The Passover Controversy – Part 1

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In just a few weeks, we'll all be observing the Passover and the Feast of Unleavened Bread, as we do every year. And a subject that often comes up around this time of year and is oftentimes the subject of a great deal of debate is a subject that's often referred to as the "Passover Controversy". Now, the "Passover Controversy" is primarily a debate regarding the timing of events around the original Passover in Exodus 12. And, also, a debate regarding the exact timing of the initial departure of the Israelites out of Egypt. This debate tends to focus primarily around the Old Covenant Passover. But in many cases, people will also then take their conclusions that they arrive at based upon that debate and then use that as the basis to then debate the timing around the New Covenant Passover in the New Testament.

So, what we're going to do today is to begin a two-part series addressing both of these issues. Today, we're going to focus primarily on the Old Covenant Passover and the issues associated with it. And then next time, we'll pick up and address the issues associated with the New Covenant Passover. So, if you'd like a title for this sermon, it's:

The Passover Controversy - Part 1

Now, to begin with, let me just give you a brief overview of what this particular controversy is about. It really stems around the exact timing of when the actual sacrificing of the Passover lamb would take place. As we're going to see, the Bible gives us a specific window of time that this sacrifice was to be actually performed. In other words, when the lamb would actually be killed and offered to God. Now, in both cases, both sides, you might say, of this debate typically agree that the killing of the lamb took place on the 14th of Nisan. That's not really a subject of debate for them. ***What they will debate is the exact timing of the day when this took place***.

Now, one popular argument is that this took place at the very beginning of the 14th in a time period basically between sunset and dark. About a one-hour window there. That that's when the lamb would be killed. Another popular argument is it was in the mid-afternoon. Basically, arguing that the timeframe the Bible is referring to is from early afternoon when the sun starts to go down in the sky all the way to sunset. And so, the point I want you to see here is that both sides of this argument will agree that the sacrificing of the lamb itself takes place on the 14th. ***That's not in dispute***.

However, depending upon what argument you go with as to when exactly the lamb was sacrificed, that determines the date of the Passover meal when they would actually eat the Passover lamb. And of course, the timing of when the firstborn was killed as a part of the 10th plague in Egypt. That changes the date of this. Because if you go with the first argument and say the lamb was killed between sunset and dark on the beginning of the 14th, well, of course, then the meal would be eaten on the night beginning the 14th.

However, if you go with the argument that it was in the afternoon, the latter part of the day that the lamb was killed. Well, then obviously the meal that would follow would then be the night beginning the 15th. So that's a major difference there because you'll oftentimes hear this referred to as the 14th versus 15th argument. And again, that's really when the meal was eaten. That's not when the sacrifice was done.

Now, the reason I make a big deal out of that is we're about to see one of the things that we need to really focus on in solving this debate is the importance of defining the terms that the Bible refers to. And to see what I'm referring to, turn over to Leviticus 23. We'll see here a very good example of the important terms here that we need to define and how a particular verse is oftentimes misused. Because people are arguing from it, oftentimes not understanding the terms that this particular verse uses. And the verse I'm referring to is Leviticus 23 and verse 5.

> **Lev 23:5** *"On the fourteenth day of the first month at twilight is the LORD'S Passover."* (NKJV)

Now, what I am referring to is how oftentimes this verse gets misused. I've seen this happen numerous times throughout my lifetime. In fact, I think many years ago, I was probably guilty of this myself. When this particular debate would come up, people would read this one verse and say, "See, it says the 14th. End of discussion!" And what they meant by saying that is they're basically assuming that this verse is defining not only the timing of the sacrifice but the timing of the meal and the timing of the death of the firstborn. And they're not understanding the terms that are used here in this verse because this verse doesn't specify any of those. If you're using this verse as a standalone, it doesn't solve the argument at all.

Because you need to understand here, when it refers to "at twilight" here in the New King James, this comes from the Hebrew term "ben ha'arbayim". Now, you're probably familiar with the term "between the two evenings" because this is the Hebrew term that in English, if you gave it a meaning, it basically means "between the two evenings". And again, this whole debate of the beginning of the 14th or the latter part of the 14th is all based upon how each side defines that particular term. But again, at this point, just take note of the fact that we're talking about a window of time on the 14th.

And as I mentioned before, both sides of this debate agree on the fact that this window of time takes place on the 14th. *That's not in dispute*. Now, again, you can argue it's a one-hour period of time between sunset and dark at the beginning of the 14th. Or you can argue that it's an afternoon time frame, basically beginning when the sun starts to make its descent in the sky down to the point of sunset. So, it's a several-hour window. Again, later we'll get into the details of how to determine from the Bible which one is correct. Just take note of the fact that we're talking about a limited window of time on the 14th. We're not defining Passover as a calendar day. We're not defining it as a 24-hour period from sunset to sunset. *That's not what this verse says*.

See, when people are arguing and trying to basically say, "Well, this concludes the argument because you've got to put the meal and the death of the firstborn in there."

Well, they're not even understanding the terms of what this verse says. Because let's notice for starters, what this is defining for us is the “appointed time” of Passover. Because we're going to see the Bible uses that term numerous times. That this is the “appointed time” of Passover. Also notice that verse 5 says this *is* Passover. In other words, it's telling us that the definition of Passover is what takes place in this window of time. *And that's very important*.

So, we first need to define the term “Passover” as the Bible uses it. Because what we've unfortunately done in our modern-day Church of God culture is we've treated the term Passover like it's equivalent to saying Pentecost or Trumpets or Atonement. Because if you read later in this chapter, Leviticus 23, those are all Holy Days that are discussed in this chapter. And they're defined as a 24-hour period from sunset to sunset. And we've tended to use “Passover” as if it's the same thing. And notice that's not what verse 5 said. *It said Passover is a window of time on that day*. See, that changes the definition. But let's just notice here, I mentioned the “appointed time of Passover. Notice verse 4.

