

What does **SCRIPTURE** really say about **PASSOVER**

By Peter Guiren

Preparation for this Study

Before you read this study, I ask you to do four things :

Firstly, pray to only receive YHWH's truth, and to not be deceived by any false information.

Secondly, I challenge you to choose to be teachable –to decide to have an open mind.

Thirdly, please don't believe what I have written, but check the Scriptures to "prove and test" what has been written. (**1Thes 5:21, Acts 17:11**)

Fourthly, remember that we are studying to show ourselves approved to YHWH. (**2Tim 2:15**)

Please refer to [Preparation for Studying YHWH's Word](#) for more details.

Please NOTE

- 1 The foundation of all my studies must be **the Bible, the inspired, revealed and written word of YHWH, in its original languages.**
- 2 **There is no such thing as an "inspired" translation !**
- + **YHWH's Word says what it says; not what I think it says, not what I believe it says, not what I'd like it to say, and not what I've been taught that it says !**
- 4 **Joshua 5:8** tells us to meditate on YHWH's Torah so that we will guard to do according to all that is written.

DISCLAIMER

I am not a Hebrew expert ! In fact, I am only an advanced beginner.

I believe that, in order to study YHWH's Word, we must have a "working" knowledge of Hebrew. Although I have some understanding of Hebrew, I DO NOT understand many meanings of words or grammar.

To assist my understanding of YHWH's Word, I use various concordances and commentaries, and in particular, I use the [E-Sword Bible](#) software.

Access to E-Sword is free, and anyone who can read can use it. I believe using such software is **ESSENTIAL** to understanding YHWH's Word. I strongly recommend its use by every believer in the Creator.

Acknowledgements

Since YHWH's Ruach lead me to the Nazarene Israelite walk, I have been on a very steep learning curve. I praise YHWH for that experience. I could not have done this without the hard work, enthusiasm and generosity of many dedicated teachers.

I wish to acknowledge the following people who have assisted me so far.

Rabbi Rob Miller	Rabbi Ed Nydle	Natan Lawrence	Matthew Janzen
Rabbi Moshe Koniuchowsky	Daryl Baker	Brad Scott	Michael Rood
Rabbi Daniel Rendleman	Rico Cortes	Tom Bradford	Lew White
Rabbi Samuel Thompson	Dennis Bitterman	Glenn McWilliams	Troy Miller
Rabbi Eliyahu Smith			

I want to give special thanks to my wife, Dianne Thompson-Guiren.

IMPORTANT COMMENT

Have you ever had the experience of being judged by someone, without them even listening to what you would like to say about a subject ? I have, and I am sure that you the reader have. This experience has a title. It is called the principle of "**Condemnation before Examination**". It has been said that **the greatest form of ignorance is condemnation before examination**.

Have you ever been guilty of condemning an idea or a person, before examination. I know I have. In fact, it is a very common practice, and most of us do not realise that we even do it.

Recently, I gave considerable thought as to whether I practice "condemnation before examination", and had to admit that I did. I receive many studies or teachings on subjects I am interested in, and I now realise, I sometimes judge the content of the study or teaching, without really examining it carefully.

Another thought I had, was that when people send a study or teaching to someone else, they have an expectation, that the other person will read and "examine" it. Do you know what my experience is ? I have sent several, carefully prepared studies to different "messianic" leaders, and from any response (if I get one), it is clear, they have not really read what I have written. All they want to do, is "justify what they already believe".

I encourage you the reader, to open your mind to what I have written, to place any preconceived ideas aside for now, and to allow this information to enter your mind for consideration. If you examine it, and can "prove" it is faulty, you are no worse off. All you have lost is a little time. If some or all of what you read is new "revelation" to you, your understanding of YHWH's word will have expanded.

Introduction

The observance of Passover, the first annual appointed time for the year, is celebrated in different ways by different groups. **This should not be so !** I believe that we should be able to use Scripture to determine exactly when we are to guard it, and how YHWH wants us to observe it.

According to the bible software, [e-Sword](#), Scripture makes 78 direct references to the Passover event. It is by far the most written-about feast in the Bible.

In this study, I will :

- + explain the importance of studying Scripture using research tools such as a concordance, **pages 3-4**
- + find out and explain what Passover is, and what the feast of Unleavened Bread is, **page 5**
- + examine common beliefs about Passover, **pages 5-6**
- + examine the Hebrew word translated as “at even” or “between the evenings”, and determine its accurate meaning, **pages 6-11**
- + explain the different Hebrew words that are translated as “feast”, **p.12-15**
- + examine the original Passover event in the book of **Exodus, chapter 12** in detail, **pages 16-20**
- + compare possible scenarios of events for the original Passover event, **pages 20-26**
- + find out what is a High Holy Day or a High Sabbath”, **page 27**
- + find out if Passover is a feast day, that is a “moed”, (**Leviticus 23** will be studied in detail) **pages 28-31**
- + find out what Scripture says about the 15th day of Aviv is, **page 32**
- + present reasons for believing that the 15th day of Aviv is the feast of Unleavened Bread, **page 33**
- + find out if the Passover is the feast of Unleavened Bread, **pages 34-35**
- + examine how the Passover is presented in the Apostolic Writings (New Testament), **pages 36-38**
- + The case against the Theory that the 15th day of Aviv is the feast of Unleavened Bread **pages 39-40**
- + write my conclusions based on my research. **pages 42-43**
- + present a final concluding comment **pages 43-44**
- + provide specific scriptural answers to questions about the Passover **pages 45-53**

Importance of Studying Scripture Using Research Tools

The study of Scripture is a very interesting, exciting and rewarding endeavour. Today, an average person has access to tools that can equip her/him to study the Bible in far more detail than any other time in history.

On page 1 above, I made two statements about what I believe the Bible is. I would like to repeat them again here.

The Bible is the inspired, revealed and written word of YHWH, but only in its original languages.

There is no such thing as an “inspired” translation !

If what I am saying is correct, it is absolutely vital, that we have access to tools which can assist us in understanding what the original words really mean.

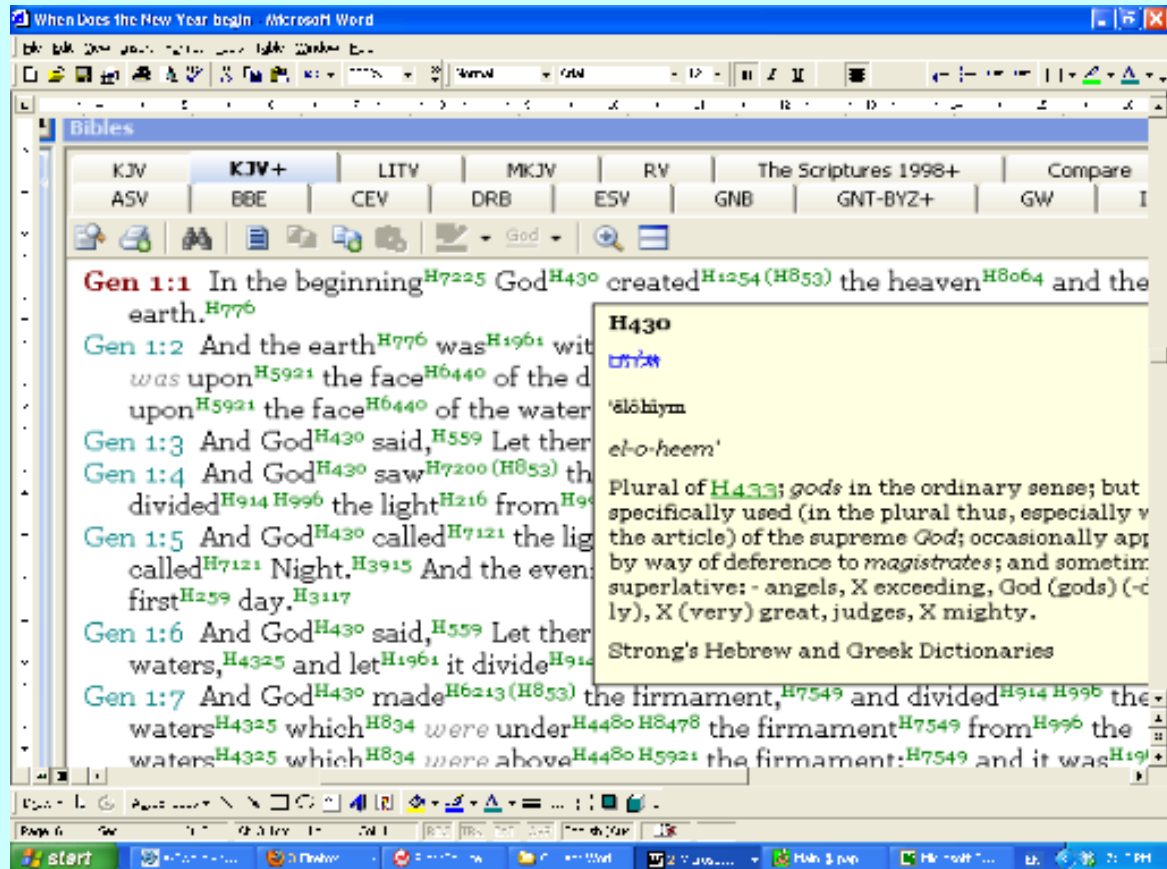
Many Study Bibles have a Dictionary/Concordance section which allows biblical students to find the meaning of many words used in the Scriptures, and to locate various verses. There are also concordances, lexicons (vocabulary of a language) and Inter-linear Bibles that assist us to understand the meaning of the original languages. Even better still, anyone with access to the Internet has the opportunity to download many free resources, that can be easily and quickly used to “rightly divide” the Word of YHWH. An excellent free resources is **e-Sword**. To access the download of this free Bible software, simply click [e-Sword](#).

Importance of Studying Scripture Using Research Tools (continued)

The downloaded e-Sword software comes with a version of the King James Bible which has Strong's Concordance codes. The following verse from the book of Genesis is one example of how this most valuable resource can assist you in any study.

Gen 1:1 In the beginning^{H7225} God^{H430} created^{H1254 (H853)} the heaven^{H8064} and the earth.^{H776}

You will notice that alongside each word or phrase is a number. This is the number taken from Strong's Concordance. If I "hover" the mouse arrow over one of these numbers, its meaning in Hebrew is shown. Refer to the screen-shot below for the meaning of the word translated as "God". You may need to increase the viewing percentage to 150% to read it clearly.



It is beyond the scope of this study to explain the many features of e-Sword, but I can assure you that it is easy to use. You certainly do not need to be any kind of a language student to be able to use and understand this amazing free resource.

This resource and many others are easily accessible using the Internet. If you wish to find other useful resources, go to the following link.

http://www.callingallisrael.com/Useful_Websites.pdf

If I can assist you in any way with your biblical studies, please contact me at :
torahtalker.com.au

What is PASSOVER ?

The complete story of the Passover event is revealed to us in the book of Exodus. Essentially, it involves chapters 1 to 12. A brief summary of the Passover is described in the next two paragraphs. Much more detail will be provided later when I examine **Exodus chapter 12**.

Passover is the Israelite feast that marks the freedom of the Hebrews (the children of Israel) from enslavement by the Egyptians. The Hebrews, led by Moses, had requested the Pharaoh of Egypt, to allow them to hold a feast to YHWH in the wilderness. Pharaoh denied this request and YHWH sent ten plagues to Egypt to convince Pharaoh to release the Hebrews. The last and most devastating of these plagues was to kill the firstborn males of both people and animals.

YHWH told the Hebrews to kill a sacrificial lamb and to mark their doors with some of its blood. This sign would protect the firstborn of the Hebrews from death when YHWH smote the Egyptians. The firstborn of the Hebrews were thus, “passed over” from death.

What is the Feast of UNLEAVENED BREAD ?

The first scripture verse that alludes to the feast of Unleavened Bread appears in **Exodus 12:17**. I say “alludes to” because the words “*the feast of*” are in italics, which means they are not written in the original Hebrew text in this verse. The next mention of the feast of Unleavened Bread occurs in **Exodus 23:15**.

The feast of Unleavened Bread refers to the 15th day of the first month of the year (Aviv), when the Hebrews left the place in Egypt where they had been in slavery. YHWH, through Moses had told the people to slaughter the Passover lamb, eat the Passover meal, and be ready to leave. Because they did not know when Pharaoh would let them go, they had to be ready anytime. They were told to eat the Passover lamb with unleavened bread and with bitter herbs, with their sandals on and with a staff in their hand. They had to be ready to leave at a moment’s notice.

When they did leave, on the 15th day of Aviv, they didn’t have time to “leaven” their dough so they took it “unleavened”. This is why the 15th day of Aviv is called the feast of Unleavened Bread.

Common Beliefs about Passover and the Feast of Unleavened Bread

Belief System 1

- ~ People observe Passover at the beginning of the 14th day of Aviv.
- ~ Eating unleavened bread extends from the 14th day through to the 21st day of Aviv.
- ~ They eat the Passover meal at the beginning of the 14th day of Aviv.
- ~ They stay in their homes until the morning of day 14.
- ~ If there is any meat left, it is burned in the morning of day 14.
- ~ Passover, the 14th day of Aviv is called a preparation day.
- ~ They observe the 15th day of Aviv as the first Holy Day and the 21st as the last Holy Day.
- ~ They believe the whole festival goes for 8 days.
- ~ They believe that Yahushua ate the Passover meal at the start of the 14th day.

Belief System 2

- ~ People observe Passover at the end of the 14th day of Aviv, with the 15th and 21st days being the Holy Days.
- ~ It is a 7 day period of eating unleavened bread.
- ~ The Passover meal is cooked at the end of the 14th day but eaten at the beginning of the 15th day.
- ~ They believe that Yahushua did not eat the Passover, but ate a meal similar the night before the Passover strongly relying on the account of John 13 for evidence.

Belief System 3

- ~ Passover is a seven day festival, which is also called Feast of Unleavened Bread.
- ~ People observe Passover at the beginning of the 14th day of Aviv.
- ~ Eating unleavened bread extends from the 14th day through to the 21st day of Aviv.
- ~ They eat the Passover meal at the beginning of the 14th day of Aviv.
- ~ They stay in their homes until the morning of day 14.
- ~ If there is any meat left, it is burned in the morning of day 14.
- ~ Passover Day, the 14th Day of Aviv, is recognized as the first Holy Day.
- ~ Passover Day is when the eating Unleavened Bread starts, and continued until the 21st Day.
- ~ no work is done on the 14th and 20th days as commanded by YHWH
- ~ They believe that Yahushua ate the Passover meal at the start of the 14th day.

What does the Hebrew word translated as “even” or “between the evenings” mean ?

Let’s examine the verse in **Exodus, chapter 12**, that causes considerable confusion. In fact, our understanding of this phrase is absolutely vital in our understanding of the original Passover event.

Exod 12:6 And ye shall keep^{H1961 H4931} it up until^{H5704} the fourteenth^{H702 H6240} day^{H3117} of the same^{H2088} month:^{H2320} and the whole^{H3605} assembly^{H6951} of the congregation^{H5712} of Israel^{H3478} shall kill^{H7819} it in^{H996} the evening.^{H6153}

The Hebrew phrase translated as “between the evenings” is “*beyn ha ereb*”. Its interpretation is somewhat perplexing. There are at least four interpretations of this phrase.

INTERPRETATION One

The first interpretation says that the two evenings referred to are the sundown of the 13th day and the sundown of the 14th day. This would mean that the lamb could be slaughtered at any time during the 14th day.

This understanding is scripturally acceptable since the lamb is slaughtered on the 14th day. However, since the Hebrews were slaves, they would not have had any opportunity to kill the Passover lamb during the daylight hours. This understanding therefore does not fit the original conditions.

INTERPRETATION Two

The second interpretation is that the phrase “between the evenings” is referring to a time between when the sun reaches its zenith at “high noon” and when the disk of the sun descends below the horizon. The “first evening” would be between noon and three in the afternoon, while the “second evening” would be between three and actual sundown. To slaughter “between the evenings” would mean that the Passover lamb would be killed around three in the afternoon on the fourteenth day.

This understanding doesn’t really fit the conditions that existed at the time of the original Passover time. The Hebrews would have been working as slaves during the daylight hours.

INTERPRETATION Three

The third interpretation is that the phrase “between the evenings” is referring to the period of time when the sun descends from its zenith at noon toward the horizon but before it disappears below the horizon. In this option the lamb would be slaughtered between noon and six o’clock in the evening.

This understanding also doesn’t really fit the conditions that existed at the time of the original Passover time. The Hebrews would have been working as slaves during the daylight hours.

Meaning of the phrase “*beyn ha ereb*” (continued)

INTERPRETATION Four

The fourth understanding of the phrase “between the evenings” is to designate the time between when the sun is just below the horizon and when it is completely dark. This would only be about 30 to 45 minutes of time.

This understanding is scripturally acceptable since the lamb is slaughtered on the 14th day, and it fits the original conditions.

Meaning of the phrase “*between the evenings*” from Lexicons and Scriptural Context (continued)

The Hebrew word translated as “the evening” is Strong’s word H6153, “*ereb*”. In the box below, I have provided Strong’s and Brown, Driver, Briggs’ definitions for “*ereb*” and its root word, H6150, “*arab*”. The root word for “*arab*”, H6148, also “*arab*” is also given.

H6153 From Strong’s

ערב 'ereb (eh'-reb)

From [H6150](#); dusk: - + day, even (-ing, tide), night.

H6150 From Strong’s

ערב 'arab (aw-rab')

A primitive root (rather identical with [H6148](#) through the idea of *covering* with a texture); to *grow dusky* at sundown: - be darkened, (toward) evening.

H6148 From Strong’s

ערב 'arab (aw-rab')

A primitive root; to *braid*, that is, *intermix*; technically to *traffic* (as if by barter); also to *give* or *be security* (as a kind of exchange): - engage, (inter-) meddle (with), mingle (self), mortgage, occupy, give pledges, be (-come, put in) surety, undertake.

