

CHRONOLOGY
OF THE
EXODUS PASSOVER

INCLUDING

New Testament Passover

by
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CHRONOLOGY OF THE EXODUS PASSOVER AND FEAST OF UNLEAVENED BREAD

INTRODUCTION

Over the course of centuries since Yahshua walked this earth, a controversy about Passover has reared up time and time again. Some would believe the original Passover was during the twilight portion of the beginning of the 14th of Abib, with the death angel passing over at midnight of the 14th. Others came to believe that the lamb was to be killed at the latter part of the 14th in the afternoon and eaten either before sunset or even after sunset on the beginning of the 15th, with the death angel passing over at midnight of the 15th. Others have thought that the deliverance of the houses of the Israelites, when the death angel passed over and the Pharaoh calling for Moses and Aaron by night, was the start of their “coming out” of Egypt. That this had to occur on the 15th is supposedly supported by the two Scriptures of Numbers 33:3 and Deuteronomy 16:1.

Because of these differences and many others, nearly every year just prior to the Passover, a deluge of “proofs” comes forth which supposedly support the particular theory being promulgated.

Is there a way we can know for sure about the true chronology of the Exodus Passover, and whether Yahshua ate of the true Passover lamb? Did He have to die at 3 p.m. on Wednesday afternoon to fulfill the supposed time of the original lamb being slain “between the two evenings”? These questions, and many others, will be answered in this work you are about to read. I hope you not only read it, but study it carefully, along with all Bible references.

Since many reference books are coded with the numeric of *Strong's Exhaustive Concordance*, those same numeric will be found in brackets [], indicating the number found in *Strong's Concordance* for easy reference to other guides. A complete bibliography of references, including those not mentioned within the context, will be found at the end of this work.

With all my heart, I have endeavored to let the Bible interpret the Bible. This work will show how the Pharisees perverted the truth concerning this matter. As a result, many assemblies, following the Pharisaical reasoning, have split and split over the issue at hand; yes, even since this writer was converted in 1959.

Be encouraged to prayerfully consider the evidence presented, asking Yahweh to guide you with His promised Kodesh Spirit.

CHAPTER 1

MIDRASH FORM OF TEACHING

After the 70 years of punishment upon Judah for gross disobedience to Yahweh, the Mighty One of Israel, Ezra led back some of the captivity after the decree of Cyrus in 457 B. C. Ezra, Nehemiah, and the Great Assembly, under the divine inspiration of the Set-Apart Spirit, compiled the books of the Old Testament. These books of the Old Testament were placed in three general divisions known as the Triparte Divisions. First was The Law, consisting of the first five books of the Bible. Second was The Prophets. This included Joshua, Judges, I & II Samuel, I & II Kings, the three major prophets, and all the minor prophets, except Daniel. The third division was called The Writings, or, in Yahshua's day, The Psalms. These included all the rest of the books and ended with I & II Chronicles. The first book of this third division was Psalms.

From about 430 B. C. to 331 B. C. was a period of time the Jews and other Israelites in the land were being taught the laws of Yahweh correctly by the Great Assembly. As the constitutional law of the land, the law of Moses had to be taught to the people on a large scale. Under Ezra, over 4,000 priests came back into the environs of Palestine and Jerusalem. The Bible ordained that the priests were to be the teachers of the law of Yahweh. [Leviticus 10:11; Deuteronomy 24:8; 27:14; and Malachi 2:4-7]. These priests were to assume their position as the religious teachers of the people, instructing them in the way of Yahweh.

During this period of time the people had adequate instruction in the Word, not only being instructed on the Sabbath, utilizing many small synagogues which had sprung up throughout the land, but were also taught on the two market days of Monday and Thursday. Although the Levites did much of the teaching, the priests were the supervisors. The real leader of the nation was the High Priest. The priesthood was a professional class. The Great Assembly was the one organization that was the governing authority. All members of this authoritative assembly during the Persian period were priests, and priests alone.

The need for copies of the written Word, the Scriptures, prompted the Great Assembly to its task of making many copies in an exacting way. These copies were distributed to those who were in authority to teach the Word of Yahweh. Those of the Great Assembly were the only ones qualified for such a comprehensive task and from this time forward became

known as the Sopherim. The word “Sopherim” in Hebrew signifies “counters.” “They were called Sopherim because they counted all the letters in the Torah (the Scriptures) and interpreted it.” [*Hereford, Talmud and the Apocrypha*, page 44.]

In Nehemiah 8:8, Ezra “read in the book in the law of Yahweh distinctly, and gave the sense, and caused them (the lay people) to understand the reading.” Ezra would read from the Word and give the true explanation of it, so that the lay people could understand how Yahweh meant for them to conduct their lives. This is what any true minister of Yahshua Messiah should do. Those who are truly led by the Kodesh Spirit of the Father, dedicated to obedience to it, should be the ones who teach it to the people. They must not only know the Scriptures thoroughly, but also must be able to admit error if proven wrong. For NO ONE TEACHING THE WORD TODAY IS FREE FROM ALL ERRORS! That includes the true ministers of Yahweh and our Savior, Yahshua Messiah. There are many FALSE ministers who know practically nothing of the Word, but have a good show, or excellent charisma to lead the vast multitudes into error.

A true minister of Yahshua Messiah will let the Scripture explain itself, allowing Scripture to interpret Scripture. This is exactly what Ezra and his successors, the Sopherim, did! They did not make up their own ideas about what the Scriptures were teaching. They taught the Word of Yahweh, and it only!

This manner of teaching the Scripture, which is the only correct and proper way, is known as the Midrash form. The word “Midrash” means “to comment.” The term “Midrash form” designates that manner of teaching which depends only on the written Word of Yahweh for doctrines, letting the Bible explain itself. This chronological work of the Exodus Passover will endeavor to use this correct form of teaching.

The Pharisees, who were not even the priestly line, corrupted their teaching and did not adhere to the written Word only! More on that in a later chapter.

CHAPTER 2

THE BIBLE INTERPRETS ITSELF

I feel the major reason why there is so much variance of opinion on the chronology of the Exodus Passover and the Feast of Unleavened Bread is that we have strayed from what the Church of God used to hold

dear, the conviction that the Bible interprets itself. Since it is inspired by the Set-Apart Spirit (in its original writings), and we have the Set-Apart Spirit, we should not go to the Pharisees, who were NOT being led by the Kodesh Spirit, to find true meanings.

In this chapter we will consider various words and phrases which play an important part in the subject at hand. Words such as evening, morning, night, day, dawn, and darkness will be clearly identified. The word “evening” in the Old Testament means the time of day which begins at sunset. Sunset is the time when the orb of the sun is on the western horizon and then sinks completely below the horizon. The horizon is like a boundary. Often, the word “evening” is modified by a preposition, and thus becomes part of a prepositional phrase. But it always means, of itself, the time of the day beginning at sunset.

Genesis is the book of beginnings. It sets the stage for the Bible interpretation of various terms we want to examine. In Genesis 1:5 we read, “And Yahweh called the light day, and the darkness He called night. And the evening and the morning were the first day.”

Please note, these days were 24 hour days and they are not referred to as morning and evening of a 12 hour day. Evening is mentioned first as the beginning of a new day of 24 hours with the night portion of 12 hours and the daylight portion of 12 hours following the darkness.

The word “darkness” is [2822] “kho-shek” meaning “the dark” or “night” and is from the root [2821] “Kaw-shak” meaning “to be dark,” or “be black or to make dark.”

The word “night” is [3915], “layil” meaning darkness, absence of light as mid-night. It means “night time” or “night itself.”

The word “twilight” is [5399], meaning dusk, or twilight when the evening breeze prevails. It is “nehshet” and also can be used for the dawning of the day in the morning prior to the actual rising of the sun. It is used for either transition period from sunset to darkness or from break of dawn, or crack of dawn until sunrise.

The word “evening” is [6153] “ereb” meaning “dusk” “eventide” “night” and is from a root [6150], “arab” meaning “to set” or “to grow dusky at sun-down.” In the Old Testament, the word “evening” in no way refers to the broad daylight from noon to sunset. It is a time of growing dark.

The words used are inspired by the Kodesh Spirit. How has Yahweh used them? It is clear the Bible interpretation of “evening” denotes a time of day when light of the sun has gone into a transitional period into darkness beginning with sunset. After a period of twilight comes the time of

night (layil) which refers to the blackness of the night. About 5 a.m., at the crack of dawn, when there is a “crack” of light at the eastern horizon, comes a “morning” (boqer) which is the transition period until day time when the sun comes above the horizon and we have broad daylight. The word “light” is [216], “owr” meaning luminary or illumination in every sense. It means “bright, clear, day, morning, sun.” The root is [215], “owr” meaning “to be or to make luminous, enlighten, give light” and can even mean the “break of day.”

The word “day” is [3117], “yowm” or “yom” from an unused root meaning to be hot, referring to the warm hours. “The primary signification appears to...be that of the heat of the day...opposite to night.” It usually refers, depending on context, to broad daylight in contrast to night or darkness.

The word “morning” is [1242], “boqer” meaning “dawn” as the break of day or daybreak. It is the time from the crack of dawn, while it is yet dark, but NOT layil (night), until broad daylight when the sun comes above the eastern horizon.

Psalms 113:3 sheds forth more of the inspired interpretation of some very important words or phrases. “From the rising of the sun unto the going down of the same...”

The word “rising” is [4217], “miz-rawkh” meaning the time of sunrise. This is from [2224], “zaw-rakh” meaning “to appear,” and thus the “rising of the sun” is referring to the time of day when the sun comes forth above the horizon in the east.

The word “going” is [3996], “maw-bo” meaning the place of the setting of the sun, the west. “Down” is [3381], “yaw-rad” meaning to go downward or sink to a lower region as a boundary. Speaking of the sun in the west, the boundary is the horizon. Thus, “going down” means sunset at the horizon in the west.

