

The Fourteenth Day

“These are the feasts [4150, *appointed times*] of the LORD, **holy** [6944, *a holy thing, consecrated*] **convocations** [4744, *called out to a public meeting by summons*] which you shall proclaim in their seasons [4150, *set times*]. In the **fourteenth day** of the first month at even [lit. *between the evenings*] is the LORD’S Passover. And on the **fifteenth day**...is the **Feast of Unleavened Bread**...seven days you must eat unleavened bread. In the **first day** you shall have a **holy convocation**...” (Leviticus 23:4-7).¹

There is **no** holy convocation on the fourteenth day of the first month. That means that there is no worship service held on the fourteenth. The first annual holy convocation is on the fifteenth. On the fourteenth the Passover sacrifices were to be performed “between the evenings.”

The people were to take a lamb “...In the tenth day of this month...Your lamb shall be without blemish...And you shall keep it up until the fourteenth day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening [lit. *between the evenings*]” (Exodus 12:3, 5, 6). The Passover ceremony, which was the eating of the sacrifice with unleavened bread, was not held “between the evenings.” The sacrifice and the ceremony are two different events that are separated by several hours.²

After the Passover sacrifice was prepared, the people were to “...eat the flesh in that night, roast with fire, and **unleavened bread**; and with bitter herbs they shall eat it” (v. 8). There is no Biblical command to eat unleavened bread on the fourteenth. The first day of unleavened bread is the fifteenth.

Jesus Christ is the fulfillment of the Passover sacrifice, “...For even Christ our Passover is sacrificed for us” (1 Corinthians 5:7). Jesus was crucified on the 14th day of the first month, and He died at the 9th hour or about 3:00 P.M.³ (Mt. 27:45-50; Mk. 15:34-57; Lk. 23:44-46). This is the same time of day that the Jews began to sacrifice the Passover lambs at the temple. “...So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh ...”⁴

Many believe that the Passover sacrifices were made at twilight under the Old Covenant, about twenty-one hours earlier than the death of Jesus, as the following quote states. “Obviously it was IMPOSSIBLE for Jesus to be crucified at dusk on the beginning of the 14th day of Abib and also take the Passover...So Jesus took the Passover, INSTITUTING AND SETTING THE TIME OF THE NEW TESTAMENT PASSOVER on the evening of the 14th—same time the lamb had been killed in ancient Israel—but the ROMANS crucified Him in the afternoon of the same 14th day. It was the ROMANS who did their part (crucifying) at a different time of day. But Jesus

¹ The first month of the year on the Hebrew Calendar is in the spring (March/April).

² The time required to kill, bleed out, skin, clean, and thoroughly roast a whole lamb would take about 5½ to 6½ hours to complete.

³ In the N.T. the days were divided into 12 equal hours from sunrise to sunset. At Passover time day and night are nearly equal, therefore for simplicity we will use 6:00 PM as sunset. The 9th hour is the midpoint between noon and sunset, therefore it is about 3:00 P.M.

⁴ William Whiston, A.M., translator, *Josephus Complete Works*, Kregal Publications, Grand Rapids, MI, 1974, p. 588.

instituted the New Testament Passover at the precise time of day we take the Passover today.”⁵

The confusion as to the timing of the sacrifices arises from a misunderstanding of the phrase “between the evenings.” This phrase, in many Bibles, is translated as “twilight,” the idea being that the first evening is sunset, and the second evening is dark. However, there is another Hebrew word, *Strong’s* 5399, *nesheph*, which is used twelve times in Scripture, and it means the “twilight periods of evening or morning.” If twilight is what is meant, it would seem that the word that actually means twilight would be used.

Understanding the correct meaning of the phrase “between the evenings” will determine the timing of the Passover observance. If it means “twilight,” then Passover would be celebrated on the night of the fourteenth, a day on which there is no holy convocation, nor is there a commandment to eat unleavened bread on it. On the other hand, if it corresponds to the ninth hour, then Passover would be celebrated on the night of the fifteenth, a day on which there is a holy convocation, and unleavened bread is commanded to be eaten.

In order to determine the correct meaning of the phrase “between the evenings,” we are going to employ a method that anyone can use. You do not have to be a linguist, or have a degree from some theological seminary to use it. We are going to see how it is actually used in Scripture. This is the method used by the Bereans, who “... searched [350, *to sift, be inquisitive, scrutinize*] the Scriptures daily, whether those things were so” (Acts 17:11).