H6153 From Brown, Driver, Briggs

ערב 'ereb

BDB Definition:

1) evening, night, sunset 1a) evening, sunset 1b) night

A Related Word by BDB/Strong’s Number: from [H6150](#)

Same Word by TWOT Number: 1689a

Usage: AV - even 72, evening 47, night 4, mingled 2, people 2, eventide 2, eveningtide + 06256 2, Arabia 1, days 1, even + 0996 1, evening + 03117 1, evening + 06256 1, eventide + 06256 1; 137

What does this word “*ereb*” mean in relation to the time the Passover lamb was slaughtered ?

The meaning of “*ereb*” from Strong’s Concordance and from Brown, Driver and Briggs seems to indicate “dusk” or “twilight”, but certainly evening or night. The root word from which it comes, “*arab*” means “to grow dusky at sundown”, to be darkened or “towards evening”. There is only one occasion when it is translated as “days”, and not one occasion when it is translated as noon or 3 p.m.

Meaning of the phrase “between the evenings” from Lexicons and Scriptural Context (continued)

After discussion with others, it seems clear that the above meanings for “*ereb*” are not decisive enough for us to clearly know the time that the original Passover lambs were killed.

I have examined the lexicons for their meanings of the word “*ereb*”, and it occurred to me, that perhaps, examining the word often used with “*ereb*” might be helpful. The word is that often accompanies “even” is “morning”. What does the Hebrew word translated as “morning” mean ?

The Hebrew word translated as “morning” is “*boqer*”, H1242. As above, I have included the lexicon meanings for “*boqer*”, and its root word “*baqar*”, H1239, in the box below.

H1242 From Strong’s

בֹּקֶר

boqer *bo’-ker*

From H1239; properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow

H1242 From Brown, Driver, Briggs

בֹּקֶר

boqer

1) morning, break of day

1a) morning

1a1) of end of night

1a2) of coming of daylight

1a3) of coming of sunrise

1a4) of beginning of day

1a5) of bright joy after night of distress (figuratively)

1b) morrow, next day, next morning

“Boqer” comes from H1239, “*baqar*”

H1239 From Strong’s

בָּקַר

baqar *baw-kar’*

A primitive root; properly to *plough*, or (generally) *break* forth, that is, (figuratively) to *inspect*, *admire*, *care for*, *consider*: - (make) inquire (-ry), (make) search, seek out.

So from these concordances, it seems that :

“*boqer*” can mean : dawn, morning, day, early, morning, morrow, and

“*baqar*” can mean to plough, break forth, inspect, admire, care for, consider, inquire, search, seek out.

To find further clarification, I will examine the specific usage of “*ereb*”. In the KJV, “*ereb*” is used a total of 132 times. The main two usages are as “even” and “evening”.

“Ereb” is translated as “even” 73 times. To show this usage, I will copy two verses in different books of the Bible.

Gen 19:1 And there came ^{H935} two ^{H8147} angels ^{H4397} to Sodom ^{H5467} at even, ^{H6153} and Lot ^{H3876} sat ^{H3427} in the gate ^{H8179} of Sodom:

Exo 12:18 In the first ^{H7223} month, on the fourteenth ^{H702} day ^{H6240} of the month ^{H2320} at even, ^{H6153} ye shall eat ^{H398} unleavened bread, ^{H4682} until ^{H5704} the one ^{H259} and twentieth ^{H6242} day ^{H3117} of the month ^{H2320} at even. ^{H6153}

Meaning of the phrase “between the evenings” from Lexicons and Scriptural Context (continued)

“*Ereb*” is translated as “evening” 49 times. To show this usage, I will copy two verses in different books of the Bible.

Gen 1:5 And God^{H430} called^{H7121} the light^{H216} Day,^{H3117} and the darkness^{H2822} he called^{H7121} Night.^{H3915} And the evening^{H6153} and the morning^{H1242} were^{H1961} the first^{H259} day.^{H3117}
Exo 12:6 And ye shall keep^{H1961} it up until^{H5704} the fourteenth^{H702} day^{H6240} of the same^{H2088} month.^{H2320} and the whole^{H3605} assembly^{H6951} of the congregation^{H5712} of Israel^{H3478} shall kill^{H7819} it in^{H996} the evening.^{H6153}

“*Ereb*” is translated as “night” 4 times, as “eventide” 3 times, as “eveningtide” 2 times, and as “days” once.

Has this helped our understanding about when the original Passover lambs were killed ? Well, we have more information, but it is still not decisive enough.

Many people believe the Hebrew word “*ereb*” means “between around 3 pm and sunset”. Note that if we go beyond sunset, we are entering a new Hebrew day.

So, I’ll examine the question “what is the likelihood that the Hebrew word “*ereb*” can mean ‘between 3 pm and sunset’ in [Exod 12:6](#) and possibly [Exod 12:18](#) ?” As well, I’ll examine whether the “*ereb*”, as used in [Exod 12:6](#) and [Exod 12:18](#), has the same meaning in each verse, if looked at in context ?

My answer to the first question is that it is possible that “*ereb*” could mean “between 3 pm to sunset” in [Exod 12:6](#), but does this make sense in the context of [Exod 12:18](#) ? I will re-write verse 18 replacing “*ereb*” with between 3 pm and sunset, to test it.

***Exod 12:18* In the first on the 14th day of the month between 3 pm and dark, you shall eat unleavened bread until the one and twentifieth day of the month between 3 pm and sunset.**

For me, that doesn’t fit well. YHWH is so precise in many other things. Why would He be more vague here ?

Another piece of the puzzle is that the Hebrew word “*boqer*”, is translated in KJV as “morning” 189/205 times.

To my way of thinking, if “*boqer*” comes from “*baqar*”, and “*baqar*” means “to break forth”, the logical meaning of “*boqer*” has to do with “breaking forth”. What does “breaking forth” mean with regard to “morning”, I think it means “dawn”.

Let’s examine [Num 28:4](#), a verse that deals with the daily sacrifices of lambs.

Num 28:4 (H853) The one^{H259} lamb^{H3532} shalt thou offer^{H6213} in the morning,^{H1242} and the other^{H8145} lamb^{H3532} shalt thou offer^{H6213} at^{H996} even;^{H6153}

If I translate this verse by inserting the meaning, “between 3 pm and sunset”, it reads :

Num 28:4 The one lamb shall you offer in the morning (dawn), and the other lamb shall you offer between 3 pm and sunset.

Looking at this verse, to me, it doesn’t seem to fit. It reads “one lamb”. Would the time for offering one lamb be so imprecise as to describe its offering time as a period of between 2 to 4 hours ?

To my way of thinking, in order to make the term “*ereb*” mean “between 3 pm and sunset”, we have to rely on one of the meanings of its root word, “*arab*”, to get the meaning, “to grow dusky at sundown”. For me, the meaning of the word “*ereb*” relates to the time soon after and following sunset.

While I have attempted to provide as much information as I can to clarify the meaning of “*ereb*”, for me it is reasonably clear, that it is referring to a relatively short period of time between sunset and dark. I can see how others may disagree.

As I said previously, I am not a Hebrew scholar, and so I really do not know from a linguistic point of view, what the word “*ereb*” really means. Other sources explain that the English phrase “between the evenings” means “*beyn ereb* ” in Hebrew.

In the next section, I will examine the scriptural context of this phrase in several different situations.

How is “*beyn ereb*” used in Scripture ?

We are attempting to determine when the Passover lamb was slaughtered at the original Passover. According to our four interpretations above, the lamb may have been slaughtered at 12 p.m. and/or 3 p.m. to 6 p.m., or after 6 p.m. If we examine the use of this phrase in context in several situations, we may be able to more accurately ascertain its correct meaning.

Let’s start with its first use in **Genesis 1:5**, where the Hebrew word “*ereb*” is translated as “evening”.

Gen 1:5 And God^{H430} called^{H7121} the light^{H216} Day,^{H3117} and the darkness^{H2822} he called^{H7121} Night.^{H3915} And the evening^{H6153} and the morning^{H1242} were^{H1961} the first^{H259} day.^{H3117}

Does this usage indicate noon or 3 p.m. ? No, it clearly refers to the time after daylight, that is, night.

The Hebrew word “*ereb*” is translated as “evening”, occurs in **Exodus 16:8**.

Exo 16:8 And Moses^{H4872} said,^{H559} *This shall be*, when the LORD^{H3068} shall give^{H5414} you in the evening^{H6153} flesh^{H1320} to eat,^{H398} and in the morning^{H1242} bread^{H3899} to the full,^{H7646} for that the LORD^{H3068} heareth^{H8085 (H853)} your murmurings^{H8519} which^{H834} ye^{H859} murmur^{H3885} against^{H5921} him:

In context, does this usage indicate noon or 3 p.m. Obviously it refers to a time other than daytime, since the Hebrew word for “morning” is used.

Let’s look at how “*ereb*” is used in **Judges 19:16**.

Jdg 19:16 And, behold,^{H2009} there came^{H935} an old^{H2205} man^{H376} from^{H4480} his work^{H4639} out of^{H4480} the field^{H7704} at even,^{H6153}

Is “even”, as it is used in this verse, noon or 3 p.m.? Certainly not ! Who leaves field work at noon or 3 p.m.? Certainly not a farmer ! It is more likely to be after 6 p.m.

Some claim that the sacrifices and offerings were at 3 p.m. Let’s look at **1 Ch 16:40** to see if there is any indication that this is so.

1Ch 16:40 To offer^{H5927} burnt offerings^{H5930} unto the LORD^{H3068} upon^{H5921} the altar^{H4196} of the burnt offering^{H5930} continually^{H8548} morning^{H1242} and evening,^{H6153} and *to do* according to all^{H3605} that is written^{H3789} in the law^{H8451} of the LORD,^{H3068} which^{H834} he commanded^{H6680} Israel;^{H3478}

While this use is not definitive, when we look at the Hebrew meaning of the word translated as “morning”, H1242, “*boqer*”, we find it means “dawn, generally morning, day, early morning, or morrow”. 189 times it is translated as “morning”, 7 times as “morrow”, 4 times as “day”, 3 times as “early”, and once as “days”. There doesn’t appear to be much support for “*ereb*” being used to mean “noon” or “3 p.m.”

How is “*ereb*” used in Scripture ? (continued)

In **Exod 30:7-8**, we are given information about Aaron’s duties in terms of dressing and lighting lamps. In verse 7(b), Aaron was told to “dress” the lamps **every morning**. The Hebrew word translated as “dress” is “*yatab*”, and means “make well or make ready”. In verse 8, Aaron is told to that when **he lights the lamps at even**, he is to burn incense before YHWH. It seems reasonable to assume, that Aaron would not be lighting lamps before the sun sets. He would surely be lighting them when they would be needed, after sunset. Here, the word “*ereb*” means after sunset.

Exo 30:7 And Aaron^{H175} shall burn^{H6999} thereon^{H5921} sweet^{H5561} incense^{H7004} every morning:^{H1242 H1242} when he dresses^{H3190 (H853)} the lamps,^{H5216} he shall burn incense^{H6999} upon it.

Exo 30:8 And when Aaron^{H175} lighteth^{H5927 (H853)} the lamps^{H5216} at^{H996} **even**,^{H6153} he shall burn incense^{H6999} upon it, a perpetual^{H8548} incense^{H7004} before^{H6440} the LORD^{H3068} throughout your generations.^{H1755}

There is one use of “*ereb*” where it is translated as “days”. It is in **Daniel 8:14**.

Dan 8:14 And he said^{H559} unto^{H413} me, Unto^{H5704} two thousand^{H505} and three^{H7969} hundred^{H3967} **days**;^{H6153 H1242} then shall the sanctuary^{H6944} be cleansed.^{H6663}

Looking at the context of its use here, it clearly could not mean noon or 3 p.m. It means days”.

The Scriptures are consistent ! The Hebrew word “*ereb*” H6153, when translated as “even” or “evening” means evening !

What does Scripture say about the meaning of the Hebrew words translated as “feast” ?

In the Hebrew language, YHWH uses several words with different meanings to apply to His “appointed” festival days. Unfortunately, the English language often has only one word to represent these various words and meanings. One word in particular, “feast”, has led to much confusion in understanding how YHWH wants His people to celebrate His “appointed times”.

To give a simple example of how this can be confusing, let us examine **Leviticus 23:4**.

Lev 23:4 These ^{H428} are the feasts ^{H4150} of the LORD, ^{H3068} even holy ^{H6944} convocations, ^{H4744} which ^{H834} ye shall proclaim ^{H7121} in their seasons. ^{H4150} (KJV)

The modern King James version translates this same verses as follows :

Lev 23:4 These are the appointed feasts of Jehovah, holy convocations which you shall proclaim in their appointed seasons. (MKJV)

If we look carefully at the KJV, we can see that the same Hebrew word, H4150, “moed”, is translated as “feasts”, “seasons”, “appointed feasts” and “appointed seasons”. There are other variations in other versions of the Bible as well, but I hope you can see the start of this problem.

There are three Hebrew words that are consistently translated as “feast” or “festival”. These words are H4150, “moed”, H2282, “chag”, and H2287, “chagag”. Unless we have a clear understanding of YHWH’s use of each of these words, we are going to be confused, and sometimes we may be in error. I believe most people want to do YHWH’s will, but we must be very careful that we fully understand what His word says (not what we think it says, not what we believe it says, not what we’ve been taught that it says, and certainly, not what we’d like it to say).

Let’s begin to examine this by checking what the lexicons tell us about our first Hebrew word, “moed”.

H4150 From Strong’s

מוֹעֵד מוֹעֵד מוֹעֵדָה

mo'ed mo'ed mo'adah

mo-ade', mo-ade', mo-aw-daw'

From [H3259](#); properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

H4150 From Brown, Driver, Briggs

מועד / מעד / מועד

mo'ed / mo'ed / mo'adah

1) appointed place, appointed time, meeting

1a) appointed time 1a1) appointed time (general)

1a2) sacred season, set feast, appointed season

1b) appointed meeting 1c) appointed place 1d) appointed sign or signal

1e) tent of meeting

From H3259 Same Word by TWOT Number: 878b

From these lexicon definitions, it seems clear that when YHWH uses the word H4153, “moed”, He can mean :

appointment, fixed time or season, assembly, congregation, signal, appointed sign, appointed time, set or solemn feast, appointed season, solemn, synagogue, set time, appointed place, sacred season, appointed meeting, appointed sign or signal, or tent of meeting.

So if we refer to the above two translations of **Lev 23:4**, we can see that the word “moed”, has been translated correctly.

Sometimes, a word can be translated correctly, but its context (the set of circumstances surrounding a particular event) is incorrect. We should always check the context of any word, phrase or verse, to make sure our understanding is accurate. To do this, we often need to read the verses before and after the one we are interested in.

To demonstrate how confusion can easily happen, let’s examine **Exodus 12:14**.

Exo 12:14 And this ^{H2088} day ^{H3117} shall be ^{H1961} unto you for a memorial, ^{H2146} and ye shall keep ^{H2287} it a **feast** ^{H2282} to the LORD ^{H3068} throughout your generations, ^{H1755} ye shall keep it a **feast** ^{H2287} by an ordinance ^{H2708} for ever. ^{H5769}

If we look very carefully at this verse, we can see that there are two different Hebrew words, H2282, “chag”, and H2287, “chagag”, both translated as “**feast**” in the one verse. This is very confusing, since each Hebrew word has a different meaning.

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If we look very carefully at this verse, we can see that there are two different Hebrew words, H2282, “chag”, and H2287, “chagag”, both translated as “**feast**” in the one verse. This is very confusing, since each Hebrew word has a different meaning.

What does Scripture say about the meaning of the Hebrew word translated as “feast” ?

Let’s examine those meanings below.

What do the lexicons tells us about the Hebrew word “*chag*” ?

H2282 From Strong’s

חַג חַג

chag chag *khag, khawg*

A *festival*, or a *victim* therefor: - (solemn) feast (day), sacrifice, solemnity.

H2282 From Brown, Driver, Briggs

חַג / חַג

chag / chag

1) festival, feast, festival-gathering, pilgrim-feast

1a) feast

1b) festival sacrifice

From [H2287](#)

Same Word by TWOT Number: 602a

Part of Speech: noun masculine

From these lexicon definitions, the Hebrew word, “*chag*” is a noun which can mean :
a festival, feast, solemn feast-day, sacrifice, solemnity, festival-gathering, pilgrim feast.

Notice that the key word relating to a “*chag*” is “feast” or “festival”.

The Hebrew word, “*chag*” comes from the root word “*chagag*”, H2287. Let’s examine the lexicons again to see what “*chagag*” can mean.

H2287 From Strong’s

חָגַג

chagag *khaw-gag'*

A primitive root (compare [H2283](#), [H2328](#)); properly to move in a *circle*, that is, (specifically) to *march* in a sacred procession, to *observe* a festival; by implication to *be giddy*: - celebrate, dance, (keep, hold) a (solemn) feast (holiday), reel to and fro.

H2287 From Brown, Driver, Briggs

חָגַג

chagag

1) to hold a feast, hold a festival, make pilgrimage, keep a pilgrim-feast, celebrate, dance, stagger

1a1) to keep a pilgrim-feast 1a2) to reel

A primitive root [compare [H2283](#), [H2328](#)]

Same Word by TWOT Number: 602

Part of Speech: verb

We can see that the Hebrew word, “*chagag*” is a verb which can mean :
move in a circle, march in a sacred procession, to observe a festival, to be giddy, to celebrate, keep a solemn feast, reel to and fro, to hold a feast, to hold a festival, to make pilrimage, to keep a pilgrim feast, to dance, to stagger.

Notice that the word “pilgrimage” is used three times. The dictionary says that a “pilgrimage” involves a journey (movement) to a sacred location.

What does Scripture say about the meaning of the Hebrew word translated as “feast” ? (continued)

The first use of “chagag” occurs in **Exodus 5:1**, where Moses and Aaron are telling Pharaoh that YHWH wants them to hold a feast in the wilderness.

Exo 5:1 And afterward^{H310} Moses^{H4872} and Aaron^{H175} went in,^{H935} and told^{H559 H413} Pharaoh,^{H6547} Thus^{H3541} saith^{H559} the LORD^{H3068} God^{H430} of Israel,^{H3478} Let^(H853) my people^{H5971} go,^{H7971} that they may hold a **feast**^{H2287} unto me in the wilderness.^{H4057}

In this context, “chagag” H2287, translated as feast certainly indicates a “pilgrimage”. The Hebrews must travel “to the wilderness” for this “feast” to YHWH.

