

# The Exodus from the House of Darkness

---

The theme of the Festival of Passover is the separation of light from the darkness (sin). This pattern is set forth in Genesis 1:4. “And God saw the light that it was good: and God **divided** [914, *separate, distinguish, select, etc.*] the **light** from the **darkness**.” The people of God are “...a chosen generation, a royal priesthood, a holy nation, a purchased people; that you should show forth the virtues of Him who has called you out of **darkness into His marvelous light**” (1 Peter 2:9).

The Passover ceremony is the only ceremony that God has specifically commanded to be observed at night, because it pictures His people being released from the bondage of darkness (sin), and coming forth into His light. The Passover of the Exodus is a revelation of the work of “Christ our Passover” in separating His people out of the darkness of this world and bringing them into His light.

## The Lamb of God and the Tenth Day

“This month shall be...the first month of the year to you...In the **tenth day** of this month they shall take to them every man a lamb....Your lamb shall be without blemish, a male of the first year....And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the children of Israel shall kill it in the evening [lit. *between the evenings*]” (Exodus 12:2,3,5,6). (The first month of the year on the Hebrew Calendar is called Abib, and it occurs in March/April.)

On the tenth day of the first month the Passover lambs were brought into Jerusalem. Now we are going to see that Jesus, as the Passover sacrifice for that year, entered Jerusalem on the tenth day. “Then Jesus six days before Passover came to Bethany...” (John 12:1). By counting back six days we can determine the day of Passover. Do we count back from the 14<sup>th</sup> or the 15<sup>th</sup>? Six days before the 14<sup>th</sup> would be the 8<sup>th</sup>. Six days before the 15<sup>th</sup> is the 9<sup>th</sup>.

“**On the next day** much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him...” (v. 12). The next day would either be the 9<sup>th</sup> or the 10<sup>th</sup>. Obviously, it is the tenth day that would fulfill God’s command to take the lambs up on the tenth day. The fifteenth is the day that is called Passover in verse one. Jesus entered Jerusalem, as the Passover sacrifice, **on the tenth day thus, fulfilling the scripture.**

## The Lamb without Blemish

The Passover sacrifices had to be perfect sacrifices. They were inspected every day from the tenth day to the fourteenth day to make sure that no blemishes of any kind appeared. During

those days the priests, scribes, and Pharisees tested and thoroughly scrutinized Jesus, the Lamb of God, in an attempt to find fault with Him.

On the fourteenth, the day that the Passover lambs were to be sacrificed, Pilate said to the Jews, "...Behold, I bring Him forth to you, that you may know **that I find no fault in Him**" (John 19:4). Only the Father could determine that there was no fault in Him. Therefore the words spoken by Pilate were the words of the Father. We see that Jesus fulfilled the scripture as "...a lamb without blemish and without spot" (2 Peter 1:19).

### **Killing the Passover**

The phrase "between the evenings" is often translated as twilight, which would have placed the killing of the Passover at the beginning of the fourteenth after sunset, but Jesus died at the ninth hour (about 3:00 P.M.) on the fourteenth. If "twilight" is the correct translation, then Jesus did not fulfill the timing of the Passover sacrifice. Let's examine the scriptures to see if "twilight" is the correct translation.

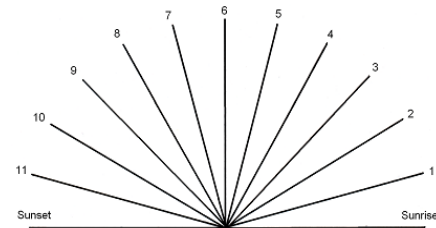
After killing the Passover on the fourteenth, and preparing it, "...they shall eat the flesh **in that night**, roast with fire and **unleavened bread...**" (v. 8). The use of unleavened bread is an important factor in determining when the Passover was eaten. Nowhere in the Bible can you find a single scripture that commands us to eat unleavened bread on the fourteenth. The fourteenth is a day of leavened bread for a full twenty-four hours, and leaven symbolizes sin. Leaven **does not** picture the removal of sin, and that means that the fourteenth day **cannot picture the removal of sin**.

The fifteenth is the first of the seven days of unleavened bread. "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 to the LORD: seven days you must eat unleavened bread" (Leviticus 23:5, 6). What took place on the fourteenth day "between the evenings"?

On the fourteenth "between the evenings" is when the sacrificial Passover lambs were to be killed (Exodus 12:6). Let's understand that the time of "between the evenings" is the beginning of the preparations for the Passover ceremony—it is not the ceremony itself. To slaughter, bleed out, skin, clean, and thoroughly roast a whole lamb would take somewhere in the vicinity of 4-5 hours. The phrase "between the evenings" is several hours prior to the Passover ceremony. The day of the Passover ceremony would be determined by the time of day of the killing of the Passover.

