Fundamental Beliefs
Church of God, a Worldwide Association

Passover
Handouts/Study Material

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The Passover – Fundamental Belief of Church of God

Taken from the Constitution of Church of God, a Worldwide Association

The Passover is to be observed in the evening, at the beginning of the 14th of Nisan (Abib) in accordance with the Hebrew calendar as preserved by the Jews. The New Covenant Passover symbols instituted by Jesus Christ on the night before He died—foot-washing, unleavened bread and wine—are part of this service. Christians follow Jesus Christ’s instruction and example by observing the Passover annually as a memorial of His death.


Summary of Belief:

On the final night of His life as a human being Jesus stated “. . . this is My blood of the New Covenant. . .” (Luke 22:20). This statement clearly shows that the Passover ceremony is a New Covenant (New Testament) observance. In case there is any doubt about this ceremony, Christ personally identifies it “this Passover” (verse 15). We also know that He observed it on the date set aside in Leviticus 23 for this annual observance, the 14th day of Abib according to the Hebrew calendar.

The timing of the service was set by Christ and later confirmed by the Apostle Paul as being “on the same night in which He was betrayed” (1 Corinthians 11:23-26; Luke 22:14-20; John 13:1-17). This was clearly at the beginning of the 14th of Abib since Jesus Christ was crucified the next day — Passover day. He gave His disciples instruction concerning how, when and where they should prepare for this new way of portraying the death of the Messiah (Luke 22:7-13). And He referred to it as the Passover.

From the New Testament we learn that the Passover service is not just about the death of the “Lamb of God.” It is also about His suffering (Luke 22:15). The entire sacrifice that He made on that day is to be remembered — both His suffering and His death. The crucifixion, death, and burial of our Savior occurred on the 14th day of Abib, most likely in the year 31 AD. Christ did institute new symbols of bread and wine which replaced the sacrificial lambs from the Old Testament (Exodus 12), which were also a type of Jesus Christ.

Scripture is clear that Jesus Christ is “our Passover” (1 Corinthians 5:7). The bread and wine are physical symbols that represent His total sacrifice—His suffering and His death.

We know that Jesus died on the afternoon of the 14th of Abib (Passover day), but His suffering began the night before His death while He was still with His disciples. “And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. Then He said to them, ‘My soul is exceedingly sorrowful, even to death. . .’” (Matthew 26:37, 38)

Today, the ceremony for remembering Christ’s death as our Passover takes place at the beginning of the 14th, the night Jesus was betrayed, and we follow this ceremony by keeping the Festival of Unleavened Bread from the evening at the end of the 14th (also the beginning of the fifteenth) continuing on to the end of the twenty-first. This is all clearly stated in the Scriptures
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(see Leviticus 23). The biblical record is plain in this regard and we have never had difficulty discerning the correct sequence of events—Passover is followed by Unleavened Bread (Passover is on the 14th and Unleavened Bread begins on the 15th).

Christ is our Passover and the bread and the wine are reminders of His suffering and death. According to the Scriptures in the Old Testament, Christ and the disciples had observed the Passover throughout their lives. But on this final Passover, new symbols were introduced. Christ showed His disciples the deep meaning of the Passover through the new symbols and through His ultimate suffering and death on the 14th day of the first month.

Christ was capable of changing the Passover symbols because of His responsibility as “the Mediator of the new covenant” (Hebrews 12:24). That is exactly what Jesus was doing when, after telling them to drink the wine, He said, “For this is My blood of the new covenant, which is shed for many for the remission of sins” (Matthew 26:28).

We are commanded to observe the Passover service in remembrance of Him (Luke 22:19-20). Paul makes it clear in I Corinthians 11:20-26 that the Church is to “come together” to “eat this bread and drink this cup.” The purpose of this ceremony is to “proclaim the Lord’s death till He comes” -- representing the only way mankind can be reconciled to God the Father. Paul also tells us that we are only reconciled to God the Father by Jesus’ death -- that we are saved by His life (Romans 5:10).

In addition to the new symbols, Christ began the evening with footwashing which became part of the Passover service. After first giving us a personal example of being a servant by washing His disciples feet, He commanded us: “If you know these things, blessed are you if you do them” (John 13:17).