> **Lev 23:4** *“These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times.”* (NKJV)

It goes on throughout the whole chapter, basically listing all of the appointed times. All of the times that God gave specific instructions for us to do. Now, again, I won't address all of this in this sermon. I covered this in a sermon a couple of years ago. There's a sermon you can look up on my YouTube channel and on my website. There's a sermon titled “Not All Appointed Times Are Sabbaths”. Because I point out the fact that, for example, Passover and Wave Sheaf Sunday are both mentioned in this chapter, but they're not commanded to be Sabbaths. It doesn't say “you shall do no work” on these. They're not set aside as a 24-hour period that's treated as a Sabbath. They're appointed times, and those are different.

But again, let's just notice that the appointed time for Passover was a window of time on the 14th, not the whole day as a 24-hour period. *That's very important in understanding the definition*. Now, turn over to Numbers 9. I want you to see here several more times where the Bible, again, specifically refers to this window of time that in Hebrew is ben ha-'arbayim, meaning “between the two evenings”. It's going to repeatedly refer to this as the “appointed time of Passover”. That this is when you “keep the Passover”, in that window of time. So, it's defining Passover as what happens in that window of time. So, let's pick up in Numbers 9 and verse 2.

> **Num 9:2** *“Let the children of Israel keep the Passover at its appointed time.”* (NKJV)

Now, let's notice the next verse is going to tell us what that “appointed time” is.

> *“3) On the fourteenth day of this month, at twilight,…”* (NKJV)

Again, it's “at twilight” here in English in my New King James. But again, this is ben ha’arbayim, between the two evenings. That's what it's referring to as the “appointed time” of Passover.

> *"…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,…"* (NKJV)

In other words, ben ha'arbayim, "between the two evenings". That's when they kept Passover. Now, we're going to see here later that's a window of time that the sacrifice fits into. The meal and the death of the firstborn will not fit into that time frame. That's just important to understanding the definition of the term. Now, continue in verse 5.

> *"…in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did."* (NKJV)

Now, skip down to verse 9. We're going to skip over some of the context here. But a lot of the focus of this chapter is instituting the second Passover. If someone wasn't able to keep the first Passover, there was another option in the second month of the year. And it was also on the 14th day. But again, let's take note of the fact the appointed time is not the 14th as a whole. It's a window of time on that day. Pick up in verse 9.

> **Num 9:9** *"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,…"* (NKJV)

Now, it's between the two evenings, ben ha'arbayim.

> *"…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."* (NKJV)

Notice he said it's bringing the offering at its appointed time. It's referring to actually sacrificing the lamb. And to see that, turn over to Exodus 12. We'll see here the instructions for the original Passover. But let's notice specifically what takes place in this time frame in Hebrew, ben ha'arbayim, or "between the two evenings". What actually takes place in that time frame that it's defining as Passover. This is going to start in verse 5 of Exodus 12.

> **Ex 12:5** *"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."* (NKJV)

Again, that's ben ha'arbayim, "between the two evenings". So, what's taking place in that time frame is the sacrificing of the lamb. And now pay attention to the fact that

Leviticus 23 told us that Passover is what takes place “between the two evenings”. So, the sacrificing of the lamb is defined as Passover. And in verse 7.

> *“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. 8) Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.”* (NKJV)

And notice it's “that night”. It's specifying exactly when they would sacrifice the lamb and then saying, well, “that night” is when you're going to eat it. So obviously it's the night immediately following when they would sacrifice the lamb. But again, to nail this down, we're going to have to see when exactly is that time frame. But at this point, just take note of the fact that you can get the sacrificing of the lamb to fit into either argument as to when ben ha’arbayim is defined as. *You cannot get the meal and the death of the firstborn to fit into that time frame*. Because that's included in the overall picture, but that's not what the Bible is defining as Passover. And it's important to realize that.

Because remember, the Bible directly tells us that the death of the firstborn happened at midnight. Now, if you define ben ha’arbayim as between sunset and dark, you've got about a one-hour window. If you define it as the afternoon time frame, you've got a several-hour window. In either case, you're not going to have the meal, and you certainly cannot get the death of the firstborn to fit into that time frame. So again, it's understanding our terms here.

But now let's go back and read through the context around the verses we just read here. We're going to start here in verse 3 of Exodus 12. Because what I want you to notice is the language around this and how it refers to the Passover. Because it's going to refer to taking a lamb and sacrificing it. And then it's going to talk about how you “kill it”, you “roast it”, you “eat it”. And it's going to keep referring to “it”. And then in verse 11, it's going to say *it* is Yehovah's Passover. The point I want you to see is Passover, by definition, is a sacrifice. Pick up in verse 3 here of chapter 12.

> **Ex 12:3** *“Speak to all the congregation of Israel, saying: “On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 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. 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.”* (NKJV)

Again, “between the two evenings”.

> *“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. 8) Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.*

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. 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 the LORD'S Passover." (NKJV)

Notice you "kill the Passover", you "roast the Passover", you "eat the Passover". *The Passover is a sacrifice*. Because if you try to define it as a calendar day, as a 24-hour period, this language doesn't make any sense. If you're referring to a sacrifice, it makes perfect sense. And to see some more examples of this, turn over to 2 Chronicles 30. I just want you to notice the consistency of the language used to refer to Passover. Because again, I think it's very important in understanding this subject to realize -- particularly when you're reading the Old Testament -- that when you see the term "Passover", it's not referring to a 24-hour day. *It's referring to a sacrifice*. It's by definition a sacrifice.