If the lambs were slaughtered between sunset and dark on the fourteenth, then the Passover meal would have begun sometime around 11:00 P.M. or later. If the lambs were killed somewhere around midafternoon, i.e. between noon and sunset, on the fourteenth, then it would have been the night of the fifteenth before they could begin eating the Passover with unleavened bread. This

timing fits perfectly with Jesus' death at the ninth hour. In the New Testament the days were divided into twelve equal hours. The ninth hour is the exact midpoint between noon and sunset, as is shown in the diagram.



Now we are going to see that the ninth hour corresponds to “between the evenings” in the Old Covenant. The word evening is not limited to the time after sunset, because it can also apply to the afternoon. Its meaning is determined by context. “Prepare you war against her; arise, and let us go up at **noon**. Woe to 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). When the sun crosses its zenith at noon, “the shadows of the evening” begin to lengthen until the sun sets, and the shadows cease. The usage of the word evening in Jeremiah refers to the time between noon and sunset.

The incense offering offers proof that the ninth hour and “between the evenings” are the same time of day. The incense offering was to be made “...when Aaron lights the lamps at even [lit. *between the evenings*], he shall burn incense upon [*the altar of incense*]...” (Exodus 30:8).

The incense represents the prayers of the saints, “And the smoke of the incense which came with the prayers of the saints, ascended up before God...” (Revelation 8:4). The times of the incense offerings became 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 2:38). It is recorded that Cornelius “a devout man” also prayed at the **ninth hour** (Acts 10:2-4, 30).

According to the scriptures, the phrase “between the evenings” corresponds to the ninth hour in the New Testament. Therefore, Jesus, whose death occurred at the ninth hour, **did die at the same time of day that they began to slay the Passover sacrifices, “between the evenings,” in Egypt**. In Jesus' day, “...upon the coming of their feast which is called the Passover...they slay their sacrifices, from the **ninth hour** to the eleventh...”<sup>1</sup> The priests were sacrificing the Passover lambs at the same time of day that they were commanded to be slain in Egypt. Jesus' death fulfilled the timing of the Passover sacrifices, both in Egypt and at Jerusalem.

When they slew the Passover sacrifices at midafternoon, the preparations could not have been completed until after sunset when the fifteenth, the first day of unleavened bread, begins. This fits the scripture perfectly that says the people were to “...eat the flesh in that night, roast with fire, and **unleavened bread**...” (Exodus 12:8). The fifteenth is the first day of unleavened bread, and unleavened bread pictures the removal of sin.

---

<sup>1</sup> William Whiston, A.M. translator, *Josephus Complete Works*, Kregal Publications, © 1960, p. 588.

The fourteenth, being a day of leavened bread, **cannot** picture the removal of sin. Before and after a Passover ceremony on the night of the fourteenth you can consume leavened (sin) products until sunset (about 20-22 hours or so). With a fifteenth Passover you cannot consume leavened (sin) products for seven days, which pictures the complete removal of sin. (The number seven represents completeness.)

### **The Bloody Door**

“And they shall take of the **blood**, and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it” (v. 7). The bloody door represents Jesus Christ. “I am the door: by Me if any enter in, **he shall be saved**...” (John 10:9). After Jesus was dead, “...one of the soldiers with a spear pierced His side, and forthwith came there out blood and water” (John 19:34). Jesus is the bloody door through whom we must enter in order to be saved.

After preparing the Passover outside of their dwellings, the Israelites had to enter through the bloody door “...wherein they shall eat it. And they shall eat the flesh in that **night**...and **unleavened bread**; and with bitter herbs they shall eat it” (Exodus 12:8). The Passover was killed on the afternoon of the 14<sup>th</sup>, but by the time the preparation of the Passover was completed, it was the night of the fifteenth. They did not enter through the bloody door to eat the Passover until the 15<sup>th</sup>.

Let’s look at the meaning of the number 15. The number 15 in Hebrew consists of the letter Hey ה=5, and the letter Yod י=10. This forms the Hebrew word יה. It is *Strong’s* 3050, Yah, which is a contraction of 3068, Yehovah, the Eternal. The bloody door that they entered through was Yah, i.e. Jesus Christ, “In whom we have redemption **through His blood**, even the forgiveness of sins” (Colossians 1:14).

The bloody door was their only protection. “For I will pass through the land of Egypt **this night**, and will smite all the firstborn in the land of Egypt...And the **blood** shall be to you for a sign upon the houses where you are: and **when 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” (vv. 12, 13).

