

WHEN SHOULD WE

OBSERVE PASSOVER?

Controversy rages as to when the Passover should be observed. There are those who observe it at the beginning of the fourteenth of Abib, others who observe it on the fifteenth of Abib and still others observe it every time they go to church. When should Passover be observed? It is the purpose of this treatise to answer this question.

By Jerry Healan

When should the Passover be observed? That is a question that has been and is continually being asked and debated year, after year, after year. It is a controversial issue that continues to sow division and discord among believers. If people could clear their minds and look at it with a new and clear perspective then the task of coming together in agreement and unity would be much more simple and easy. But, alas, there is too much tradition, too much ignorance concerning the meanings of the original language of Scripture, too many erroneous doctrines that lead us all astray.

The division is reminiscent of the tower of Babel that our forefathers sought to erect after the flood. They were all of one language and speech. Instead of dispersing into the earth according to the desire of Yahweh, the men sought to band together under one named Nimrod. They wanted to erect a tower into the heavens which would also contain the heavens thereon and therein. They wanted to make a name for themselves and remain as a one world government, one world border, one world religion, etc. This displeased Yahweh therefore He divided and confused the language so that the men would be scattered throughout the earth.

In the latter days the Savior Yahshua came to fulfill the Scriptures. Upon the fulfillment of His ministry, death, burial and resurrection the New Testament assembly was raised up. He had commanded them to go into all the earth proclaiming the good news of His kingdom, but men sought to band together into one religion and began to develop into a great unified, centralized Catholic religion based at first in Jerusalem. In time, Yahweh had Jerusalem destroyed in order to disburse or scatter His true believers into the world as He had commanded.

One man especially sought to place his influence and governance over the New Testament assembly in order to increase the scope of his power and kingdom. This man was named Constantine, called the Great. He had no sooner entered the assembly and taken over than Yahweh raised up controversial issues which divided the New Testament assembly and his kingdom asunder. Division, confusion and erroneous doctrine crept in and continues to be extant today.

OVERCOMING ERROR

How can we overcome the errors that are extant in this world today? How can we overcome the errors and division concerning the Passover and other teachings that bring about disunity, disharmony, discord, division, etc.?

We are told by Peter, "Repent and be baptized in the name of Yahshua the Messiah for the remission of sins, and ye shall receive the gift of the Holy Spirit," Acts 2:38.

Yahshua said, "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, **He shall testify of Me:** and ye also shall bear witness, because ye have been with Me from the beginning...Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but what soever He shall hear, that shall He speak: and He will shew you things to come. **He shall glorify Me:** for He shall receive of Mine, and shall shew it unto you," Jn. 15:26-27, 16:13-14.

"But", many will say, "I have been baptized and received the Holy Spirit, and the Holy Spirit has led me into what I believe." The question is, How can this be true when there is so much division, confusion and doctrines that are totally contrary to one another? Yahweh is not the Author of confusion. Something is wrong somewhere. Too many are bringing their own baggage and previous erroneous beliefs into the assembly rather than leaving the baggage behind.

Yahshua also said, "Search the Scriptures; for in them ye think ye have eternal life: and **they are they which testify of Me...**Do not think that I will accuse you to the Father: there is one that accuseth you, even

Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for **He wrote of Me,**” Jn 5:39, 45-46.

If we are to eliminate our erroneous teachings and doctrines then we must study into the Scriptures to see how they speak of Yahshua and how He fulfilled them. This is also the only way that we are going to overcome the division concerning the Passover controversy.

Yahshua said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,” Mt. 5:17-18.

Yahshua came to fulfill the Scriptures. Moses, the Psalms, the Prophets and the apostles wrote of Him. They are a witness, a testimony of what He would do, what He did and how He did it.

THE TRUE PASSOVER LAMB

The Apostle Paul wrote, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Messiah our passover is sacrificed for us,**” 1 Cor. 5:7.

Yahshua is the True Passover Lamb. When John the Baptist saw Yahshua He proclaimed, “Behold **the Lamb of Elohim,** Which taketh away the sins of the world,” Jn. 1:29.

Peter wrote, “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but **with the precious blood of Messiah, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world,** but was manifest in these last times for you,” 1 Pet. 1:18-20.

The book of Revelation witnesses, “And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of **the Lamb slain from the foundation of the world,**” 13:8.