We see that Passover today consists of three elements—the footwashing, the bread, and the wine. This ceremony is only observed once a year shortly after sunset, on the evening at the beginning of the 14th day of the first month as established by God’s Word.
SEQUENCE OF EVENTS
CHRIST’S FINAL PASSOVER

CHRIST’S FINAL PASSOVER
APRIL 25, 31 A.D.

<table>
<thead>
<tr>
<th>TUESDAY</th>
<th>TUESDAY NIGHT</th>
<th>WEDNESDAY</th>
<th>WEDNESDAY NIGHT</th>
<th>THURSDAY</th>
<th>THURSDAY NIGHT</th>
<th>FRIDAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunset</td>
<td>Christ sends Peter and John into Jerusalem to prepare the Passover. (Luke 22:8)</td>
<td>After a night of court hearings and trials Christ is crucified about 9:00 A.M. in the morning. (Mark 15:25)</td>
<td>At sunset the First Day of Unleavened Bread begins. The women return to their homes.</td>
<td>Sunset</td>
<td>Christ spends His second night in the garden tomb.</td>
<td>The women purchase and prepare spices prior to the weekly Sabbath. (Luke 23:56)</td>
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<tr>
<td></td>
<td>Disciples enter Jerusalem to prepare for the Passover. (Luke 22:13)</td>
<td>”…they prepared the Passover.” (Luke 22:13)</td>
<td>“There was darkness over all the land” from noon to 3:00 P.M. (Matthew 27:45). Christ dies about 3:00 P.M., or the ninth hour of the day. (Matthew 27:46)</td>
<td></td>
<td>Christ spends His first day in the garden tomb. The Jews celebrate the First Day of Unleavened Bread. (John 19:31)</td>
<td>The 7th day Sabbath begins at sunset. (Luke 23:56)</td>
</tr>
<tr>
<td></td>
<td>“…they prepared the Passover.” (Luke 22:13)</td>
<td>Jospeh of Arimathea asks for the body to be buried in the tomb that he prepared. (Matthew 27:57) The women watch. It is now sunset and the beginning of the High Day. (Matthew 27:61)</td>
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</tbody>
</table>

Nisan 13 Passover Nisan 14 First Day of UB Nisan 15 2nd day in Tomb
Philo, an Alexandrian Jew who was a contemporary of Christ, gives an interesting view of the Passover during the first century. Below are two specific quotes from his writings:

Pascha, on which the whole nation sacrifices, each individual among them, not waiting for the priests, since on this occasion the law has given for one special day in every year, a priesthood to the whole nation, so that each private individual slays his own victim on this day.1

And each house is at that time invested with the character and dignity of a temple, the victim being sacrificed so as to make a suitable feast for the man who has provided it and of those who are collected to share in the feast. . . And this universal sacrifice of the whole people is celebrated on the fourteenth day of the month.”2

Rabbi Hayim Halevy Donin sheds more light on this subject in his comprehensive book on Jewish practices:

The Sabbath day ends, not at sundown when the sun sets, but at nightfall when the stars come out. Nightfall begins when at least three stars are visible in the heavens . . . The time between sundown and nightfall is traditionally neither day nor night. In Hebrew it is called ‘between the two suns’ (bayn hashmashot). Since its status is doubtful, it is automatically attached to the Sabbath, so that there shall be no question of Sabbath violation. The period of Friday evening is also attached to the Sabbath for the same reason.3

The statement about “morning and evening” sacrifices has been used to support the idea that “evening” can refer to the afternoon. While it is true that this became the accepted view during the Second Temple period, one must ask whether this was the same view found earlier in history. Edersheim says no.