If we refer again to **Exodus 12:14**, we can see, using the appropriate meanings, what the verse is telling us.

Exod 12:14 *And this day shall be unto you for a memorial; and you shall keep it a **festival** to YHWH throughout your generations; You shall keep it as a **pilgrimage feast** by an ordinance forever.*

To make this even more clear, let’s examine **Exodus 23:14**, which uses the Hebrew word, “chagag”.

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a **feast**^{H2287} unto me in the year.^{H8141}

This word, H2287, “chagag” is translated as “**feast**”, and refers to the three pilgrimage feasts, when all males are commanded to go to Jerusalem each year.

The following table summarises the main meanings of the Hebrew words translated as “feast”.

Hebrew Word	Strong’s Number	Meanings
<i>moed</i>	H4150	appointed time, appointed sign or season
<i>Chag</i>	H2282	feast, festival
<i>chagag</i>	H2287	to make a pilgrimage, keep a pilgrimage feast

Please NOTE

- 1 The words *moed*, *chag* and *chagag* are NOT interchangeable.
- 2 All *chag* (feast) days are NOT *chagag* (pilgrimage) days, BUT all *chagag* days are *chags*.
- 3 All *chag* and *chagag* days are *moedim*, except the 7th day Sabbath.

An Examination of Exodus, Chapter 12, the Main “Passover” Scripture

From **The Scriptures** version of the Bible

There is often confusion about the actual Passover event. The following analysis is presented as a way to clear up any confusion.

A careful study of chapter 12 shows that there are several distinct sections within the chapter. In order to identify and examine these sections, I have used different coloured fonts.

Exo 12:1 And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim, saying,

Exo 12:2 “This month is the beginning of months for you, it is the first month of the year for you.

Exo 12:3 “Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.

Exo 12:4 ‘And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb.

Exo 12:5 ‘Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

Exo 12:6 ‘And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings.

Exo 12:7 ‘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.

Exo 12:8 ‘And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

Exo 12:9 ‘Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

Exo 12:10 ‘And do not leave of it until morning, and what remains of it until morning you are to burn with fire.

Exo 12:11 ‘And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יהוה’.

Exo 12:12 ‘And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am יהוה’.

Exo 12:13 ‘And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim.

Exodus 12:1-13

Verses 1-13 tell us what YHWH told Moses and Aharon about the coming Passover event, and what they were to tell the children of Israel about it. There are very specific details provided here.

The controversial phrase “between the evenings” occurs in verse 6.

Exo 12:14 ‘And this day shall become to you a remembrance. And you shall observe it as a festival to יהוה throughout your generations – observe it as a festival, an everlasting law.

Exo 12:15 ‘Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’el.

Exo 12:16 ‘And on the first day *is* a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only *that* which is eaten by every being, that alone is prepared by you.

Exo 12:17 ‘And you shall guard *the Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

Exo 12:18 ‘In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

Exo 12:19 ‘For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’el, whether sojourner or native of the land.

Exodus 12:14-20

This section of chapter 12 can be confusing. Verse 17 especially is puzzling because it contains details that may conflict with previous information we may have. I will explain this when I get to verse 17.

Verses 14 explains that the children of Israel (us) are to remember “this day”, the 14th day of Aviv. They are to observe “this day” as a feast to YHWH as an everlasting memorial.

Verses 15 tells us that the festival is for 7 days. It gives us details about what we shall eat (unleavened bread) during those 7 days, and explains the consequences for not doing so. On the first (before) day, we are to remove all leaven from our houses.

Comment – the word translated as “first” in **Exod 12:15b**, is H7223. This word can also be translated as “before”, and that makes more sense, since the “first” day of Passover is a non-work day. The context indicates that leaven would be removed “before” Passover.

Verse 16 instructs us about what to do on the 1st and 7th days (have a set-apart gathering, do no work except to prepare food for those present).

Comment – note the added words “*there shall be*”, or in this version “*is a*”, and “*that*”.

Verse 17 says we are to guard *the festival of* unleavened bread, (the seven days), because on the day of Passover, the 14th of Aviv, YHWH brought Israel out of Egypt. This is to be an everlasting ordinance.

Comment on verse 17

So that you can see what I am writing about, I will copy verse 17 and place it here.

Exo 12:17 ‘And you shall guard *the Festival of Unleavened Bread*, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.

- ~ The first thing we need to notice is that “*the festival of*” is in italics, which means that the translators have “added” these words so that the verse is more easily understood.
- ~ While I personally believe “*the festival of* Unleavened Bread” describes the whole 7 day festival and not what is commonly referred to as the “feast of Unleavened Bread”, the 15th day of Aviv, the phrase “for on this same day I brought your divisions out of the land of Mitsrayim” is a source of confusion. We read elsewhere in the Scriptures, **Numbers 33:3**, that the Hebrews left Egypt by night, on the 15th day of Aviv. A possible explanation is that Pharaoh freed the Hebrews after midnight on the 14th day of Aviv, and even though they didn’t leave until the 15th day, they were free to do soon the 14th day.

Question – Is the Hebrew word “yom”, translated as “day” correct? The word “yom” can also mean “a space of time defined by a specific term”.

Verse 18 tells us that we are to guard *the Festival of* Unleavened Bread from the 14th day until the 21st day in the evening. The word “*month*” is in italics.

Comment on verse 18

There can be some confusion created by the wording of this verse, and it centres on the word “until”. We are told in verse 15 that we are to eat unleavened bread for 7 days. This begins at the start of the 14th day. If we count 7 days, we end up at the end of the 20th day, or the 21st day at “even”. The word “until” is the same Hebrew word used to explain when to keep the Passover lamb – see **Exod 12:6**. **It is important to remember that scripture does not conflict with scripture !**

Verse 19 confirms the 7 days of not eating unleavened bread mentioned in verse 15, and clarifies verse 18. It emphasizes that no leaven is to be in any of our houses during this time, and states the severe penalty for anyone who eats unleavened bread during this time.

Exo 12:21 And **Mosheh called for all the elders of Yisra'el and said to them**, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.

Exo 12:22 "And you shall take a bunch of hyssop, and 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 you, none of you shall go out of the door of his house until morning.

Exo 12:23 "And יהוה shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you.

Exo 12:24 "And you shall guard this word as a law for you and your sons, forever.

Exodus 12:21-24

Verses 21-23 tell us what Moses said to the elders of Israel about "Passover". It gives specific details about what the children of Israel were to do on the 14th day of Aviv.

Verse 24 is an eternal instruction for all Israelites.

Exo 12:25 "And it shall be, when you come to the land which יהוה gives you, as He promised, that you shall guard this service.

Exo 12:26 "And it shall be, when your children say to you, 'What does this service mean to you?'

Exo 12:27 then you shall say, 'It is the Passover slaughtering of יהוה, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.' " **And the people bowed their heads and did obeisance.**

Exo 12:28 And the children of Yisra'el went away and did so – as יהוה had commanded Mosheh and Aharon, so they did.

Exodus 12:25-28

Verse 25 explains that when Israel goes into the "promised" land, they shall guard this remembrance.

Verses 26-27(a) explain what future generations are to tell their children when they ask about the meaning of a Passover remembrance service.

Verses 27(b) –28 is a simple narrative of how the people responded to YHWH's instructions.

Exo 12:29 And it came to be at midnight that יהוה smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.

Exo 12:30 And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.

Exo 12:31 Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'ël. And go, serve יהוה as you have said.

Exo 12:32 "Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."

Exo 12:33 And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, "We are all dying!"

Exo 12:34 And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.

Exo 12:35 And the children of Yisra'ël had done according to the word of Mosheh, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments.

Exo 12:36 And יהוה gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites.

Exo 12:37 And the children of Yisra'ël set out from Rameses to Sukkoth, about six hundred thousand men on foot, besides the little ones.

Exo 12:38 And a mixed multitude went up with them too, also flocks and herds, very much livestock.

Exo 12:39 And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.

Exo 12:40 And the sojourn of the children of Yisra'ël who lived in Mitsrayim was four hundred and thirty years.

Exo 12:41 And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of יהוה went out from the land of Mitsrayim.

Exodus 12:29-41

Verses 29-41 is a narrative that describes several events from midnight on the 14th day of Aviv, until the Hebrews left Mitsrayim. (*Not all details of the Passover event are provided in Chapter 12*)

Exo 12:42 It is a night to be observed unto יהוה for bringing them out of the land of Mitsrayim. This night is unto יהוה, to be observed by all the children of Yisra'ël throughout their generations.

Exodus 12:42

Verse 42 is a reminder that we are to observe the Passover and its meaning, forever.

Exo 12:43 And יהוה said to Mosheh and Aharon,

“This is the law of the Passover: No son of a stranger is to eat of it,

Exo 12:44 but any servant a man has bought for silver, when you have circumcised him, then let him eat of it.

Exo 12:45 “A sojourner and a hired servant does not eat of it.

Exo 12:46 “It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it.

Exo 12:47 “All the congregation of Yisra’el are to perform it.

Exo 12:48 “And when a stranger sojourns with you and shall perform the Passover to יהוה, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it.

Exo 12:49 “There is one Torah for the native-born and for the stranger who sojourns among you.”

Exo 12:50 And all the children of Yisra’el did as יהוה commanded Mosheh and Aharon, so they did.

Exodus 12:43-50

In verses 43-49, YHWH is telling Moses and Aharon who may eat the Passover lamb.

Verse 50 is a simple narrative explaining how the children of Israel responded to YHWH’s commands.

Exo 12:51 And it came to be on that same day that יהוה brought the children of Yisra’el out of the land of Mitsrayim according to their divisions.

Exodus 12:51

Verse 51 is a short narrative about when and how the Israelites came out of Egypt.

Detailed Possible Scenarios for the Original Passover

On pages 4 and 5 above, I gave details of the three main belief systems that relate to the Passover event. To assess which belief system is correct, I will present two possible scenarios.

The first scenario involves celebrating Passover at the beginning of the 14th of Aviv – soon after sunset.

The second way involves celebrating Passover around 3 pm on the 14th of Aviv, and continue on into the 15th of Aviv.

By comparing these scenarios, we should be able to ascertain which is more scripturally accurate.

This scenario relies on the idea that “between the evenings” means from sunset to dark at the start of Day 14. The times are hypothetical to see if this idea would fit in with the specific Scriptures. They are based on real times in Cairo, Egypt. Sunset is about 6 p.m. The days indicated are for the month of Aviv.

DAY	TIME	EVENT	VERSE	SCRIPTURE TEXT
10		Select a lamb	Ex.12:3	Speak to all the congregation of Israel, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.
14	6.10 pm	Slaughter the lamb	Ex 12:6	And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings.
			Deut 16:6	but at the place where יהוה ¹ your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, when the sun sets , at the appointed time you came out of Mitsrayim.
			Comment	The interpretation of "between the evenings" is crucial to either scenario.
14	6.35 pm	Apply the blood to the door frame	Ex 12:7	'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.
14	6.40 pm	Begin roasting the lamb	Ex 12:8-9	And they shall eat the flesh on that night , roasted in fire – with Unleavened bread and with bitter herbs they shall eat it. 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.
			Comment	Start roasting at about 6.40 pm. Perhaps roasting the lamb would take 3 hours. The important phrase is "that night" . The lamb had to be eaten the night it was roasted.
14	10 pm	Begin the Passover Meal	Ex 12:8	'And they shall eat the flesh on that night , roasted in fire – with Unleavened bread and with bitter herbs they shall eat it.
14	12 am	First-born are killed	Ex 12:29	And it came to be at midnight that Yahweh smote all the first-born in the land of Mitsraim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.
14	1 am	Pharaoh & the Egyptians cried about the deaths of their first-born	Ex 12:30	And Pharaoh rose up in the night , he and all his servants, and all the Mitsrites, for there was not a house where there was not a dead one.
14	1.30 am	Pharaoh calls Moses & Aaron by night – tells them to leave	Ex 12:31	Then he called Moses and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Israel. And go, serve Yahweh as you have said. Take both your flocks and your herds, as you have said, and go.
			Comment	YHWH told Moses to stay inside the house, so perhaps Pharaoh sent a messenger to Moses and Aaron. As well, Pharaoh said he didn't want to see Moses' face again (Ex 10:29).
14	2 am	Egyptians urge the Israelites to leave in haste	Ex 12:33	And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, "We are all dying !".

DAY	TIME	EVENT	VERSE	SCRIPTURE TEXT
14	6.00 am	The Israelites were to stay in their homes until morning	Ex 12:22	"And you shall take a bunch of hyssop, and 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 you, <i>none of you shall go out of the door of his house until morning</i>
14	6.10 am	The Israelites burn any leftover lamb with fire in the morning	Ex 12:10	'And do not leave of it until morning, and <i>what remains of it until morning you are to burn with fire</i>
			Comment	Once again, if YHWH's command is kept, they would not leave until after what leftover Passover lamb is burned at dawn. This verse seems odd – it tells me they were not to leave the roasted Passover lamb until morning, BUT, if any remained until morning, it was to be burned in fire.
15	6 pm	The Israelites plunder the Egyptians	Ex 12:35-36	And the children of Israel had done according to the word of Moses, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments And YHWH gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites.
			Comment	Although Ex 3:21-22 and Ex 11:3 describe how YHWH would make the Egyptians favourably disposed to the Israelites, it seems logical to me, that this would more likely be the time when the Egyptians would give them the plunder – after all, the Egyptians wanted to get rid of them – they were scared they would die too ! Remember Ex 12:22 tells us the Israelites were to stay in their houses until morning. My reasons as to why the Israelites couldn't plunder the Egyptians on the 14 th day follow.
<p>YHWH's command in Exod 12:16 was to "do no work" on the 14th of Aviv, the 1st day of Unleavened Bread, so that is why the Israelites didn't leave until the 15th of Aviv by night. This is also why they couldn't plunder the Egyptians until the 15th day. Since the 15th of Aviv has no work restrictions, they can plunder the Egyptians, carry their belongings, move their flocks/herds, recover Joseph's bones, and set up camp at Sukkot.</p> <p>Since they were ready to travel, it seems reasonable to assume they could be organised to leave Rameses (Gen 47:11) during the first part of the night.</p>				
15	night	The Israelites leave Egypt from Rameses in full view of the Egyptians at night (it was a full moon)	Num 33:3	They departed from <i>Rameses</i> in the first month on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. and the Mitsrites were burying all their first-born, whom יהוה had smitten among them. Also on their mighty ones יהוה had executed judgments.
			Ex 12:37	And the children of Yisra'el set out from Rameses to Sukkoth, about <i>six hundred thousand men on foot, besides the little ones.</i>
			Deut 16:1	"Guard the month of Abib and perform the Passover to יהוה your Elohim for in the month of Abib יהוה your Elohim brought you out of Mitsrayim <i>by night.</i>

This second scenario relies on the idea that “between the evenings” means from 3 pm until sunset on the afternoon of Day 14. The times are hypothetical to see if this idea would fit in with the specific Scriptures. They are based on real times in Cairo, Egypt.
The days indicated are for the month of Aviv.

DAY	TIME	EVENT	VERSE	SCRIPTURE TEXT
10		Select a lamb	Ex 12:3	<i>Speak to all the congregation of Israel, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.</i>
			Comment	The meaning of this verse seems clear.
14	3 pm	Slaughter the lamb	Ex 12:6	<i>'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings.</i>
			Comment	Remember, in this scenario, “between the evenings” means, fro 3 pm until dark.
			Deut 16:6	<i>but at the place where יהוה your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, when the sun sets, at the appointed time you came out of Mitsrayim.</i>
			Comment	This verse adds a bit more information, “when the sun sets, but doesn't really help our understanding.
14	3.28 pm	Apply the blood to the door frame	Ex 12:7	<i>'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.</i>
14	3.30 pm	Begin roasting the lamb	Ex 12:8-9	<i>'And they shall eat the flesh on that night, roasted in fire – with Unleavened bread and with bitter herbs they shall eat it. 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.</i>
			Comment	Start roasting at about 3.30 pm. Perhaps roasting the lamb would take 3 hours. According to Gen 1:5, the Hebrew 24 hour day is composed of an “evening” and a “morning”. (“Ereb” is the Hebrew word translated as “evening”. Most accept that it begins at sunset one day, and finishes at sunset, the next day. The beginning part of the Hebrew day is called night. The important phrase is “that night”. The Hebrew specifically uses the term, “zeh”, H2188, which means “this or that”. To me, it is very specific. The lamb had to be eaten the night it was roasted.
15	7 pm	Begin the Passover Meal	Ex 12:8	<i>'And they shall eat the flesh on that night, roasted in fire – with Unleavened bread and with bitter herbs they shall eat it.</i>
			Comment	This idea doesn't fit, since Ex 12:8 says the lamb must be eaten “that night”. See the above comment for roasting the lamb. If it was eaten on the 14 th day, it is not “that night”, and if it is eaten as shown above, it is the next night. Num 33:3 says that they left on the 15 th day, the morrow after the Passover.
15	12 am	First-born are killed	Ex 12:29	<i>And it came to be at midnight that Yahweh smote all the first-born in the land of Mitsraim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.</i>
15	1.00 am	Pharaoh & the Egyptians cried about the deaths of their first-born	Ex 12:30	<i>And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites, for there was not a house where there was not a dead one.</i>

DAY	TIME	EVENT	VERSE	SCRIPTURE TEXT
15	1.30 am	Pharaoh calls Moses & Aaron by night – tells them to leave	Ex 12:31	<i>Then he called Moses and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Israel. And go, serve Yahweh as you have said. Take both your flocks and your herds, as you have said, and go.</i>
			Comment	YHWH told Moses they were to stay inside their houses, so perhaps Pharaoh sent a messenger to Moses and Aaron. As well, Pharaoh said he didn't want to see Moses' face again (Ex 10:29).
15	2.00 am	Egyptians urge the Israelites to leave in haste	Ex 12:33	<i>And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, "We are all dying!"</i>
15	6.00 am	The Israelites plunder the Egyptians	Ex 12:35-36	<i>And the children of Israel had done according to the word of Moses, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments. And Yahweh gave the people favour in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites.</i>
			Comment	Although Ex 3:21-22 and Ex 11:3 describe how YHWH would make the Egyptians favourably disposed to the Israelites, it seems logical to me, that this would more likely be the time when the Egyptians would give them the plunder – after all, the Egyptians wanted to get rid of them – they were scared they would die too !
15	6.00 am	The Israelites were to stay in their homes until morning	Ex 12:22	<i>"And you shall take a bunch of hyssop, and 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 you, none of you shall go out of the door of his house until morning.</i>
15	6.10 am	The Israelites burn any leftover lamb with fire in the morning	Ex 12:10	<i>'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.</i>
			Comment	Once again, if YHWH's command is kept, they would not leave until after what leftover Passover lamb was burned at dawn. Note that the parts of the lamb that were not edible would be left, and these parts were to be burned with fire.
15	<p>If the Israelites are to leave during the night of the 15th Day of Aviv, (the beginning part of the Hebrew day), they would have to break two of YHWH's commands. They would not have stayed in their houses until morning. (Ex12:22) and they would not have burned any leftover lamb by fire in the morning (Ex 12:10). Indeed, if they did leave during this night, they would have had very little time to assemble in divisions with all their families, their possessions, their Egyptian plunder and their herds at Rameses. A conservative estimate is that at least 1.5 million people would need at least a few hours, perhaps a minimum of 4-6 hours, to do this. Even though they lived in the region of Rameses (Gen 47:11 tells us this), and they had packed ready to leave, it would have taken them an amount of time to do this. This scenario does not gives them time to do this during the night of the 15th day. If they left by night, as Deut 16: 1 says, and obeyed YHWH's commands, they would be leaving during the night of Day 16. This just doesn't fit !</p>			
16	night	The Israelites leave Egypt from Rameses in full view of the Egyptians at night (it was a full moon)	Num 33:3	<i>They departed from Rameses in the first month on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. and the Mitsrites were burying all their first-born, whom יהוה had smitten among them. Also on their mighty ones יהוה had executed judgments.</i>
			Ex 12:37	<i>And the children of Yisra'el set out from Rameses to Sukkoth, about six hundred thousand men on foot, besides the little ones.</i>
			Deut 16:1	<i>"Guard the month of Abib and perform the Passover to יהוה your Elohim for in the month of Abib יהוה your Elohim brought you out of Mitsrayim by night.</i>

Comment - I have said that they must leave at night because of Deut 16:1. This scenario is saying they left during the daylight hours of the 15th day of Aviv. I haven't included this above.