Now, it gets a little more complicated when you get into the New Testament. Because again, in the Old Testament, the Passover is a lamb that was sacrificed to God at the temple or the tabernacle according to Biblical instructions, and it was part of the Passover ceremony. That was the definition of Passover.

Now, in the New Testament, it can have that definition. It can also refer to Christ as our Passover sacrifice. That can also get a little more complicated because by the New Testament timeframe, the Jews started using it as a cultural reference. Kind of lumping in Unleavened Bread as well, just as a generic reference to the Spring Holy Days. There are a few times in the New Testament it's used like that. So, in the New Testament, again, context becomes an important issue. In the Old Testament, Passover refers to a lamb. *It refers to a sacrifice*. And to see this, let's pick up in 2 Chronicles 30 in verse 15.

2 Chr 30:15 *"Then they slaughtered the Passover lambs…"* (NKJV)

Now, again, my New King James adds the word "lambs" here in italics. But let's just notice that that's in italics. It's not in the original Hebrew. In other words, the translators inserted these words. In fact, in this section of scripture and another section we're about to read in Chronicles, you're going to see the word "lambs" and the word "offerings" basically inserted in italics after the word "Passover" several times. Because the translators assumed that that was necessary to clarify the meaning. They weren't grasping that Passover by definition is a sacrifice. But just continue on in verse 15.

"…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…" (NKJV)

And again, “lambs” is inserted here. Again, not in the original.

> *“…for everyone who was not clean, to sanctify them to the LORD. 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.” 20) And the LORD listened to Hezekiah and healed the people.”* (NKJV)

Now turn over to 2 Chronicles 35. We'll see here this similar language again. You'll see here, as I mentioned before, where we saw the word “lambs” inserted. Here we're going to see the word “offerings” inserted. Again, it's in italics. It's not in the original Hebrew. But notice again this same language of you “kill the Passover”, you “slaughter the Passover”, you “roast the Passover”, you “eat the Passover”. This language only makes sense if we're talking about a sacrifice.

I think this is a very important thing to emphasize. Because again, I know in my lifetime in our COG culture, we've synonymized the term “Passover” with a 24-hour day. Just like referring to Pentecost or Atonement or Trumpets. In other words, referring to a 24-hour day as if that's how the term should be used. *It's not how the Bible uses the term*. The Passover refers to a sacrifice, and that's very important because, again, you have to understand the terms you're reading to be able to understand the concepts being taught associated with them. But let's pick up in verse 1 of 2 Chronicles 35.

> **2 Chr 35:1** *“Now Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover lambs…”* (NKJV)

Again, “lambs” is inserted here in italics. It’s not in the original Hebrew.

> *“…on the fourteenth day of the first month. 2) And he set the priests in their duties and encouraged them for the service of the house of the LORD. 3) Then he said to the Levites who taught all Israel, who were holy to the LORD: “Put the holy ark in the house which Solomon the son of David, king of Israel, built. It shall no longer be a burden on your shoulders. Now serve the LORD your God and His people Israel. 4) Prepare yourselves according to your fathers’ houses, according to your divisions, following the written instruction of David king of Israel and the written instruction of Solomon his son. 5) And stand in the holy place according to the divisions of the fathers’ houses of your brethren the lay people, and according to the division of the father’s house of the Levites. 6) So slaughter the Passover offerings,…”* (NKJV)

Now, as I mentioned, “offerings” is inserted in italics here in the New King James. It's not in the original. It just says “slaughter the Passover” in the original Hebrew.

> *“…consecrate yourselves, and prepare them for your brethren, that they may do according to the word of the LORD by the hand of Moses.” 7) Then Josiah gave*

the lay people lambs and young goats from the flock, all for Passover offerings…" (NKJV)

And again, the word "offerings" is inserted here again, not in the original.

"…for all who were present, to the number of thirty thousand, as well as three thousand cattle; these were from the king's possessions. 8) And his leaders gave willingly to the people, to the priests, and to the Levites. Hilkiah, Zechariah, and Jehiel, rulers of the house of God, gave to the priests for the Passover offerings…" (NKJV)

Again, "offerings" is inserted there.

"…two thousand six hundred from the flock, and three hundred cattle. 9) Also Conaniah, his brothers Shemaiah and Nethanel, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave to the Levites for Passover offerings…" (NKJV)

Again, "offerings" is inserted.

"…five thousand from the flock and five hundred cattle. 10) So the service was prepared, and the priests stood in their places, and the Levites in their divisions, according to the king's command. 11) And they slaughtered the Passover offerings;…" (NKJV)

Again, "offerings" is inserted. It's not in the original Hebrew.

"…and the priests sprinkled the blood with their hands, while the Levites skinned the animals. 12) Then they removed the burnt offerings that they might give them to the divisions of the fathers' houses of the lay people, to offer to the LORD, as it is written in the Book of Moses. And so they did with the cattle. 13) Also they roasted the Passover offerings…" (NKJV)

Again, "offerings" is inserted.

"…with fire according to the ordinance; but the other holy offerings they boiled in pots, in caldrons, and in pans, and divided them quickly among all the lay people." (NKJV)

So, you can see here if you just pay attention to the language, which is "kill the Passover", "roast the Passover", "eat the Passover", "slaughter the Passover", obviously, the Passover is a sacrifice. We also noticed in Leviticus 23:5 it said Passover *is* what takes place "between the two evenings" on the 14th. Again, it didn't define Passover as the 24-hour period of the 14th. It said Passover *is* what takes place in that window of time. Now, again, we're going to get into more detail here in a minute how you define that window of time and how you nail that down. But let's just notice how it's defining Passover.