Deuteronomy 16:6 refers to the “going down” of the sun “at even.” “Even” [6153] we have seen refers to sunset. “Going down” [935], “bow” meaning to go, be fallen or to set. Thus Deuteronomy 16:6 refers to the time the sun actually set. It had already fallen, and could not refer to a period of time prior to sunset. The word “even” is modified by the word “at” which also makes the going down a specific time, and it is at sun set.

Joshua 10:27 speaks of “the time of the going down of the sun.” The word “going” is [935] and the word “down” is [4174] “mo-rawd” meaning “descent.” It is from the word [3381] “yawrad” and, as previously seen, means the sun set below a boundary. Again we find the time of the going down of the sun is when it descends below the horizon or sunset.

The various words and phrases the Kodesh Spirit inspired to be written leave us with no doubt as to the meaning of the word “evening” or “at even” which clearly mean sunset, and NOT the broad daylight of afternoon. The words “evening” and/or “even” always refer to a time from which darkness comes; at a time of growing dark.

In Ruth 3:13-14, we find Ruth stayed that night [3915..layil], which is the darkness of night, and remained until morning [1242..boqer], which is the crack of dawn while it is still dark, yet not “layil.” It is the transition period when light begins to grow. It is the time of the beginning of the passing away of the darkness of night, which is “layil.” If she were to have left during the night [layil], it would have been prior to “boqer” or morning, prior to about 5 a.m.

NEW TESTAMENT RECORD

The New Testament is also inspired and clearly defines its own terms.

Morning is [4404], “proii,” pronounced “pro-ee” and means at dawn, or the day-break watch. It is a transitional period from the crack of dawn until the sun comes above the horizon, when it is risen. Comparing Mark 16:2; Luke 24:1, and John 20:1, we see that the women came to an empty tomb early in the morning, while it was yet dark, during the time the sun was about to rise, but had not yet risen.

Matthew 28:1 speaks of the time as when it “began to dawn toward.” The word for “dawn” is [2020], “epipeireo” meaning “to grow light.” The word “toward” is [1519], “eis” meaning “to or into (indicating the point reached or entered).” Thus a better rendering of the phrase would be, “...began to grow light into.” Again, it refers to the same time of the crack of dawn when it is yet dark. [Note: Some scholars feel the phrase puts the women at the tomb at a time just after sunset on the beginning of the first day of the week. Because of the 3 other accounts of the same episode, this author feels that interpretation is not justified.]

The word “evening” is [3798], “ospios” and means “late; afternoon (early eve) OR night fall (later eve) or eventide.” The context will usually show the true meaning. In Matthew 14:15 this word refers to the afternoon. When feeding the multitude was finished and Yahshua was up in a mountain, the same word in verse 23 means nightfall. In Matthew 16:2 it is obviously referring to late evening after the sun had set. In Mark 14:17 when Yahshua came to eat the Passover with His disciples, it clearly refers to nightfall at the beginning of Abib 14. *Thayer’s Greek-English Lexicon*

bears out the fact that when it refers to the time after sunset, it is similar in meaning to “between the two evenings” as mentioned in Exodus 12:6, which is a time period at the beginning of Abib 14 from sunset of Abib 13 on to darkness of the 14th.

The word “ospios” simply is NOT the equivalent of “ereb” in the Old Testament. It is an either/or situation defined by the context. To say that “in the evening” in John 20:19 is the meaning of Exodus 12:6 where “in the evening” is mentioned, is improper, incorrect, and not right. In Exodus 12:6 the whole phrase is “BIN H’EREBIM” and is specific in its meaning and does NOT mean the afternoon. We shall discuss this phrase shortly.

The only other two places where the word “evening” is used in the New Testament is Luke 24:29 and Acts 28:23 where [2073] is used. It is “hespera” meaning “the eve” or eventide. In both places it could easily refer to late in the day just prior to sunset, or just after sunset.

With all of the foregoing background, when does a day end, and another begin, so we can even KNOW when to observe the Sabbath? The common place most Sabbatarians refer to is found in Leviticus 23:32. Although this is referring to the Day of Atonement (an annual Sabbath), which occurs on the 10th day of the seventh month, Tishri, the principle applies to all other days. Verse 32b states, “...in the ninth day of the month at even (ba ereb) [sunset] from even (meh ereb) [sunset] unto even (ad ereb) [sunset] shall you celebrate your Sabbath.”

How could it be any clearer? This annual Sabbath was to be the 10th day. We see that the 10th day began at sunset of the 9th day (when the 9th day ends), and the 10th day ended at sunset of the 10th.

Leviticus 23:5 has the words “at even” but they are in **NO WAY** comparable to verse 32. The phrase in verse 5 is “BIN H’EREBIM” and means “between the two evenings,” a time from sunset to darkness, the twilight portion of the beginning of a new day. How can we know with certainty? The Bible leaves us with NO DOUBT **IF** we let the scripture tell us plainly.

Now let us consider the phrase in the Old Testament called “BIN H’EREBIM”. This phrase is used specifically in Exodus 12:6; Numbers 9:3,5, 11: and Leviticus 23:5; all of which have bearing on the subject at hand.

Previously, using the simple English translation of Deuteronomy 16:6 in the KJV, we found that “the going down of the sun” and “at even” was the specific time when the sun had fallen below the horizon. What about the phrase BIN H’EREBIM? Does this phrase ever mean a time prior to sunset? Remember, we must let the Bible interpret this phrase, and not ac-

cept the reasoning of men. Since the phrase occurs often in the Pentateuch, we realize it is of ancient origin, and the Bible interpretation is paramount in order to understand it correctly.

Before we show the Bible Interpretation of the phrase in question, we must remember that the word “ereb” or “evening” refers to the time of day beginning at sunset. The term “ba ereb” means “at sunset” and is clearly understood by looking at Exodus 12:18 which states, “In the first month, on the fourteenth day of the month at even (ba ereb--sunset), you shall eat unleavened bread, until the one and twentieth day of the month at even (ba ereb--sunset).” This refers to the time period from the end of the 14th to the end of the 21st day. Again, in Leviticus 23:32a we read, “...in the ninth day of the month at even (ba ereb--sunset)...” Clearly, the Bible interpretation is that “ba ereb” means at sunset. From that time on there is a progression into darkness.

Now let us consider the correct understanding of the phrase **BIN H’EREBIM**. [Note: The phrase used by most references is ben-ha-arabayim. However, that usage is a corruption of the ancient Hebrew term by the addition of vowel points. In Hebrew, the phrase is BIN H’EREBIM.]

In Exodus 16 we will see, in context, exactly how the Kodesh Spirit inspired the phrase to be used, and it does NOT mean a time prior to sunset, but after sunset, during twilight, at the beginning of a new day, before a complete darkness of “layil” or night.

Exodus 16:1 says the people arrived in the wilderness of Sin on the 15th day of the second month. This can be traced to be a weekly Sabbath. Verse 2 & 3 show the people murmured against Moses and Aaron. Then in verse 6, “And Moses and Aaron said unto all the children of Israel, at even (ereb - sunset), then you shall know that Yahweh has brought you out of the land of Egypt.” The people were being instructed that something was to happen at sunset of the Sabbath which they were observing. And they were to count each day from one Sabbath to the other as to when the manna would be there and when it would not. Then in verse 8, “And Moses said, when Yahweh shall give you in the evening (ba ereb) flesh to eat, and in the morning bread to the full...” Yahweh (Supreme sovereign) was going to perform outstanding miracles which would include the sending of quails and the manna. At sunset (ba ereb) He would bring the quail. They would then gather and eat it during a specific time after sunset, for the quail would not be brought until sunset. Only after sunset would the people be able to gather them. In verse 12, “At even (BIN H’EREBIM) you shall eat flesh...” Clearly, the time period of BIN H’EREBIM is a time

AFTER sunset! This passage, inspired by the Kodesh Spirit, puts it in time sequence, in chronological order. Now verse 13 reads, “And it came to pass, that at even (ba ereb-sunset) the quails came up and covered the camp:”

How many times do we have to have witness that sunset was the end of a Sabbath? Then a new day began, and it was during BIN H’EREBIM, between the two evenings, twilight.

Now consider the morning and evening sacrifice. We read about it in Exodus 29:38-39. “Now this is that which you shall offer upon the altar; two lambs of the first year day by day continually. The one lamb you shall offer in the morning (boqer): and the other lamb you shall offer at even (BIN H’EREBIM).”

Thus, the evening lamb was offered after sunset during BIN H’EREBIM which is a time progressing into darkness. This same phrase is in verse 41 concerning the same lamb.

Also, Aaron had to put oil into the lamps for the continual burning of incense. Exodus 30:8, “When Aaron [causes to ascend or sets in order] the lamps at even (BIN H’EREBIM), he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations. Aaron did this in the morning (v-7) and after sunset during the twilight portion of the beginning of a new day between the two evenings (BIN H’EREBIM).

With all of the various definitions from the Bible itself, and also the context of Exodus 16, we find the word “evening” means sunset and the phrase ‘BIN H’EREBIM” (between the two evenings) is the time period after sunset and not during the afternoon from 12 noon until sunset.

The direct literal translations of “ba ereb” and “BIN H’EREBIM” are as follows: ba ereb...sunset: BIN H’EREBIM...interval of the two sunsets or the interval of the two ereb’s.

The Hebrew consonants, equivalent to our “BYN” at the beginning of the phrase, mean an interval or space between two similar, physically close things, such as nostrils, eyes, ears, banks on a river, walls of a room, lips of a mouth, fingers of a hand. Notice that the things which are similar are related to a single something. To be honest, therefore, BIN H’EREBIM, the two ereb’s, must be talking about two similar, closely spaced moments of times OF THE SAME DAY. A time such as 3:17 p.m. and 15 minutes after sunset are DISSIMILAR. One is bright sunlight, the other is increasing darkness. Not only are they dissimilar, they are NOT moments of the same day.