Analysis of the Two Possible Scenarios concerning the Passover Event

There appears to be three minor problems with the **first scenario**.

One is that they were told to eat the Passover lamb with their belt fastened, their sandals on their feet and with their staff in hand – to eat it in haste. If they didn't leave until almost 20 hours later, why were they told this? The likely answer is that they knew they were not to do any work on the 1st day of Unleavened Bread, the 14th of Aviv. Another possible reason is that they knew they were leaving but they didn't know exactly when – after all, they had to have Pharaoh's permission to leave.

Another possible problem with this scenario is that it doesn't seem to fit the timing of Messiah Yahushua's death as the Passover Lamb (3.00 pm). He did die on the 14th Day of Aviv, though not at the exact time that the Passover lamb was slaughtered on the original day of Passover. For many people, this is unacceptable, since they say, the Messiah must fulfil every detail of prophesy.

One study makes the point that the Israelites before and during Yahushua's time on earth, had no idea of any connection between the original Passover lamb and the death of the Messiah. Keith Hunt claims there is no scripture in the Tanach connecting these two events. Indeed the only scripture verses about a slaughtered lamb in the Tanach, that I could find was **Isaiah 53:7**. The Messiah is only described as the Passover Lamb in the Apostolic Writings (New Testament).

Isa 53:7 He was oppressed,^{H5065} and he^{H1931} was afflicted,^{H6031} yet he opened^{H6605} not^{H3808} his mouth:^{H6310} he is brought^{H2986} as a lamb^{H7716} to the slaughter,^{H2874} and as a sheep^{H7353} before^{H6440} her shearers^{H1494} is dumb,^{H481} so he openeth^{H6605} not^{H3808} his mouth.^{H6310}

The Messiah celebrated the Passover on the evening at the beginning of Day 14, on the day He died. I believe He would have gotten it right.

If we look at **Exodus 12:50-51**, we notice that there appears to be a contradiction about the day the Hebrews left Egypt. This is the same issue I dealt with in **Exod 12:17**.

Ex 12:50-51 *And all the children of Israel did as Yahweh commanded Moses and Aharon, so they did. And it came to be **on that same day** that יהוה brought the children of Yisra'el out of the land of Mitsrayim according to their divisions.*

As I mentioned on page 16 above, a possible explanation is that Pharaoh freed the Hebrews after midnight on the 14th day of Aviv, and even though they didn't leave until the 15th day, they were free to do so.

Scenario two has problems that are more concerning.

The major problem here is that if the Hebrews left on the 15th day of Aviv, the day many interpret as the first day of the festival of Unleavened Bread, it would be breaking the direct command that YHWH gave the Israelites just a few days before.

Another problem with scenario two is that some of the specific events described in the scriptures cannot fit into the possible time-frame that would have needed to occur.

Exodus 12:8 tells us that the Passover lamb had to be eaten, the night it was roasted, and this cannot happen with scenario two.

Exod 12:8 *'And they shall eat the flesh **on that night**, roasted in fire – with Unleavened bread and with bitter herbs they shall eat it.*

A similar problem occurs when we attempt to match the leaving from Egypt with the timing stated in **Numbers 33:3**, that is, during the night of the 15th day of Aviv. This timing just won't fit the details of scenario two.

If the above scenario is correct, I believe the following summary of points, has to be true.

- 1 We must ignore the usual meaning of the Hebrew word "*ereb*", and instead take its meaning from its root word "*arab*". We must do this, despite the presence of other scriptural evidence to the contrary - the meaning of the Hebrew word "*ereb*" can only mean "from 3 pm until sunset".
- 2 It must mean that the Hebrews were free from their "slavery" duties on the afternoon of the 14th day of Aviv, to kill and roast the lamb.
- 3 We must ignore several scriptural verses as being translation errors.
 - ~ In **Exod 12:8**, we must impose the interpretation of the phrase "that night" to mean the next night.
 - ~ In **Deut 16:1**, we must translate "by night" as meaning during the daylight.
- 4 We must expect that, either YHWH gave one command and then changed His mind, as in the case of **Exod 12:16**, or the Hebrews disobeyed YHWH by working on a day He proclaimed a few days earlier as a "non-work" day.
 - + We know for sure, that the Hebrews left on the 15th day of Aviv, whether it was during the night time, or during the daylight hours (scripture says at night). In travelling out of Egypt, they certainly did "work of some manner". So that means, (a) they disobeyed YHWH's command of **Exod 12:16** to do "no manner of work", on the first day of the seven days of unleavened bread, or (b) the 15th day is NOT the first day of the seven days of unleavened bread.

Conclusion

Based on the hypothetical scenarios presented, it seems clear that there are major problems of scenario two which cannot be satisfactorily explained. Even though scenario one has some problems, to me it seems much more likely.

What is a High Holy Day or a High Sabbath ?

What is a High Holy Day or a High Sabbath ?

When I began my most recent research of the Scriptures, it was to find out what is the scriptural meaning of the commonly used terms “High Holy Day and High Sabbath”.

Dictionaries frequently define them as “Jewish holy days with particular solemnity”.

Many commentators have written about **John 19:31**, where the term “high Sabbath” is mentioned.

Joh 19:31 *Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Yehudim asked Pilate to have their legs broken, and that they be taken away.*

Most commentators that I’ve read, basically agree on the following :

- 1 the Sabbath day mentioned here, is the day **after** the day when Yahushua died on the stake.
- 2 the Sabbath day mentioned here was called a high day because it was the day on which all males presented themselves in the Temple according to the command in **Exodus 23:17**.

Exo 23:17 *“Three times in the year all your males are to appear before the Master יהוה”.*

Some commentators suggest that the Sabbath day mentioned here may have been the day when the first-fruits sheaf was offered.

But my question is, **what do the Scriptures themselves say ?**

Well, the scriptures are relatively silent in that the only mention of “high Sabbath” or “high day” is here in **John 19:31**. That being the case, and for the sake of brevity, I am going to assume the information of the commentators presented above is basically correct.

I believe the terms “high holy day” and “high Sabbath” are a bit confusing, so I am going to replace them with YHWH’s special day, His “*moed*”.

What was “Preparation Day” ?

The term 'Preparation Day' or its equivalent is referred to 6 times in the Bible. (**Matt 27:62; Mark 15:42; Luke 23:54; John 19:14,31, and 42.**) As you can see, they are all mentioned in the New Testament.

My research indicates that “Preparation day” was a traditional practice, that resulted from events that occurred in the Old Testament.

Exodus 35:2 tells us that work was forbidden on the 7th day Sabbath, and in **Exodus 16:23**, there is a command that does not permit food preparation on the Sabbath (no baking or boiling). This led to the practice of “preparing” for the Sabbath on the day before the 7th day Sabbath. Over time, it became known as “Preparation Day”.

So it is with this understanding we can see that “Preparation Day” is only mentioned in the New Testament, and that it was the day before any “feast” day.

Is the Passover a feast day, that is, is it a "moed" ?

Which Day(s) are the "Feast" days at Passover ?

On pages 11-14 above, I presented information from lexicons detailing the three Hebrew words that are frequently translated as "feast". I placed that part of this study there because I wanted you, the reader, to "mull over" that information before I presented further details here.

A summary of the usual meanings of these words is again provided in the table below. If you'd like to familiarize yourself with what I wrote there, please feel free to do so. It starts on page 9.

Hebrew Word	Strong's Number	Meanings
<i>moed</i>	H4150	appointed time, appointed sign or season
<i>chag</i>	H2282	feast, festival
<i>chagag</i>	H2287	to make a pilgrimage, keep a pilgrimage feast

Exodus 5:1, as mentioned page 14 above, is the first verse in the Bible that talks about holding a "feast" to YHWH.

Exo 5:1 And afterward^{H310} Moses^{H4872} and Aaron^{H175} went in,^{H935} and told^{H559 H413} Pharaoh,^{H6547} Thus^{H3541} saith^{H559} the LORD^{H3068} God^{H430} of Israel,^{H3478} Let^(H853) my people^{H5971} go,^{H7971} that they may hold a **feast**^{H2287} unto me in the wilderness.^{H4057}

You can see that the Hebrew word translated as "feast" is "*chagag*", H2287. As well, it seems obvious that it's meaning in this context, involves a "pilgrimage", or a journey.

On page 12 above, I mentioned that **Exodus 12:14** also describes the day of Passover, the 14th day of Aviv, as both a "*chag*" and a "*chagag*".

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} unto you for a memorial,^{H2146} and ye shall keep^{H2287} it a **feast**^{H2282} to the LORD^{H3068} throughout your generations;^{H1755} ye shall keep it a **feast**^{H2287} by an ordinance^{H2708} for ever.^{H5769}

From my research, the use of the word "*chagag*" is restricted mainly to the Passover and to the Feast of Tabernacles. The reference to the Feast of Tabernacles is given in **Deut 16:14-15**.

Deu 16:14 And thou shalt rejoice^{H8055} in thy feast,^{H2282} thou,^{H859} and thy son,^{H1121} and thy daughter,^{H1323} and thy manservant,^{H5650} and thy maidservant,^{H519} and the Levite,^{H3881} the stranger,^{H1616} and the fatherless,^{H3490} and the widow,^{H490} that^{H834} *are* within thy gates.^{H8179}

Deu 16:15 Seven^{H7651} days^{H3117} shalt thou keep a solemn **feast**^{H2287} unto the LORD^{H3068} thy God^{H430} in the place^{H4725} which^{H834} the LORD^{H3068} shall choose:^{H977} because^{H3588} the LORD^{H3068} thy God^{H430} shall bless^{H1288} thee in all^{H3605} thine increase,^{H8393} and in all^{H3605} the works^{H4639} of thine hands,^{H3027} therefore thou shalt^{H1961} surely^{H389} rejoice.^{H8056}

I believe, that since the Passover and the Feast of Tabernacles are both multiple day feasts, that the term, "*chagag*", encompasses the **whole feast** in each case. This is telling me that each feast's title, includes all the days of each feast. To clarify this, I am saying that, the Passover is a 7 day feast, and the Feast of Tabernacles is an 8 day feast. They are both "pilgrimage" feasts because for each feast, **Exodus 23:14** tells us that all males are commanded to go to Jerusalem.

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a **feast**^{H2287} unto me in the year.^{H8141}

Is the Passover a feast day, that is a “moed” ? (continued)

What is the difference between a “chag” and a “chagag” when applied to YHWH’s appointed times, His “moedim” ?

On page 27 above, I summarised the usual meanings of the Hebrew words often translated as “feast”. The meaning of these words is very important, so I will define them again here.

- ~ a “moed” is one of YHWH’s “appointed times”, (*moedim* is plural)
- ~ a “chag” is the term that applies to any one of YHWH’s feasts, and
- ~ a “chagag” is the word that applies to a “chag” that is also a “pilgrimage” feast.

What are YHWH’s “appointed times”, His “moedim” ?

The Book of **Leviticus, chapter 23**, gives us a summary of all YHWH’s “moedim”, His “appointed times”. **Lev 23:1-2** tell us what YHWH has to say about His “moedim”.

Lev 23:1 And the LORD^{H3068} spake^{H1696} unto^{H413} Moses,^{H4872} saying,^{H559}
Lev 23:2 Speak^{H1696} unto^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} unto^{H413} them,
Concerning the feasts^{H4150} of the LORD,^{H3068} which^{H834} (H853) ye shall proclaim^{H7121} to be
holy^{H6944} convocations,^{H4744} *even* these^{H428} are^{H4150} *my feasts*.

What is a holy convocation ? “Holy” means “sacred” and “convocation” means “public meeting, assembly, callings, reading, or rehearsal”.

To clarify what is being said in verse 2, I will give “my” translation.

Lev 23:2 *Speak to the children of Israel, and say to them, the “appointed times” of YHWH which you shall proclaim to be a sacred assembly, these are My “set feasts”.*

So what are the YHWH’s “appointed times” or “set feasts”, when we are to proclaim a sacred assembly ? The answer to this question is given in the rest of **Leviticus, chapter 23**. Because I am going to be referring to several verses here, I am going to ask the reader to look **Leviticus, chapter 23**, in your own Bible. If there is something important about a verse, I will include it here.

The first “appointed time” mentioned in **Lev 23** is the 7th day Sabbath. Its in **Lev 23:3**.

Lev 23:3 Six^{H8337} days^{H3117} shall work^{H4399} be done:^{H6213} but the seventh^{H7637} day^{H3117} is
the sabbath^{H7676} of rest,^{H7677} an holy^{H6944} convocation,^{H4744} ye shall do^{H6213} no^{H3808} H3605
work^{H4399} therein: it^{H1931} is the sabbath^{H7676} of the LORD^{H3068} in all^{H3605} your
dwellings.^{H4186}

An important thing to notice is that the 7th day Sabbath is an “appointed time”, a “moed”, but is not a “feast”, “chag”. The distinction between a “moed” and “chag” is important, because misunderstanding can occur if this difference is not noted.

Lev 23:4 appears to be an introduction to the details that follow. It is interesting to note that the Hebrew word translated as “feasts” is “moed”, H4150. It is used twice in verse 4.

Lev 23:4 These^{H428} are the feasts^{H4150} of the LORD,^{H3068} even holy^{H6944}
convocations,^{H4744} which^{H834} ye shall proclaim^{H7121} in their seasons.^{H4150}

This introduction in the first part of **Leviticus 23** is telling us that the “appointed times” that follow, are days when we are to hold a sacred assembly.

The first of these “appointed times” is YHWH’s Passover, the 14th day of the month, when the holy convocation is to be held “at evening”, H6153 (*ereb*). Note that the Passover is not described as a “chag” or a “chagag” here, as it was in **Exodus 12:14**. Verses 5-8 gives us details about YHWH’s Passover.

Lev 23:5 In the fourteenth^{H702} H6240 day of the first^{H7223} month^{H2320} at^{H996} even^{H6153} is the
LORD'S^{H3068} passover.^{H6453}

Is the Passover a feast day, that is a “moed” ? (continued)

Lev 23:6 mentions the Hebrew word “chag”, H2282, for the first time in this chapter.

Lev 23:6 And on the fifteenth^{H2568 H6240} day^{H3117} of the same^{H2088} month^{H2320} is the feast^{H2282} of unleavened bread^{H4682} unto the LORD:^{H3068} seven^{H7651} days^{H3117} ye must eat^{H398} unleavened bread.^{H4682}

Here the 15th day of the first month is introduced as the “feast of Unleavened Bread” unto YHWH, meaning it is a “chag”.

Comment

I want to interrupt our study of YHWH’s “moedim” for a moment, so that I can explain a possible “misinterpretation” that is often encountered from **Lev 23:6**.

Lev 23:6 reads “on the 15th day of the same month, the feast (chag) of unleavened bread unto YHWH:”, It then continues “7 days you must eat unleavened bread”. This can be confusing if taken on its own, but if we refer to **Ezekiel 45:21**, we can clarify this possible misunderstanding.

Let’s look at **Ezek 45:21** :

Ezek 45:21 In the first^{H7223} month, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} ye shall have^{H1961} the passover,^{H6453} a feast^{H2282} of seven^{H7651} days,^{H3117} unleavened bread^{H4682} shall be eaten.^{H398}

This clearly states that the Passover, the 14th day of the month, is a “feast”, (chag), of seven days in which unleavened bread shall be eaten.

With this understanding when looking at **Lev 23:6**, we can realise that the 15th day of Aviv is :

- ~ one of YHWH’s “moedim”,
- ~ a “chag” of unleavened bread, and
- ~ the second “chag” of a seven “chag” “pilgrimage” feast.

(I realise some readers will not agree with the last statement, but hopefully, that will become clear as we continue).

Back to our study of YHWH’s “moedim”, Part 1.