According to general agreement the morning sacrifice was brought at the “third hour,” corresponding to our nine o’clock. But the preparations for it must have commenced more than two hours earlier. . . The evening sacrifice was fixed by the Law (Num. 28:4, 8) as “between the evenings,” that is, between the darkness of the gloaming and that of the night. But at the time of our Lord the evening sacrifice certainly commenced much earlier. Josephus puts it down (Ant. 14.65) as the ninth hour.4

Another book that describes the development of Judaism from the Old Testament to the New is “The Jewish Festivals, A Guide to Their History and Observance” by Hayyim Schauss. This book was first published in 1938. Under the discussion on the Passover and Feast of Unleavened Bread, he provides these observations:

We must thus bear in mind that Pesach and the Feast of Unleavened Bread were originally two distinct festivals, observed at the same time. . .Both were spring festivals, but the Feast of

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Unleavened Bread was observed by the entire community gathered in a holy place, while Pesach was celebrated in the home as a family festival.5

We cannot be certain how long a time passed before the Jews accepted these reforms in practice and ceased to offer the Pesach sacrifice in their own homes. Nor can we be certain how long it took for Pesach and the Feast of Unleavened bread to become as one festival.6

Some argue that Judaism during the first century was a cohesive religion that had few differences in religious practices. Many scholars dispute this position.

Jews of every age have maintained their individuality. Modern Jewish humor would suggest that within Judaism, it has always been possible to have two Jews and three opinions. This certainly can be seen as far back as the period of the Second Temple when ‘Talmudic literature states that there were 24 sects in Israel.’7

Until recently scholars spoke readily of a normative Judaism, as if rabbinic Judaism (and its antecedents) was always the dominant and authentic expression of Judaism. In his comment, Shaye J.D. Cohen presents an alternative understanding. He continues, ‘For the believer rabbinic Judaism is normative Judaism, and the rabbis were always at the center of Jewish history. For the historian, however, the rabbis and the rabbinic period become meaningful entities only after 70 C.E.’8

There is evidence among the scholars that the Sadducees disagreed with the Pharisees on the time for sacrificing the lambs.

The Pharisees held that the lambs were slain “during the last three hours before sunset” on the afternoon of the fourteenth.” The Sadducees on the other hand held that the lambs were slain “between sunset and nightfall.”9

The Pharisees and Sadducees had a dispute as to the time when the slaughtering should take place; the former held it should be in the last 3 hours before sunset, the latter, between sunset and nightfall.10

The time of the Passover sacrifice is defined in the Law as “between the two evenings” (Exodus 12:6; Lev. 23:5; Num. 9:3,5,11). This was interpreted by the Pharisees and Talmudists to mean from the hour of the sun’s decline until its setting; and this was the later temple practice (cf. Pesach. V. 1; Jubilees, 49; Jos., BJ vi. ix.3). The Samaritans, Karaites, and Sadducees, on the other hand held that the period between sunset and dark was intended.11

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6Ibid. Page 46.
8Ibid.
9Mishnah Tractate Pesahim 61:a; Rashi
10*The Universal Jewish Encyclopedia*, Volume 8, 1942. Page 406, Article “Paschal Lamb”
The Anchor Bible Dictionary is another source that touches on this issue.

Billerbeck proposes that two calendars were a day out of step with each other in the year of the Last Supper. These two calendars are alleged to have come into existence because of a dispute between the Sadducees and Pharisees, and were realized because extra days had to be inserted to keep the lunar calendar in harmony with the solar one, or because there had been a difficulty in determining the date of the new moon.

A. Jaubert (1957: 105–36) likewise argues that two calendars existed at the time. The official, priestly calendar was lunar, and that of Qumran, solar. John is correct by the official Jerusalem calendar, and the Synoptics are correct in terms of the calendar used at Qumran and, perhaps, in Galilee. According to the solar calendar, the Passover would have been on Wednesday (Johnston 1957: 109–13; Vogt 1955: 403–13). However, Jaubert’s theory has not commanded wide assent.

H. Hoehner assumes the existence of two different methods for calculating the hours of a day: sunset to sunset or sunrise to sunrise. The Galileans and the Pharisees would have used the latter method, and so celebrated their Passover one day earlier. But this theory would have Jesus celebrating the Passover on Nisan 14, which seems most unlikely. Billerbeck’s theory appears to be the most reasonable of these three calendrical theories (Marshall 1981: 71–75).²

In *Exodus 12:6* the Hebrew phrase translated “twilight” is *bein ha- ‘arbayim*. The lambs were to be slain during twilight or “between the two evenings”—the literal translation of *bein ha-‘arbayim*. Jewish tradition claims that this was between noon and sunset. But the true meaning of this ancient phrase is in dispute. The term twilight means: “evening twilight; time of concealment; of refreshment; of stumbling, in dim light.”\(^1\) Twilight is not in the afternoon, but it is when the light grows dim, after sunset, but before complete darkness. There are various opinions about the duration of this time period (noon to sunset, noon to darkness, between sunset and darkness).