To be consistent with the Hebrew consonants, we are talking of the

beginning and end of twilight (sunset to night) when we use the phrase BIN H'EREBIM. BIN H'EREBIM of the 14th day of the first month of Yahweh's calendar can only be at the beginning of that Biblical day, since the next sunset is on the end of the 14th, beginning the 15th.

CHAPTER 3

TESTIMONY OF REFERENCES

Although the Bible itself has interpreted the meaning of various words and phrases regarding the chronology of the Exodus Passover, and even the Passover which Yahshua ate preceding His death, what do some of the various reference works say about these terms and about the time when a change in supposed understanding occurred?

THE WYCLIFFE BIBLE COMMENTARY, page 124, under Numbers 9:3 states, "At even, literally, between the two evenings. Just as a 'dual' of the word 'shine' (sahar) refers to that high point of the sun we call noon or midday, so the dual of the word "evening" (ereb) refers to that half light we call twilight."

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA states the following information on page 798, under the heading DAY AND NIGHT. "As there were not definite measurements of the time of day, the various periods were indicated by the natural changes of the day; thus "midday" was the time of the day when the sun mounted its highest (cohorayim); afternoon was that part of the day when the sun declined (netoth ha-yim); and evening was the time of the going down of the sun (ereb). 'Between the evening' (ben ha-arabayim) was the interval between sunset and darkness."

Comment: Here we see that the afternoon portion of the day, when the sun declined was NOT BIN H'EREBIM, but netoth hayim. Evening was clearly sunset.

From the book called THE TEMPLE, by Alfred Edersheim, note the following quotations. Regarding the first Passover of Exodus 12, he states, "The lamb was to be killed on the eve of the 14th, or rather, as the phrase is, 'between the two evenings.'" What does Edersheim mean by "eve" and "between the two evenings?" Note his statement regarding the evening sacrifice, "The evening sacrifice was fixed by the Law as 'between the two evenings,' that is, between the darkness of the gloaming and that of the night." The word "gloaming" means twilight or dusk, and it is never

twilight or dusk in the afternoon in our northern latitude.

THE WYCLIFFE BIBLE ENCYCLOPEDIA, page 1711, (3) twilight... "The period between sunset and dark (Proverbs 7:9; Genesis 29:23)...was evidently the original meaning [Emphasis mine, Ed.] of the Hebrew expression 'between the two evenings,' the time when the lamps were lit in the tabernacle (Exodus 30:8 NASB and margin) and the time of the slaying of the Passover lamb (Exodus 12:6, NASB and margin)." This reference goes on to say it was the Rabbis in later times who interpreted the phrase mentioned above as the afternoon hours.

THE NEW BIBLE DICTIONARY, by Douglas, under Passover, page 936, "1. Passover, Hebrew 'pesah' comes from a verb meaning 'to pass over', in the sense of 'to spare.'"

THE WYCLIFFE BIBLE ENCYCLOPEDIA states on page 602 under FESTIVALS--Pilgrimage Feasts, "The Passover (pesah) was the first of three annual pilgrimage festivals and was celebrated on the 14th of [Abib].....thereafter continuing as the Feast of Unleavened Bread from 15th to the 21st."

The significance of these two quotations is that the 14th was the time of the passing over, or sparing. The 24 hour period of the 14th is important, and not simply a sacrifice supposedly in the afternoon. Clearly, the death angel's passing over occurred during the night portion of the 14th, for that is when the people were spared...at the time the death angel passed over. This passing over was celebrated on the 14th and not the 15th.

THE INTERPRETER'S BIBLE states that the ARCHAIC PRACTICE was to define BIN H'EREBIM or "between the two evenings" as after sunset and before dark.

In THE CALENDAR GOD GAVE TO MOSES, by Herb Solinsky and Rob Anderson, it is stated on page 32 that, regarding Leviticus 23:6-7; Deuteronomy 2 1:23; and Joshua 10:26-27: "Evening begins when the sun falls below the horizon; this is sunset."

In DATING OF THE PASSOVER AND LORD'S SUPPER, by Herbert Solinsky, he states on page 5, "In Pesachim 61a, the Babylonian Talmud claims that the time is from 3:00 p.m. to sunset." This is in reference to the meaning of the phrase BINH'EREBIM.

Question: Do we dare go to the Babylonian Talmud to find truth? It is absurd! The Babylonian Talmud spews out filth and hate toward our Savior, and Believers, and reasons around every good law ever given by Yahweh to Moses. I suggest the reader buy a copy of THE PLOT AGAINST CHRISTIANITY, by Elizabeth Dilling. What is in the Babylonian Talmud will

make you cringe and get physically sick to your stomach.

Again, on page 5 of Solinsky's article, is the statement, "Hence, recorded Jewish opinion [Emphasis mine, Ed.] over the past 2000 years is against the 'early choice' that the lambs were slain at the beginning of the 14th of Abib."

Since when do we establish truth on Jewish opinion? We don't! Especially since modern Judaism traces its roots to Pharisaism, and what Yahshua had to say about the opinions and traditions of the Pharisees is not good. He warned us to avoid their traditions which they held to be more binding than the written Law of Yahweh! Now it is time to enter the study of the actual chronology of the Exodus Passover. Please keep in mind the Bible interpretations which we have seen in the foregoing material.

CHAPTER FOUR

CHRONOLOGY OF THE EXODUS PASSOVER

Since the Bible interprets itself, we will use the foregoing meanings of the words and phrases as we go through the chronology. I will also use the INTERLINEAR OF THE HEBREW AND GREEK, by Baker, and so indicate with the abbreviation, "Intrl."

In Exodus 12, Yahweh began to give Moses instructions for the people. A lamb was to be taken and set apart on the 10th day of the first month (Abib) and kept up "until" the 14th day of the same month. (Exodus 12:6)

The word "until" is [5074], "ad" and means as far as, even unto, even to, at, before, till, until, toward. It also means "during." Yet in NO WAY does the word imply through or beyond a point in time. When they were told to "keep it up until," it referred to the time period from the 10th of Abib, a matter of days. It does NOT refer to the 24 hour period of the 14th in order to use the word "during." They were NOT told to keep it during the daylight portion of the 14th and then kill it in the afternoon. They were told to keep it up "until" the 14th day. A day begins and ends at sunset, not sunrise to sunrise! The Sabbath is observed from sunset to sunset, not from sunrise to sunrise. (Leviticus 23:32) Thus, the lamb was kept up until the beginning of the 14th of Abib, sunset of the 13th. There is no mention nor hint of the 15th in any of these verses. The lamb was kept up "UNTIL" the 14th which begins at sunset of the 13th. A period of **twilight** begins the 14th day and continues to darkness which is that night brought on by the tran-

sition from daylight through twilight to night (layil).

Verse 6b, "Then the whole assembly of the congregation of Israel shall kill it at twilight." (NKJV, NAS, MV) The phrase is BIN H'EREBIM or "betwixt the two evenings" (Intrl.)

Verse 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."

Verse 8, "And they shall eat the flesh IN THAT NIGHT (this night--Intrl.), roast with fire, and unleavened bread; and with bitter herbs they shall eat it." "This night" or "that night" is the night preceded by a period of twilight ON THE SAME DAY, the 14th, not some other night.

Bear in mind that the instruction was to eat it with unleavened bread. If this 14th day were the first major day of unleavened bread, all leavening would have been removed previously and such instruction would be superfluous. Because unleavened bread was eaten on the 14th during this Passover meal, the 14th later became known as "the day of unleavened when the Passover should be killed." It was also known as "the day of the unleavened."

Verse 10...None of the food was to remain until morning (boqer). If any did, they would have to burn it with fire in the morning (boqer), NOT in the deep of night (layil).

Verse 11b. "...So you shall eat it in haste..." "Haste, [2649] from the root [2648] means they were to eat in a state of awe and fear. After all, scores of people, perhaps thousands, were going to die that night! They had better heed the instruction. Although ready to depart their homes (not Egypt), they had better stay in their homes until boqer, the crack of dawn, still on the 14th. Yahweh did not mean for them to eat so speedily that they would have had to gulp it down or half roast it so it would be nearly raw. Many times when planning to depart our homes to go on a trip, we pack up the day before, we prepare, and are so excited we can hardly sleep. Then we leave at the crack of dawn. These people were awestruck! They probably couldn't sleep well knowing in faith a death angel was coming, and would pass over them, but would kill all the firstborn of Egypt!

Notice what dreadful thing was to occur!

Verse 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 els of Egypt I will execute judgment: I am Yahweh."

Yes, "this night," not the night of a different day altogether, but the night of the 14th preceded by that period of twilight which led into this night.

How did Messiah fulfill what has been done? He was the "lamb" without

blemish, without sin. He had no broken bones. His blood was shed as the original lamb's blood was shed. That blood was put on the lintel and side door posts. It was a covering so that the death angel would pass over and spare them while they were in their homes and still in Egypt! In like manner, the blood of Yahshua covers. Now, while we are still "in Egypt," no death penalty hangs over us. When Yahshua held the last Passover of His physical lifetime with His disciples, He took the bread and the wine symbolizing His sinless body and the blood He was to shed, and gave it to the disciples. When He did, He said, "...NOW is the Son of man glorified, and Yahweh is glorified in Him." (John 13:3 1) His blood was as good as shed. Yahweh sometimes speaks of those things which are not as though they were. (Romans 4:17) In fact, Yahshua began to shed His blood shortly after He was captured and began to be beaten.

