are feeling vindicated for all the humiliation they endured during their confrontations with Christ over the past 3 ½ years. Now after all their lying and despicable behavior they start to think about acting religious. It is the day before a high or annual Sabbath. That is why it is called the Preparation day just as every day before a Sabbath is. They find themselves in a dilemma. Their traditions dictate to them they have to bury the dead shortly after death. If they were still alive and died shortly into the Sabbath they had a big problem. For one, they could not bury them that day. Now we could expand on this point and others but it is not the main theme we are studying.

Instead of causing any grief with their traditions these pious hypocrites asked to have the 3 individuals legs broken so as to expedite their deaths.

For those who are not familiar with why this would do so, let me explain. A victim of crucifixion could prolong their lives longer on the cross if they could keep pressure on their legs to keep their bodies more upright and not just hanging by their arms. If one could not support himself with his legs he would die a much quicker death by asphyxiation. As his body slumped down lower his arms would actually tighten in closer and closer as his inward parts stretched down as an anchor. This causes the upper body to narrow drastically and thus cut off both the trachea (windpipe) and esophagus (food pipe). Thus one died from not being able to breath. It is a horrible and painful way to experience death not only from the intense physical pain from the nails, hanging etc. but also from the mental anguish. For all along one knows that as soon as they can no longer support themselves with the strength of their legs that they will suffocate themselves as they can no longer prevent the inevitable. Some who have died in this manner have lived and struggled and suffered for many days.

Go back and read the chronology of events in the gospels about how our beloved Savior, the Lamb of God was beaten prior to enduring the grueling agony of the cross. **No Passover lamb had to endure such things.** He who was killing the lamb placed his hand on the head calming it, reassuring it, and with the other

hand took a very sharp knife and cut the main blood vessel from the heart to the brain.

That is not how the Lamb of God our Passover died. He died a violent death.

Have you ever wondered what He thought about on the cross? Let's just take a small look into His mind.

Psalms 22:9-21:

9: "For You *are He*, my Taker from the womb; causing me to trust on My mother's breasts.

10: I was cast on You from the womb, from My mother's belly, You *are* my God.

11: Be not far from Me; for trouble *is* near; because no one is there to help.

12: Many *bulls* have circled around Me; strong *bulls* of Bashan have surrounded Me.

13: They opened their mouth on Me, *like* a lion ripping and roaring.

14: I am poured out like waters, and all My bones are spread apart; My heart is like wax; it is melted in the midst of My bowels.

15: My strength is dried up like a potsherd; and My tongue clings to My jaws;

16: and You appoint Me to the dust of death; for dogs have encircled Me; band of spoilers have hemmed Me in, piercers of 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 they made fall a lot for My clothing.

19: But You, O Jehovah, be not far off; O My Strength, hurry to help Me!

20: Deliver My soul from the sword, My only one from the paw of the dog.

21: Save Me from the lion's mouth; and from the horns of the wild oxen. You have answered Me."

Now back to John 19 and let's start in verse 32.

32: "Then the soldiers came and broke the legs of the first and of the other who was crucified with Him."

Just imagine the incredible pain associated with this. In order to break their legs the Roman soldiers had to use a heavy hammer to smash them. Absolutely no

mercy involved whatsoever. And all of this was brought on by the religious leaders of the day.

33: "But *on* coming to Jesus, when they saw He was dead already, they did not break His legs."

Remember Exodus 12:46 in talking about the Passover lamb. (NKV)

46: "In one house it shall be eaten (the house of God the Father); you shall not carry any of the flesh outside the house, nor shall you break one of its bones."

Here we have a prophecy fulfilled in Christ the Lamb of God.

Ex 12:5 also tells us:

5: "Your lamb shall be without blemish,..."

We know that is referring to the physical appearance of the lamb. Was that the case with Christ?