- The phrase *bein ha- ‘arbayim* is translated as: “dusk” in the JPS (Jewish Publication Society); “between dusk and dark” in the New English Bible; and “between sunset and dark” in the Moffatt Bible. *Brown-Driver-Briggs*: “between the two evenings, i.e. prob[ably] between sunset and dark.”\(^2\)

- “At twilight, Hebrew *bein ha- ‘arbayim* literally means ‘between the two settings.’ Rabbinic sources take this to mean ‘from noon on.’ According to Radak, the first ‘setting’ occurs when the sun passes its zenith just after noon and the shadows begin to lengthen, and the second ‘setting’ is actual sunset. Josephus testifies that the paschal lamb was slaughtered in the temple between 3 and 5 P.M.”\(^3\)

- “At twilight, Hebrew *bein ha- ‘arbayim* is ambiguous. The translation ‘twilight’ understands it as designating the period of time between sunset and nightfall, approximately one and one-third hours in duration. As a dual form ‘arbayim expresses two ‘settings:’ sunset and a later ‘setting’ that follows—nightfall. Mekhila Bo’ 5 presents the view of Rabbi Nathan that *bein ha- ‘arbayim* is the time after the sun begins to incline toward the west, after the sixth hour of the day. In a hypothetical twelve hour day that begins at 6:00 A.M. and concludes at 6:00 P.M., this would mean that the time period called *bein ha- ‘arbayim* begins at noon. Mishnah Pesahim 5:1 tells us that during the period of the Second Temple, the paschal sacrifice was offered on the altar at approximately nine and a half hours into the day, immediately following the second daily offering (tamid), which was scheduled earlier on Passover eve . . . There is no similar information available about practices in earlier periods of antiquity.”\(^4\)

- *Expositor’s Bible Commentary*: “(*bein ha ‘arbayim* lit., ‘between the two evenings’; NIV, ‘at twilight’) has given rise to a much discussed question that is explained in two ways: (1) between sunset and dark (Aben-Ezer, Qaraites, Samaritans, KD) or (2) between the decline of the sun (three to five o’clock) and sunset (Josephus, *Mishna*, and modern practice).

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\(^{2}\)Ibid.


\(^{4}\)Ibid.
**Meaning of the Hebrew Words**

Deuteronomy 16:6 fixes the time at ‘when the sun goes down,’ the same time set for the lighting of the lamps in the tabernacle ([Exodus] 30:8) and the offering of the daily evening sacrifice ([Exodus] 29:39). Latter custom necessitated moving this time up to allow the Levites to help everyone with their sacrifice. ."5

To view the term “bein ha- ‘arbaim” as meaning between sunset and darkness (twilight, between the two evenings, after sunset) is consistent with the view of many scholars, but, of course, not all agree. With this explanation of the term, the Passover of Exodus 12 could only be sacrificed in the evening as the fourteenth was beginning (after sunset but before complete darkness).

In Exodus 12:18 the Hebrew word translated “even” is ba- erev. This is not the same word used in verse 6 (bein ha- ‘arbaim). The meaning of ba- erev is: “n.[m.] (sun)set,evening — 1. a. evening, orig[inally] sunset, and hence per[haps]. שֶׁכֶר at the time of sunset; usu[ally]. שֶׁכֶר alone = time of sunset, evening: הבשׁ in the evening = every evening; לֶאֶשֶׁר at the turn of evening”6

In Exodus 12:22 the Hebrew word for “morning” is “boqer.” The meaning of this word is: “n.m. morning — 1. morning (of point of time, time at which, never during which, Eng. morning = forenoon): a. of end of night (opp. הָלָּכָת). b. implying the coming of dawn, and even daylight. c. of coming of sunrise cf. בָּרֶשֶׁת i.e. places of sunrise and sunset. d. of beginning of day.”7

- **Genesis 1:3-5** “Then God said, ‘Let there be light,’ and there was light. And God saw the light that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening [erev, darkness, night] and the morning [boqer, light, day] were the first day.” Morning is used in scripture to refer to the light portion of a day. The Hebrew word for night is layil (לֶאֶשֶׁר). It is used as a synonym for the Hebrew erev, which is normally translated “evening.”