Verses 7-8 give us details of what YHWH requires of us for the 1st and 7th days of the Passover feast. He says that the first and seventh days are days when we are to have a “holy convocation”, and we are to do “no servile work”.

A summary of the details of YHWH’s Passover is provided below, with supporting scriptures written alongside each point.

- 1 YHWH’s Passover is a “moed”, an “appointed time” (**Lev 23:5, Num 28:16**)
- 2 YHWH’s Passover is a pilgrimage (chagag) feast of seven days (**Exod 12:14, Ezek 45:21**)
- 3 The first day, the 14th day of Aviv, and the seventh day are special days when we are to have a “holy convocation” and are to do “no servile” work. (**Exod 12:16, Lev 23:7-8, Deut 16:7-8**)
- 4 We are to eat unleavened bread for 7 days. (**Exod 12:15, Num 28:17, Lev 23:6**)
- 5 There are seven “chag” days of YHWH’s Passover. (**Ezek 45:21**)
- 6 The 15th day of Aviv is a “moed”, when we are to have a “holy convocation”. (**Lev 23:6**)

Verse 9 introduces us to the next group of “moedim”, when it says “And YHWH spoke to Moses saying”.

Verses 10-22 give us many details about all the regulations for the presentation of first-fruits, and the “moed” at the end of the “first-fruits” season, which we call “Shavuot”. It explains how we are to count the days at this time, which we call “counting the omer”.

Is the Passover a feast day, that is a “*moed*” ? (continued)

Verse 23 introduces us to the last group of “*moedim*”, when it says : “YHWH spoke to Moses saying”.

Verse 24 speaks about the “*moed*” of the 1st day of the 7th month. It is to be a “shabbathon”, a memorial of the blowing of trumpets, a holy convocation. “Shabbathon” H 7677, is not the usual word for Sabbath, H 7676, and so, implies that it is a special “Sabbath”.

Lev 23:24 Speak^{H1696} unto^{H413} the children^{H1121} of Israel,^{H3478} saying,^{H559} In the seventh^{H7637} month,^{H2320} in the first^{H259} day of the month,^{H2320} shall ye have^{H1961} a sabbath,^{H7677} a memorial^{H2146} of blowing of trumpets,^{H8643} an holy^{H6944} convocation.^{H4744}

Verse 25 tells us that on this 1st day of the 7th month, “no servile work” is to be done.

Verse 26 introduces the “*moed*” we call the Day of Atonement”, the 10th day of the 7th month. Verse 27 says that on the Day of Atonement we shall have a holy convocation, and we are to afflict ourselves. Verse 28 tells us we are to do “no work” at all on this day, while verse 29 gives the penalty for not afflicting ourselves. Verses 30-31 repeat the penalty for working on this day, and tell us again, that no manner of work is to be done. It is a statute forever. Verse 32 repeats that the Day of Atonement is a Sabbath of rest (a Shabbathon), and tells us a second time, that we are to afflict ourselves on this day. It re-iterates that the Day of Atonement is the day from the end of the ninth day until the end of the 10th day. (This last phrase in verse 32 can be confusing, if studied in isolation).

Verse 33 introduces the “*moed*” of what we call, the Feast of Tabernacles”. Verse 34 tells us that it is a “*chag*” of 7 days, that begins on the 15th day of the 7th month. Verse 35 says that on the first day, we are to have a “holy convocation”, and shall do “no servile work”. Verse 36 explains that we are to make an offering made by fire for 7 days, and that on the eighth day, we are to have a “holy convocation” and do “no servile work”.

Verse 37 repeats what verse 4 said, that these are the “*moedim*” of YHWH, and we shall proclaim “holy convocations” to offer an offering by fire. The details of the offering are given.

Verse 38 tells us that we are to do all these things, in additions to what we do on the Sabbaths of YHWH. They are separate from our gifts, our vows and our freewill offerings.

Verse 39 refers to the “*moed*” on the 15th day of the 7th month, when we gather the fruit of the land. It once again tells us that this is a feast of 7 days, where the 1st and 8th days are Sabbathons. Verse 40 explains that on the first day (15th day of the 7th month), we are to take the fruit of goodly trees and rejoice before YHWH our Elohim for 7 days. Verse 41 tells us to keep it as a “*chag*” for 7 days each year, forever. Verse 42 says all native Israelites are to dwell in booths for 7 days. Verse 43 explains we are to do this because YHWH brought us out of the land of Egypt. It concludes by telling us that YHWH is our Elohim.

Verse 44 ends the chapter by saying that Moses declared these “*moed*” of YHWH to the children of Israel.

Conclusion

Based on **Leviticus 23**, the Passover is certainly one of YHWH's “appointed times”, His “*moedim*”. In fact it is much more, as we shall see later.

What does Scripture say about the fifteenth day of Aviv ?

A simple search of the Bible using the E-Sword software tells us that the “**fifteenth** day of Aviv” is only mentioned 4 times in the whole Bible. The term “**unleavened bread**” as it relates to commands about the Passover event, is mentioned 5 times, while the “**feast of unleavened bread**” is only mentioned twice. I have copied the appropriate verses below.

Exo 12:15 Seven ^{H7651} days ^{H3117} shall ye eat ^{H398} **unleavened bread**, ^{H4682} even ^{H389} the first ^{H7223} day ^{H3117} ye shall put away ^{H7673} leaven ^{H7603} out of your houses: ^{H4480} ^{H1004} for ^{H3588} whosoever ^{H3605} eateth ^{H398} leavened bread ^{H2557} from the first day ^{H4480} ^{H7223} ^{H3117} until ^{H5704} the seventh ^{H7637} day, ^{H3117} that ^{H1931} soul ^{H5315} shall be cut off ^{H3772} from Israel. ^{H4480} ^{H3478}

Exo 12:17 And ye shall observe ^{H8104} ^(H853) *the feast of unleavened bread*, ^{H4682} for ^{H3588} in this ^{H2088} selfsame ^{H6106} day ^{H3117} have I brought your armies out ^{H3318} ^(H853) ^{H6635} of the land ^{H4480} ^{H776} of Egypt: ^{H4714} therefore shall ye observe ^{H8104} ^(H853) this ^{H2088} day ^{H3117} in your generations ^{H1755} by an ordinance ^{H2708} for ever. ^{H5769}

Exo 12:18 In the first ^{H7223} month, on the fourteenth ^{H702} ^{H6240} day ^{H3117} of the month ^{H2320} at even, ^{H6153} ye shall eat ^{H398} **unleavened bread**, ^{H4682} until ^{H5704} the one ^{H259} and twentieth ^{H6242} day ^{H3117} of the month ^{H2320} at even. ^{H6153}

Exo 13:6 Seven ^{H7651} days ^{H3117} thou shalt eat ^{H398} **unleavened bread**, ^{H4682} and in the seventh ^{H7637} day ^{H3117} *shall be* a feast ^{H2282} to the LORD. ^{H3068}

Exo 13:7 **Unleavened bread** ^{H4682} shall be eaten ^{H398} ^(H853) seven ^{H7651} days; ^{H3117} and there shall no ^{H3808} leavened bread ^{H2557} be seen ^{H7200} with thee, neither ^{H3808} shall there be leaven ^{H7603} seen ^{H7200} with thee in all ^{H3605} thy quarters. ^{H1366}

Exo 16:1 And they took their journey ^{H5265} from Elim, ^{H4480} ^{H362} and all ^{H3605} the congregation ^{H5712} of the children ^{H1121} of Israel ^{H3478} came ^{H935} unto ^{H413} the wilderness ^{H4057} of Sin, ^{H5512} which ^{H834} is between ^{H996} Elim ^{H362} and Sinai, ^{H5514} on the **fifteenth** ^{H2508} ^{H6240} day ^{H3117} of the second ^{H8145} month ^{H2320} after their departing out ^{H3318} of the land ^{H4480} ^{H776} of Egypt. ^{H4714}

Exo 23:15 Thou shalt keep ^{H8104} ^(H853) *the feast* ^{H2282} **of unleavened bread**: ^{H4682} (thou shalt eat ^{H398} unleavened bread ^{H4682} seven ^{H7651} days, ^{H3117} as ^{H834} I commanded ^{H6680} thee, in the time appointed ^{H4150} of the month ^{H2320} Abib, ^{H24} for ^{H3588} in it thou camest out ^{H3318} from Egypt: ^{H4480} ^{H4714} and none ^{H3808} shall appear ^{H7200} before ^{H6440} me empty.) ^{H7387}

Exo 34:18 ^(H853) *The feast* ^{H2282} **of unleavened bread** ^{H4682} shalt thou keep. ^{H8104} Seven ^{H7651} days ^{H3117} thou shalt eat ^{H398} unleavened bread, ^{H4682} as ^{H834} I commanded ^{H6680} thee, in the time ^{H4150} of the month ^{H2320} Abib: ^{H24} for ^{H3588} in the month ^{H2320} Abib ^{H24} thou camest out ^{H3318} from Egypt. ^{H4480} ^{H4714}

Lev 23:6 And on the **fifteenth** ^{H2568} ^{H6240} day ^{H3117} of the same ^{H2088} month ^{H2320} is the feast ^{H2282} of unleavened bread ^{H4682} unto the LORD: ^{H3068} seven ^{H7651} days ^{H3117} ye must eat ^{H398} unleavened bread. ^{H4682}

Num 28:16 And in the fourteenth ^{H702} ^{H6240} day ^{H3117} of the first ^{H7223} month ^{H2320} is the passover ^{H6453} of the LORD. ^{H3068}

Num 28:17 And in the **fifteenth** ^{H2568} ^{H6240} day ^{H3117} of this ^{H2088} month ^{H2320} is the feast. ^{H2282} seven ^{H7651} days ^{H3117} shall unleavened bread ^{H4682} be eaten. ^{H398}

Num 28:18 In the first ^{H7223} day ^{H3117} *shall be* an holy ^{H6944} convocation; ^{H4744} ye shall do ^{H6213} no manner ^{H3808} ^{H3605} of servile ^{H5656} work ^{H4399} therein:

Num 33:3 And they departed ^{H5265} from Rameses ^{H4480} ^{H7486} in the first ^{H7223} month, ^{H2320} on the **fifteenth** ^{H2568} ^{H6240} day ^{H3117} of the first ^{H7223} month; ^{H2320} on the morrow ^{H4480} ^{H4283} after the passover ^{H6453} the children ^{H1121} of Israel ^{H3478} went out ^{H3318} with an high ^{H7311} hand ^{H3027} in the sight ^{H5869} of all ^{H3605} the Egyptians. ^{H4714}

Doing the same kind of search for terms associated with the Passover event, we find the following :

“The Passover” – 6 times

“the passover” – 70 times

“the fourteenth day of the first month” – 12 times

“the fourteenth day of the second month” – 1 time

Why do people believe that the 15th day of Aviv is the feast of Unleavened Bread ?

The following verses are usually quoted as evidence that the feast of Unleavened Bread is on the 15th day of Aviv.

Lev 23:5 In the fourteenth^{H702 H6240} day^{H7223} of the first^{H2320} month^{H996} at^{H6153} even^{H3068} is the LORD'S^{H6453} passover.

Lev 23:6 And on the fifteenth^{H2568 H6240} day^{H3117} of the same^{H2088} month^{H2320} is the feast^{H2282} of unleavened bread^{H4682} unto the LORD.^{H3068} seven^{H7651} days^{H3117} ye must eat^{H398} unleavened bread.^{H4682}

Exo 23:15 Thou shalt keep^{H8104 (H853)} the feast^{H2282} of unleavened bread^{H4682}: (thou shalt eat^{H398} unleavened bread^{H4682} seven^{H7651} days^{H3117} as^{H834} I commanded^{H6680} thee, in the time appointed^{H4150} of the month^{H2320} Abib,^{H24} for^{H3588} in it thou camest out^{H3318} from Egypt:^{H4480 H4714} and none^{H3808} shall appear^{H7200} before^{H6440} me empty:)^{H7387}

Exo 34:18 (H853) The feast^{H2282} of unleavened bread^{H4682} shalt thou keep.^{H8104} Seven^{H7651} days^{H3117} thou shalt eat^{H398} unleavened bread,^{H4682} as^{H834} I commanded^{H6680} thee, in the time^{H4150} of the month^{H2320} Abib:^{H24} for^{H3588} in the month^{H2320} Abib^{H24} thou camest out^{H3318} from Egypt.^{H4480 H4714}

If we read only these verses, especially in English, it is easy to see why people arrive at the following conclusions.

- 1 The 14th day is the day the Passover lamb was killed.
- 2 The 15th day is the feast of Unleavened Bread.
- 3 The whole Passover event is eight days. The first day is Passover, and the next seven days are the feast of Unleavened Bread, the time when unleavened bread is eaten.

Why do people arrive at these conclusions ?

- 1 The 14th day is the day the Passover lamb was killed.
Exodus 12 gives details about the slaughtering of the Passover lamb.
- 2 The 15th day is the feast of Unleavened Bread.
Lev 23:6 mentions the 15th day followed by the "feast of unleavened bread".
Exod 23:15 says "keep the feast of unleavened bread", and follows it up by telling us "for in the appointed time of Aviv, the Israelites came out of Egypt."
- 3 The whole Passover event is eight days. The first day is Passover, and the next seven days are the feast of Unleavened Bread, the time when unleavened bread is eaten.
If Passover is the 14th day, (**Lev 23:5**), and the 15th day is the feast of unleavened bread (**Lev 23:6**), then surely **Exod 23:15** is telling us we are to eat unleavened bread for 7 days which includes the 15th day (the feast of unleavened bread).

When people put these conclusions with the idea presented in the New Testament concerning "preparation" day, it all seems logical and correct. As well as that, people are taught this by their leaders, and most people believe this.

Does this agree with Scripture ? I'll deal with that question soon.

Is the Passover the feast of Unleavened Bread ?

Besides all the scriptures previously presented, the following scripture verses help us understand what scripture really says about the Passover.

In **Numbers 28:16-18**, repeated here, there is a focus in verse 16, is that the 14th day of the 1st month, is the day referred to as YHWH's Passover.

Num 28:16 And in the fourteenth day of the first month is the passover of the LORD.

Num 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Num 28:18 In the first day shall be an holy convocation, ye shall do no manner of servile work therein:

In **Joshua 5:9-12**, it is interesting to note two things about the Passover day (the 14th day of the month). Firstly, YHWH "rolled away the reproach of Egypt from the Israelites", and secondly, "the Passover was kept". Notice also that they made unleavened cakes of old (stored) corn (grain) on "the morrow after the passover". The 15th day isn't really acknowledged – there is certainly no mention of it being a "moed" or "chag".

Jos 5:9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Jos 5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.

In **2 Kings 23:21**, we read that he decreed that the Passover of YHWH would be kept as it was written in the book of the covenant. Notice, it doesn't even mention the 15th day.

2Ki 23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

In **2 Chronicles 35:1** Josiah kept the Passover on the 14th day of the first month. Notice that in verse 17, the Passover is called "the feast of unleavened bread seven days". Once again, there is no specific mention of the 15th day.

2Ch 35:1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2Ch 35:17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

In **Ezra 6:19**, we are told that the children of the captivity kept the Passover on the 14th day of the first month. Again, no specific mention of the 15th day. Verse 22 tells us that the passover, the feast of unleavened bread, was kept 7 days.

The case for the Passover being the Feast of Unleavened Bread (continued)

Ezr 6:19 And the children^{H1121} of the captivity^{H1473} kept^{H6213 (H853)} the passover^{H6453} upon the fourteenth^{H702 H6240} day of the first^{H7223} month.^{H2320}

Ezr 6:22 And kept^{H6213} the feast^{H2282} of unleavened bread^{H4682} seven^{H7651} days^{H3117} with joy.^{H8057} for^{H3588} the LORD^{H3068} had made them joyful,^{H8055} and turned^{H5437} the heart^{H3820} of the king^{H4428} of Assyria^{H804} unto^{H5921} them, to strengthen^{H2388} their hands^{H3027} in the work^{H4399} of the house^{H1004} of God,^{H430} the God^{H430} of Israel.^{H3478}

What is clear, is that the Passover is the feast of unleavened bread, and that it runs for seven days, not eight.

YHWH tells us how He wants to be worshipped in **Exodus 23:14-18**. He mentions this again in **Deuteronomy 16:16** and **Exodus 34:23**. See these verses below. In all 3 scriptures, YHWH shows us how to keep the three annual feasts. These verses describe the Passover, Shavuot and Tabernacles.

It is interesting to note that there are three annual feasts. So if Passover and Unleavened Bread are two feasts, that would make four feasts ! If YHWH tells us to keep the feast of Unleavened Bread, and the Passover is not the day of unleavened bread, why would YHWH continually describe Passover as a “*chagag*” ? The fact is : the first day of the Feast of Unleavened Bread is the Passover, the 14th day of Aviv. **Matthew 26:17** and **Luke 22:1** and **7** agree.