Carefully note Luke 22:20, "Likewise also the cup after supper, saying, this cup is the new testament in My blood, which is shed for you." The blood of Messiah was as good as shed right then. IS SHED is the present perfect tense of the verb. And a testament is in force only after the death of the testator. (Hebrews 9:16-17) Thus the true Messiah was as good as dead after Satan had entered Judas Iscariot. Judas had gone out, and NOW Yahshua could say His blood IS SHED. Why? The act which would result in the shedding of His blood was underway! After killing the lamb or goat during the twilight period at the beginning of the 14th of Abib, the people were to roast it (which took time) and then eat it (which took time). This was to be the custom. Anything left over until the morning (boqer) was to be burned. The people were required to remain in their houses throughout the night (layil), and then they were to burn the leftover flesh outside their homes in the morning (boqer) at some time after the crack of dawn.

Examples in the New Testament regarding that Passover with Messiah indicate the unleavened bread was eaten first. Why? Because Yahshua's body was brutally mutilated BEFORE the shedding of the blood which remained by its pouring out at the time of a gaping spear wound in His side. Even before He was weighted down with His stake to carry, He had lost much blood and was extremely weak. He simply was unable to carry such a load. Someone else carried His stake. That spear would cause the pouring out of the remainder of His life blood which ended in His death! By His horribly beaten body, His stripes, we were healed! No one should be intimidated into thinking that eating of the unleavened bread first is some gross sin. The example to follow is that of the true Messiah, NOT THE

TRADITION OF THE PHARISEES, WHO, OUR REDEEMER SAID, BROKE THE COMMANDMENTS OF YAHWEH!

The state of preparedness was not for the purpose of gulping down food so they could leave as soon as the death angel passed over their homes. They were to eat in fear and awe of the tremendous event Yahweh was bringing about to finally deliver them IN EGYPT! This even pictures the time when a person is called and convicted of his sins. At that time, the person should immediately repent and fear Yahweh. He should accept the forgiveness offered by the grace, the unmerited pardon of our Heavenly Father. That forgiveness is through the shed blood of our Redeemer. He died in our stead.

Eating the lamb signifies that we must eat of Messiah. We must feed on His WORD, for He is the Living Word, and His words are “spirit and they are life,” John 6:63. Man shall not live by bread alone, but by every word that proceeds out of the mouth of Yahweh. (Matthew 4:4) To have communion with Him, and to eat of His flesh, is TO DO HIS WILL. John 4:34. The cup of communion represents His shed blood of the covenant He makes with us. We agree and accept it by the outward sign of water baptism. We are buried with Him by baptism into His death (Romans 6:1-6).

Now Exodus 12:22, “...None of you shall go out at the door of his house until the morning (boqer).” Why? Because the death angel would pass through at midnight. This was on the 14th, and boqer is the morning of the 14th beginning with the crack of dawn. This was NOT a time just after midnight when it was pitch dark. Actually, there would have been a full moon, but boqer still refers to the time from the crack of dawn to sunrise, as previously shown on pages 5 & 6.

So far we have seen that the rites and ceremonies of the Passover included killing the lamb, putting its blood on the lintel and side posts, roasting the lamb, eating it, being prepared to leave at daybreak, staying indoors all night, and burning any of the lamb that remained in the morning. ALL of this took place ON THE FOURTEENTH of Abib BEGINNING at twilight, just after sunset of the 13th, and continuing on through the night. Refer to Numbers 9:3 and a careful reading of II Chronicles 35, which we will cover later in this book.

The death angel passed over. An untold number of Egyptians died, and a great cry went up throughout the land of Egypt. Then we find in Exodus 12:30-31, “And Pharaoh rose up in the night (layil), he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not [at least]

one dead. And he called for Moses and Aaron by night (layil)..." Some-time after midnight, during the time called layil, prior to boger, Pharaoh called for Moses and Aaron. By the time this was accomplished, the time could now have reached close to boger, the crack of dawn. However there is no statement whatever that Moses and Aaron got up and left at night (layil) contrary to the instructions given by Yahweh. Moses OBEYED. He was FAITHFUL. He did not leave his house until boger, the crack of dawn, no longer layil or night.

Then we are told in verses 34-36 that the people left their homes, finished spoiling the Egyptians, and then what..? Did they go out of their homes by night? Did they leave Egypt yet? NO! Verse 37 shows they began their trek from Rameses. Where and what is Rameses?

In Exodus 1:11 we find that a city called Rameses was built. It was in the land of Goshen. The people of Israel settled in the land of Goshen. See Genesis 45:10,47:1-6. In Exodus 9:26 it tells of the second plague where Yahweh began to make a difference, and separate the land of Goshen and protect it. The "land of Rameses" mentioned in Genesis 47:11, is an area near and around the city of Rameses IN GOSHEN. Over 2 MILLION people could not be put in that city. The children of Israel gathered in the daylight portion of the 14th at the area near the city, formed into marching order, and then left at the beginning of the 15th. They had to gather in that staging area from various parts of Goshen, which took the daylight part of the 14th. The Scriptures then plainly tell us when they left that staging area. Numbers 33:3, "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of the Egyptians." Deuteronomy 16:1 says they went out by night (layil). Therefore, it had to be the beginning of the 15th, which began the seven day period of unleavened bread.

Now what does "**morrow**" mean? Remember, days begin and end at sunset. So, does "morrow" refer only to the daylight portion of a 24 hour time period beginning with a previous sunset? Or does it mean another 24 hour period altogether? Let us see how other Scriptures clearly define this term.

In Leviticus 19:5-6, we find a peace offering being discussed. That offering shall be eaten in the same day it is offered...the same 24 hour period, beginning with a previous sunset. Notice carefully what verse 6 states, "It shall be eaten the same day you offer it; AND on the morrow: and if ought remain until the **third** day, it shall be burnt in the fire." Simply

understood, the “morrow” was not part of the same day, not part of the same 24 hour period, beginning with a sunset, when the peace offering had been eaten. And the third day is the one that follows the second day, the morrow. The morrow after the Passover is not the daylight portion of the 15th, but can begin at sunset of the 14th on which the Passover had occurred. It is the next 24 hour period beginning with sunset of the 14th. All of Passover was on the 14th! The slaying of the lamb after sunset of the 13th, the roasting, the eating, and then the final burning of what was left after the crack of dawn, still on the 14th. At sunset of the 14th began the “morrow” after the Passover day of the 14th.

In Joshua 5:11 and 12 we find the Passover was observed on the 14th, NOT the 15th. Then, on the morrow (15th) they ate of the old corn, and again on the next “morrow” the manna ceased. Simple. The Passover was observed on the 14th, the old corn eaten on the 15th and the manna ceased on the 16th. Why take something so simple, and dirty it up, confuse it, and pervert it by reasoning contrary to this revealed interpretation. The Bible interprets itself so often. II Corinthians 10:5 warns us of reasoning which would contradict.

Now, for a third witness of the Scripture, turn to I Samuel 5. Here we see that the ark of Yahweh was brought into the house of Dagon on whatever day it was. Verse 3 says that on the “morrow” Dagon had fallen on his face before the ark of Yahweh. This was in the 24 hour period, beginning with a previous sunset, after the ark had been placed by Dagon. How can we know for sure? Simply look at the next verse. Verse 4 says, “And when they arose early on the morrow morning, behold, Dagon was fallen on his face to the ground...” This is the daylight portion called the “morrow” and it was a full 24 hour day after the first “morrow” was mentioned. Clearly, “morrow” means sometime during the next 24 hour period beginning with a sunset.

Do we need more witness than these three? In I Samuel 20:24-27, we see that a new moon was come. That means after sunset, a crescent had been seen, and that sunset started the first day of the month. Carefully notice that “on the morrow” mentioned in verse 27 was NOT the first day, but the second day of the month, which started at the next sunset after the new moon crescent had been seen. Study it out for yourself. But remember, Yahweh views His days as beginning with sunset and ending with sunset, NOT the middle of the night. Now ask yourself a pertinent question. Am I, the author of this book, deceiving you? Am I on some ego trip to deceive you to “follow me” rather than someone else? Or have I tried to

clearly show what the plain statements of Scripture show? If the latter is true, then you can rest in the Word of Yahweh, and not in the author.

LOGISTICS OF THE EXODUS

Why do so many refuse to consider the logistical problem of this mass exodus? What did happen during the daylight portion of the 14th? The following is quoted from THE CHRISTIAN PASSOVER, by Fred R. Coulter.

“The land of Goshen, which was originally given to the tribes of Israel during the days of Joseph, was an area of at least 300 square miles. Before the Exodus could begin, the Israelites had to leave the land of Goshen and then assemble at the city of Rameses. Many of them had to travel for several miles to reach this assembly point.

“At daybreak on the fourteenth day, the Israelites left their houses and continued spoiling the Egyptians on the way to Rameses. They had already spoiled the Egyptians to some extent on the days preceding the Passover, but after the death of the firstborn, the fearful Egyptians were urgent upon the people, to send them out of the land in haste; for they said: ‘We are all dead men.’ and the people took their dough before it was leavened, their kneading troughs being bound up on their clothes upon their shoulders. And the children of Israel did according to the word of Moses and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. (Exodus 12:33-35, JPSA)

“Once they arrived at Rameses, the Israelites were organized by tribes into their marching order.

“All these activities and preparations must certainly have taken the entire daylight portion of the Passover day. When analyzed from a practical point of view, there is no way to assemble and organize such a mass of people for such a march--with all their animals and possessions--in any less time than the daylight portion of the fourteenth.

“...When the Exodus began, the Israelites left Rameses as an organized group. It was actually a huge army of people--600,000 men--making a possible total of as many as 1,800,000 with women and children. That is equivalent to 18 Rose Bowls filled with people.”