- A day is defined as “an evening and a morning.” The evening begins at sunset according to Joshua 8:29 “And the king Ai he hanged on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his corpse down from the tree.” Sunset marks the beginning of evening and the end of a day. It also marks the beginning of a new day. The Sabbath begins at sunset (that is Friday evening when the sun goes down). It should also be noted that this is another case where the term “until” does not include the end marker (evening).

**Summary…**

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7 Ibid.
Meaning of the Hebrew Words

We see from the above that there are actually three words (or phrases) which are loosely translated “evening” in the Old Testament. These can be summarized as follows:

1. In the King James Translation (AV), we find the English word “evening” (Genesis 1:5). This is the Hebrew word ‘erev. This is actually a very general term and refers to the darkness and is called evening.

2. Next we find the expression “in the evening” or “at even” (Exodus 12:18). This is the Hebrew expression ba ‘erev. In general it means sunset.

3. The third expression is also translated in the AV as “in the evening” (“twilight” in the NKJV). This expression is found in Exodus 12:6. In Strong’s we find the same number assigned to the term “at even” in both verse 6 and verse 18, but these are two different expressions in Hebrew. In verse 6 we find bein ha- ’arbayim. It means “between the two evenings.” While there is some dispute, in general scholars accept that the literal and ancient meaning of this expression is “the time between sunset and darkness.” The following are just a few of these sources: Gesenius, Brown- Driver-Briggs, The Interpreter’s Dictionary of the Bible, Merrill Unger and William White, Jr. in Smith’s Expository Dictionary of the Old Testament, the Jewish Soncino Commentary and the Word Biblical Commentary.

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8Between the two evenings—sunset and darkness (page 552) 1847.
9“probably between sunset and dark” (page 788) 1906.
10“The counsel to kill the lambs ‘in the evening’ is more literally followed in the Samaritan rite; the Hebrew is properly interpreted as dusk and cannot be fully reconciled with the later practice of making the sacrifice in the late afternoon,” Buttrick, George, The Interpreter’s Dictionary of the Bible (Nashville, TN: Abingdon Press) 1962. Volume 3; page 666.
11“Period between sunset and darkness, twilight” (page 71), 1980.
PASSOVER AND THE FOURTEENTH SCRIPTURAL REFERENCES

The Passover is always associated with the fourteenth day of the first month. It is never associated with the fifteenth, yet the Jews observe the Passover on the fifteenth.

References in Scripture to Passover and the fourteenth…

1. Exodus 12:6 “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.”

2. Leviticus 23:5 “On the fourteenth day of the first month at twilight is the LORD’s Passover.”

3. Numbers 9:3 “On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it.”

4. Numbers 9:5 “And they kept the Passover on the fourteenth day of the first month at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did.”

5. Numbers 9:11 “On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.”

6. Numbers 28:16-17 “On the fourteenth day of the first month is the Passover of the LORD. And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days.”

7. Joshua 5:10 “Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho.”

8. 2 Chronicles 30:15 “Then they slaughtered the Passover lambs on the fourteenth day of the second month. The priests and the Levites were ashamed, and sanctified themselves, and brought the burnt offerings to the house of the LORD.”

9. 2 Chronicles 35:1 “Now Josiah kept a Passover to the LORD in Jerusalem, and they slaughtered the Passover lambs on the fourteenth day of the first month.”