Do you begin to understand this? The Scriptures written by Moses, the Psalmists and the Prophets all witnessed to Yahshua the Lamb **foreordained before the foundation of the world** to be slain. Furthermore, the New Testament Apostles also wrote of this Lamb and **His fulfillment of the Scriptures.**

The Passover lamb that Moses wrote of was only a type, a pattern, a model of Yahshua, the True Passover Lamb. It prefigured His sacrifice. If one is going to build a house, a car, a machine, an airplane, make a dress, make a machine part, or most anything, they utilize a pattern or blueprint. When putting them all together, the house, the car, a machine, an airplane, etc. all things must be made according to that blueprint if it is going to fit in and work properly. There are specifications that must be made. The products must be made according to the specifications. If something goes wrong and the specified measurements are incorrect, the resulting product is known as a BLEMISHED product and will either be cast away or sold at a reduced price as a “blem.”

Yahshua fulfilled the Passover design, the Passover blueprint, the Passover pattern perfectly. He was the Lamb without spot, without blemish, the truly acceptable sacrifice for the sins for the world. The Passover pattern was designated in Ex. 12, Lev. 23, Dt. 16 and other places in the Scriptures. Yahshua fulfilled them flawlessly. Therefore, we must look to Him and His time of fulfillment in order to get the proper understanding as to when the Passover should be observed. In doing so we will also come to a better understanding as to when the Passover lamb was slaughtered in Egypt and when it was eaten.

THE DAY’S END

The original Passover lamb in Egypt was to be slain on the 14th day of the first month at even (beyn ha erebim). One of the problems today is that there is so much confusion as to when this period of time occurs. This has been due to certain definitions proffered by *Strong’s Exhaustive Concordance* as well as other works. Since Gen. 1:5, 8, 13, 19, 23 & 31 use the terms, “And the evening (ereb) and morning (boqer) were the first day, second day, third day,” etc., etc., the term “ereb” has been used to identify the period of sunset to darkness (dusk). Thus even (ereb) has been defined as the beginning of the day since it says that the even (ereb) and morning (boqer) were a day. The definition of this term appears to be accurate when applied to Gen. 1, but there are other places when such is simply not the case.

In Lev. 23:32 the usage of the term even (ereb) has to do with the end of the day and not the beginning. How can this be? Is there something wrong with our understanding as to when the day begins and ends? I think so.

Most people of Hebrew origin will say that the Hebrew day ended with sunset. However the *Encyclopedia Judaica* reveals that many of their rabbis disputed this belief. They taught that the day continues until 3 stars appeared or about 18-20 minutes after sunset. Can we prove this phenomenon from Scripture? Yes we can!

In Gen. 1:14-18 we read, “And Elohim said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth:’ and it was so. And Elohim made two great lights; **the greater light to rule the day**, and **the lesser light to rule the night**: *he made* the stars also. And Elohim set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and Elohim saw that *it was good*.”

Notice it! Yahweh gave the greater light, the sun, **to rule the day**. He gave the lesser light, the moon **to rule the night**. But He also gave other lights along with the moon to rule the night as we read, “O give thanks to Yahweh; for He is good...O give thanks to the Elohim of elohim... to Him That made great lights...The sun **to rule by day**... The moon and stars **to rule by night**,” Psa. 136:1-2, 7-9.

Yahweh set the moon and stars **to rule by night**. **And the sun to rule the day**. Even after the sun sets it continues to rule for a period of time, because of the power of its light. It relinquishes its rule only when the moon and stars begin to appear. Of course, the moon isn't always around at sunset, but the stars always are. Therefore, the day does not end until the stars begin to appear. Their appearance and the beginning of their rule occurs in the even (ereb). The sun relinquishes its rule in the even (ereb), but not exactly at sunset. It continues to rule and the day is not over until the stars appear in the sky to begin their rule.

This is supported by the book of Nehemiah for he writes, “So we laboured in the work: and half of them held the spears from the rising of the morning **till the stars appeared**. Likewise at the same time said I unto the People, ‘Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and **labour on the day**,’” 4:21-22.

Notice it; they laboured on the day which consisted from the rising of the morning until the stars appeared. This was a day's labour. Their labour ceased when the sun relinquished its rule.

WHEN IS EVEN (EREB)?

What period of time does even (ereb) consist of? Another likely question would be, What period of time does morning consist of? There are two primary Hebrew words for morning and evening (even). The primary word for morning is “boqer” while the primary word for evening/even is ereb/erev.

The Hebrew periods of day were observed a little differently from our modern day traditions. We are under the influence of the Roman calculation of things. The Romans ended and began their day at midnight. A second past midnight is morning to the present day mind. But, to the Hebrews, the period between the time that the stars appeared until just before the break of the dawn was called night.