Exodus 23:18 magnifies the Passover explaining that the Passover sacrifice should not remain until morning, as was originally mentioned in **Exodus 12:10**. This is again spoken of in **Exodus 34:25**. Take special note of the description of this “*chag*”. **It is called the feast of the Passover” !**

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a feast^{H2287} unto me in the year.^{H8141}

Exo 23:15 Thou shalt keep^{H8104 (H853)} the feast^{H2282} of unleavened bread^{H4682} (thou shalt eat unleavened bread^{H4682} seven^{H7651} days^{H3117} as^{H834} I commanded^{H6680} thee, in the time appointed^{H4150} of the month^{H2320} Abib,^{H24} for^{H3588} in it thou camest out^{H3318} from Egypt.^{H4480} and none^{H4714} shall appear^{H3808} before^{H7200} me empty.)^{H6440 H7387}

Exo 23:16 And the feast^{H2282} of harvest^{H7105}, the firstfruits^{H1061} of thy labours,^{H4639} which thou hast sown^{H2232} in the field:^{H7704} and the feast^{H2282} of ingathering,^{H614} which is in the end^{H3318} of the year,^{H8141} when thou hast gathered in^{H622 (H853)} thy labours^{H4639} out of^{H4480} the field.^{H7704}

Exo 23:17 Three^{H7969} times^{H6471} in the year^{H8141} all^{H3605} thy males^{H2138} shall appear^{H7200} before^{H413 H6440} the Lord^{H113} GOD.^{H3068}

Exo 23:18 Thou shalt not^{H3808} offer^{H2076} the blood^{H1818} of my sacrifice^{H2077} with^{H5921} leavened bread;^{H2557} neither^{H3808} shall the fat^{H2459} of my sacrifice^{H2282} remain^{H3885} until^{H5704} the morning.^{H1242}

Deu 16:16 Three^{H7969} times^{H6471} in a year^{H8141} shall all^{H3605} thy males^{H2138} appear^{H7200 (H853)} before^{H6440} the LORD^{H3068} thy God^{H430} in the place^{H4725} which^{H834} he shall choose,^{H977} in the feast^{H2282} of unleavened bread,^{H4682} and in the feast^{H2282} of weeks,^{H7620} and in the feast^{H2282} of tabernacles:^{H5521} and they shall not^{H3808} appear^{H7200 (H853)} before^{H6440} the LORD^{H3068} empty.^{H7387}

Exo 34:23 Thrice^{H7969 H6471} in the year^{H8141} shall all^{H3605} your men children^{H2138} appear^{H7200 (H853)} before^{H6440} the Lord^{H113} GOD,^{H3068} the God^{H430} of Israel.^{H3478}

Exo 34:25 Thou shalt not^{H3808} offer^{H7819} the blood^{H1818} of my sacrifice^{H2077} with^{H5921} leaven, neither^{H3808} shall the sacrifice^{H2077} of the feast^{H2282} of the passover^{H6453} be left^{H3885} unto the morning.^{H1242}

Mat 26:17 Now^{G1161} the first^{G4413} day of the feast^{G3588} of unleavened bread^{G106} the disciples^{G3101} came^{G4334} to Jesus,^{G2424} saying^{G3004} unto him,^{G846} Where^{G4226} wilt thou that we prepare^{G2090} for thee^{G4671} to eat^{G5315} the passover?^{G3957}

Luk 22:1 Now^{G1161} the feast^{G3588} of unleavened bread^{G106} drew nigh,^{G1448} which is called^{G3004} the Passover.^{G3957}

Luk 22:7 Then^{G1161} came^{G2064} the day^{G2250} of unleavened bread,^{G106} when the passover^{G3588} must^{G3957} be killed.^{G1163 G2380}

What do the Apostolic Writings (New Testament) tell us about the Passover ?

I have copied all the verses from the Apostolic Writings that directly deal with “the Passover” or the “first day of unleavened bread”. I will highlight various phrases and write my comments under each verse or set of verses, whichever is appropriate.

Mat 26:17 Now ^{G1161} the ^{G3588} **first** ^{G4413} **day of the** ^{G3588} **feast of unleavened bread** ^{G106} the ^{G3588} disciples ^{G3101} came ^{G4334} to Jesus, ^{G2424} saying ^{G3004} unto him, ^{G846} Where ^{G4226} wilt ^{G2309} thou that we prepare ^{G2090} for thee ^{G4671} **to eat** ^{G5315} **the** ^{G3588} **passover?** ^{G3957}

Mat 26:18 And ^{G1161} he ^{G3588} said, ^{G2036} Go ^{G5217} into ^{G1519} the ^{G3588} city ^{G4172} to ^{G4314} such a man, ^{G1170} and ^{G2532} say ^{G2036} unto him, ^{G846} The ^{G3588} Master ^{G1320} saith, ^{G3004} My ^{G3450} time ^{G2540} is ^{G2076} at hand; ^{G1451} I will keep ^{G4160} the ^{G3588} **passover** ^{G3957} at ^{G4314} thy house ^{G4571} with ^{G3326} my ^{G3450} disciples. ^{G3101}

Mat 26:19 And ^{G2532} the ^{G3588} disciples ^{G3101} did ^{G4160} as ^{G5613} Jesus ^{G2424} had appointed ^{G4929} them; ^{G846} and ^{G2532} they made ready ^{G2090} the ^{G3588} **passover**. ^{G3957}

Mat 26:20 Now ^{G1161} when the even ^{G3798} was come, ^{G1096} he sat down ^{G345} with ^{G3326} the ^{G3588} twelve. ^{G1427}

Mat 26:21 And ^{G2532} as they ^{G846} did eat, ^{G2068} he said, ^{G2036} Verily ^{G281} I say ^{G3004} unto you, ^{G5213} that ^{G3754} one ^{G1520} of ^{G1537} you ^{G5216} shall betray ^{G3860} me. ^{G3165}

Comments

Matt 26:17 says that “the first of the unleavened bread”, and the disciples ask “where will we prepare “to eat the passover ?” Most translations say “On the first day of the feast of unleavened bread”, but the Restoration Scriptures says “before the feast of Chag Matzoth”. If we check the Greek, the word translated as “first” is Strong’s number G4413, and it can mean “before”. In context, that makes more sense, since the day referred to here, is before the Passover.

In **Matt 26:18**, Yahushua says He “will keep the Passover”, at “thy house”, showing that He was Torah observant. **Matt 26:19** says they made ready “the passover”. This is about preparing the passover meal. **Matt 26:21** uses the phrase “as they did eat “ or “as they were eating”. This is evidence that Yahushua ate the Passover meal with His disciples.

Mar 14:12 And ^{G2532} the ^{G3588} **first** ^{G4413} **day** ^{G2250} of unleavened bread, ^{G106} when ^{G3753} they killed ^{G2380} the ^{G3588} passover, ^{G3957} his ^{G846} disciples ^{G3101} said ^{G3004} unto him, ^{G846} Where ^{G4226} wilt ^{G2309} thou that we go ^{G565} and prepare ^{G2090} that ^{G2443} thou mayest eat ^{G5315} the ^{G3588} passover? ^{G3957}

Mar 14:13 And ^{G2532} he sendeth forth ^{G649} two ^{G1417} of his ^{G848} disciples, ^{G3101} and ^{G2532} saith ^{G3004} unto them, ^{G846} Go ^{G5217} ye into ^{G1519} the ^{G3588} city, ^{G4172} and ^{G2532} there shall meet ^{G528} you a man ^{G444} bearing ^{G941} a pitcher ^{G2765} of water: ^{G2090} follow ^{G190} him. ^{G846}

Mar 14:14 And ^{G2532} wheresoever ^{G3617} he shall go in, ^{G1525} say ^{G2036} ye to the ^{G3588} goodman of the house, ^{G2646} The ^{G3588} Master ^{G1320} saith, ^{G3004} Where ^{G4226} is ^{G2076} the ^{G3588} guestchamber, ^{G3699} where ^{G3699} I shall eat ^{G5315} the ^{G3588} **passover** ^{G3957} with ^{G3326} my ^{G3450} disciples? ^{G3101}

Mar 14:15 And ^{G2532} he ^{G846} will shew ^{G1166} you ^{G5213} a large ^{G3173} upper room ^{G508} furnished ^{G4766} and prepared: ^{G2092} there ^{G1563} make ready ^{G2090} for us. ^{G2254}

Mar 14:16 And ^{G2532} his ^{G846} disciples ^{G3101} went forth, ^{G1831} and ^{G2532} came ^{G2064} into ^{G1519} the ^{G3588} city, ^{G4172} and ^{G2532} found ^{G2147} as ^{G2531} he had said ^{G2036} unto them: ^{G846} and ^{G2532} they made ^{G2090} ready ^{G3588} the ^{G3588} **passover**. ^{G3957}

Mar 14:17 And ^{G2532} in the evening ^{G3798} he ^{G1096} cometh ^{G2064} with ^{G3326} the ^{G3588} twelve. ^{G1427}

Mar 14:18 And ^{G2532} as they ^{G846} sat ^{G345} and ^{G2532} did eat, ^{G2068} Jesus ^{G2424} said, ^{G2036} Verily ^{G281} I say ^{G3004} unto you, ^{G5213} One ^{G1520} of ^{G1537} you ^{G5216} which eateth ^{G2068} with ^{G3326} me ^{G1700} shall betray ^{G3860} me. ^{G3165}

Comment

Like Matthew, Mark makes very similar statements about the **first day of unleavened bread**, the preparation of the passover meal. Notice it uses the same Greek word for “first”.

What do the Apostolic Writings (New Testament) tell us about the Passover ? (continued)

Luke 22:7-20 deals with the Passover. I have enclosed only those verses that directly affect our discussion.

Luk 22:7 Then ^{G1161} came ^{G2064} **the** ^{G3588} **day** ^{G2250} **of unleavened bread,** ^{G106} **when** ^{G1722} ^{G3739}
the ^{G3588} **passover** ^{G3957} **must** ^{G1163} **be killed.** ^{G2380}

Luk 22:8 And ^{G2532} he sent ^{G649} Peter ^{G4074} and ^{G2532} John, ^{G2491} saying, ^{G2036} **Go** ^{G4198} **and**
prepare ^{G2090} **us** ^{G2254} **the** ^{G3588} **passover,** ^{G3957} **that** ^{G2443} **we may eat.** ^{G5315}

Luk 22:9 And ^{G1161} they ^{G3588} said ^{G2036} unto him, ^{G846} **Where** ^{G4226} **wilt** ^{G2309} **thou that we**
prepare? ^{G2090}

Luk 22:13 And ^{G1161} they went, ^{G565} and found ^{G2147} as ^{G2531} he had said ^{G2046} unto them: ^{G846}
and ^{G2532} **they made ready** ^{G2090} **the** ^{G3588} **passover.** ^{G3957}

Luk 22:15 And ^{G2532} he said ^{G2036} unto ^{G4314} them, ^{G846} **With desire** ^{G1939} **I have desired** ^{G1937} **to**
eat ^{G5315} **this** ^{G5124} **passover** ^{G3957} **with** ^{G3326} **you** ^{G5216} **before** ^{G4253} **I suffer.** ^{G3958}

Comment

Again, a similar reference to the day of unleavened bread. Notice, it mentions “when the passover must be killed”. This is referring to the passover lamb. Once more, there is mention of preparation for the passover meal. Notice Yahushua expresses a desire to eat this passover with them before he suffers.

There are several verses in the Gospel of John that deal with the Passover. Let’s look at them.

Joh 11:55 And ^{G1161} the ^{G3588} **Jews** ^{G2453} **passover** ^{G3957} **was** ^{G2258} **nigh at hand,** ^{G1451} **and** ^{G2532}
^{G4183} many ^{G4253} went out of the country up ^{G305} ^{G1537} ^{G3588} ^{G5561} to ^{G1519} Jerusalem ^{G2414}
^{G4253} before ^{G3588} the ^{G3957} passover, ^{G2443} to ^{G48} purify ^{G1438} themselves.

Joh 12:1 Then ^{G3767} Jesus ^{G2424} **six** ^{G1803} **days** ^{G2250} **before** ^{G4253} **the** ^{G3588} **passover** ^{G3957}
^{G2064} came ^{G1519} to ^{G963} Bethany, ^{G3699} where ^{G2976} Lazarus ^{G2258} was ^{G2258} which had been
^{G2348} dead, ^{G3739} whom ^{G1453} he raised ^{G1537} from ^{G3498} the dead.

Joh 13:1 Now ^{G1161} **before** ^{G4253} **the** ^{G3588} **feast** ^{G1859} **of the** ^{G3588} **passover,** ^{G3957} when
^{G2424} Jesus ^{G1492} knew ^{G3754} that ^{G846} his ^{G5610} hour ^{G2064} was come ^{G2443} that ^{G2443} he should
^{G3327} depart ^{G1537} out of ^{G5127} this ^{G2889} world ^{G4314} unto ^{G3588} the ^{G3962} Father, ^{G25} having loved
^{G2398} his own ^{G3588} which ^{G1722} were in ^{G3588} the ^{G2889} world, ^{G25} he loved ^{G846} them ^{G1519} unto
the end. ^{G5056}

Comment – notice in **John 13:1**, it mentions “**before the feast of the passover**”.

Joh 13:2 And ^{G2532} **supper** ^{G1173} **being ended,** ^{G1096} **the** ^{G3588} **devil** ^{G1228} **having now** ^{G2235} **put** ^{G906}
^{G1519} into ^{G3588} the ^{G2588} heart ^{G2455} of Judas ^{G2469} Iscariot, ^{G4613} Simon's ^{G4613} **son,** ^{G2443} to
^{G3860} betray ^{G846} him;

John 18:28 gives us an interesting insight into the Pharisees at Yahushua’s trial.

Joh 18:28 Then ^{G3767} led ^{G71} **they** ^{G2424} Jesus ^{G575} from ^{G2533} Caiaphas ^{G1519} unto ^{G3588} the ^{G1525} hall of
^{G4232} judgment: ^{G1161} and ^{G2258} it was ^{G4405} early; ^{G2532} and ^{G846} **they** ^{G3957} themselves went
^{G3756} not ^{G1519} into ^{G3588} the ^{G4232} judgment hall, ^{G3363} lest ^{G3363} **they should be defiled,** ^{G3392}
^{G235} but ^{G2443} **that** ^{G5315} **they might eat** ^{G3588} **the** ^{G3588} **passover.**

Comment – the “**they**” mentioned in four times in **John 18:28** refers to the Pharisees. Notice that “they” are talking about being “defiled”. The Pharisees would be defiled before “their” Passover, if they entered a pagan’s hall.

What do the Apostolic Writings (New Testament) tell us about the Passover ? (continued)

John 19:14 gives us another piece of the puzzle.

Joh 19:14 And ^{G1161} it was ^{G2258} the preparation ^{G3904} of the ^{G3588} passover, ^{G3957} and ^{G1161} about ^{G5616} the sixth ^{G1623} hour: ^{G5610} and ^{G2532} he saith ^{G3004} unto the ^{G3588} Jews, ^{G2453} Behold ^{G2396} your ^{G5216} King! ^{G935}

Comment – Notice that the day mentioned in **John 19:14** is the day Yahushua will die. This day is described as “the preparation of the passover”. Clearly, this is a different “preparation” day to the one mentioned in the other 3 gospels. I conclude from this, that **there were two different “passover meal” days** – one for Yahushua’s followers and one for the Pharisees. Also note that the day described as “the preparation is the 14th of Aviv. Further notice that the Pharisees’ Passover day is the next day, that is, the 15th day of Aviv. Their “feast of unleavened bread”, the day after the Passover meal, would be the 16th day of Aviv !!!

John 19:31 is where the “high Sabbath” idea is mentioned.

Joh 19:31 The ^{G3588} Jews ^{G2453} therefore, ^{G3767} because ^{G1893} it was ^{G2258} the preparation, ^{G3904} that ^{G2443} the ^{G3588} bodies ^{G4983} should not ^{G3361} remain ^{G3306} upon ^{G1909} the ^{G3588} cross ^{G4716} on ^{G1722} the ^{G3588} sabbath day, ^{G4521} (for ^{G1063} that ^{G1565} sabbath ^{G4521} day ^{G2250} was ^{G2258} an high ^{G3173} day,) ^{G2065} besought ^{G4091} Pilate ^{G2443} that ^{G846} their ^{G4628} legs ^{G2608} might be broken, ^{G2532} and ^{G142} that they might be taken away.

Comment – Once again, another reference to “preparation” day. Remember, this is after Yahushua has died. It is the 14th day of Aviv. The next day for the Pharisees, their “passover” meal day, is the 15th day of Aviv. **John 19:31** tells us it is “the” sabbath day”. The verse continues by telling us that “that sabbath” is a “high day”.

For the sake of discussion, let’s say the Pharisees have it right, and the day after Yahushua’s death is the passover day. That means that their Passover day is a high sabbath, that is, a “high holy” day. This is further evidence for our earlier discussion on pages 33-34 above, that the day of the Passover is a feast.

A piece of historical evidence comes from the historian, Josephus, who says that the Jews kept 8 days for Passover. Abib 14 when the killing the lambs starting at noon or 3 p.m., and Passover beginning on Abib 15. (*The Works of Josephus The Antiquities of the Jews 2:15:1*).

Conclusions from the Apostolic Writings

- 1 The disciples prepared the Passover meal during the daytime of the day before Yahushua died. Mostly likely, it is described as the day before unleavened bread. (**Matt 26:19, Mark 14:16, and Luke 22:13**)
- 2 Yahushua ate the Passover meal with His disciples (**Matt 26:21 and Mark 14:18**)
- 3 Yahushua said He desired to eat the Passover with His disciples (**Luke 22:15**)
- 4 Yahushua kept Torah by keeping the Passover (**Matt 26:18**)
- 5 **Matt 26:17, Mark 14:12, and Luke 22:7** refer to the “feast” as the “first of unleavened bread”, while **John 13:1** calls it the “feast of the Passover”.
- 6 The day of unleavened bread was “the day the passover must be killed” (**Luke 22:7**)
- 7 The Pharisees’ preparation day was the day Yahushua died (**John 19:14**)
- 8 The Pharisees didn’t want to be defiled on the day before “their” Passover day (**John 18:28**)
- 9 The Pharisees’ Passover day was “the” Sabbath, and that Sabbath was a “high day” (**John 19:31**)

The Case **against** the Theory that the 15th day of Aviv is the Feast of Unleavened Bread

I believe I have provided significant evidence on pages 34-35, that the Passover is the feast of Unleavened Bread, a 7 day festival.

As I implied on page 1 above, I only want to know YHWH's truth. I do not want to be deceived. That being the case, I have looked at scripture as my source, and have attempted to interpret it from a Hebraic point of view. I believe we can get this right, and we MUST get it right.

So why can't the 15th day of Aviv be the feast of Unleavened Bread ? Well, in order to answer this very important question, I will be presenting evidence from several sources, which are not in any specific ranking.