It is important that we get the timing and order of events correct, because if we don’t then that which follows will be wrong, and we will not be meeting with God at the times that He has set. “Can two walk together [3162, *unified*], except they be agreed [3259, *meet by appointment*]?” (Amos 3:3). We are going to prove that Jesus did die at the **exact time** of day that the Passover lambs were sacrificed under the Old Covenant. We will also show how the tabernacle/temple ceremonies pointed to, and fit the timing of the crucifixion perfectly.

The Daily Offering

The daily offerings were a type of the Passover sacrifice. There were to be **two lambs** offered on **each day**. The timing of these offerings corresponded to the hours of the crucifixion, as we shall see. “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one [259, *first*] lamb thou shalt offer **in the morning**; and the other [8145, *second*] lamb thou shalt offer at evening [lit. *between the evenings*]” (Exodus 29:38, 39). Biblical days begin and end at sunset. That means that the only part of the day left for the second lamb to be offered on the same day was the afternoon prior to sunset.

Verses 40 and 41 repeat the same sequence of the daily offerings. “And with the one [*first*] lamb a tenth deal of flour mingled with the fourth part of a hin of beaten oil; and the fourth part of a hin of wine for a drink offering. And the other [*second*] lamb thou shalt offer at even [lit. *between the evenings*], **and shalt do thereto according to the meat [*grain*] offering of the morning, and according to the drink offering thereof ...**” The second offering is a copy of the first offering. *Strong’s* 8145 can also mean double, or again, a repeat. The instructions for the daily offerings are repeated in Numbers 28:3-8. Four times the same sequence is repeated. The first lamb is in the morning and the second lamb is “between the evenings.”

⁵ Herbert W. Armstrong, ‘Official Ruling On Passover,’ *Pastor General’s Report Worldwide Church of God*, vol. 2, no. 12, March 21, 1980.

If “between the evenings” means “twilight,” then the second lamb of the day would have been offered between sunset and dark, **at the beginning of the day**. That would make **it the first** offering of the day, and the **first** lamb would be the **second offering of the day**. That would turn the instructions of the Eternal God upside down. Do we follow what men say, or what God says?

The word “first” is used in Genesis 1:5: “... And the evening and the morning were the **first** [259] day.” The word for “second,” 8145, is used in verse 8: “... the evening and the morning were the **second** day.” We don’t say the first day was the second day, and the second day was the first day. Neither was the first lamb the second lamb, nor was the second lamb the first lamb. The first lamb was offered in the morning, and the second lamb **had to be offered in the afternoon**, which was the only remaining part of the **same day**.

Can “evening” ever refer to the afternoon? Yes, it can. “Prepare ye war against her; arise, and let us go up **at noon**. Woe unto us! for the day goes away, **for the shadows of the evening are stretched out**. Arise, and let us go by night, and let us destroy her palaces” (Jeremiah 6:4, 5). The shadows of the day begin to lengthen as soon as the sun crosses its zenith at noon, and they cease at sunset. Until noon, the sun is rising, and after noon it begins to set. There is another Hebrew phrase that is used that means the same as “between the evenings.” You “... shalt sacrifice the Passover at even, **at the going down of the sun ...**” (Deuteronomy 16:6). The fact that the sun is going down shows that it hasn’t set. Just after noon, when the sun begins its descent, is the first setting time, or evening. The second setting time, or evening, is when the sun drops below the horizon at sunset. Therefore, “between the evenings” is a point in time between noon and sunset.

In the New Testament, the day was divided into twelve equal hours from sunrise to sunset. The crucifixion began at the third hour of the day. “And it was the third hour, and they crucified Him” (Mark 15:25). The third hour is the exact midpoint between sunrise and noon. The third hour is approximately 9:00 A.M.

The death of Jesus occurred at the 9th hour, which is the exact midpoint between noon and sunset, i.e., between the two evenings. The phrase “between the evenings” in the Old Testament means the same as the ninth hour in the New Testament.

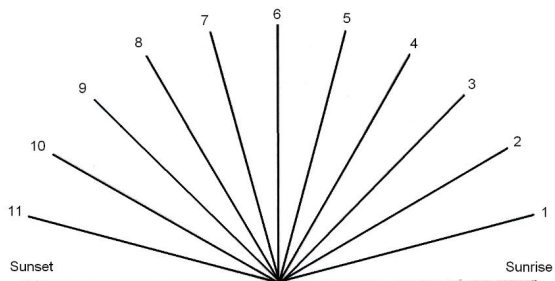


Figure 1

The Incense Offering

The incense offerings were made every day at the times of the daily offerings. “And thou shalt make an altar to burn incense upon And thou shalt put it before the veil that is by the ark of the testimony, and before the mercy seat that is over the testimony ... And Aaron shall burn thereon sweet incense **every morning**.... And when Aaron lights the lamps **at even** [lit. *between the evenings*], he shall burn incense upon it...” (Exodus 30:7, 8).