Those who live in Pasadena, California, understand the problems involved in moving a huge crowd of people out of one Rose Bowl. It takes hours to move them out, even with automobiles and buses going in several directions. Imagine an army of people eighteen times as great! Now

visualize all the animals and cars filled to overflowing with their possessions. Then, the magnitude of the logistics of the Exodus becomes apparent.

The Israelites did not have modern transportation, either. They marched out in ranks, like an army (Exodus 13:18). And they were all going in the same direction. THE EXODUS WAS [AN IMMENSE] UNDERTAKING!

The logistical problems of the Exodus were presented to two U.S. Army Lt. Colonels stationed at Ford Ord, California, who were specialists in military logistics. Given the facts concerning the number of people and the distances involved, they concluded that the assembling for the Exodus to begin the march could have been accomplished within the time, from sunrise to sunset, only by employing someone who was a master logistician. Ordinarily, it would have taken several days. (Remember, Moses had been well trained in military logistics and organization as a general in the Egyptian army, before Yahweh called him.)

“A highly trained army can move by foot at the rate of 2 to 2.5 miles an hour, which included a ten-minute break every hour. A group such as the Israelites, with the great number of children and elderly, as well as the herds and flocks, would be forced to travel at a much slower rate, perhaps only 1.5 miles per hour.

“In order to better understand the logistics involved, let’s attempt to approximate the circumstances of that time.

“Exodus 12 shows the Israelites were not gathered in Rameses for the Passover, but were in their houses in Goshen. Since the land of Goshen was approximately 300 square miles, each family would have to travel an average of from 5 to 7 miles to assemble at Rameses.

“It is clear from the Bible account that they did not leave their houses until the morning, or the break of day. Approximately 5 o’clock in the morning would be the earliest they could have left. At the rate of 1.5 miles per hour, it would have taken an average of 3-5 hours to arrive at Rameses. If an extra hour were taken for resting along the way, it would have taken 4-6 hours. That would mean the majority of the people would have arrived about 12 to 1 o’clock in the afternoon. This would leave several hours to water the stock, rest, and organize into marching ranks. Those who arrived earlier might have also spent time spoiling the Egyptians at Rameses, which was one of the treasure cities of Egypt.

“After assembling and resting, it would have been possible for them to begin to march out of Egypt at 5 to 5:30 p.m. The combined assemblage

of Israelites, with their herds and flocks, could have been as much as three miles long. With such a group when the Exodus began, it would have taken approximately two hours for the last person to pass a point of demarcation where the first ranks had started.

“This would mean the last ranks could not have left Rameses until 7 to 7:30 p.m. This approximate time of departure coincides with the Bible account of the Exodus.”

It is obvious that the Israelites did not leave Egypt the night the death angel passed over. This fact is brought out in what the children were to be told, in later years, regarding the Passover; and also in regard to the departure of the children of Israel from Egypt on the 15th.

Exodus 12:26-27, “And it shall be, when your children say to you, ‘What mean you by this service?’ that you shall say, ‘It is the Passover sacrifice of Yahweh, who passed over the houses of the children of Israel IN EGYPT when He struck the Egyptians and delivered our households.”

They were delivered from death, not Egypt. But what was to be told the children about the departure on the 15th? Exodus 13:8... “And you shall tell you son in that day, saying, ‘This is done because of what Yahweh did for me when I came up from Egypt.’” (NKJ)

MORE CLEAR PROOF

Further clear proof that the Passover sacrifice occurred at the beginning of Abib 14 is found in the following Scriptures:

Numbers 28:16-17, “On the fourteenth day of the first month is the Passover of Yahweh. And on the fifteenth day of this month is the feast; unleavened bread shall be eaten for seven days.” This shows two distinct observances.

Numbers 9:2-3... “Let the children of Israel also keep the Passover at his appointed season. IN (ON...NKJV); the fourteenth day of this month between the two evenings [at twilight], you shall keep it in his appointed season: according to all the rites of it and according to all the ceremonies thereof, shall you keep it.” If someone was unable to keep it in the first month, provision was made to keep it in the second month, the fourteenth day, “...according to all the ordinances of the passover they shall keep it.” (Numbers 9:12)

It is clear from these verses that once the Passover is commenced on the 14th, it does not end on some other day, some other 24 hour period, the 15th!

II Chronicles 30:15... “Then they killed the passover [lamb] on the fourteenth day of the second month.” Simple: the 14th was Passover. Then what happened on the 15th? Verse 21, “And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness...” The feast always begins on the 15th, NOT the 14th. Again, two separate observances.

II Chronicles 35:1, “They killed the passover [lamb] ON THE FOURTEENTH...” Verse 6 “So kill the passover...according to the word of Yahweh by the hand of Moses.” Verse 13, “...they roasted the passover with fire according to the ordinance...” The same verse said they did it speedily for the people. The priests also had to be prepared and verse 14 says “...afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat UNTIL NIGHT [layil]; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.” Then verse 16, “So all the service of Yahweh was prepared THE SAME DAY, to keep the passover, AND to offer burnt offerings...” The days in the Bible begin and end at sunset, not midnight. These few verses again clearly show that the Passover lamb was killed at the beginning of the 14th at twilight, and continued to be prepared **until night of the same day!** All rites and ceremonies were done until night of the 14th! Then, AFTER the 14th, Verse 17b, “...and the feast of unleavened bread seven days.” Yes, from one sunset to another. How can anything be clearer? There were two separate observances.

Ezra 6:19, “And the children of the captivity kept the passover upon the fourteenth of the first month.” It does not say any of it was on the 15th at all. Yet verse shows that after the 14th, “they kept the feast of unleavened bread seven days with joy...” It is so simple that a child could understand. Passover, the 14th; then seven days of the Feast of Unleavened Bread beginning with the 15th and ending on the 21st. These **TWO DISTINCT OBSERVANCES** were later merged by CARNAL Pharisees who were always trying to find a way around keeping the direct commands of Yahweh and to justify themselves in so doing. To slay the Passover lambs on the 14th, prepare, place the blood, roast, eat, do all the service until night of the same day **REQUIRES** that the slaying take place at the beginning of Abib 14, during the time called Bin H’erebim, which is between the two evenings, or twilight.

If the lambs were slain in the afternoon of the 14th, and the service was all finished by night, it would be the night of another day, different day, the

15th of Abib.

Remember, also, that in II Chronicles 35:6, it was all to be done “according to the word of Yahweh by the hand of Moses.”

The Pharisees of Yahshua’s day had departed from the truth of Moses. Many did NOT kill the lambs at the proper time, and most had an erroneous temple slaying, rather than a private slaying. Our Savior DID IT RIGHT!

FEAST, THE 15TH, A MEMORIAL

Exodus 13:3, “...Remember this day, in which you came out from Egypt...” Which day did they come out? We previously have seen Deuteronomy 16:1 and Numbers 33:3 say they came out on the 15th by night. Then they were to remember the 15th. We then find in Exodus 13:6, “Seven days you shall eat unleavened bread, and in the seventh day shall be a feast to Yahweh.” The seven days included Abib 15, and the last of those seven days would be Abib 21.

Leviticus 23:4 shows feasts were kodesh convocations or commanded assemblies. This is separated from the 14th which is simply called Pass-over. Verse 5, “On the 14th of the first month at twilight is Yahweh’s Pass-over. Verse 6, “And on the fifteenth day of the same month is the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread.” Verse 7, “On the first day you shall have a kodesh convocation...” (NKJV). This 15th day and whole seven days were to be for a memorial, Exodus 13:9...”And it shall be for a sign unto you upon your hand, and for a MEMORIAL between your eyes...”

Now look at Exodus 12:14, “And this day shall be unto you for a MEMORIAL: and you shall keep IT a feast to Yahweh throughout your generations...” Verse 15, “Seven days shall you eat unleavened bread; even the first day (Abib 15) you shall put away leaven out of your houses [Hebrew implies, shall have put away, cause to cease. Interpreter’s Bible states, “The removal of all leaven from homes had to be completed on the fourteenth day of the month, usually by noon.”] for whoever eats leavened bread from the first day until the seventh day, that soul [person] shall be cut off from Israel. Verse 16, “And in the first day (15th) there shall be an kodesh convocation, and in the seventh day (21st) there shall be an kodesh convocation...” Verse 17, “And you shall observe the Feast of Unleavened Bread; for in **this selfsame day** (15th, NOT the 14th) have I brought your armies out of the land of Egypt...” Verse 18, “In the first

month, on the 14th day at even (sunset--ba ereb), you shall eat unleavened bread, until the 21st day of the month at even (sunset--ba ereb)."

The Passover and the Feast of Unleavened Bread were and are **two distinct observances**. Specifying unleavened bread to be eaten with the Passover meal indicates that the 14th was not one of the seven days unleavened bread was required. Again, bear in mind that the instruction was to eat the Passover with unleavened bread. If Abib 14 were the first major day of unleavened bread, all leavening would have been removed previously and such instruction would be superfluous. However, over the years, the 14th became known as a day of unleavened bread, used as a preparation day to remove all leaven from the homes. As a result, there was a total of 8 days when unleavened bread was used. [In JOSEPHUS, Book 2, Chapter 151, "...we keep a feast for eight days, which is called the feast of unleavened bread"]".

Deuteronomy 16 does not give specific dates of the month, but, the Passover sacrificed the first day at sunset cannot refer to the 15th, for that would put the killing on the 15th, which is not correct. The first day here refers to the 14th, and the killing took place at even, after sunset of the 13th had passed. See Deuteronomy 16:4, 6. Deuteronomy 16:8 says, "Six days you shall eat unleavened bread, AND on the seventh day there shall be a sacred assembly..." That seventh day was the 21st, and there were six previous days beginning with the 15th.