Because see, this adds a lot of clarity to why the New Testament says “Christ is our Passover”. Because turn over to 1 Corinthians 5, and we'll see here this statement, which you're probably familiar with. But again, if you just think this through, it clarifies the definition of the term “Passover”. That it's a sacrifice. Again, 1 Corinthians 5 and verse 7.

> **1 Cor 5:7** *“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”* (NKJV)

Now, just think this through, just to hammer this point. Is Christ our Nisan the 14th? *No, He's our Passover sacrifice*. He's the sacrifice that atones for our sins and took on the death penalty for us. He fulfills that role. Is He a calendar day? No. He's also not our “jumping over”. Now, the reason I mention that is sometimes people get confused on this whole subject of Passover. Because they read through Exodus 12, and they see that in English it refers to Passover (one word) which refers specifically to a sacrifice. Then they see the words “pass over” (two words) used in a similar context. And they assume, because this sounds the same in English, that this is a related meaning. In other words, they assume, because it says that the LORD “passed over” the door, that that is why the sacrifice is referred to as “Passover”. That is an unfortunate translation in English that has blurred that whole subject.

Now I won't get into all the details on this. If you want to explore the Hebrew words that are involved in this, there's a couple of study papers on my website. If you're watching this on YouTube, if you look just right below this video, you'll see a link that if you click on it, it'll take you straight to my website. There are two papers that address the subject of the Passover -- both the Old Covenant and New Covenant Passovers -- in a lot more detail than we're going to have time to address in this series.

As I mentioned in the introduction here, this particular series is really going to focus more on the issues of the timing debate associated with both Passovers. I am not going to really get into all the other extended issues of its meaning and all the other things associated with this and all the other arguments that are made. However, there are two study papers on my website that much more thoroughly address all of these other issues. And if you're interested in studying those, again, you can go to my website. The titles make it obvious what the papers are addressing. One is titled “The Old Covenant Passover”. The other is titled “The New Covenant Passover”. They're self-explanatory as to what they address.

But as I mentioned, this whole distinguishing between Passover (one word) which refers to the sacrifice, and “pass over” (two words) that's also used in Exodus 12. If you look at the paper addressing the Old Covenant Passover, it's going to give you the Hebrew words used in both of these and dig more in detail to define them and to address that whole subject. But just to briefly address this, when it says Yehovah -- the LORD – "passed over the door”, that basically when He gets into Egypt that night and sees the blood on the door He'll “pass over the door”. You read that in English, and it sounds like He's jumping over the door.

Okay, well, just logically think that through. The whole issue here is the destroyer, who is Satan, is coming to kill the firstborn. And God allows him to kill the firstborn of all the Egyptians. But all the Israelites who follow the instructions and kill the Passover lamb and put the blood on the door and on the doorpost, when He sees that, it says in English, "He passes over the door." How would that stop the destroyer from coming in? It doesn't make a lot of sense when you think it through. Well, as you'll see in that study paper that I referenced on my website, it goes into demonstrating that the Hebrew word there can mean “pass over”, like to jump over something. It can also mean to “spare or protect”. And see, that's obviously a much more applicable meaning when you look at the context.

Because if He's protecting the door. He's essentially barring the door and stopping the destroyer from coming in and killing the firstborn. See, once you understand that, you don't get confused and think, "Well, it's called “Passover” because He “passed over” the door." *No, it's two completely separate Hebrew words*. Passover (one word) is specifically referring to a sacrifice. And “pass over” (two words) has a totally different meaning there, and it's just the unfortunate translations in English that have blurred the subject.

Because see, that's why people get confused and miss-define the term “Passover”. Then they turn to Leviticus 23:5 and say, "Well, this just conclusively solves the whole argument. Passover is on the 14th, end of discussion. No need to look any further.” Because they don't realize what that verse is referring to is the actual giving of the sacrifice. *It’s not referring to the meal and the death of the firstborn*. Because you can't get that to fit. There's no scenario you can go with for what ben ha’arbayim means that's going to fit and get the meal and the death of the firstborn to fit into either one of those time frames. It doesn't matter which definition that you use. It's really not going to matter, because, again, those are separate issues.

When the Bible uses the term “Passover”, it's specifically referring to the sacrifice. That's why it says “Christ is our Passover”. He's not our Nisan the 14th, and He's not our “jumping over” anything. He's our atoning sacrifice. And see, once you understand that, that is the key to unpacking a lot of issues associated with debates around both the Old Covenant and New Covenant Passover. *It’s understanding that the Bible defines Passover as a sacrifice*.

As I mentioned, when we went through Leviticus 23:5, there's two terms here that we need to understand. Because oftentimes this debate gets argued by people not understanding either term. And then they go around and around with each other, and sometimes they're even making arguments using terms that they don't even understand nor do they understand what the verse that they're using as evidence is even actually saying.

Because, as I mentioned, both sides agree that the sacrifice takes place on the 14th. They just debate which window of time that we're talking about. Is it talking about a time frame between sunset and dark -- approximately about an hour -- or does this term refer to an afternoon time frame that begins about the time that the sun is beginning to make

its descent in the sky down to the point of sunset -- a several-hour window of the day? That's the key of the debate. And again, Leviticus 23:5 in and of itself doesn't answer that question. You have to go a little further.