### **A Memorial Day and a Holy Convocation**

“**And this day shall be to you for a memorial**: and you shall keep it a **feast** [2287, *to celebrate, festive*] to the LORD throughout your generations; you shall keep it a **feast** [2287] by an ordinance **forever**. Seven days shall you eat **unleavened bread**...And in the first day there shall be a **holy convocation**, and in the seventh day there shall be a **holy convocation**...” (vv.14-16).”

Notice that it is specifically “this day” that is to be a memorial. This is not a memorial that is to be done several times a year, or on a day of your own choosing. It is a specific day, and only that day is a memorial, and it is also a holy day.

The Passover meal was an assembly that was commanded by God, which is the definition of a holy convocation. "...A '*holy convocation*' is a religious assembly, for purposes of worship. The weekly Sabbath is a holy convocation. So is Abib 15<sup>th</sup>. Our presence is commanded under God's power and authority."<sup>2</sup> The fourteenth is not a holy convocation, but the fifteenth is; therefore there is no Biblical authority for holding the Passover ceremony on the fourteenth.

### **The Events of Passover Night**

"And it came to pass, that at **midnight** the LORD smote all the firstborn in the land of Egypt...And Pharaoh rose up in the **night**...And he called for Moses and Aaron by **night**, and said, Rise up, and get you forth from among my people...Also take your flocks and your herds...and be gone [3212, *to walk, to carry*]...and the Egyptians **were urgent** upon the people to send them out of the land in haste [4116, *to be prompt, quick*]; for they said, All of us will be dead" (Exodus 12:29-33).

The children of Israel were released from the bondage of Egypt **on Passover night**. The Egyptians did not waste time in driving them out. The people were dressed for travel (v.11). They also had their belongings packed. There wasn't any need for them to remain in Egypt (sin).

### **Borrowing from the Egyptians**

"And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel had done according to the word of Moses, and they had borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the LORD had given the people favor [2530, *to delight in*] in the sight of the Egyptians, so that they gave them what they requested. And they spoiled the Egyptians" (vv.34-36).

Was this borrowing done after Passover, as some people claim? When did this spoiling of the Egyptians take place? "...[S]urely this borrowing and spoiling of the Egyptians took several hours...The Israelites were forbidden to leave their houses until morning—so this spoiling and borrowing took place through the *day time* of the 14<sup>th</sup> day."<sup>3</sup>

The borrowing from the Egyptians did not take place on Passover night, or the day after Passover. The Eternal said to Moses, "Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: and when he shall let you go, he shall surely thrust you out [1644, *to drive out, to expel, to divorce*] hence altogether [3617, *completely*]" (Exodus 11:1). The context of verse one is obviously prior to the Passover.

---

<sup>2</sup> Herbert W. Armstrong, "Pagan Holidays—or God's Holy Days—Which?," Ambassador College Press, © 1974, p. 18.

<sup>3</sup> Ibid, p.13.

Verse 2: “Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. And the LORD gave the people **favor** [2580, *grace, goodwill*] 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.” The time frame of the borrowing was **before** Passover.

Imagine how chaotic it would have been with every Egyptian household experiencing at least one death, and the ones whom you believe are responsible for those deaths are trying to borrow from you. After Passover the Egyptians were forcing the Israelites out, “...for they said, We be all dead men” (Exodus 12:33). If you are throwing someone out of your house it isn’t because you are showing them favor. The Egyptians did show favor to the people before the final plague, but not afterwards.

### **The Journey Begins**

The idea that the children of Israel spent the entire day after Passover, before exiting the following night, does not square with the scriptures. Notice the following verses.

“And the children of Israel journeyed [5265, *to pull up stakes*] from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And the children of Israel journeyed from Rameses to Succoth....And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were **thrust out** [1644, *to drive out, expel*] of Egypt, and **could not tarry** [4102, *linger, delay*], **neither had they prepared for themselves any victual**” (Exodus 12:37-39).

The children of Israel were “thrust out” and “could not tarry,” nor did they have time to prepare any food to take with them. This, along with other verses we have covered, nullifies the claim that they spent all day on the fourteenth (in sin) borrowing from the Egyptians.

### **The Night to be Much Observed**

“Now the sojourning of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It is a **night to be much observed to the LORD for bringing them out from the land of Egypt**: this is that **night** of the LORD to be observed of all the children of Israel in their generations” (vv. 40-42). Is the “night to be much observed” some twenty-four hours after the Passover ceremony, as is claimed by the proponents of the fourteenth Passover theory?