When the rays of the sun began to lighten the night skies the morning had arrived, but this period of time, though called morning, was also distinguished by the word “shachar.” “Shachar” carries the idea of the duskiess of early dawn, to be dim or dark (in color), be black (*Strong's Exhaustive Concordance* #7835, #7836, #7837). “Shachar” is the very earliest part of the “boqer” (morning). It began the day.

But how long did morning last? *Adam Clarke's Commentary on the Holy Bible* states, “The Jews divided the day into morning and evening: till the sun passed the meridian all was morning or forenoon...,” p. 108.

The Hebrew morning lasted until noon which is a situation somewhat similar to ours, the only difference being as stated before; our morning begins one second after midnight and continues until midday. The Hebrew morning began with the first visible rays of the sun creeping up over the horizon and continued until midday.

Now what about even/evening? Adam Clarke continues, “...after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight...,” p. 108.

The Stone Edition of The Chumash, which is a Rabbinic commentary of the Torah (the first five books of the Bible), corroborates Adam Clarke's commentary for they say concerning beyn ha erebim, “*In the afternoon [lit., between the evenings]*. The afternoon is given this name because it falls between two ‘sunsets’; the first is when the noontime sun begins to dip toward the horizon, and the second when it sets below the horizon (*Rashi*).

Interestingly, one of the Hebrew words for “west” is “ma‘ārâb (מערב) which is defined as, from 6150 in the sense of shading; the west (as the region of the evening sun). (*Strong’s Exhaustive Concordance*, Hebrew Lexicon #4628)

#6150, of course, is the Hebrew word arab or ereb/erev.

Thus, when the sun crosses the meridian, it enters into the west (ma‘arab). The first erev/ereb has begun.

Our modern day tradition calls it afternoon or evening (p.m.) from a second past 12:00 noon until midnight. Here are some of the definitions that *Webster’s New World Dictionary* gives for our own English words “even,” “eve,” and “evening:”

even² n. [see EVE] [Poet. or Dial.] evening.

eve n. [ME., var. of *even* < OE. *æfen*, EVENING] **1.** [Poet.] evening **2.** [often E-] the evening or day before a holiday [*Chr-stmas Eve*] **3.** the period immediately before some event [*on the eve of victory*].

evening n. [ME. < OE. *æfnung*, verbal n. < *æfnian*, to grow toward evening < *æfen*, evening, akin to G. *abend*, prob. < IE. base **epi-*, **opi-*, after, later (whence Gr. *epi*, L. *ob*): basic sense “later part of the day”] **1.** the last part of the day; close of the day and early part of night; period between sunset or the last meal of the day and bedtime **2.** in some parts of the South, in rural areas, and in parts of England, the period from noon through sunset and twilight.

The point is that our own periods of time that we call “dawn/morning/even/eve/evening” generally correspond with the Hebrew periods. From dawn until noon was morning (boqer) and from noon until the period that the stars appeared was even (erev/ereb).

ELIJAH’S SACRIFICE

Once stated, can we prove this concept from the Scriptures. The response is, “Indeed we can!” Israel was commanded to offer a daily sacrifice consisting of two lambs. One was to be offered in the morning (boqer), the other in the evening (beyn ha erebim). It was called a fire (esh) offering, as well as a holocaust (olah) offering (Ex. 29:38-42, Num. 28:1-8).

When EliYah confronted the priests of Baal on mount Carmel he challenged them to take two bullocks, one for themselves and one for EliYah. He told them to take their bullock, cut it in pieces and lay it on wood, but put no fire under it. They were then to call out to their myriad of Elohim to see if they would be answered by fire. EliYah assigned the morning sacrifice to the priest of Baal who “...called on the name of Ba’al from morning even until noon saying, ‘O Baal, hear us.’ But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that EliYah mocked them, and said, ‘Cry aloud: for he is a elohim; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened.’ And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that there was neither voice, nor any to answer, nor any that regarded,” 1 Ki. 18:1-29. *The Interlinear Bible* renders verse 29 thusly; “...they prophesied madly until the offering (oluh, a derivative of olah meaning holocaust) up of the offering (minchah). The minchah was the meat or flour offering that was offered with the holocaust (olah).