Incense represents the prayers of the saints. “And another angel came and stood at the altar, having a golden censer; and there was given to him much **incense**, that he should **offer it with the prayers of all saints** upon the golden altar which is before the throne. And the smoke of the **incense which came with the prayers of the saints**, ascended up before God out of the angel’s hand” (Revelation 8:3, 4).

Zacharias was a priest in the days of Herod, and “According to the custom of the priest’s office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people **were praying without at the time of incense**” (Luke 1:9, 10). The incense offerings, every morning and “between the evenings,” were known as the hours of prayer.

“Now Peter and John went up together into the temple **at the hour of prayer, being the ninth hour**” (Acts 3:1). The hour of prayer at the ninth hour is the same time as the offering of incense “between the evenings.” Cornelius, a centurion, said, “...and at the **ninth hour I prayed in my house...**” (Acts 10:3, 30). Once again we see that the ninth hour (3:00 P.M.) in the New Testament corresponds to “between the evenings” in the Old Testament.

Now we will look at some Biblical examples that place the daily offerings and the incense offerings at the same time of day. David prayed, “Let my **prayer** be set forth before thee as **incense**; and the lifting up of my hands as the **evening sacrifice**” (Ps. 141:2). When Elijah did battle with the priests of Baal, he prayed “at the time of the evening sacrifice ...” (1 Kings 18:36). When Daniel received the “seventy weeks” prophesy, he was praying at “... the time of the evening oblation [4503, *offering*] ...” (Dan. 9:21). The word “evening” used in these verses obviously means the same time of day as “between the evenings,” because that is when the daily offerings were made.

At the ninth hour Jesus cried out to the Father, “... My God, My God, why hast thou forsaken Me?” (Mark 15:34). Again, “... when Jesus cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost” (Luke 23:46). Jesus’ last words fulfilled the incense offering as He prayed to the Father, and His death fulfilled the daily offering that was offered “between the evenings.”

Lighting the Menorah

The care of the menorah was done at the times of the incense offerings. “And Aaron shall burn thereon sweet incense every morning: when he dresses the lamps, he shall burn incense upon it. And when Aaron lights the lamps at even [lit. *between the evenings*], he shall burn incense upon it ...” (Exodus 30:7, 8). Olive oil was burned in the menorah to produce light. Olive oil symbolizes the Holy Spirit. “Then Samuel took the horn of oil, and anointed [*David*] ... and the Spirit of the LORD came upon David from that time ...” (1 Samuel 16:13).

At the sixth hour, the sins of mankind were placed on the head of Jesus Christ, and the sun became darkened. Darkness symbolizes sin. “Now from the sixth hour there was darkness over all the land unto the ninth hour” (Matthew 27:45). The sun symbolizes Jesus Christ, and the number 6 is man’s number in Scripture. “But unto you that fear My name shall the **Sun of Righteousness arise with healing in His wings** ...” (Malachi 4:2). The healing is the removal of sins through the sacrifice of Jesus. “For the LORD God **is a sun and a shield** [4043, *defense*] ...” (Ps. 84:11). “Shields were anointed, whether made of hide or brass, to preserve them, and to make weapons more easily glance from them.”⁶ Jesus is the Anointed One, our sun and shield, who preserves and protects us.

At the ninth hour, i.e. between the evenings, the menorah was to be lit in the temple. At the ninth hour, Jesus said, “Father, into Thy hands I commend My spirit.” At that moment, the sun came out. It was as though the Father had lit the menorah in the tabernacle in heaven at the

6 William Wilson, ‘*Wilson’s Old Testament Word Studies*,’ shield, p.389

precise moment that Jesus' spirit ascended to Him. Again, we see the amazing timing of the Eternal God.

The tabernacle/temple ceremonies fit the timing of the crucifixion to perfection, because that was their purpose. The tabernacle ceremonies were instituted about 1500 years before the crucifixion, and they revealed the crucifixion.

The Chief Cornerstone

Now we are going to see that the hours of the crucifixion formed a perfect cornerstone, the foundation upon which we are to build. The foundation is the most important part of a structure. If the foundation is corrupted in any way, then the entire structure is compromised. Bones are the foundation of the body; therefore, the bones of Jesus were not allowed to be broken. "But when they came to Jesus, and saw that He was dead already, they broke not His legs" (John 19:33). Thus Jesus fulfilled the Scripture concerning the Passover sacrifice, "... neither shall ye break a bone thereof" (Exodus 12:46).