But the other thing that's important in defining the terms here is the importance of looking at all of the scriptures that use some of the important terms you're looking at. And I'm referring specifically to the debate of when exactly does the Bible define ben ha'arbayim -- "between the two evenings" -- as taking place? Because what I'm about to show you here is there's a particular couple of verses that are really helpful in basically clarifying this whole debate. And oftentimes they just get completely ignored and not even brought into the discussion. Or if they're brought up, they're just ignored and people argue around them.

And before I just turn to these specific scriptures, let me use another example that's a lot less debated in Church of God circles so you can see the logic of where I'm going. Now, you're probably familiar with the debate around the timing of the death and resurrection of Jesus Christ. You're probably familiar with the fact that the most common argument in popular religion today regarding the timing of this is what's oftentimes referred to as Good Friday and Easter Sunday. In other words, the idea that Christ was killed on a Friday afternoon and He's put in the grave not long before sunset, right as the sun is setting on Friday afternoon before the weekly Sabbath. And He's resurrected Sunday morning.

Well, the problem with that argument is Christ specifically said He was going to be in the grave three days and three nights. And see, once you take that into consideration, that math is not going to work. Because you've got a Friday night and you've got a Saturday night to work with. You don't even have a third night to even make an argument that you have a portion of it. *The math just doesn't work*.

But let me tell you an experience I went through in my early to mid teenage years just to illustrate this point. I was attending school -- like most kids my age in that time frame -- and it was around the spring of the year. The teacher I had -- I forget what class it was -- but the teacher wound up getting into a discussion talking about Good Friday and Easter Sunday. And being the zealot kid that I was, I had to raise my hand and point out the fact that the math just doesn't work. Christ said "three days and three nights". You might argue parts of three days, but you don't have three nights to work with. There's just nowhere to go here.

Well, my teacher gave me a brush-off argument. But let me just tell you the logic that she used, because this is common in that particular debate. She looked at me and she goes, "Well, James, you have to understand it's an expression." She said, "It's like saying I went somewhere and I spent the weekend. If I leave on Friday and I come back on Sunday, well, I spent the weekend. It's parts of three days." I pointed out to her, "No, it's three days and three nights. You're going to need 72 hours, and you don't have a third night to even argue that you have a portion of." Well, she just ignored that and repeated her talking points.

But the reason I point that out is, if you look at this, at the verses addressing the timing of Christ's death and resurrection, there's a number of times in the Bible it refers to “on the third day” or “after three days” or it'll just mention “three days”. And yeah, you could try to make that argument if you only focus on those verses. But if you then look at the ones where Christ specifically said, "I'm going to be three days and three nights in the heart of the earth,"-- meaning the grave -- you have to have a third night. *The math's just not going to work*. So, the only way you can continue to make that popular argument is you just have to ignore the scriptures that don't match the scenario that you want to argue.

Well, we have similar scriptures when it comes to the whole argument as to when exactly is “between the two evenings”, or ben ha’arbayim. And that's the scriptures defining the timing of the evening sacrifice. Now, turn over to Exodus 29, and you'll see what I'm referring to here. Because we're about to look at a couple of sections of scripture that specifically refer to the daily sacrifices that Israel was commanded to perform. Now, we'll look here in a minute in the book of Numbers. But if you go through Numbers 28 and 29, what you'll see is it defines all of the sacrifices. It starts off talking about the daily sacrifice. It mentions the weekly Sabbath. It mentions the sacrifices at the new moon and then all the Holy Days. It just lays everything out in those couple of chapters. And we're going to look at Numbers here in just a minute. But it refers to there what's called the “daily sacrifice”.

Now, there were two daily sacrifices that had to be performed every single day. There is what they call the “morning sacrifice”. And then the Bible also refers to what it calls the “evening sacrifice”. But it specifies the timing of the evening sacrifice as at ben ha’arbayim. In other words, “between the two evenings”. It's the exact same terminology that's used in regard to Passover.

But again, I've oftentimes noticed in my lifetime people make these arguments about Passover. They focus on all the verses that talk about Passover, and they argue both ways, depending on how they want to see it. But oftentimes people don't turn over to the verses that are addressing the evening sacrifice. Because this makes an argument that makes it rather clear that you just can't get around. Now, let's pick up here in Exodus 29 in verse 38.

> **Ex 29:38** *“Now this is what you shall offer on the altar: two lambs of the first year, day by day continually.”* (NKJV)

In other words, this is a daily sacrifice that you do every day. But let's notice that it's in two parts. And let's notice the order they're mentioned in. This is verse 39.

> *“39) One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.”* (NKJV)

Again, that's ben ha’arbayim. If you look up the Hebrew here, this is the exact same term we saw in Exodus 12 and Leviticus 23, defining the timing of the Passover sacrifice. *It's the exact same terminology*. So, it's telling us the evening sacrifice that

they did after the morning sacrifice on the same day is defined as happening at ben ha'arbayim. We'll just continue reading in verse 40.

> *"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;…"* (NKJV)

Between the two 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."* (NKJV)

Now I'm sure you're familiar with the fact that the Bible defines days as sunset to sunset. So, the day actually starts with the night portion, beginning at sunset. And it ends at sunset, at the end of the daylight portion. And then after sunset that's the beginning of the next day. Now if we have two sacrifices and we're going to do them on the same calendar day. And we have to do a morning sacrifice before the evening sacrifice, and it's on the same day. Then the evening sacrifice has got to be prior to sunset. Because if it's after sunset, you're not on the same day. You're on the next day. The clock just started over.

So, if ben ha'arbayim was going to be the time frame between sunset and dark, in other words, at the very beginning of a day. Then it would have to come prior to the morning sacrifice. It can't come after the morning sacrifice and still be on the same day. Again, this is like arguing that you can get three days and three nights in between sunset on Friday and Sunday morning. *The math just doesn't work*. You just have to abandon your math skills to be able to come up with that.