Absolutely not! He was maimed and disfigured as the scriptures tell us. All that was not necessary to shed blood was it. No it wasn't for it has a different purpose. He was spiritually without blemish. So now let's see the shed blood of the Passover. John 19:33-34:

33: "But when they came to Jesus and saw that He was already dead, they did not break His legs.

34: But one of the soldiers pierced His side *with* a lance, and at once blood and water came out."

Now how do we know this is not a correct translation brethren? It's simple. It is telling us here that Christ died by being beaten to death. That could not happen. He was to die from shedding His blood as the Passover Lamb was supposed to do.

The accurate translation should read, "For one of the soldiers had pierced His side with a lance; and at once blood and water came out." All past tense. Yes, Jesus the Christ had bled to death. He died from His loss of blood and that is why He was already dead on the cross and did not require His legs to be broken. It makes me sick that brethren are deceived into keeping

a 15th Passover. That is the passover of the Jews. With all the evidence which stacks up against such behavior there is no excuse to follow such destructive heresies. Right here in John we are clearly told this day is a preparation day before a high Sabbath. That is from the word of God. John 18:28 tells us that after the Jews had interrogated and abused Christ that they delivered Him to the Romans to do their dirty work for them. But look what else it tells us.

28: "Then they led Jesus from Caiaphas into the praetorium, and it was early. And they did not enter into the praetorium that they might not be defiled, but that they might eat the Passover."

Christ had already eaten the Passover and instituted the new symbols, format, and foot washing the night before, which example we are to follow. So here we have the Passover of the Lord, the 14th of *Abib* being kept by Christ prior to the first day of Unleavened Bread a high or annual Sabbath which always occurs the 15th of *Abib* at sunset.

These are clear patterns in the bible. Go to our web site to the article on Pentecost and scroll through it until you come to a printed out calendar. Look for yourself and read for yourself that the death of the Passover lamb in Egypt took place on the same day of the week as did Christ's death. Read through it and see it is an exact pattern as found in the sequence of days in the gospels. The Passover of the Lord and all its functions are to be kept on the 14th of *Abib* as God commands. No 13th, no 15th. No mixing and polluting of any such kind. Lev 23 tells us clearly that the 14th, the Passover of the Lord, is not and never will fall on any of the annual Holy Days. Yet the Jews were doing just that.

Now back to the point here of the significance of a 3PM death.

In Matt 27:11 Jesus stood before the governor and was asked, "Are you the King of the Jews?" Jesus' reply to him was, "you say."

In verse 37 we read something God inspired. With all the accusations that the Jews brought against Christ we read what Pilate had written as his judgement. "This is

Jesus the King of the Jews." If you did not know it, the Romans would put in writing on the top of the cross why the individual was being crucified. Here God is mocking the religious leaders of Judaism through the Roman governor. But, it doesn't end here.

These same leaders of Judaism had developed a tradition of their own for their passover. They would kill lambs (for a fee) at the temple of Herod in the afternoon of the 14th of *Abib* to prepare them for their passover festivities. And let there be no doubt, these were festive occasions; drinking, singing, eating, and all the trimmings. We can and have read in the NT scriptures that the Passover of the Jews and the First Day of Unleavened Bread were kept as a single day event, the 15th of *Abib* or as it is often called Nisan. Either way it is the 15th of the first month.

Look what we read in the Encyclopedia Judaica on this point. Remember Christ and His disciples as well as many others kept them separately. The Passover of the Lord on the 14th and the first day of UB, an annual Sabbath, on the 15th.

Volume 13, page 169:

"The feast of Passover consists of two parts; the Passover ceremony and the Feast of Unleavened Bread. Originally both parts existed separately, but at the beginning of the exile they were combined."

One does not have to look too hard to find these statements from Jewish Historians and many others because it is a fact of history that the 14th and 15th were conducted as two **separate** functions as Passover and UB. So here we find ourselves in the NT scriptures reading that very same thing about Christ. He and His disciples kept the 14th and 15th functions separately. Christ and His disciples ate the Passover of the Lord on the night of the 14th. They did not think it strange to do so at all for it was their habit. Read the accounts of their preparing for it. No protests, no questioning Christ, just obedience to the commands of God.