A foundation is laid in the ground. "When even [late afternoon] was come ... [Joseph of Arimathaea] went to Pilate, and begged the body of Jesus... And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which **he had hewn out in the rock**: and he rolled **a great stone to the door of the sepulcher**, and departed" (Matthew 27:57-60).

The tomb symbolizes Jesus as the Rock, the Stone, and the foundation upon which the entire plan of God rests. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

The crucifixion began at the third hour, about 9:00 A.M. (Mark 15:25). The death of Jesus occurred at the ninth hour, about 3:00 P.M. These two hours are 45° between the zenith of the sun and the horizon (fig.2). At their vertex they form a 90° angle, making a perfect corner.

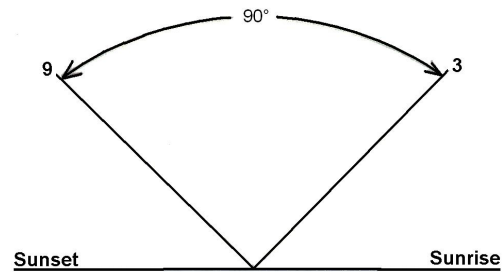


Figure 2

In order for the corner to be 90° vertically, we need a plumb line. "Now from the **sixth hour** there was darkness over all the land unto the ninth hour" (Mt. 28:45). The sixth hour is the zenith of the sun, which forms a 90° angle with the earth. The hours of the crucifixion form a perfect corner that is 90° degrees horizontally and vertically (fig. 2).

"...Behold, I lay in Zion for a foundation a stone, a tried [976, trial, proof, tested] stone, a precious **corner stone**, a **sure foundation** ... **Judgment also will I lay to the line** [6957, cord used for measuring], and **righteousness to the plummet** [4949, a weight with line attached]..." (Isa. 28:16, 17). The hours of the crucifixion formed a perfect cornerstone, just as it was described by the prophet Isaiah

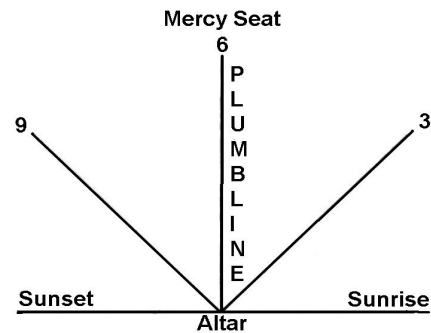


Figure 3

(fig.3).

In chapter one, we saw that the number 3 represents God. The measuring line around the base from the 3rd to the 9th hour represents God's (3) judgment. The number 9 then would be judgment. The first commandment reads, "I am the LORD your God, which have brought you out of the land of Egypt, out of the house of bondage." The first commandment establishes God as the Judge. The remaining nine commandments are the law upon which God's judgment is based. "For the LORD is our **judge**, the LORD is our **lawgiver**, the LORD is our **king; He will save us**" (Isaiah 33:22). The hours of the crucifixion are God's (3) judgment (9) on man (6).

Jesus is the plummet, and the plumb line of righteousness goes from the head of Jesus to the mercy seat in heaven. "For all have sinned, and come short [5302, *below standard*] of the glory of God; being justified freely by His grace through the redemption [629, *deliverance through payment of ransom*] that is in Christ Jesus: Whom God hath set forth to be a propitiation [2435, *mercy seat*] **through faith in His blood, to declare His righteousness for the remission** [3929, *passing over*] **of sins that are past**, through the forbearance of God: to declare ...**His righteousness**: that He might be just, and the justifier of him that believes in Jesus" (Romans 3:23-26). Jesus is the plummet, the plumb line of righteousness, and the mercy seat. It is only through the righteousness of Jesus Christ that we can be saved. Our righteousness will not save us.

When we overlay the inner court of the tabernacle complex on the outer court, we see that the mercy seat is directly over the altar in the outer court (fig. 4). The plumb line is a vertical line from the mercy seat in heaven to the altar, i.e. the Mount of Olives.

Forty days after His resurrection, Jesus ascended into the Most Holy Place from the Mount of Olives (Acts 1:3-12). "But Christ ... Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place [39, *Most Holy Place*], having obtained eternal redemption [3085, *liberation*] for us" (Heb. 9:11, 12).

The crucifixion of "Christ our Passover" followed the Old Testament blueprint perfectly. The timing was perfect, and the location was perfect, just as God had ordained it.