Well, we have the same thing. We have to abandon our logic skills if we know that the Bible defines a day as sunset to sunset, and it starts with the night portion. That's the beginning of the day. And it ends with sunset right before it gets dark to start another day. Well, if the morning sacrifice comes before the evening sacrifice on the same calendar day, you've got to have that evening sacrifice before sunset. It's got to be in the afternoon. *There's no other way to do the math*.

So, let's turn over to Numbers 28, and we'll see this again. As I mentioned before, Numbers 28 and 29 give us all the sacrifices and all the details that God laid out. It starts with the daily offerings and goes to weekly Sabbath, goes to the new moons, tells us all the Holy Days and everything that's commanded. But let's pick up in chapter 28 and in verse 3 here. Because, again, if you have a New King James like I do, at the beginning of chapter 28 you'll see the subheading is "Daily Offerings". So, this is the daily sacrifice they had to do every single day. And let's once again notice there's a morning sacrifice and an evening sacrifice on the same calendar day. The evening sacrifice has got to be before sunset. Otherwise, you're arguing that you can get three days and three nights between Friday afternoon and Sunday morning. *Math just doesn't work like that*. Okay, let's pick up here in verse 3.

> **Num 28:3** *"And you shall say to them, 'This is the offering made by fire which you shall offer to the LORD: two male lambs in their first year without blemish, day by day, as a regular burnt offering. 4) The one lamb you shall offer in the morning, the other lamb you shall offer in the evening,…"* (NKJV)

So, this is why it's referred to as the "evening sacrifice". Today, with how we look at time and use language, we would call this the "afternoon sacrifice". But in verse 5.

> *"5) and one-tenth of an ephah of fine flour as a grain offering mixed with one-fourth of a hin of pressed oil. 6) It is a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to the LORD. 7) And its drink offering shall be one-fourth of a hin for each lamb; in a holy place you shall pour out the drink to the LORD as an offering. 8) The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer it as an offering made by fire, a sweet aroma to the LORD."* (NKJV)

See, once you add in these verses -- as I mentioned, it's the logical equivalent of looking at the argument around the timing of Christ's death and resurrection and you add in the verses that say "three days and three nights". Well, once you add that in, the Friday afternoon to Sunday morning argument just doesn't work. You just can't get that math to work. You just have to abandon your math skills to get that to work.

Well, in this case, again, if you've got the evening sacrifice that's defined as happening "between the two evenings". The exact same Hebrew that we see associated with the Passover. And you've got a morning sacrifice and an evening sacrifice on the same calendar day. So, ben ha'arbayim's has to be an afternoon time frame. Otherwise, we have to abandon our logic skills to continue arguing otherwise.

And just to further clarify this from history, you're probably familiar or at least have heard of the Jewish historian Flavius Josephus. He was born during the Second Temple period, in the years not long after Christ was crucified. But the temple wasn't destroyed until 70 AD by the Romans. So, Josephus actually lived during the several-decade period there when the second temple was still in existence and the sacrifices were still being done. And later Josephus wrote his historical account of these events. He's a famous Jewish historian.

Now what I want to read to you is a short section from his book Antiquities of the Jews. Now, he's not directly addressing the Passover debate that we're talking about here. He's just having a discussion talking about the interaction between the Romans and the Jews and what life was like for them during the Roman occupation. But he's going to reference the fact of how the Romans didn't interfere with the Jews doing their sacrifices. And he's going to specifically tell us the time of day of the evening sacrifice that we just read about. Because he's going to mention the daily sacrifices, that there's a morning and an evening sacrifice, but he's going to specify the hour for us. So, let's notice this. This is from Flavius Josephus' book Antiquities of the Jews. It's from Book 14, Chapter 4, Section 3.

"Which thing when the Romans understood, on those days which we call Sabbaths, they threw nothing at the Jews, nor came to any pitched battle with them, but raised up their earthen banks, and brought their engines into such forwardness, that they might do execution the next days; and anyone may hence learn how very great piety we exercise towards God, and the observance of his laws, since the priests were not at all hindered from their sacred ministrations, by their fear during this siege, but did still twice each day, in the morning and about the ninth hour, offer their sacrifices on the altar; nor did they omit those sacrifices,…"

See, Josephus is telling us that the Romans didn't interfere with the Jews doing the daily sacrifice, which, as we just read, consisted of two parts. A morning sacrifice and an evening sacrifice. Which today in our terminology we'd refer to as "afternoon", as to how we use the terminology today. But notice he specifically said it's in the "ninth hour". Now, to put that in modern-day terminology, in terms of how we reckon time, that would be approximately about three o'clock in the afternoon.

Now, let's take note of the fact that the New Testament, in fact three of the Gospel accounts that record Christ's death, His ministry, and even His death and crucifixion and resurrection, make a big point of pointing out to us that Christ -- who was our Passover sacrifice -- was killed as a sacrifice to God at the ninth hour. Which just so happens to be not only the timing of the evening sacrifice but also the appointed time of Passover.

Now, turn over to Matthew 27. What we're going to see here is Matthew, Mark, and Luke all make a point of telling us the exact hour around when Christ was killed, which, again, just so happens to correlate with exactly the appointed time for the Passover sacrifice. And Christ is our Passover sacrifice. So, let's pick up here in verse 45.