This wasn't unusual was it. No it wasn't, for He and His disciples did a lot of things contrary to the Jews didn't they.

Let's just review that point for clarity for some have forgotten it. Mark 7:1-14:

- 1: "Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. [that was their seat of power]
- 2: Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.
- 3: For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. [Did we get that? The Pharisees here are saying that to qualify as a Jew you needed to be keeping their traditions. Christ and His disciples were not considered Jews because they did not follow Judaism.]
- 4: *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.
- 5: Then the Pharisees and scribes asked Him, Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?
- 6: He answered and said to them, Well did Isaiah prophesy of you hypocrites, as it is written: This people honors Me with *their* lips, But their heart is far from Me.
- 7: And in vain they worship Me, Teaching *as* doctrines the commandments of men.
- 8: For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.
- 9: He said to them, *All too* well you reject the commandment of God, that you may keep your tradition.
- 10: For Moses said, Honor your father and your mother; and, He who curses father or mother, let him be put to death.
- 11: But you say, If a man says to his father or mother, Whatever profit you might have received from me *is* Corban— (that is, a gift *to God*),
- 12: then you no longer let him do anything for his father or his mother,
- 13: making the word of God of no effect through your tradition which you have handed down. **And**

**many such things you do.**

14: When He had called all the multitude to *Himself*, He said to them, Hear Me, everyone, and understand:"

Now after all this correction from Christ as to how the Jews had discarded the commandments of God to keep the commandments of men He called out to all the multitude who were listening, "Hear Me and understand." Don't listen to these deceivers and twisters of scriptures! Yet even today we have brethren turning to them, to follow their lying ways.

Many who don't follow the 15th Passover lie are now being dumbed down and sucked into keeping a 3PM *Abib* 14th Passover. Please, remember the warning of 2 Thessalonians 2:9-12.

- 9: "The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,
- 10: and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
- 11: And for this reason God will send them strong delusion, that they should believe the lie,
- 12: that they all may be condemned who did not believe the truth but had pleasure in unrighteousness."

So we have seen that Pilate was used to mock the Jews by the accusation that Christ was being killed because He was the King of the Jews. Don't lose sight of this. This outraged the religious leaders. But it doesn't stop here. God the Father would continue to mock them with the aid of His Son.

The time of Christ's death coincided with the time the Jews of the temple of Herod threw the blood of the slain lambs on the altar. These first lambs (there were 3 shifts) were killed shortly after 2:30 and their blood was collected in silver and gold bowls and thrown on the altar. That is why we read in Matt 27 that it was "about the ninth hour." These lambs were killed from 2:30 and onward through the afternoon. If you wish to read the entire process of it, it is preserved in the Talmud. The Encyclopedia Judaica also has a similar account. For those who say Christ died at 3 PM

because that is when the Jews killed the paschal lambs your thesis is flawed. God allowed Christ to shed His blood at that time “about the 9th hour” for a very specific reason. He was once again mocking the Jews. Look what happened after Christ had been speared and His blood drained out to the earth running down His body and onto the cross for our protection, the protection of the firstborn. Matt 27:50-51:

50: “Jesus when He had cried out again with a loud voice yielded up His spirit.

51: And behold, the veil of the temple was torn in two from top to bottom...”

At the very moment the Sadducees were about to throw the blood of the lambs of their passover on the altar and soak it, Jesus Christ shed His blood and it was instantly accepted by the Father and the Father ripped the veil in two at that temple exposing them as frauds as well as declaring they had an empty temple. Their lambs blood wasn’t acceptable.

Their perversion of Passover was totally unacceptable!

Is there any doubt why God says to them in Isaiah chapter 1 what He does.