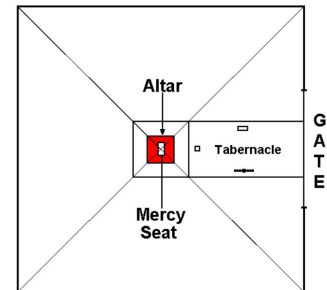


Figure 4

The Second Passover After Egypt

The ninth chapter of the Book of Numbers has been used to "prove" that the Passover should be observed at the beginning of the fourteenth day of the first month. We will take a look at those verses and see what they actually say.

In the second year of their departure from Egypt, the children of Israel were to "... keep [6213, *to prepare, to make ready*] the Passover at his appointed season. In the fourteenth day of this month, at even [*between the evenings*], you shall keep [6213, *to prepare, to make ready*] it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall you keep [6213, *to prepare, to make ready*] it. And Moses spoke to the children of Israel, that they should keep [6213, *prepare, make ready*] the Passover. And they kept [6213, *prepared, made ready*] the Passover on the fourteenth day of the first month at even [6213, *between the evenings*] in the wilderness of Sinai: according to all that the LORD commanded Moses, so did

the children of Israel” (Numbers 9:2-5).

We have shown that the phrase “between the evenings” is the same time of day as the 9th hour in the New Testament, which is approximately 3:00 PM. In addition we see that the word translated as “keep” can mean to prepare, or make ready. According to *Gesenius' Hebrew Chaldee Lexicon* it means: *to labor, to work about anything; to make, to produce by labor; to manufacture, to fabricate; to make or prepare a victim to be offered to God.*

The children of Israel began their preparations to keep the Passover ceremony by sacrificing the lamb “between the evenings.” The sacrificial animal had to be bled out and its blood was to be placed around the door of their dwellings (Exodus 12:7, 22). The sacrifice then had to be skinned and cleaned. It then was to be “...roast with fire; his head with his legs, and with the purtenance [7130, *inward parts*] thereof” (v. 9).

In order to thoroughly roast a whole lamb with its inward parts outside over an open fire would take you approximately five hours or more. Combined with all of the preparations, you would be looking at a minimum of 5½ to 6½ hours total. The Passover was to be eaten inside of their dwellings. “In one house it shall be eaten; you shall not carry forth ought of the flesh abroad out of the house...” (v. 46). They had to be inside of their dwellings for their protection when the Eternal passed through the land at midnight, for “...[W]hen I see the blood, I will pass over you, and the plague shall not be upon you **to destroy you** when I smite the land of Egypt” (v. 13).

If they had not sacrificed the animal until after sunset (twilight), then it is questionable that the Israelites would have been in their dwellings when the Eternal passed over the land “at midnight” (v. 29). On the other hand, if the animal was sacrificed “between the evenings,” i.e. about 3:00 PM on the fourteenth, then they could have begun eating the Passover meal between 9-10 PM on the **fifteenth**. They were to “...eat the flesh in that night, roast with fire, and **unleavened bread**; and with bitter herbs...” (v. 8). The fifteenth is the first day of the Feast of Unleavened Bread, and it is a holy convocation.

If they were unable to observe the Passover in the first month because they were “...unclean by reason of a dead body, or be in a journey afar off, yet he shall keep [6213, *prepare, make ready*] the Passover to the LORD. The fourteenth day of the second month at even [*between the evenings*] they shall keep [6213, *prepare*] it, and eat it with **unleavened bread** and bitter herbs. They shall leave none of it until morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep [6213, *do*] it” (vv. 10-12).

By carefully following God’s instructions, we see that the Passover would have been eaten on the night of the 15th with unleavened bread. The 15th is the first day of the Feast of Unleavened Bread, and it is a holy convocation. The 14th is a preparation day for the Feast of Unleavened Bread, but it is not a day of unleavened bread, and there is no holy convocation on it.

Conclusion

We have proven that the phrase “between the evenings” does not refer to the twilight period, between sunset and dark, but it does correspond to the 9th hour, which is between noon and sunset, or about 3:00 P.M. The timing of Jesus' death at the 9th hour was the same time of day that the Passover sacrifices were performed under the Old Covenant, which is in accordance with the Eternal's blueprint.

We have seen that the tabernacle/temple ceremonies of the daily offerings, incense

offerings, and care of the menorah fit the hours of the crucifixion perfectly. We also saw the evidence that the hours of the crucifixion formed the “...corner stone, a sure foundation ...” (Isa. 28:16).

By carefully following the Scriptures, we have shown that the crucifixion of Jesus Christ fits the blueprint that the Eternal God provided for us in the Old Testament. All of this proves that Jesus is the Messiah. On the other hand, a Passover sacrifice at twilight denies all of this. The plain truth is simple and logical. A fourteenth Passover does not fit the Scriptures; therefore, it is a counterfeit.