It was at that time that EliYah said unto all the People, “Come near unto me.’ And all the People came near unto him. And he repaired the altar of Yahweh that was broken down. And EliYah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Yahweh came, saying, ‘Israel shall be thy name.’ And with the stones he built an altar in the name of Yahweh: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, ‘Fill four barrels with water, and pour it on the burnt sacrifice (olah), and on the wood.’ And he said, ‘Do it the second time.’ And they did it the second time. And he said, “Do it the third time.’ And they did it the third time. And the water ran round about the altar; and he filled the trench also with water,” 1 Ki. 18:30-35.

Clearly, the priests of Baal were given the whole morning, midday and part of the afternoon (erev/ereb) to prove the validity of their elohim. He allowed them to call out and prophesy until the time for the preparation of the evening sacrifice, then EliYah went into action with the preparation of that particular sacrifice.

“And it came to pass at *the time* of the offering (oluh) of the *evening* sacrifice (minchah), that EliYah the prophet came near, and said, ‘Yahweh Elohim of Abraham, Isaac, and of Israel, let it be known this day that Thou are Elohim in Israel, and that I am Thy servant, and this I have done all these things at Thy word. Hear me, O Yahweh, hear me, that this People may know that Thou art Yahweh Elohim, and that Thou hast

turned their heart back again.’ Then the fire (esh) of Yahweh fell, and consumed the burnt sacrifice (olah), and the wood, and the stones, and the dust, and licked up the water that was in the trench,” 1 Ki. 18:36-38.

Notice it carefully, this was the offering of the evening sacrifice, the holocaust offering (olah) which was a fire offering (esh), in other words, totally consumed. Yahweh answered EliYah at the period of the day when the holocaust offering (olah) was being offered according to His own word.

BEYN HA EREBIM

When was the time of the evening sacrifice, the time of the holocaust (olah) offering? It is revealed in Ex. 29 and Num. 28 that it was the exact same time as the Passover sacrifice was commanded to be offered “beyn ha erebim!”

Notice the commands, “Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually (the Interlinear reads, “daily continually”). The one lamb thou shalt offer in the morning (boqer); and the other lamb thou shalt offer at even (beyn ha erebim). And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even (beyn ha erebim), and shalt do thereto according to the meat offering (minchah) of the morning and according to the drink offering thereof, for a sweet savour, an offering made by fire (esh) unto Yahweh. This shall be a continual burnt offering (olah) throughout your generations at the door of the tabernacle of the congregation before Yahweh: where I will meet you, to speak there unto thee,” Ex. 29:38-42.

“And Yahweh spake unto Moses, saying, ‘Command the children of Israel, and say unto them, ‘My offering, and My bread for My sacrifices made by fire (esh), for a sweet savour unto Me, shall ye observe to offer unto Me in their due season (moed). And thou shalt say unto them, ‘This is the offering made by fire (esh) which ye shall offer unto Yahweh; two lambs of the first year without spot day by day, for a continual burnt offering (olah). The one lamb shalt thou offer in the morning (boqer), and the other lamb shalt thou offer at even (beyn ha erebim); and a tenth part of an ephah of flour for a meat offering (minchah), mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering (olah), which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire (esh) unto Yahweh. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto Yahweh for a drink offering. And the other lamb shalt thou offer at even (beyn ha erebim): as the meat offering (minchah) of the morning (boqer), and as the drink offering thereof, thou shalt offer it a sacrifice made by fire, of a sweet savour unto Yahweh,” Num. 28:1-8.

One lamb was offered in the morning, the other lamb at even (beyn ha erebim). If we go back to the account of EliYah in 1 Kings we will find that certain events followed the offering of the evening sacrifice which, if this sacrifice occurred at the period of the day called dusk, in other words, from sunset to dark, there would not have been enough time left in the day to perform it all.

The first thing that Eliyah did was to command that the prophets of Baal be captured and taken down to the brook Kishon where EliYah slew them. This would have been a considerable task to have performed during the period of dusk itself as there were 450 prophets of Baal and another 400 prophets of the groves. That’s 950 men all together. It would take some time to perform that specific task.

EliYah then went up on the top of mount Carmel where he cast himself down upon the earth and put his face between his knees. He then told his servant to look toward the sea and his servant went up and looked, but came back with an empty report. EliYah then told him to go again seven times. The servant did so and on the seventh time there was a little cloud that arose out of the sea like a man’s hand. EliYah then told Ahab to, “Prepare thy chariot, and get thee down, that the rain stop thee not,” 1 Ki. 18:44.