The Eternal killed the firstborn of the Egyptians at midnight (v. 29). “And Pharaoh rose up in the **night**...And he called for Moses and Aaron by **night**, and said, **Rise up, and go out** [5927, *to be*

*made to depart, to be driven away]* **from among my people....**And the Egyptians were urgent upon the people to send them out of the land in haste..." (vv. 30, 31, 33).

The "night to be much observed" is not a different observance on the night following the Passover ceremony. No, "the night to be much observed" **is Passover!** It was the events on the night of the Passover ceremony that allowed them to begin their exodus out of Egypt (sin). It is the fifteenth that is a memorial day and a holy convocation.

In verses 43-49 the instructions are given for the observance of the Passover; who may eat it, where it was to be eaten, and that the bones of the sacrifice were not to be broken (v. 46). "One law shall be to him that is home born and to the stranger that sojourns among you. **Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they**" (vv. 49-50). The children of Israel obeyed the instructions for eating the Passover. "And it came to pass **the selfsame day**, that the LORD did bring the children of Israel **out of the land of Egypt by their armies**" (v. 51).

These scriptures are clear. It was on the very same day that they had eaten the Passover that the Eternal brought them out of Egypt (sin). The Passover ceremony pictures coming out of the bondage of sin on that day—not on a different day!

"...**Remember** [2142, *bring to mind, a memorial*] **this day**, in which you came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: **there shall no leavened bread be eaten. This day came you out in the month Abib**" (Exodus 13:3, 4). What was the strength of hand of the Eternal that brought them out? "And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt..." (v. 15).

The people of Israel were able to leave Egypt (sin) because of the "strength of hand" of the Eternal on the night of Passover, for "...when 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. And **this day shall be to you for a memorial** [2146, from 2142, *a record, to remember*]..." (Exodus 12:13, 14). Passover and the day they were coming out of Egypt are the same day. These are not two separate memorial days.

"And they departed from Rameses in the first month, **on the fifteenth day of the first month**; on the morrow after the Passover the children of Israel went out with a high hand **in the sight of all the Egyptians**. For the Egyptians buried all their firstborn, which the LORD had smitten among them..." (Numbers 33:3).

The word morrow is *Strong's* 4283. It means the time after some particular event. The Modern Language Bible has verse 3 as "The people of Israel broke camp at Rameses the morning after the Passover..." The children of Israel were to burn the inedible parts of the sacrifice in the

morning (Exodus 12:10). They also had "...flocks, and herds, even very much cattle" (v. 38). It would have been the morning after they had eaten the Passover the previous night that they began their journey.

The people of Israel left "in the sight of all the Egyptians." This indicates that they were leaving when it was daylight, and this does not contradict Deuteronomy 16:1. "Observe the month of Abib, and keep the Passover to the LORD your God: for in the month Abib the LORD your God brought you forth out of Egypt **by night**."

They observed the Passover ceremony **in that night**, and the Eternal struck the firstborn of the Egyptians at **midnight**. It was after midnight, but still night, when Pharaoh and the Egyptians rose up in the **night**. Pharaoh sent his officials to Moses by **night**. Moses had said to Pharaoh before Passover, "And all these thy servants shall come down to me, and bow down themselves to me, saying, **Get you out, and all the people that follow you:** and after that **I will go out...**" (Exodus 11:8).

At that point in time they were free to leave Egypt. They had to burn that which remained of the sacrifice (Exodus 12:10), gather up their belongings, and get their herds moving. By the time they began their journey from Rameses it was light.

### **From Darkness to Light**

From darkness to light is the most basic pattern in scripture. Darkness represents sin, and light represents righteousness. Passover pictures the separation of God's people from the darkness of sin to come into God's light. "But you are a chosen generation, a royal priesthood, a holy nation, a **peculiar** [4047, *purchased, a possession*] people; that you should show forth the praises of Him who has called you **out of darkness into His marvelous light**" (1 Peter 2:9). We are purchased by the blood of Jesus, which brings us forth from darkness to light.

The proponents of the fourteenth Passover theory teach that Israel observed the Passover on the night of the fourteenth, and stayed in Egypt (sin) during the daytime on the fourteenth. (The fourteenth is a day of leaven, and leaven symbolizes sin.) Then, on the next night they began to walk out of Egypt (sin) at night (sin). The symbolism that is presented by their scenario is that you begin your journey with God by walking in sin.

**The fourteenth Passover cannot picture the removal of sins, because it is a day of leaven (sin), and it is about twenty-one hours before the death of "Christ our Passover."** On the night of the fourteenth Jesus said, "This cup is the **New Covenant in My blood**: this do you as oft as you drink it, **in remembrance** [364, *a commemoration, a memorial*] of Me. For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come" (1 Corinthians 11:25, 26).