10. Ezra 6:19 “And the descendants of the captivity kept the Passover on the fourteenth day of the first month.”

11. Ezekiel 45:21 “In the first month, on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.”
# Sequence of Events
## Passover of the Exodus

## The Passover of the Exodus (Chart 1)...

<table>
<thead>
<tr>
<th>13th</th>
<th>14th</th>
<th>15th</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Passover</strong></td>
<td><strong>Sunset (Ba erev)</strong></td>
<td><strong>First Day of U.B.</strong></td>
</tr>
<tr>
<td>SUNSET (Ba erev)</td>
<td>Passover meal eaten &quot;that night&quot; (Ex. 12:8)</td>
<td>Israelites camp at Succoth on the First Day of Unleavened Bread (Num. 33:1-3; Ex. 12:37)</td>
</tr>
<tr>
<td>“Between the two evenings” (Bein ha arbayim; Ex. 12:6)</td>
<td>Firstborn of Egypt killed at midnight (Ex. 12:29)</td>
<td>Seven days of Unleavened Bread began at sundown the previous evening (Ex. 12:16)</td>
</tr>
<tr>
<td>Lamb kept “until the fourteenth” (Ex. 12:6)</td>
<td>Pharaoh sends for Moses by night—after midnight, but not called morning (Ex. 12:31). No record of Moses going to see Pharaoh that night.</td>
<td>Seven days of Unleavened Bread follow the Passover. The first and the seventh days are Holy Days (Deut. 16:1-8).</td>
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<tr>
<td></td>
<td>Israel remains inside till morning (Ex. 12:22)</td>
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<tr>
<td></td>
<td>Passover meal eaten &quot;that night&quot; (Ex. 12:8)</td>
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<tr>
<td></td>
<td>Remains of meal burned in morning (Ex. 12:10)</td>
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</tr>
<tr>
<td></td>
<td>Firstborn of Egypt killed at midnight (Ex. 12:29)</td>
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<tr>
<td></td>
<td>Israel baked unleavened cakes for trip (Ex. 12:39)</td>
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<tr>
<td></td>
<td>Pharaoh sends for Moses by night—after midnight, but not called morning (Ex. 12:31). No record of Moses going to see Pharaoh that night.</td>
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<tr>
<td></td>
<td>Joseph’s remains collected for trip (Ex. 13:19)</td>
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<tr>
<td></td>
<td>Israel gathers at Rameses by &quot;armies&quot;; &quot;hosts&quot;; &quot;divisions&quot; (Ex. 12:41; Num. 33:1)</td>
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</tr>
<tr>
<td></td>
<td>Spoil the Egyptians (Ex. 12:35)</td>
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<tr>
<td></td>
<td>Firstborn being buried as Israel gathers to leave (Num. 33:3-5)</td>
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</tbody>
</table>
### Sequence of Events

**Passover of the Exodus**

#### The Passover of the Exodus (Chart 2)...

<table>
<thead>
<tr>
<th>Nisan (Abib)</th>
<th>Passover</th>
<th>Annual Sabbath</th>
<th>Seven Days of Unleavened Bread</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
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<td>21</td>
<td>22</td>
</tr>
</tbody>
</table>

**Might**

- **1.** Passover lamb eaten
- **2.** Israelites receive gold and jewels of Egyptians (Ex. 12:35-36).
- **3.** Israel leaves Egypt by night (Deut. 16:1).
- **4.** After celebrating the Feast they arrived at Succoth (Ex. 12:37).
- **5.** Pharaoh hears the people have fled (Ex. 14:5).

**Day**

- **6.** Israel leaves all civilization and enters Egyptian wilderness (Ex. 13:18, 20).
- **7.** Pharaoh’s army overtakes Israel encamped at Pi-hahiroth (Ex. 14:9).
- **8.** God leads Israelites through Red Sea to safety before daylight.
- **9.** Songs of Moses and Miriam. Great celebration on final day of Unleavened Bread.
1. What chapter in the Bible contains the story of the first Passover?

2. The Bible provides the dates for the observance of the Passover and the Days of Unleavened Bread. What are they?

3. What time of the day was the Passover of the Old Testament slain? When was it eaten?

4. What happened on the night of the Passover that caused Pharaoh to let the Israelites leave Egypt?

5. Explain the Hebrew term “bein ha ‘arbayim”. What does it mean and why is it significant?

6. Explain the Hebrew term “boqer”. What does it mean and why is it significant?

7. On the night before He died did Christ observe the Passover or was this a “Passover-like” meal? Provide Biblical support for your answer.

8. On what day was Christ crucified (day of the week and date on the Hebrew calendar)?

9. Explain how Christ can be both “our Passover” and our High Priest.

10. When we celebrate the Passover today, whose example do we follow? What are the symbols of the Passover ceremony as practiced in the Church today?