“When you come to appear before Me, who has required this from your hand, to trample down My courts? Bring no more worthless and futile sacrifices...”

Do we understand the significance of what the veil was and what it did and where it was located. Let’s review that.

In Ex 26 we get a pretty clear account of the tabernacle in the wilderness. Verses 31-34:

31: “You shall make a veil woven of blue, purple, and scarlet *thread*, and fine woven linen. It shall be woven with an artistic design of cherubim.

32: You shall hang it upon the four pillars of acacia *wood* overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver.

33: And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider

for you between the holy *place* and the Most Holy. 34: You shall put the mercy seat upon the ark of the Testimony in the Most Holy.”

This veil separated the priest from the presence of God. When the veil was ripped in two it displayed an empty Holy of Holies. God was not in their temple and not in their passover and certainly not in their traditions.

The charade was over!

That is why 3PM is significant on the 14th of *Abib*. It is a sign between the Father and the Son as they mocked the futility of the Jews. Dying at 3PM on what we refer to as Wednesday on the 14th of *Abib* allowed Christ to also fulfill the rest of the prophecies as to His death, time in the grave, and resurrection on the 3rd day at the end of it. Yes, 3 days and 3 nights. This allowed for Him to be offered as the Wave Sheaf of barley on the first day of the week and to start the symbolic 7 week harvest of His bride as we count to Pentecost. Thus the timing and significance of days and dates is exactly that of the first Passover in Egypt, exactly! Thus the first is as the last and the last as the first. It was completed exactly as it was started with the Feast of the Passover of the Lord being started at sunset on the 14th of *Abib* and the Feast of Unleavened Bread being started on the 15th of *Abib* at sunset.

Thus Christ tells us He will not eat of it again until it is fulfilled in the kingdom of God. But we, as we have seen throughout, are to continue to do so after His example and that taught and kept by Paul. That is clearly delineated as the night of the 14th of *Abib* and no other.

There are many today who are deceived and deceiving others. This is not new, but an old pattern. Remember we are told Jesus Christ is the same yesterday, today, and forever. So the words of 1 John 2:3-6 should ring loud and clear.

3: “Now by this we know that we know Him, if we keep His commandments.

4: He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

5: But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.

6: He who says he abides in Him ought himself also to walk **just as He walked.**”

Christ has left us a very clear path to follow as to how He walked in the commands and ordinances of the Passover of the Lord. Let's not build upon that foundation with wood, hay or straw.

With this all in mind Christ has given us a new commandment as He tells us in John 13:34.

34: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another.”

That is why John continues with the instruction in 1 John 2:7-11 that he does.

7: “Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

8: Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

9: He who says he is in the light, and hates his brother, is in darkness until now.

10: He who loves his brother abides in the light, and there is no cause for stumbling in him.

11: But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.”

Yes, we have the word of God from the beginning. The patterns are there for all to see and be without excuse as to the accuracy and authenticity of how we are to keep the commandments of God. But now there is more! The physical application has now been expanded, made more full, so that we are to do so in love to our brother. We are to lay down our life for our brother regardless of how he functions. That is the gift Christ has given to His Church.

Do we have the maturity to do that?

We have seen from the clear word of God that the Passover of the Lord is and always will be on the 14th of *Abib*, of the first month. Christ kept it after sunset and into the night just as Israel was taught by Moses to do. Christ also taught Paul the rejecter of Judaism to do the same thing. We too are to keep the Passover and all its functions on the 14th of *Abib* starting at sunset. To do otherwise is to break the commands in the word of God.

Satan has caused many to stumble and fall. He will do anything to destroy God's plan of salvation. He does this in many ways but his chief tool is deception, twisting the word of God to his glory. We are to only follow the simple and clear word of God and no other. Christ put it so simple in John 7:16-17 when He said:

16: “...My doctrine is not Mine, but His who sent Me.

17: If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or I speak on My own.”

Our peace we give to you.