Jesus was not dead when He presented the symbols of Passover, but they were pointing to His death. He said to do this as a memorial of His death. The plain truth is that **you cannot have a memorial of an event that hasn't happened**. Likewise, the New Covenant in His blood could not come into effect until after He died. "For where a testament is, there must also of necessity **be the death of the testator**. For a testament is of force **after men are dead**: otherwise it is of no strength at all while the testator lives" (Hebrews 9:17, 18). These things were not fulfilled on the night of the fourteenth. The only way they can be used as memorials is in a time frame that is after His death.

The following verses sum up the differences between the fourteenth and fifteenth Passover, and darkness and light. "...God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, **and walk in darkness, we lie, and do not the truth: but if we walk in light**, as He is in the light, we have fellowship one with another, **and the blood of Jesus Christ His Son cleanses us from all sin**" (1 John 1:5-7).

### **The Water**

There was blood and **water** that came out of Jesus' side when He was struck by the spear. The seventh day of the Feast of Unleavened Bread pictures the water. The number seven represents completeness and sanctification. "And on the seventh day God **ended** [3615, *to be completed, finished*] His work which He had made...And God blessed the seventh day, and **sanctified** [6942, *to be pure, clean, regarded as holy*] it..." (Genesis 2:2, 3). The seventh day of the feast pictures the completion of the purification process that began with the blood.

The Egyptians "...pursued after the children of Israel...and overtook them camping by the sea..." Exodus 14:9, 10). The children of Israel were afraid, "And Moses said to the people. Fear not, stand still, and see the salvation of the LORD...for the Egyptians whom you have seen today, you shall see them again no more **forever** [5769, *eternity*]" (v. 13).

The Eternal separated the Egyptians and the Israelites by the "...pillar of cloud...And it came between the camp of the Egyptians and the camp of Israel..." (Exodus 14:19, 20). The **door had shut** separating the two parties. Then the Eternal "...made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground..." (vv. 21, 22). The **door** was opened for Israel.

The Egyptians followed after Israel, but "...the sea returned to his strength when the **morning** [6437, *dawn*] **appeared**...and the LORD overthrew the Egyptians in the midst of the sea" (v. 27). Israel crossed the sea at night, and the last Israelites came up out of the sea at dawn, and then the **door shut** on the Egyptians. Jesus "...has the key of David, He that opens, and no man shuts; and shuts, and no man opens" (Revelation 3:7).

The blood and the water sum up the meaning of the Feast of Unleavened Bread.

The crossing of the sea was a type of baptism. “And all were **baptized** into Moses in the cloud and in the sea” (1 Corinthians 10:2). The water that flowed out of Jesus’ side represented being baptized into Him. “...**Repent** [*blood*], and **be baptized** [*water*]...**in the name of Jesus Christ** for the **remission of sins**...” (Acts 2:38). The Biblical meaning of the Feast of Unleavened Bread is to repent, to have our sins covered by the blood of Jesus Christ, and to be baptized.

Your sins are not covered by the blood of Jesus Christ until you repent of your former way of life, which puts the old man of sin to death. The firstborn of the Egyptians represents the sinful flesh, i.e. our old man of sin. “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin” (Romans 6:6).

The dead are usually buried. “Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection” (vv. 4, 5).

**Conclusion:** We have seen that Jesus fulfilled the 10<sup>th</sup> day, and as the Lamb of God He was a perfect sacrifice approved by the Father. Jesus died at the exact time of day that the Passover sacrifices were performed in Egypt. Jesus also fulfilled the bloody door. The timing of Jesus’ death fits perfectly with a fifteenth Passover, but not a fourteenth Passover.

Passover, which is an assembly of the people commanded by God, fits perfectly with the fifteenth, which is a day of unleavened bread, and it is a holy convocation. The fourteenth is a day of leavening, and **leaven cannot picture the removal of sin**. The Passover ceremony pictures the forgiveness of sin; therefore it **cannot be held on a day of leaven** (sin). It must be held on a day of Unleavened Bread. A holy convocation is not commanded on the fourteenth; therefore, by whose authority is Passover commanded to be observed on that day?

“This people draw near Me with their mouth, and honor Me with their lips; but their heart is far from Me. **But in vain do they worship Me, teaching for doctrines the commandments of men**” (Matthew 15:8, 9). The fourteenth Passover ceremony is a fake that is a commandment of men. It is not based on truth, but a lie. We cannot worship God with lies. “God is a Spirit: and they that worship Him must worship in spirit and in truth” (John 4:24).