Matt. 27:45 *"Now from the sixth hour until the ninth hour there was darkness over all the land. 46) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" 47) Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" 48) Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. 49) The rest said, "Let Him alone; let us see if Elijah will come to save Him." 50) And Jesus cried out again with a loud voice, and yielded up His spirit."* (NKJV)

In other words, He died. Now, this is telling us around the ninth hour -- the time of the evening sacrifice, which is also, interestingly enough, the timing of the Passover sacrifice -- is exactly when Christ, who is our Passover, died. Now, let's notice this again in Mark 15. And we're going to see Matthew, Mark, and Luke all make a point of being very specific about this. Mark 15 and verse 33.

Mark 15:33 *"Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. 34) And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God,*

My God, why have You forsaken Me?" 35) Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!" 36) Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down." 37) And Jesus cried out with a loud voice, and breathed His last." (NKJV)

Notice, once again, it makes a point of telling us Christ dies around the ninth hour. Now, let's notice that Luke makes a point of telling us the same thing. This is Luke 23 and verse 44.

> **Luke 23:44** *"Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. 45) Then the sun was darkened, and the veil of the temple was torn in two. 46) And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last."* (NKJV)

Again, all three accounts make a very big point of telling us that Christ died on the ninth hour. Now, obviously, if Christ is going to be our Passover sacrifice, He would have to be sacrificed at the "appointed time" of the Passover sacrifice. Just to have a little fun and be sarcastic about this. When you look at all the details here and it's telling us repeatedly He dies at the ninth hour. It's almost like some great master planner is making sure that our Passover sacrifice, Jesus Christ, is sacrificed at the "appointed time" for offering the Passover sacrifice. And then He caused three Gospel accounts to make sure that we couldn't miss it. See, it's very obvious. If we put all that together, ben ha'arbayim has to be in the afternoon time frame.

Now, what that tells us is the Passover sacrifice was offered in the afternoon. That means the meal that they ate -- just by sheer logic -- then has to take place the night beginning the 15th, if we're just consistent with this. Now, this probably goes against what a lot of you have been taught all of your life. I know for much of my life I was taught, and I believed that the night beginning the 15th, well, that's when the Israelites are beginning their march out of Egypt. Well, we came up with that by misinterpreting two verses. But we're about to look at these two verses and see that they don't actually say what we think that they say.

Now, turn over to Deuteronomy 16. Because what we're going to see here -- verse 1 is typically used as the conclusive proof to say that the Israelites marched out on the night beginning the 15th. So, obviously, they couldn't have been eating the Passover meal because they had to be marching out of Egypt at that time. And people would turn to this verse and quote it as if that definitively makes the argument. But let's notice what it actually says and <u>*what it doesn't specifically say*</u>. This is Deuteronomy 16 and verse 1.

> **Deu 16:1** *"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."* (NKJV)

Notice it does NOT say they physically marched out at night. It says He “brought them out by night." But now let's notice several times where similar statements are made. What he's referring to is bringing them out with a strong hand and through miracles. It’s referring to the death of the firstborn and the plagues in Egypt and what basically resulted in them being freed from Pharaoh to be able to leave out of Egypt.

Because remember the whole story of the Exodus. Moses and Aaron start off going to Pharaoh saying, "Let My people go. Our God has sent us to you. He wants you to let our people go. Let us go three days' journey into the wilderness. We want to sacrifice and have a feast to our God." Well, Pharaoh digs his heels in and says, "No," and then a battle ensues and God starts bringing plagues upon them. And Moses keeps coming back saying, "God wants you to let our people go." And Pharaoh digs his heels in and says, "No, I won't do it." And finally, they go through a series of ten plagues. And it's finally when the death of the firstborn happens -- the night that they ate the Passover sacrifice when the firstborn are killed -- that's when Pharaoh gives in and says, "I've had enough. Get out." And that enables them to leave.

Now, let's notice several verses that are going to tell us that's what he meant by He “brought them out by night”. By the miracles that happened that night. And to see this, turn over to Exodus 13. And we'll start reading in verse 13.

> **Ex 13:13** *“But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem. 14) So it shall be, when your son asks you in time to come, saying, “What is this?’ that you shall say to him, ‘By strength of hand the LORD brought us out of Egypt, out of the house of bondage.”* (NKJV)

And notice how He “brought them out”. It's not referring to just physically walking out. Let's notice how He “brought them out”. In verse 15.

> *“15) And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.’”* (NKJV)

Now notice here, He brought them out by killing the firstborn. Basically, the plague that was the final, the last straw for Pharaoh. Because again, there's a series of plagues, and Pharaoh keeps saying no. And that's finally when Pharaoh's like, "Okay, just get out. I can't take anymore."

Now let's notice this a couple more times. Turn over to Deuteronomy 7. Because when he refers to “brought them out”, he's not saying that that's when they physically walked out at night. This is how He “brought them out”. This is Deuteronomy 7 and verse 16.

> **Deu 7:16** *“Also you shall destroy all the peoples whom the LORD your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that will be a snare to you. 17) “If you should say in your heart, ‘These nations are greater than I; how can I dispossess them?’— 18) you shall*

> *not be afraid of them, but you shall remember well what the LORD your God did to Pharaoh and to all Egypt: 19) the great trials which your eyes saw, the signs and the wonders, the mighty hand and the outstretched arm, by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid."* (NKJV)

Notice He "brought them out" through the plagues that He brought upon the Egyptians. And the final one being the death of the firstborn. That's what brought about their release. That's how He "brought them out". Now notice this again in Deuteronomy 26 and verse 6.

> **Deu 26:6** *"But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. 7) Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression. 8) So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders."* (NKJV)

In other words, He "brought them out" through all the plagues that He brought upon the Egyptians that caused Pharaoh to give in and to tell them they could leave. He literally thrust them out and told them, "Get out, and get out now." Because again, the previous nine plagues, Pharaoh didn't like it, but he just kept digging in his heels and wouldn't let them go. See, when it says, "He brought them out by night," that night is when that final plague took place. *It doesn't say they marched out that night*. It says they were "brought out by night".