How is it then, that by the time Yahshua came along, the Pharisees were sacrificing lambs on the 14th in the afternoon and eating the Passover on the Feast day of the 15th? We will show that in the next chapters, but, we remind the reader that even the JEWISH ENCYCLOPEDIA, page 553, under "Passover," states, "Two festivals, originally distinct, have become merged." (Emphasis mine.)

TWO OTHER SCRIPTURES

With all of the foregoing as a basis, with the Bible interpreting itself in Exodus 16, Numbers 9, and II Chronicles 35 that the original Passover lamb for centuries was killed at the beginning of Abib 14, how can two individual verses contradict? They cannot. Let's understand.

In Joshua 5:10 we read, "And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even (ba ereb --sunset) in the plains of Jericho."

Too fast a reading one might think they ate the Passover lamb on the

15th. But it says they kept it **ON THE FOURTEENTH**. Numbers 9 and II Chronicles 35 and Exodus 12 clearly show it was to be done with all of its rites and ceremonies until night, and on the same day. Therefore, ba ereb in this rare case means sunset of Abib 13.

We have also seen from many Scriptures that there were two separate and distinct observances. One was the Passover on Abib 14, the other was the Feast of Unleavened Bread beginning on Abib 15 and lasting through Abib 21, seven days. A total period of 8 days. Some of these Scriptures are Exodus 12:25-27; Exodus 13:8; Leviticus 23:4-5; Numbers 28:16-17; II Chronicles 30 and II Chronicles 35. A verse, taken all by itself, cannot contradict. It must be “interpreted” by all of the foregoing Scriptural evidence.

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

On the original manuscripts there is no punctuation. It can easily be seen that in the 14th was the Passover. After that came a feast for seven days when unleavened bread must be eaten. Still, two distinct observances.

Although the Bible is the authority, and not men, yet Josephus also states that Passover and the Feast of Unleavened Bread are separate. In ANTIQUITIES OF THE JEWS, Book III, Chapter X, *5 we read, “In the month...called Nisan...on the fourteenth day of the lunar month...the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover; and so we do celebrate the Passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread **SUCCEEDS THAT OF THE PASSOVER**, and falls **ON THE FIFTEENTH** day of the month, and continues seven days, wherein they feed on unleavened bread...” (Emphasis mine.)

The reader can look up [2282] “chag” meaning a feast or the victim. Every time it is used in the Old Testament, except one, it is used in reference to the annual Sabbath feasts. In Exodus 34:25, it clearly means “victim”, not feast.

The word “moed” [4150] in all references regarding a set appointed time, refers to the annual high Sabbath feasts and NOT to the 14th Passover. It is used in Deuteronomy 16:6 and translated “at the season” you came out of Egypt. I do not feel this one verse could negate all the dozens of other Scriptures on the subject already discussed at length. And in-

deed much of Deuteronomy 16:1-8 refers to the Feast and not the Passover. In fact, when it speaks of a sacrifice that is to be roasted, the word here in Hebrew means “boil” and cannot refer to the Passover which must be roasted with fire.

We can also notice in Exodus 34:18 that the Feast of Unleavened Bread for seven days is specified without so much as a hint or mention of the Passover.

Refer to the Bibliography, #2, 3, and 6.

IMPORTANT HISTORICAL WITNESS

Witness of Polycarp...from history records from Eusebius' Ecclesiastical History, Book V, Chapter 24, in the “Nicene and Post-Nicene Fathers”, volume 1, under Passover...

“But Polycarp also was not only instructed by the apostles, and conversed with many who had seen Messiah, but was also, by apostles in Asia, appointed Bishop of the Churches of Smyrna...he it was who, coming to Rome in the time of Anicetus, Bishop of Rome, around 154 A.D., caused many to turn away from the...heretics to the Church of God proclaiming that he had received this one and sole truth from the apostles...”

While at Rome, Polycarp discussed with the Roman bishop the matter of the introduction of the pagan Easter in place of the Passover.

“For neither could Anicetus persuade Polycarp not to observe it (the Passover) because he had always observed it with John, the disciple of our Master, and the rest of the apostles with whom he associated...”

Within 35 years the Passover controversy broke out again. Victor, Bishop of Rome, attempted to “cut off the whole Churches of God who observed the tradition of an ancient custom”. ..the true Passover!

From “Anti-Nicene Fathers”, Volume 8, pages 773 774...Polycrates, another Believer from Asia Minor, gave this forthright answer to Victor in vindication of the truth of Yahweh.

“As for us, we scrupulously observe the exact day, neither adding nor taking away. For in Asia great Luminaries have gone to their rest, who shall rise again in the day of the coming of the Master...I speak of Philip, one of the twelve apostles...John, moreover, who reclined on the Master's bosom...then there is Polycarp...these all kept the Passover **on the fourteenth day of the month**, in accordance with the evangel, without ever deviating from it, but keeping to the rule of faith!”

How plain the witness is, that Passover is the 14th, the Feast of Unleavened Bread begins the 15th.

CHAPTER FIVE

NEW TESTAMENT PASSOVER

In this chapter we will find that at the time of Messiah, there were actually two Paschal meals being eaten during the week in 31 A.D. One was at the beginning of Abib 14. The other was at the beginning of Abib 15, the Feast day.

The evangel accounts clearly show that the disciples asked the Messiah, on the beginning of the 14th precisely after sunset the 13th, where He wanted them to have the Passover prepared for Him to eat. This was called the first of the unleavened, clearly referring to the 14th as one of the total of 8 days in which unleavened bread was used. The last seven, beginning with Abib 15, unleavened bread was required. Let's notice some of these verses. When referring to the Interlinear, (Intlr) is used.

Matthew 26:17, "Now the first unleavened (Intlr) came the disciples to Yahshua, saying unto Him, where will you that we prepare for you to eat the Passover?" Please notice that they would prepare the Passover and NOT THE PRIESTS AT THE TEMPLE!

Mark 14:12, "And on the first day of unleavened (Intlr) when they killed the passover, His disciples said unto Him, where will you that we go and prepare that you may eat the passover?"

Mark 14:16b, "...And they made ready the passover."

Luke 22:7, "Then came the day of unleavened bread, when the passover must be killed." (Intlr..."And the day of the unleavened came...")

Luke 22:9, 11, and 13 all show it was "the passover."

Luke 22:15, "And He [Messiah] said unto them, with desire I have desired to eat this passover with you before I suffer.

John 13:1 shows that when Yahshua ate the passover, it was BEFORE THE FEAST OF the Passover, which was on Abib 15. The feast is the 15th, not the 14th. The whole season of 8 days is called "passover" by the Jews, and the feast of it is on the 15th.

All these Scriptures just quoted show that it definitely was THE PASS-OVER meal which the disciples would prepare, and that Yahshua would **eat of that Passover meal**. It was to be done on Abib 14, when the lambs should be slaughtered, and it was at the very beginning of that day just af-

ter sunset. Once the Passover meal was ready (it was “in the evening” or “when even was come”), Messiah sat down and ate with them.

Matthew 26:20, “And when the even was come, He sat down with the twelve...”

Mark 14:17, “And in the evening He comes with the twelve.”

Both “even” and “evening” are from [3798] “ospios” and mean late, afternoon (early eve) OR nightfall (later eve) or eventide. See Chapter 2. By the context we see this is at nightfall, NOT on some afternoon.

Yahshua clearly ate a true Paschal meal on the beginning of Abib 14. Later that night, probably not too long after midnight and after 3 hours of prayer, He was taken captive. Prior to being taken captive, at the time Judas Iscariot went out from their midst to find the priests so as to betray Him to them, Yahshua made a profound statement. John 13:31, “Therefore, when he was gone out, Yahshua said, NOW IS THE SON OF MAN GLORIFIED, and Yahweh is glorified in Him.” Yes, He was now as good as dead. He fulfilled the original Passover as its anti-type when it was killed on the beginning of Abib 14. Remember, Yahweh calls those things which are not as though they already were. The life-blood of Yahshua began to be shed shortly after midnight. He began to die at that time!

Yahshua did not have to die at 3 p.m. on Abib 14 to fulfill some so-called evening sacrifice. The evening sacrifices were to be done “between the two evenings” which we have previously seen is at twilight on the beginning of a new day, as the Bible itself reveals. Again refer to Chapter 2. Any Passover lambs being slain in Yahshua’s day at the Temple in the afternoon was being done in error, and was contrary to what the instructions given to Moses said. Individuals, and families, were to kill and roast the Passover, not the priests at the Temple.

Also, there is reason to question whether the Passover lambs were being sacrificed at 3 p.m. For there was darkness from noon until three, which was definitely not normal. Then an earthquake occurred! And immediately, at the death of Messiah, the veil of the Temple was rent from top to bottom supernaturally!! Were the priests in the Temple all this time overseeing a massive slaughter of lambs? Or were they out at the site of the torture stake mocking our Savior and Redeemer? A careful reading of the four evangels will show they were out at the place where our Savior was impaled!

If Messiah had to fulfill a supposed “evening sacrifice” or even HAD to be killed at a time when the priests were wrongly killing Passover lambs, in

order to fulfill something or other, then He lied. For He said only ONE SIGN, and NO OTHER, would be given that He was the true Messiah. That was the length of time--3 days and 3 nights, 72 hours--He would remain in the grave.

But there was another Paschal meal being eaten, contrary to the plain command of Yahweh that it should be eaten at the beginning of Abib 14. This other meal was eaten at the beginning of Abib 15, ON the Sabbath Feast day. Let's notice the testimony of the Kodesh Spirit in Scripture.

John 19:14, "And it was the preparation of the passover..." Here was the morning of Abib 14, which the Jews called "the preparation" for the Passover. But this was the true day of Passover, on which the true Passover meal had been eaten several hours previously at the beginning of the 14th. Now verse 31, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the stake on the Sabbath day, (for that Sabbath was an high day)..." They were preparing for their paschal meal to be eaten on the high day, the 15th. And, believe it or not, annual Kodesh Days are called Sabbaths. Read it in Leviticus 16:31; and 23:24; 26-32; 39. When Yahshua was about to be buried, it had to be on this preparation day...verse 42 of John 19 says..."There laid they Yahshua therefore because of the Jews' preparation day..."