EliYah then girded up his loins and ran before Ahab to the entrance of Jezreel. *The Aharoni and Aviyonah Bible Atlas* reveals that the distance between Mt. Carmel and Jezreel is at least 20 miles. Could all of this have been done during the period of the day that is called “dusk” or “evening twilight” as those who claim that the period of “beyn ha erebim” is? From the time the sun sets until total darkness sets in is about 18 minutes. If “beyn ha erebim” occurs only during this period of time, how is it that all of the above events could have taken place during that short space of time.

Let’s recap all that transpired during that time. Eliyah had to repair the altar of Yahweh, set up the twelve stones, place the wood on it, sacrifice the bullock, cut it up into its proper pieces in order to lay it on the wood for its consumption. He then had the water poured out on it three times, cried out to Yahweh, the fire of Yahweh came down and consumed the sacrifice, wood, water, altar, stones, dust, etc. The prophets had to be rounded up and taken to the brook Kishon where they were slain. EliYah climbed back up to Mt.

Carmel where he had his servant look for the cloud. He then descended Mt. Carmel, told Ahab to get out of there while he could and then girded up his loins and ran for a distance of 20 miles or better all in the period of the day called dusk? Preposterous!

The time (moed) of the evening sacrifice had to have occurred at a time much earlier than the period of time between sunset and nightfall, called dusk.

Another point to take into consideration is that both lambs were the sacrifice for the same day. The first one was slain in the morning (boqer). The other lamb, the second one, for that same day was sacrificed at even (beyn ha erebim). Beyn ha erebim therefore, has to be the last part of the day and not the first part or the beginning, as some claim.

MORE NEW TESTAMENT PROOF

Additional proof concerning this timing is found in the New Testament. In Acts 3:1 Peter and John went to the temple at the hour of prayer, “Now Peter and John went up together into the temple at the hour of prayer, **being the ninth hour.**” The ninth hour is the time that Yahshua died on the stake becoming our Passover Lamb.

The hour of prayer was associated with the burning of incense in the temple which occurred twice daily in conjunction with the morning and evening sacrifice. John’s father Zechariah was burning the incense at the hour of prayer, “And it came to pass, that while he executed the priest’s office before Yahweh in the order of his course, according to the custom of the priest’s office, his lot was to burn incense when he went into the Temple of Yahweh. And the whole multitude of **the people were praying without at the time of incense,**” Lk. 1:8-10.

While we aren’t told whether this event occurred in the morning or the evening, we do know that the incense was burnt at the same time that the morning or the evening sacrifice was being offered which also coincided with the trimming of the menorah in the morning and lighting of the same in the evening, “And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it....And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And **when Aaron lighteth the lamps at even,** he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations, Ex. 30:1, 7-8. “At even” is translated from the Hebrew term “beyn ha erebim.”

The Psalmist David links the time of prayer with the burning of incense and with the morning and evening sacrifice, “Let my **prayer** be set forth before Thee as **incense**; and the lifting up of my hands as the **evening sacrifice,**” Psa. 141:2.

Thus, here are two important and vital witnesses from the New Testament that the period called “beyn ha erebim” occurred at the ninth hour which was about 3:00 p.m. Those witnesses are the time that Yahshua, our Passover died and the hour of prayer.

THE 10TH AND 14TH

As we get into Exodus 12 to look at the original command for the Passover, there are several things that we must take note of. The first thing to notice is the difference between the terminology concerning the 10th and 14th days of the first month. Yahweh commanded Moses saying, “Speak ye unto all the congregation of Israel, saying, ‘In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house....And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening (beyn ha erebim),” vv. 3, 6.

The words in italics here do not appear in the original Hebrew even though they may be implied. Notice that Yahweh says, “In the tenth...” The word *day* is one of those supplied because it is not written in the original Hebrew. The original Hebrew simply states, “In the tenth of this month.” But when it comes to the statement concerning the 14th day in verse six, the Hebrew word “yowm” (day) is supplied. Did Yahweh arrange the Scriptures in this way for a reason? He certainly does not do anything for vanity’s sake does He?

It has already been shown that the period of time in which the lamb was to be slain was “beyn ha erebim” which occurs on the afternoon of a day and not at the beginning of a day. Therefore, Israel was free to take a lamb for themselves at any time during the 10th of the month, but they were specifically commanded to

keep it until the 14th day and kill it at a specific period of time (moed) on the 14th day, to wit; in the evening (beyn ha erebim).