- 1 The first source is the Bible itself. Why do you think that YHWH's word has so many references to the Passover, and relatively few for the 15th day of Aviv ? It seems to me that one is far more important than the other. The Passover is an extremely important event in YHWH's plan of salvation of His people.
- 2 **Num 33:3** tells us that the Hebrews left Egypt on the 15th day of Aviv. In leaving Egypt, the Hebrews did all sorts of manner of work. They walked, they carried their possessions and the plunder they had received, they made their animals work, they drove their flocks and herds, the "dug up" Joseph's bones, and they set up camp at Sukkot. If the 15th day of Aviv is the 1st day of Unleavened Bread, doing all the above work would be disobeying YHWH's specific command in **Exod 12:16**. The 15th day of Aviv cannot be the 1st day of Unleavened Bread.
- 3 **Exod 12:8** clearly states that the Hebrews were to eat "unleavened bread" with the roasted lamb. This was on the 14th day of Aviv, the first day they began eating "unleavened bread". The 15th day of Aviv cannot be the 1st day of Unleavened Bread.
- 4 **Exod 12:14** clearly says that "this day", the 14th day of Aviv, is to be a memorial. It is to be kept as a feast (*chag*) forever. Verse 15 follows straight on and says, "7 days you shall eat unleavened bread". It then says that anyone who eats leavened bread from the 1st day to the 7th day, will be cut off from Israel. When is the first day ? The day that is kept as a memorial. Note that the 15th day has not even been mentioned in this chapter **at all**. The 15th day of Aviv cannot be the 1st day of Unleavened Bread.

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} unto you for a memorial;^{H2146} and ye shall keep^{H2287} it a feast^{H2282} to the LORD^{H3068} throughout your generations;^{H1755} ye shall keep it a feast^{H2287} by an ordinance^{H2708} for ever.^{H5769}

Exo 12:15 Seven^{H7651} days^{H3117} shall ye eat^{H398} unleavened bread,^{H4682} even^{H389} the first^{H7223} day^{H3117} ye shall put away^{H7673} leaven^{H7603} out of your houses.^{H4480 H1004} for^{H3588} whosoever^{H3605} eateth^{H398} leavened bread^{H2557} from the first day^{H4480 H7223 H3117} until^{H5704} the seventh^{H7637} day,^{H3117} that^{H1931} soul^{H5315} shall be cut off^{H3772} from Israel.^{H4480 H3478}

- 5 **Deut 16:4** tells us that no "leavened bread" is to be seen in the territories of the Hebrews for 7 days. It explains that the first day was the day of the sacrificed lamb. The 15th day therefore, cannot be the first day of Unleavened Bread.

Deu 16:4 And there shall be no^{H3808} leavened bread^{H7603} seen^{H7200} with thee in all^{H3605} thy coast^{H1366} seven^{H7651} days,^{H3117} neither^{H3808} shall there *any thing* of^{H4480} the flesh,^{H1320} which^{H834} thou sacrificedst^{H2076} the first^{H7223} day^{H3117} at even,^{H6153} remain all night^{H3885} until the morning.^{H1242}

- 6 **Ezek 45:21** clearly says that the Passover is a feast of seven days when unleavened bread will be eaten. The 15th day cannot therefore be the first day of Unleavened Bread.

Eze 45:21 In the first^{H7223} month, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} ye shall have^{H1961} the passover,^{H6453} a feast^{H2282} of seven^{H7651} days,^{H3117} unleavened bread^{H4682} shall be eaten.^{H398}

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The Case against the Theory that the 15th day of Aviv is the Feast of Unleavened Bread
(continued)

7 Let's look again at **Lev 23:6** and **Num 28:17**. They tell us two things in particular.

- i) The first phrase in each verse says that the 15th day of this month (Aviv) is a feast (*chag*), since H2282 means "feast".
- ii) The last phrase in each verse tells us that there are seven days eating unleavened bread.

Lev 23:6 'And on the fifteenth day of this month is the festival <H2282> of unleavened bread to יהוה – seven days you eat unleavened bread.

Num 28:17 and on the fifteenth day of this month is a festival <H2282>. For seven days unleavened bread is eaten.

Comment – I believe this is where the confusion starts and ends. **Lev 23:6** says "on the 15th day of this month is **the festival of unleavened bread**. If, as many people believe, it is "the" feast of Unleavened Bread", then there are several scriptures that contradict this statement. Scripture cannot contradict scripture ! So if that is the case, then either the contradicting scriptures have been translated in error, or this statement has been misunderstood. I have no doubt, that this statement in Lev 23:6 has been misunderstood.

8 To add more clarity to these two scriptures, we must remember that we should 'let scripture interpret scripture', as **Isa 28:10** puts it :

Isa 28:10 For it is: command upon command, command upon command, line upon line, line upon line, here a little, there a little.

We must be always guided by YHWH's word and what it says, (not what we think it says, not what we've been taught it says, and certainly, not what we'd like it to say). It is not possible for YHWH's word to contradict itself !

9 The following scriptural evidence is provided to clarify what scripture says about the 15th day of Aviv.

- a **Exod 12:8, 12:18, Num 9:11** and **Ezek 45:21** all tell us that unleavened bread was eaten on the 14th day of the 1st month. Therefore, the 1st day of the seven days of eating unleavened bread **MUST BE** the 14th day of the 1st month (Aviv).
- b **Exod 12:15, Exod 13:6-7, Deut 16:3** and **Ezek 45:21** all tell us that (a) unleavened bread was eaten for seven days.
- c The Hebrew word "*chagag*" means "pilgrimage feast", and is only used in that context 4 times in scripture – **Exod 5:1, Exod 12:14, Exod 23:14** and **Deut 16:15**. In each case, the Passover is involved. On no occasion is the 15th day of Aviv mentioned or intimated.

Exo 5:1 And afterward^{H310} Moses^{H4872} and Aaron^{H175} went in,^{H935} and told^{H559 H413} Pharaoh,^{H6547} Thus^{H3541} saith^{H559} the LORD^{H3068} God^{H430} of Israel,^{H3478} Let^(H853) my people^{H5971} go,^{H7971} that they may hold a feast^{H2287} unto me in the wilderness.^{H4057}

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} unto you for a memorial;^{H2146} and ye shall keep^{H2287} it a feast^{H2282} to the LORD^{H3068} throughout your generations;^{H1755} ye shall keep it a feast^{H2287} by an ordinance^{H2708} for ever.^{H5769}

Exo 23:14 Three^{H7969} times^{H7272} thou shalt keep a feast^{H2287} unto me in the year.^{H8141}

Deu 16:15 Seven^{H7651} days^{H3117} shalt thou keep a solemn feast^{H2287} unto the LORD^{H3068} thy God^{H430} in the place^{H4725} which^{H834} the LORD^{H3068} shall choose:^{H977} because^{H3588} the LORD^{H3068} thy God^{H430} shall bless^{H1288} thee in all^{H3605} thine increase,^{H8393} and in all^{H3605} the works^{H4639} of thine hands,^{H3027} therefore thou shalt^{H1961} surely^{H389} rejoice.^{H8056}

CONCLUSIONS

- + People have different beliefs about Passover and its various aspects.
- + This difference in beliefs is largely the result of misunderstanding scripture and various traditions.
- + We can only really understand what they really mean, by diligently studying YHWH's Word in the original languages.
- + A major cause for the differences in beliefs has occurred because people have not understood the significance of the three Hebrew words translated as "feast".

Passover Summary

- 1 YHWH's "Passover" is the act of YHWH saving the people and animals from death. They were saved by placing the blood of His slaughtered Passover Lamb, on their doorframe. (**Exod 12:11-13** and **Exod 12:27**).
- 2 **Lev 23:5**, **Num 9:10-11**, **Num 28:16** and **Ezek 45:21** tell us that YHWH's Passover is on the 14th day of the 1st month (Aviv).
- 3 **Exod 12:8** says the Passover lamb was eaten on the night of the 14th day of the 1st month, that is, at the start of the Hebrew day.
- 4 **Exod 12:8** tells us that the Passover lamb is to be eaten with unleavened bread and bitter herbs.
- 5 **Exod 12:14** tells us that the day we to remember is the 14th day of the 1st month. We remember that it was on this day, that YHWH saved Israel from the death of the 10th plague.
- 6 **Exod 12:8**, **Exod 12:18**, **Num 9:1**, **Ezek 45:21** and **Matt 14:12** tell us that unleavened bread was eaten on the 14th day of the 1st month.
- 7 **Exod 12:15**, **Exod 13:6-7** and **Deut 16:3** tell us that unleavened bread was eaten for seven days.
- 8 The first day of unleavened bread was the first day that unleavened bread was eaten, that is, the 14th day of the 1st month. **Exod 12:8**, **12:18**, **Num 9:11** and **Ezek 45:21** support this.
- 9 **Exod 12:15**, **Exod 12:19**, **Exod 13:6-7**, **Exod 23:6**, **Num 28:17** and **Deut 16:3**, with **Lev 23:4**, tell us that Passover is a seven day *moed* (appointed time)
- 10 **Lev 23:5**, **Num 9:10** and **Num 28:16** tell us that the Passover begins on the 14th of the 1st month.
- 11 The 14th day of 1st month is a *moed*, (**Lev 23:2, 4**) *chag* and *chagag* (**Exod 12:14**), an appointed time and pilgrimage feast.
- 12 **Exod 12:18** tells us that the 14th and 20th days of the feast of Passover are special days of rest.
 - ~ No work is to be done on the 14th and 20th days.
 - ~ A sacred assembly is to be held on the 14th and 20th days.
- 13 **Exod 12:15**, **Exod 13:6-7**, **Deut 16:3** and **Ezek 45:21** tell us that no leaven is to be eaten for these 7 days, and that unleavened bread is to be eaten during this 7 day period.

CONCLUSIONS (continued)

- 14 **Lev 23:6** tells us that the 15th day of the 1st month is a *moed* (an appointed time).
- 15 **Lev 23:6** tells us that the 15th day of the 1st month is a *chag* (a feast).
- 16 **Lev 23:4** tells us we are to have a holy convocation on the 15th day of the 1st month.
 - ~ I believe we remember, at that assembly, that YHWH brought Israel out of the slavery of Egypt,
- 17 **Num 33:3** tells us that the Hebrews left Egypt on the 15th day of the 1st month, the day after the Passover.
- 18 **Num 33:3** implies the 15th day of the 1st month was a workday, since the Hebrews did all manner of work that day, in leaving Egypt.

Final Comment

If, after reading all the above scriptural evidence, you are still not convinced about the conclusions drawn, I urge you to consider the following.

If you believe that :

- ~ the passover lamb was killed around 3 pm on the 14th day of the 1st month,
- ~ the passover lamb was roasted on the 14th day, but eaten at the start of the 15th day,
- ~ the 15th day of the 1st month is the first day of the seven days of eating unleavened bread,
- ~ Yahushua did not eat the Passover meal, then you also accept all the following as being true.

- 1 You must ignore the usual and often used meaning of the Hebrew phrase “*beyn ha ereb*” (from sunset to sunset), and instead take its meaning from its root word “*arab*”. You must do this, despite the presence of other scriptural evidence to the contrary. You must accept that the meaning of the Hebrew word, as used in **Exod 12:6**, can only mean “from 3 pm until sunset”.

Exo 12:6 And ye shall keep^{H1961 H4931} it up until^{H5704} the fourteenth^{H702 H6240} day^{H3117} of the same^{H2088} month:^{H2320} and the whole^{H3605} assembly^{H6951} of the congregation^{H5712} of Israel^{H3478} shall kill^{H7819} it in^{H996} the evening.^{H6153}

- 2 You must accept that the Egyptians gave the Hebrews “freedom” from their “slavery” duties on the afternoon of the 14th day of Aviv, to kill and roast the lamb. You must accept the concept that the Egyptians gave the Hebrews “time off”, even when YHWH had “hardened Pharaoh’s heart” several times before. (**Exod 7:13, 7:22, 8:19, 10:20 and 11:10**). You must accept that Pharaoh gave the Hebrews “time off” even though his country had recently experienced nine devastating plagues.
- 3 You must ignore several scriptural verses as being translation errors.
 - ~ In **Exod 12:8**, you must impose the interpretation of the phrase “**that night**” to mean the next night.
 - ~ In **Deut 16:1**, we must translate “**by night**” as meaning during the daylight.
 - ~ In **Matt 26:18**, you must translate Yahusha’s own words “**I will keep the Passover**”, as meaning some ordinary meal. A similar phrase is also written in **Mark 14:14** and **Luke 22:8**.
 - ~ In **Matt 26:19**, we are told that “**they** (the apostles) **made ready the Passover**”. You must translate this and a similar phrase written in **Mark 14:16** and **Luke 22:13**, as meaning something other than “preparing the Passover meal”.

3 You must ignore several scriptural verses as being translation errors (continued)

~ In **Matt 26:11-12**, we are told that “**he sat down with them**” and “**as they did eat**”. You must translate this to mean something other than the idea that Yahushua sat down with the twelve and did eat the Passover meal with them. **Mark 14:18** agrees with this, while **Luke 22:15** says “**I have desired to eat this Passover with you before I suffer**”.

Very Important Question

If you are denying what these New Testament scriptures are saying, aren't you also denying that Yahushua is the Messiah ?

4 You must accept that, either YHWH gave one command, in **Exod 12:16**, and then changed His mind, or the Hebrews disobeyed YHWH by working on a day He proclaimed a few days earlier as a “non-work” day. This alleged act of rebellion is despite the scriptural evidence which says otherwise. **Exod 12:28** says the Hebrews did as YHWH had commanded Moses and Aaron. **Exod 12:50** repeats this.

Exo 12:28 And the children^{H1121} of Israel^{H3478} went away,^{H1980} and did^{H6213} as^{H834} the LORD^{H3068} had commanded^{H6680 (H853)} Moses^{H4872} and Aaron,^{H175} so^{H3651} did^{H6213} they.

Exo 12:50 Thus did^{H6213} all^{H3605} the children^{H1121} of Israel,^{H3478} as^{H834} the LORD^{H3068} commanded^{H6680 (H853)} Moses^{H4872} and Aaron,^{H175} so^{H3651} did^{H6213} they.

5 According to **Num 33:3**, we know for sure, that the Hebrews left on the 15th day of the 1st month. **Deut 16:1** says it was “by night”. In travelling out of Egypt, the Hebrews certainly did “work of some manner”. So that means, (a) they disobeyed YHWH’s command of **Exod 12:16** to do “no manner of work”, on the first day of the seven days of unleavened bread, or (b) the 15th day is NOT the first day of the seven days of unleavened bread.

6 You are ignoring any difference between the Hebrew words often translated as “feast”. They are H4150, *moedim*, H2282, *chag* and H2287, *chagag*.

If you are still unsure, I encourage you to read through the collection of questions, which essentially are scriptural answers to all the above.

I pray that YHWH will reveal only His Truth, and that you will find shalom with that truth.

1 What is YHWH's Passover ?

Exod 12:11-13 and **Exod 12:27** all deal with "YHWH's Passover.

Exo 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Exo 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment: I am the LORD.

Exo 12:13 And the blood shall be to you for a token upon the houses where ye 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.

Exo 12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Exod 12:11 is telling us that "the slaughtered lamb" which has been roasted and eaten is YHWH's Passover (*Lamb*). **Exod 12:13** is saying, "When I (YHWH) sees the blood from YHWH's Passover Lamb, He will "pass over" them, and they will not be destroyed".

For me, this is saying that YHWH's "Passover" is the act of YHWH saving the people and animals from death. They were saved by placing the blood of His slaughtered Passover Lamb, on their doorframe.

2 When is YHWH's Passover ?

Lev 23:5, **Num 9:10-11**, **Num 28:16** and **Ezek 45:21** tell us that YHWH's Passover is on the 14th day of the 1st month (Aviv)

Lev 23:5 In the fourteenth day of the first month at even is the LORD'S passover.

Num 9:10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

Num 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Num 28:16 And in the fourteenth day of the first month is the passover of the LORD.

Eze 45:21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

3 When did the children of Israel keep YHWH's Passover ?

Num 9:5, Joshua 5:10, and Ezra 6:19 tell us that the children of Israel kept the Passover on the 14th day of the 1st month (Aviv).

Num 9:5 And they kept^{H6213 (H853)} the passover^{H6453} on the fourteenth^{H702 H6240} day^{H3117} of the first^{H7223} month^{H2320} at^{H996} even^{H6153} in the wilderness^{H4057} of Sinai:^{H5514} according to all^{H3605} that^{H834} the LORD^{H3068} commanded^{H6680 (H853)} Moses,^{H4872} so^{H3651} did^{H6213} the children^{H1121} of Israel.^{H3478}

Jos 5:10 And the children^{H1121} of Israel^{H3478} encamped^{H2583} in Gilgal,^{H1537} and kept^{H6213 (H853)} the passover^{H6453} on the fourteenth^{H702 H6240} day^{H3117} of the month^{H2320} at even^{H6153} in the plains^{H6160} of Jericho.^{H3405}

Ezr 6:19 And the children^{H1121} of the captivity^{H1473} kept^{H6213 (H853)} the passover^{H6453} upon the fourteenth^{H702 H6240} day^{H7223} of the first^{H2320} month.

4 What do other Scriptures say about the 14th Day of the 1st Month (Aviv) ?

Exod 12:6 and **2 Ch 30:15** tell us that the passover (lamb) was killed on the 14th day of the 1st month. **2 Ch 35:1** tells us it was killed on the 14th day of the 2nd month.

Exod 12:18 commands us to eat unleavened bread from the evening of the 14th day until the evening of the 21st day. Num 9:3 tells us that we are to keep the Passover in YHWH's appointed season, according to its rites and ceremonies.

Exo 12:6 And ye shall keep^{H1961 H4931} it up until^{H5704} the fourteenth^{H702 H6240} day^{H3117} of the same^{H2088} month:^{H2320} and the whole^{H3605} assembly^{H6951} of the congregation^{H5712} of Israel^{H3478} shall kill^{H7819} it in^{H996} the evening.^{H6153}

Exo 12:18 In the first^{H7223} month,^{H6153} on the fourteenth^{H702 H6240} day^{H3117} of the month^{H2320} at even,^{H6153} ye shall eat^{H398} unleavened bread,^{H4682} until^{H5704} the one^{H259} and twentieth^{H6242} day^{H3117} of the month^{H2320} at even.^{H6153}

Num 9:3 In the fourteenth^{H702 H6240} day^{H3117} of this^{H2088} month,^{H2320} at^{H996} even,^{H6153} ye shall keep^{H6213} it in his appointed season:^{H4150} according to all^{H3605} the rites^{H2708} of it, and according to all^{H3605} the ceremonies^{H4941} thereof, shall ye keep^{H6213} it.