Because remember -- we won't go into the verses addressing this. And again, this is in the study paper that I mentioned. It mentions when they were leaving, they were watching the Egyptians bury their dead. Obviously, there was daylight for them to be able to see that. And let's also notice another detail here. Because again, as I mentioned before, we made up an appointed time that all of my life has oftentimes been referred to as the "night to be much observed". And we treated that as if it was a commanded assembly, a specific appointed time. But what was always puzzling is, if you read through Leviticus 23, if you read from verse 1, starting off, it says, "These are the appointed times". And it's a chapter listing them all. And look for one that's called the "night to be much observed". You're not going to find it because it's not there.

Because we unfortunately misinterpreted another verse. And we combined it with our misinterpretation of Deuteronomy 16, verse 1, to come up with this idea that that was a night memorializing the Israelites physically walking out that night. *They didn't physically walk out that night*. They walked out the next morning. Yes, they left on the 15th, on the First Day of Unleavened Bread, but during the daylight hours.

Let's notice here in Exodus 12, in verse 40. Because we'll see here the verse that was oftentimes misinterpreted to come up with this concept that what we call the "night to be much observed" was somehow a uniquely appointed time called out from everything else. Let's pick up in verse 40.

> **Ex 12:40** *"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—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt. 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 for all the children of Israel throughout their generations."* (NKJV)

We pulled verse 42 out and made up an appointed time because there was a brief reference to marching out of Egypt prior to verse 42. And we missed the fact that the verses that follow it are all defining the rules for who could participate in the Passover meal, which was the night of solemn observance. But just keep reading. Verse 43.

> *"43) And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it."* (NKJV)

So, this is the "night of solemn observance" that it's going on to further explain.

> *"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."* (NKJV)

Notice these are the rules surrounding the Passover meal and who's allowed to participate. That's the "night of solemn observance" that it's referring to here. Because you also need to consider one other detail. Because, as I mentioned, those that argue that the killing of the lamb is between sunset and dark at the beginning of the 14th place the meal that night at the beginning of the 14th as well. But they place the actual walking out of Egypt the night beginning the 15th. In other words, it's 24 hours later from the time that they're actually doing the Passover sacrifice.

Now, if you think that through, what you've got is not only a contradiction. You've got Christ, our Passover sacrifice, dying at the wrong time. Because we know He died on the afternoon of the 14th. Well, if the "appointed time" for the Passover sacrifice is the evening prior, we have a problem. Because Christ doesn't fulfill the appointed time of Passover, and He's our Passover. *That's a monumental problem*.

But the other problem that we have is, notice that they had to eat the meal in haste, dressed and ready to leave. Now think about that in terms of the scenario that they don't actually leave until the following evening. In other words, they've got lots of time to prepare for when they're actually going to leave. So just notice here in Exodus 12, in verse 11.

> **Ex 12:11** *"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 the LORD'S Passover."* (NKJV)

In other words, they're eating it with a sense of urgency, dressed and ready to go. Okay, if you're doing that, but you don't leave until tomorrow night, is it really important that you be dressed and ready to go? Because see, we know they had to stay in the house all night, and they can't go out until sunrise. Because we can see that if you skip down to verse 21.

> **Ex 12:21** *"Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. 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."* (NKJV)

So, we know they can't leave until the next morning. But if they're going to wait around, and they've got another 12 hours to get themselves ready to leave, and they're not going to leave until after sunset the following evening, why is there a need to already be dressed, your sandals on, your staff in your hand, and you're doing it in haste with a sense of urgency? It's like you're a runner at a track meet. You're already down in the starter blocks, and you're just waiting for the starter pistol to go off. Why is there this sense of urgency if you've got an extra 12 hours after you're allowed to go out to get yourself together before you leave? If you're going to leave at sunrise, as soon as God says. The starter pistol goes off and now you can go outside and you're going to leave immediately. Well, now it makes sense to do it all in haste.

See, if we put all this together, it's clear what the timing of the Old Covenant Passover is. As we saw clearly, ben ha'arbayim, "between the two evenings", is an afternoon time frame. It has to be for the morning sacrifice to come before the evening sacrifice on the same calendar day. And most importantly, Christ is our Passover sacrifice. He has to fulfill the requirements, the appointed time, which the Bible makes a very big deal of for Passover. He has to be offered at the appropriate time. If the appropriate time is between sunset and dark the evening before, and Christ is not killed until the following afternoon, He doesn't fulfill that, and *we have a monumental problem*. So, you can see, obviously, where this is in terms of timing.

Now, as I mentioned, there are a lot of other issues associated with the Passover -- the Old Covenant and the New Covenant Passover -- that we won't get into in this particular series. As I mentioned, if you want to study that in more detail, the study papers on my website will go into both Passovers and a lot of arguments that we're not going to even touch in this series and discuss them in much more detail.

But as I mentioned in the beginning of the sermon, oftentimes when people correctly understand here what the Bible says about the Passover -- about the timing of the Old Covenant Passover -- this leads to debates regarding the New Covenant Passover. In

spite of the fact that the New Covenant Passover tells us it's the night in which Christ was betrayed. And then they struggle to understand why is that timing different? We're going to cover that next time and address the timing issues and explain why those issues are different and why that timing doesn't exactly match in terms of when the meals are. So, at this point, we'll conclude. And I'll just say, tune in next time for the Passover Controversy - Part 2.