There is nothing wrong that it was a preparation day. This was simply a preparation day before a High Sabbath, a Feast Day, but not the Passover day itself, which is not an high day. Actually, Abib 14 has always been a preparation day.

Notice Mark 15:42, "And now when the even was come, because it was the preparation, that is, the day before the Sabbath..."

The Intr. states, "And becoming evening already, since it was preparation, that is, day before Sabbath..."

Now, the clincher that shows from Scripture that the Jews who were persecuting Yahshua still had not eaten the passover, is when He was led into the hall of judgment, in John 18:28, "Then led they Yahshua from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

The Pharisees were habitually and intentionally changing the commands of Yahweh to fit their own desires. They violated the Scriptural commands constantly. Yahshua witnessed, "Has not Moses given you the law and **NONE OF YOU KEEP IT!!**"

Is there any outside source that agrees with the Bible as to a Tuesday

night (beginning of Abib 14) Passover, or Paschal meal? Yes, there is.

In the booklet called "The Creation and Redemption Sabbaths," published by The Gathering Call Press (address unknown), page 9, we can find the following:

In AD 31, "the Last Supper was on what would be our Tuesday evening, having been prepared on what would be our Tuesday, and eaten on what would be our Tuesday evening: but according to Jewish [Scriptural] reckoning it would have been in the beginning hours of Wednesday, 14th of Nisan, [the day] on which our Master was Crucified...The Passover Festival, or 'the Feast of Unleavened Bread' commenced on the evening subsequent to the 14th of the month Nisan, the first month...On the 15th they partook of the Paschal Lamb with unleavened bread. The feast was to continue seven whole days, that is until the 21st...there was often a question as to the proper time to keep their special feasts. When this had been decided in the Sanhedrin it was communicated by means of beacons, beginning with those on the Mount of Olives. But enemies of the Jews set beacons to deceive the people, hence from the time of Ezra on, it became the practice to keep New Year's day on two successive days, and this was extended into a duplication of all the great feasts.

"Doubtless this fact accounts for our Messiah eating the Passover feast on the fourteenth, while the majority ate it on the fifteenth, after He had died on the fourteenth...It is most interesting to find that among the Dead Sea Scrolls, in the Qumran document 4Q is a calendar which clearly places the Paschal meal on Tuesday evening of Holy Week... (See June '58 Eternity Magazine, page 32)."

When should Believers partake of the New Testament Passover? We should do it as our Savior did, at the beginning of Abib 14. I Corinthians 11 plainly states that the congregation at Corinth was doing it at the beginning of the 14th, but not doing it in a correct manner. Let's review these verses.

I Corinthians 11:20, "When you are come together therefore into one place, this is not to eat the Master's supper." Here we see they are not to eat the Master's supper. They are to do what they are to do when they come together in one place.

Verse 21, "For in eating every one takes before his own supper: and one is hungry, and another is drunken." The people were having a real bash in the very night they should be observing only the symbols of the blood and broken body of the Savior. Verse 22, "What? Have you not houses to eat and to drink in? Or despise you the Assembly of Yahweh,

and shame them that have not [the poor]? What shall I say to you? Shall I praise you in this. I PRAISE YOU NOT.”

The brethren were eating a big supper meal when they came together the night of the beginning of Abib 14. Some overate, and some who were poor went hungry. Paul says they are to eat supper at home! Then, after supper, they were to congregate to partake of the New Testament Passover with the bread and wine. This clearly is in the night portion after sunset of the 14th and on into the twilight and nightfall of the 14th.

Verse 23, “For I received of the Master that which also I delivered unto you, that the Master Yahshua **THE NIGHT HE WAS BETRAYED...**”

What night was He betrayed? The night of Abib 14. This clearly shows Paul equating the beginning of the 14th with the New Testament Passover services. If it didn't matter, or if it were to be in the late afternoon of the 14th, there would be no need to make this very direct reference to the very night Yahshua was betrayed.

Yahshua always did things right. He set us an example that we should follow in His steps. That means we should partake of the New Testament Passover in the evening hours at the beginning of Abib 14. Why should following Yahshua in so simple a matter be so difficult? It really is not difficult. Can we follow the Lamb wherever He goes?

The Pharisees were observing the Passover in error and also were sacrificing the lambs in error in the afternoon. Speaking of the Passover lambs being sacrificed, Alfred Edersheim, in his book THE TEMPLE, states on pages 211-212, “The lamb was to be killed on the eve of the 14th, or rather, as the phrase is, ‘between the two evenings.’ ...this means between actual sunset and complete darkness...from Talmudical authorities, there cannot be a doubt that, at the time of our Messiah, it was regarded [by the Pharisees] as the interval between the sun's commencing to decline and its actual disappearance.” [Emphasis mine.] If anyone prefers to get truth or establish doctrine by use of the Talmud, that is one's own choice. I will not use the Talmud for truth or the establishing of doctrine. The Talmud is the written form of the “tradition of the elders,” which our Savior consistently denounced and warned His disciples against.

CHAPTER SIX

BEWARE OF THE TEACHINGS OF THE PHARISEES!

The Pharisees, prior to the time of the Messiah, fell into a false way to

study the Scriptures and followed the Babylonian religion and human reasoning. During the time of Messiah, and ever since, they have followed this false spirit of Anti-Messiah, a subtle, seducing spirit.

The Pharisees were well aware that they were leaving the religious teaching delivered by Moses and the Prophets. Records are found in the Babylonian “Jewish” Talmud which register many statements of the early pre-Christian Pharisees. Notice that their own words are a witness to the fact that they were well aware that they were leaving the way of Moses.

In a book of the Talmud called Temurah, in section 15b, we have the statement of one eminent Pharisee. It reads as follows: “All the teachers who arose in Israel from the days of Moses until the death of [last days of] Joseph ben Joezer studied the Torah as Moses did, but AFTERWARDS they did NOT study the Torah as Moses did.”

The statement could hardly be plainer. This is a clear admission that the Pharisees, beginning with the last days of Joseph ben Joezer, did not study and teach after the manner of Moses. The Pharisees from this time (160 B.C.E.) stopped teaching the Word of Yahweh as had Moses!

The Pharisees knew they were departing from the truth. They knew they were enacting new commandments which had not the slightest hint of authority in the Law of Moses! Pharisaic Judaism, with its innumerable man-made commandments, was never the religion of Moses! Judaism represents a departure from the religion of Moses, and the Pharisees themselves candidly admit it. In fact, the Jews admit in their own writings that their religion, Judaism, is actually the religion of the Pharisees!

By the time of Messiah, much of the authority in the Old Testament Priesthood had been usurped by the Pharisees and Scribes--who were mostly laymen, not priests. Yahshua commands His followers to “DO NOT AFTER THEIR WORKS!” Why? The Pharisees ushered in the “tradition of the elders” which was an oral misinterpreting of the laws Yahweh gave to Moses. They allowed flagrant transgressing of the law, yet justified it as not sinning, and thus they were guilty of no wrong.

Even Ezra and Nehemiah contended with this false spirit soon after the return of a remnant from the Babylonian captivity to Jerusalem. You can read the account in Ezra 9. The princes and rulers were chief in this great trespass of the command Yahweh gave in Deuteronomy 7:1-6. Also read Nehemiah 9 carefully. Notice the lukewarm attitude toward the Sabbath in Nehemiah 13:15-22. Again, notice the marriage problem in Nehemiah 13:23-31.

By the time Messiah came, things had gotten out of hand into the cess-

pool of evil through the “tradition of the elders.” Later, this oral tradition was written down in what became known as the Babylonian Talmud. This tradition of the elders was to be observed with greater stringency than the written law of Moses. Consider a quotation from some of their countless reasoning which voided any necessity to obey the law.

Leviticus 18:22 states, “You shall not lie with mankind as with woman-kind: it is abomination.”

The Talmud reasons: “Pederasty with a child below 9 years of age is not deemed as Pederasty [anal intercourse with a boy], as with a child above that. Pederasty with a child below three years is not treated as with a child above that. Only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect].”

To further clarify what they meant, it is written in the detailed explanation, “If one commits sodomy with a child of lesser age [than 9], NO GUILT IS INCURRED.” Some make the age of 3 the boundary for incurring guilt. They further state: “Sexual matureness of a woman...is reached at the age of three.”

Today, the spirit of ancient Pharisaism remains unchanged, and unaltered. It is the spirit of reasoning contrary to the simple truths of the Bible wherein the Bible interprets itself.

From THE PHARISEES, SOCIOLOGICAL BACKGROUND OF THEIR FAITH, by Louis Finkelstein, published by the Jewish Publication Society of America, is this quotation: “Judaism. Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisees survives unaltered.”

When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Passover Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the Talmud, he is actually repeating the arguments used in the Palestinian academies.

“Nor is it merely the outer accoutrements of Pharisaism which have survived in his life. The spirit of the doctrine has remained quick and vital...From Palestine to Babylonian; from Babylonian to North Africa, Italy, Spain, France, and Germany; from these to Poland, Russia, and eastern Europe generally, ancient Pharisaism has wandered...The enlightenment

of the eighteenth and nineteenth centuries produced spirits of diverse types, yet united in their common loyalty to the ancient teaching, in Rabbi Israel Baal Shem Tob (ca 1700-1760) the founder of the modern Hasidic movement, Rabbi Elijah Gaon of Wilna (1720-1797) the founder of the critical school of Talmudical exegesis, and Moses Mendelssohn (1729-1786) the creator of a renewed synthesis between traditional Judaism and the learning of the West.”