2Ch 30:15 Then they killed^{H7819} the passover^{H6453} on the fourteenth^{H702 H6240} day^{H3117} of the second^{H8145} month:^{H2320} and the priests^{H3548} and the Levites^{H3881} were ashamed,^{H3637} and sanctified themselves,^{H6942} and brought in^{H935} the burnt offerings^{H5930} into the house^{H1004} of the LORD.^{H3068}

2Ch 35:1 Moreover Josiah^{H2977} kept^{H6213} a passover^{H6453} unto the LORD^{H3068} in Jerusalem:^{H3389} and they killed^{H7819} the passover^{H6453} on the fourteenth^{H702 H6240} day^{H3117} of the first^{H7223} month.^{H2320}

5 When was the Passover lamb eaten ?

Exo 12:8 And they shall eat^{H398 (H853)} the flesh^{H1320} in that^{H2088} night,^{H3915} roast^{H6748} with fire,^{H784} and unleavened bread;^{H4682} and with^{H5921} bitter^{H4844} herbs^{H398} they shall eat^{H398} it.

Which night is the one mentioned in verse 8 ? Verse 6 says it was the 14th day of the 1st month.

6 Scriptures that tell us that unleavened bread was eaten on the 14th day of the 1st Month(Aviv)

Exo 12:8 And they shall eat^{H398 (H853)} the flesh^{H1320} in that^{H2088} night,^{H3915} roast^{H6748} with fire,^{H784} and unleavened bread;^{H4682} *and* with^{H5921} bitter^{H4844} *herbs* they shall eat^{H398} it.

Exo 12:18 In the first^{H7223} month, on the fourteenth^{H702 H6240} day^{H3117} of the month^{H2320} at even,^{H6153} ye shall eat^{H398} unleavened bread,^{H4682} until^{H5704} the one^{H259} and twentieth^{H6242} day^{H3117} of the month^{H2320} at even.^{H6153}

Num 9:11 The fourteenth^{H702 H6240} day^{H3117} of the second^{H8145} month^{H2320} at^{H996} even^{H6153} they shall keep^{H6213} it, *and* eat^{H398} it with^{H5921} unleavened bread^{H4682} and bitter^{H4844} *herbs*.

Eze 45:21 In the first^{H7223} month, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} ye shall have^{H1961} the passover,^{H6453} a feast^{H2282} of seven^{H7651} days,^{H3117} unleavened bread^{H4682} shall be eaten.^{H398}

Mark 14:12 tells us that the 1st day of unleavened bread was the day the Passover was killed.

Mar 14:12 And^{G2532} the^{G3588} first^{G4413} day^{G2250} of unleavened bread,^{G106} when^{G3753} they killed^{G2380} the^{G3588} passover,^{G3957} his^{G846} disciples^{G3101} said^{G3004} unto him,^{G846} Where^{G4226} wilt^{G2309} thou that we go^{G565} and prepare^{G2090} that^{G2443} thou mayest eat^{G5315} the^{G3588} passover?^{G3957}

7 Scriptures that tell us that unleavened bread was to be eaten for seven days

Exo 12:15 Seven^{H7651} days^{H3117} shall ye eat^{H398} unleavened bread,^{H4682} even^{H389} the first^{H7223} day^{H3117} ye shall put away^{H7673} leaven^{H7603} out of your houses:^{H4480 H1004} for^{H3588} whosoever^{H3605} eateth^{H398} leavened bread^{H2557} from the first day^{H4480 H7223 H3117} until^{H5704} the seventh^{H7637} day,^{H3117} that^{H1931} soul^{H5315} shall be cut off^{H3772} from Israel.^{H4480 H3478}

Exo 13:6 Seven^{H7651} days^{H3117} thou shalt eat^{H398} unleavened bread,^{H4682} and in the seventh^{H7637} day^{H3117} shall be a feast^{H2282} to the LORD.^{H3068}

Exo 13:7 Unleavened bread^{H4682} shall be eaten^{H398 (H853)} seven^{H7651} days;^{H3117} and there shall no^{H3808} leavened bread^{H2557} be seen^{H7200} with thee, neither^{H3808} shall there be leaven^{H7603} seen^{H7200} with thee in all^{H3605} thy quarters.^{H1366}

Deu 16:3 Thou shalt eat^{H398} no^{H3808} leavened bread^{H2557} with^{H5921} it; seven^{H7651} days^{H3117} shalt thou eat^{H398} unleavened bread^{H4682} therewith,^{H5921} *even* the bread^{H3899} of affliction;^{H6040} for^{H3588} thou camest forth^{H3318} out of the land^{H4480 H776} of Egypt^{H4714} in haste:^{H2649} that^{H4616} thou mayest remember^{H2142 (H853)} the day^{H3117} when thou camest forth^{H3318} out of the land^{H4480 H776} of Egypt^{H4714} all^{H3605} the days^{H3117} of thy life.^{H2416}

Eze 45:21 In the first^{H7223} month, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} ye shall have^{H1961} the passover,^{H6453} a feast^{H2282} of seven^{H7651} days,^{H3117} unleavened bread^{H4682} shall be eaten.^{H398}

8 When is the first day of the seven days of eating unleavened bread ?

It seems reasonable to assume that the first day of the seven days of eating unleavened bread, is the first day on which unleavened bread is eaten.

9 What does scripture tell us about the 1st day of the seven days of eating unleavened bread ?

Exod 12:8, 12:18, Num 9:11 and **Ezek 45:21** all tell us that unleavened bread was eaten on the 14th day of the 1st month. Therefore, the 1st day of the seven days of eating unleavened bread MUST BE the 14th day of the 1st month (Aviv).

10 Is there any other evidence to say the 14th day of the 1st month is the first day of unleavened bread ?

Deut 16:4 tells us two things :

- 1 there shall be no leavened bread seen in all your territory (boundaries) seven days,
- 2 neither shall there be of the flesh which you sacrificed the first day at even, remain all night until the morning

Deu 16:4 And there shall be no^{H3808} leavened bread^{H7603} seen^{H7200} with thee in all^{H3605} thy coast^{H1366} seven^{H7651} days;^{H3117} neither^{H3808} shall there *any thing* of^{H4480} the flesh,^{H1320} which^{H834} thou sacrificedst^{H2076} the first^{H7223} day^{H3117} at even,^{H6153} remain all night^{H3885} until the morning.^{H1242}

Earlier in point 5, **Mark 14:12** told us that the passover lamb was killed on the 1st day of unleavened bread. When was the first day of unleavened bread again ? The first day of unleavened bread is the 14th day of the first month.

In **Matt 26:17**, there is mention of “the first of the unleavened bread”, when the disciples asked Yahushua “where will we prepare for Him to eat the Passover?”. I believe this means “before” the first of the unleavened bread, which the Greek says G4413 can mean.

Mat 26:17 Now^{G1161} the^{G3588} first^{G4413} day of the^{G3588} *feast of* unleavened bread^{G106} the^{G3588} disciples^{G3101} came^{G4334} to Jesus,^{G2424} saying^{G3004} unto him,^{G846} Where^{G4226} wilt^{G2309} thou that we prepare^{G2090} for thee^{G4671} to eat^{G5315} the^{G3588} passover?^{G3957}

Verse 20 clearly states that “when the even was come”, “he”, Yahushua, “sat down with the twelve.” Verses 20-21 imply that Yahushua sat down to eat “the Passover”, just mentioned in verses 17-18, when the even was come.

Mat 26:20 Now^{G1161} when the even^{G3798} was come,^{G1096} he sat down^{G345} with^{G3326} the^{G3588} twelve.^{G1427}

Mat 26:21 And^{G2532} as they^{G846} did eat,^{G2068}

When was the Passover eaten again ? Point 4 above says it was eaten on the 14th day of the 1st month.

11 When did the Hebrews leave Egypt ?

Num 33:3 tells us the Hebrews left on the 15th day of the 1st month.

12 Which days are *moeds* – YHWH’s appointed times ?

Lev 23:2 and **4** tell us that the 14th day and the 15th day of the 1st month are *moeds* (appointed times) ?

13 Which days are *chags* - feast days ?

Exod 12:14 tells us that the 14th day of the 1st month is a *chag*, and Lev 23:6 tells us that the 15th day of the 1st month is a *chag*.

14 Which feast is also a *chagag* – a pilgrimage feast ?

Exod 12:14 tells us that the 14th day of the 1st month is a *chagag*, a pilgrimage feast.

15 Which days during “Passover” have special requirements ?

14th Day of the 1st month

Exod 12:6 says we are to kill the Passover lamb in the evening.

Exod 12:7 tells us that the Hebrews were to take blood from the slaughtered lamb, and put it on the 2 side posts and the upper door post of the house where the lamb was eaten.

Exod 12:8 says the Hebrews were to eat the meat that night, roasted in fire, with unleavened bread and bitter herbs.

Exod 12:9 tells us not to eat it raw, to roast it with fire, with its head and legs.

Exod 12:10 says to let nothing remain until morning, but burn any remains with fire in the morning.

Exod 12:11 tells us to eat it with loins girded, sandals on our feet and with our staff in our hand. We are to eat it in haste. It is YHWH's Passover.

Exod 12:6 And ye 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.
Exod 12:7 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.
Exod 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.
Exod 12:9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.
Exod 12:10 And ye shall let nothing of it remain until the morning, and that which remaineth of it until the morning ye shall burn with fire.
Exod 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

15th Day of the 1st Month

The only two verses I can find that specifically mention the 15th day of the 1st (same, this) month are **Lev 23:6** and **Num 28:17**. There are no specific requirements as such. **Exod 12** makes no mention of the 15th day of the 1st month at all !

Lev 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Num 28:17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

15 Which days during “Passover” have special requirements ? (continued)

First Day (continued)

Question – which day is the “selfsame” day that YHWH brought the armies out ?

Answer – it sounds like the 15th day, but we have no mention of any 15th day in this chapter.

Question – could it be referring to the day Pharaoh freed the people, i.e., the 14th day ?

Answer – could be, since that is the day verse 14 is talking about, as being the day we are to remember.

This is why this phrase causes readers to think it means the “15th day”, which was the actual day, **Num 33:3** says the Hebrews left Egypt.

Exod 12:18 tells us we are to eat unleavened bread from the 14th day at even until the 21st day at even. Once again, the interpretation of “even” is critical.

Exod 12:19 tells us again that there is to be no leaven in our houses, and gives the severe penalty for anyone who eats leaven during that time.

Exod 12:20 tells us again that we are to eat nothing with leaven, and to eat unleavened bread.

Conclusion – the 1st day is the 14th day of the 1st month. On it we are to have a holy convocation and do no work, except to prepare food for those present.

Seventh Day

Exod 12:16 tells us that on the 7th day, we are to have a holy convocation and do no work, except to prepare food for those present.

16 What does Scripture say about the Feast of Unleavened Bread ?

The “feast of unleavened bread” is first mentioned in **Exod 23:15**. It is followed up in **Exod 34:18**, **Lev 23:6**, **Num 28:17**, **2 Ch 30:21**, **2 Ch 35:17**, **Ezra 6:22** and **Ezek 45:21**.

Exod 23:15 and **Exod 34:18** tell us that we are to eat unleavened bread for 7 days, as YHWH commanded in the appointed time of the month Abib. Each mentions the month the Hebrews came out of Egypt. **Exod 23:15** adds that no one was to come before Him empty.

Exo 23:15 Thou shalt keep^{H8104 (H853)} the feast^{H2282} of unleavened bread:^{H4682} (thou shalt eat^{H398} unleavened bread^{H4682} seven^{H7651} days,^{H3117} as^{H834} I commanded^{H6680} thee, in the time appointed^{H4150} of the month^{H2320} Abib,^{H24} for^{H3588} in it thou camest out^{H3318} from Egypt:^{H4480 H4714} and none^{H3808} shall appear^{H7200} before^{H6440} me empty:)^{H7387}

Exo 34:18 (H853) The feast^{H2282} of unleavened bread^{H4682} shalt thou keep.^{H8104} Seven^{H7651} days^{H3117} thou shalt eat^{H398} unleavened bread,^{H4682} as^{H834} I commanded^{H6680} thee, in the time^{H4150} of the month^{H2320} Abib:^{H24} for^{H3588} in the month^{H2320} Abib^{H24} thou camest out^{H3318} from Egypt.^{H4480 H4714}

Lev 23:6 says “the 15th day of the same month (Abib), the feast of unleavened bread unto YHWH”. It adds “7 days you must eat unleavened bread”.

Lev 23:6 And on the fifteenth^{H2568 H6240} day^{H3117} of the same^{H2088} month^{H2320} is the feast^{H2282} of unleavened bread^{H4682} unto the LORD:^{H3068} seven^{H7651} days^{H3117} ye must eat^{H398} unleavened bread.^{H4682}

Num 28:17 says “in the 15th day of this month (Abib) the feast, and adds “7 days shall unleavened bread be eaten”.

Num 28:17 And in the fifteenth^{H2568 H6240} day^{H3117} of this^{H2088} month^{H2320} is the feast:^{H2282} seven^{H7651} days^{H3117} shall unleavened bread^{H4682} be eaten.^{H398}

16 What does Scripture say about the Feast of Unleavened Bread ? (continued)

2 Ch 30:12a tells us that “the children of Israel that were present at Jerusalem kept the feast of unleavened bread 7 days with great gladness.

2Ch 30:21a And the children^{H1121} of Israel^{H3478} that were present^{H4672} at Jerusalem^{H3389} kept^{H6213 (H853)} the feast^{H2282} of unleavened bread^{H4682} seven^{H7651} days^{H3117} with great^{H1419} gladness:^{H8057}

2 Ch 35:17 tells us “the children of Israel that were present, kept the Passover at that time”. It adds “and the feast of unleavened bread 7 days”. A check of the Hebrew in this verse shows that “and” has been inserted.

2Ch 35:17 And the children^{H1121} of Israel^{H3478} that were present^{H4672} kept^{H6213 (H853)} the passover^{H6453} at that^{H1931} time,^{H6256} and the feast^{H2282} of unleavened bread^{H4682} seven^{H7651} days.^{H3117}

Ezra 6:22a tells us, based on **Ezra 6:19**, that the children of the captivity kept the feast of unleavened bread 7 days with joy.

Ezr 6:22a And kept^{H6213} the feast^{H2282} of unleavened bread^{H4682} seven^{H7651} days^{H3117} with joy.^{H8057}

Ezek 45:21 tells us “in the 1st in the 14th day of the month (Abib), you shall have the Passover, a feast of 7 days”. It adds “unleavened bread shall be eaten”.

Eze 45:21 In the first^{H7223} month, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} ye shall have^{H1961} the passover,^{H6453} a feast^{H2282} of seven^{H7651} days,^{H3117} unleavened bread^{H4682} shall be eaten.^{H398}

Conclusion

- + The “feast of unleavened bread” is mentioned in **Exod 23:15, Exod 34:18, Lev 23:6, Num 28:17, 2 Ch 30:21, 2 Ch 35:17, Ezra 6:22** and **Ezek 45:21**.
- + **Exod 23:15, Exod 34:18, Lev 23:6** and **Num 28:17** all tell us that there are 7 days of eating unleavened bread.
- + The only scripture that “intimates” that the 15th day is the feast of unleavened bread is **Lev 23:6**. It does not actually say so, since verbs are omitted. **Num 28:17** says “the 15th day of this month, the feast”. It only says there are “7 days when unleavened bread shall be eaten”.
- + **Ezra 6:22a** says the children of the captivity kept the feast of unleavened bread seven days, while **Ezek 45:21** calls the Passover, a feast of seven day.

17 When was the Passover held in Yahushua’s time ?

There is no specific scripture that answers this question. In order to find the answer to this question, we need to examine several scripture verses. **Matt 26:17-21, Mark 14:12-18, Luke 22:7-20, John 11:55, John 12:1, John 13:1-2, John 18:28, John 19:14** and **John 19:31** all provide some information. Because there are so many verses, I am asking the reader to use her/his own Bible to locate these verses. If some verses are especially relevant, I will include them below.

Matt 26:17, Mark 14:12 and **Luke 22:7** each make reference to the “first day of unleavened bread”. In context, it appears that these verses are speaking about the day **before** the “first day of unleavened bread”.

Matt 26:19, Mark 14:16, and **Luke 22:13** tell us that Yahushua’s disciples prepared the Passover meal on this day.

17 When was the Passover held in Yahushua's time ? (continued)

Matt 26:21 and **Mark 14:18** tell us that Yahushua ate the Passover meal with His disciples. **Luke 22:15** tells us that Yahushua desired to eat the Passover with His disciples.

Matt 26:17, **Mark 14:12**, and **Luke 22:7** refer to the "feast" as the "first of unleavened bread", while **John 13:1** calls it the "feast of the Passover".

A collection of scriptures (**Matt 27**, **Mark 15**, **Luke 23** and **John 19**) taken in context, tell us that Yahushua died on the Hebrew day that He and His disciples ate the Passover meal.

Luke 22:7 tells us that the day of unleavened bread was "the day the passover (lamb) must be killed".

John 19:14 tells us that the Pharisees' preparation day was the day Yahushua died.

John 18:28 tells us that the Pharisees didn't want to be defiled on the day before "their" Passover day.

John 19:31 tells us that the Pharisees' Passover day was "the" Sabbath, and that Sabbath was a "high day".

This study has taken me many, many hours. I have found it to be interesting, challenging, and frustrating at certain points. At times, it has shaken my belief system up. I have attempted to present my findings based only on scriptural evidence. My conclusions are just that, my conclusions, and as always, I ask you not to believe what I have written, but to "prove" for yourself that what has been written is accurate. If you think I am in error, I believe it is your duty to explain to me, from the Scriptures, my error. I never ever want to be deceived.

If you have any constructive comments, positive or negative, or any questions, please contact me at toratalker@aol.com.au

May YHWH bless you

Peter Guiren 11 April 2010

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Passover Scriptures

Ex 12 and 13	Ex 34:25	Num 9:1-14	Deut 16:1-7	Jos 5:10-11
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