The Pharisees are the force behind the Babylonian beast System now extent in the earth today. Their humanistic philosophy is being promulgated in our assemblies, our schools, over TV, in the major media, in big business, in Congress and even by our Supreme Court justices.

Yahshua, the true Messiah of Almighty Yahweh warned HIS disciples to BEWARE of the teachings of the Pharisees and the Sadducees. Matthew 16:6-12

Now read what He said in the account of Mark 7:1-13, “Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked Him ‘Why walk not your disciples according to the tradition of the elders, but eat bread with unwashed hands?’ He answered and said unto them, ‘Well has Isaiah prophesied of you hypocrites, as it is written, this people honor me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of Yahweh, you hold the **tradition of** men, as the washing of pots and cups: and many other such like things you do.’ And He said unto them, ‘Full well you reject the commandment of Yahweh, that you may keep your own tradition. For Moses said, honor your father and your mother; and, whoso curses father or mother, let him die the death: but you say, if a man shall say to his father or mother, it is Corban, that is to say, a gift [dedicated to the Temple], by whatsoever you might be profited by me; he shall be free. And you suffer him no more to do ought for his father or his mother; making the Word of Yahweh of none effect through your tradition, which you have delivered: and many such like things do you.”

UNDERSTAND! Their teachings and worship of “**Yahweh**” were **vain**. They laid aside the commandments of Yahweh. They rejected His commandments. They kept their own tradition. Yahshua finished by saying... “Many such like things you do.”

Some of the false teachings and practices of the Pharisees in Yahshua’s day include, but are not limited to the following:

1. They killed the passover lambs in the afternoon of Abib 14.
2. They killed the evening sacrifice in the afternoon when previously it had been done after sunset, in the twilight, the gloaming.
3. They falsely interpreted BIN H’EREBIM as meaning the afternoon rather than between sunset and dark, as the Bible itself interprets, in Exodus 16.
4. They ate the Paschal meal at the beginning of Abib 15, contrary to the PERFECT example of our Savior who partook of the Passover meal on the beginning of Abib 14.

Since then, they have perverted the true calendar given to Moses. In so doing, they changed the appointed festivals to suit their fancy. They even changed the time of Pentecost to Sivan 6, instead of counting 50 days beginning with the wave-sheaf day. How much more witness does there need to be? Does not Daniel 7:25 speak of someone thinking to change times and laws? This means to alter the times, the appointed occasions, the Feast days, and the Laws of Yahweh, the royal edict or statute, or commandment.

MESSIAH IS OUR EXAMPLE, NOT THE WICKED PHARISEES and their teachings!

In John 8:29, Yahshua said, “And He that sent me is with me: The Father has not left me alone; for I do always those things that please Him.” Yahshua pleased the Father by keeping the Passover at the correct time in the beginning hours of Abib 14. We please the Father if we do likewise.

The teaching that the Passover service is to be done in the late afternoon of Abib 14, prior to sunset, OR at the beginning of Abib 15 after sunset of the 14th, is spawned by the subtle, deceptive, and seducing spirit of Pharisaism. Far too many are falling into that trap. Even the most sincere ministers and lay people can be seduced, and have been seduced.

I Timothy 4:1, “Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;” This can happen to any of us who listen to the lies of the Pharisees. The Savior did say in John 8:44, speaking to the Pharisees, “You are of your father the devil, and the lusts of your father you will do.

He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.”

Hear this! The Pharisees did not abide in the truth just as their fathers did not. They lie! They say they know Yahweh, but they do not keep His commandments, and are thus LIARS! There is no real truth in them. Read I John 2:4 and 22.

We who are ministers of the real and true Messiah need to be good and faithful stewards of the true doctrines of Messiah. I Corinthians 4:1-2. The tragic thing which happens when a minister gets hooked on the Pharisaic interpretation which appears good, is that he teaches many others and whole flocks of Yahweh’s people get hooked and are led astray. They can be sincere, but sincerely wrong. And if they will not hold a ministerial conference on the subject to let the Kodesh Spirit guide with a multitude of counsel, then there is no real sincerity.

I appeal to the ministers of all Bible-believing groups to get back to the faith once delivered to the saints. Yahshua, through Paul, in I Corinthians 1:10 said, “Now I beseech you, brethren, by the name of our Master Yahshua the Messiah, that you all speak the same thing, and there be no heresies (schisms) among you; but that you be perfectly joined together in the same mind and in the same judgment.”

Once our minds are convinced of an erroneous change, thinking it to be growth in truth, rather than departure from truth, it is extremely difficult to rethink the matter and change back to perceiving and acknowledging the real truth. Few have ever been able to do it. I pray that will not be the case with any who have been seduced by the spirit of Pharisaism regarding the Passover and the Exodus Passover, however sincere they may have been. II Timothy 2:25

I appeal to the lay members of all Bible-believing groups, including the Church of God, the congregations of Yahweh, or any other designator, to study diligently the Word. I plead with you to stand for the truths revealed in the Scriptures, and not follow any erroneous teaching of any kind which is contrary to the truths of the Bible.

Let us all follow the instruction in II Corinthians 10:5, “Casting down reasonings, and every high thing that exalts itself against the knowledge of Yahweh, and bringing into captivity every thought to the obedience of Messiah.”

SUPPLEMENT DEUTERONOMY 16

We find in Deuteronomy 16, the narrative is talking about the Feast of Unleavened Bread, beginning on Abib 15 and continuing through Abib 21. Each verse will be explained and the reader should study the material in the Bible.

By verse...

Verse 1, "Observe the month of Abib, and keep the passover unto Yahweh your Almighty: for in the month of Abib Yahweh brought you forth out of Egypt by night."

This verse talks about their coming forth. It was on the 15th (Numbers 33:3) by night.

Verse 2... "You shall therefore sacrifice the passover-[This is an insertion] unto Yahweh your Almighty, of the flock and the herd, in the place which Yahweh shall choose to place His name there."

This verse is NOT talking of Passover of Abib 14. The Israelites did not depart on Abib 14, but were in their houses all night until "boqer" or morning. The word "passover" was inserted deceptively into the narrative by later scribes who wanted to confuse the issue and justify the later wrong Passover on Abib 15 which many of the later Jews were observing.

How can you know for sure? "The herd" means cattle, and you can look it up in *Strong's*. The Passover sacrifice CANNOT BE OF THE HERD! It can only be of the flock...a lamb or kid of the goats. See Exodus 12:3-5

The Passover was not to be done at the temple or tabernacles "in the place which Yahweh shall choose to place His name there." The Passover lamb was to be slain in their homes ONLY. It was to be eaten in their houses, not in a big meeting at a public gathering. Josiah kept it on the correct date, but he did not keep it correctly, according to all that Yahweh commanded Moses. Josiah was having the priests do all the killing, etc. But the people were supposed to keep Passover in their houses and kill the lamb themselves. See Exodus 12:21, 22 and 24.

Deuteronomy 16:3, "You shall eat no leavened bread with it; seven days shalt you eat unleavened bread therewith, even the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life."

Although you must eat no leavened bread with the Passover, there is no way you can eat unleavened bread with the Passover for seven days.

Passover is eaten at night (layil) at the beginning of Abib 14. To call the next seven days "Passover" or to imply it to mean "Passover", is a deception. There is only ONE DAY that is Passover and it is Abib 14. This is again talking of the Feast of Unleavened Bread.

Numbers 28:18-24 shows that sacrifices, besides the daily sacrifices, were to be offered **during** the Feast of Unleavened Bread. If you will notice Leviticus 1-3 you will find no provision for letting any remain until morning, and the meat offering was to be with **unleavened bread!** Clearly this is NOT speaking of the Passover.

Deuteronomy 16:4, "And there shall be no leavened bread seen with you in all your coast seven days [Feast of Unleavened Bread]; neither shall there [be] of the flesh, which you sacrificed the first day at even, remain all night until the morning."

Again refer to Numbers 28 and Leviticus 1-3.

Verse 5, "You may not sacrifice the Passover within any of your gates, which Yahweh your Almighty gives you."

THIS IS CONTRARY TO THE INSTRUCTIONS FOR PASSOVER IN EXODUS 12 and therefore CANNOT refer to Passover. All eight days were later deceptively called "Passover" and these instructions do not apply to Abib 14.

Verse 6, "But at the place which Yahweh your Almighty shall choose to place His name in, there you shall sacrifice the Passover [wrong deceptive insertion into the narrative] at even, at the going down of the sun, at the season that you came forth out of Egypt."

Again this is referring to the time they came out of Egypt which is Abib 15 and not Abib 14, the true Passover.

Verse 7, "And you shall roast and eat it in the place which Yahweh your Almighty shall choose: and you shall turn in the morning and go unto your tents."

If you were a Hebrew and were reading this you would find the Hebrew word falsely translated "roast" is a word which means to **boil** and NOT roast at all. This is **forbidden for the Passover lamb!!** See Exodus 12:9. The instruction in verse 8 is to roast it and that word in Hebrew means roast.

We again see instruction which does not apply to Passover but to the Feast of Unleavened Bread. For the sacrifices done on the seven days of the feast could be boiled, as Leviticus 1-3 clearly shows. And the Feast offerings could be done in the place Yahweh would choose. But Passover was to be killed and roasted and eaten AT HOME!

This whole passage is talking of the Feast of Unleavened Bread and NOT Passover.

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Booklets and tapes available:

- 1 Whose Calendar, Yahweh's or the Jews'?...booklet
2. The Calendar Yahweh Gave to Moses...booklet
3. The Calendar Seminar...video tapes [4]
4. Covenants of Yahweh...booklet
5. There Is Power in Yahshua's Blood...booklet
6. Un-forgiveness. . .booklet
7. Claim the Promises: Possess the Land...spiritual warfare book.

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