AT EVEN (BA EREV/EREB)

There is more Scriptural proof that the period of erev/ereb does not always begin the day, but rather also occurs at the end of the day. Yahweh commended Israel, "In the first month, on the fourteenth day of the month at even (ba erev/ereb), ye shall eat unleavened bread, until the one and twentieth day of the month at even (ba erev/ereb)," Ex. 12:18. Those who teach that the Passover occurs at the beginning of the fourteenth rather than the afternoon of the fourteenth utilize this Hebrew phrase to prove their point that this period occurs at the beginning of the day.

However, this concept can easily be overturned through Scriptural study. The first case in point occurs in Lev. 23:32 concerning the command to observe the Day of Atonement. Yahweh commands, "It shall be a sabbath of rest and ye shall afflict your souls: in the ninth *day* of the month at even (ba erev/ereb), from even (ereb) unto even (ereb), shall ye celebrate your sabbath."

We all know that the 10th day of the seventh month is the Day of Atonement, but if this verse were taken out of context and applied to the teaching concerning erev/ereb always being the beginning of the day, a problem would arise. The argument would have to be that the Day of Atonement begins on the ninth day of the month from ereb (dusk), the beginning of the day, to ereb (dusk), the beginning of the next day. But at even (ba ereb) is associated with the end of the ninth day in this Scripture and not the beginning.

Jeremiah helps to prove this point. We read in Jer. 6:4, "Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away (declines), for the shadows of the evening (ereb) are stretched out.

It is with the declining of the day, in other words, when the sun passes noon or the point of midday, that the day begins to decline and the shadows begin to be stretched out. Notice that it speaks of the shadows of evening (erev/ereb).

Perform this test yourself. Go out on a very pretty and clear day at about 3:00 p.m. The shadows begin to stretch out. Go out again several minutes before sunset and observe the shadows. They will be stretched out quite drastically, but continue to observe. You will find that as the sun begins to set, the shadows will begin to fade. By the time that the sun is 2/3 - 3/4 below the horizon the shadows will have become so faded that they will hardly be distinguishable. When the sun has completely set there are no longer any shadows. But Jeremiah says that shadows occur and are stretched out in evening (erev/ereb). So evening (erev/ereb) covers more time than just the period of time at sunset. As Adam Clarke writes, "Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset and continued till night, i.e., during the whole time of twilight." (p. 108)

It is obvious that when Yahweh told Israel to begin their observance in the 9th day at even (ba ereb) that He was telling them to begin it at the close of that day until the close of the 10th. In the same way, He was telling Israel in Ex. 12:18 to begin to observe Unleavened Bread at the close of the 14th day until the close of the 21st day.

BO SHEMESH

We also read, "Thou mayest not sacrifice the passover within any of thy gates, which Yahweh thy Elohim giveth thee: but at the place which Yahweh thy Elohim shall choose to place His name in, there thou shalt sacrifice the passover at even (ba erev/ereb), at the going down of the sun (bo shemesh), at the season (moed) that thou camest forth out of Egypt," Dt. 16:5-6.

This period of time can also be proven to be the afternoon, the ending of the day, rather than the beginning by an event that is recorded in the book of Joshua. In chapter 10 there were 5 kings that came up against Israel. This is the infamous time when the sun stood still for about the space of a day. When the 5 kings saw that they were defeated they hid themselves in a cave at Makkedah which Joshua sealed with stones and set a guard on it (Josh. 10:17-18). Later the cave was opened, the kings captured and slain. Joshua hung them on five trees where they remained until evening (ha erev/ereb). "And it came to pass at the time of the going down of the sun (bo shemesh), that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain this very day," v. 27.

Why didn't Joshua allow the kings to remain hanging on the trees? The answer is found in Dt. 21:22-23, "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of Elohim;) that thy land be not defiled, which Yahweh thy Elohim giveth thee for an inheritance."

The man who was hanged had to be taken down and buried on the same day of his hanging. If he remained on the tree into the next day then the land would have been defiled.

In order to comply with Yahweh's command, Joshua took the men down on the day that they were hanged. They were allowed to remain until the evening (ha erev) and were taken down at the going down of the sun (bo shemeth). Thus this period of (ha erev) and (bo shemesh) are shown to be the afternoon, the end of the day and not the beginning of the next.

Thus the period of time called even/evening (ereb, ha ereb) is shown through Scriptural research to correspond closely with our afternoon, evening and even. It is a period of time that begins immediately after midday and continues until the stars appear. With the appearance of the stars, one day ends and the other begins. This occurs during the period of time of the day called "even" (ereb). But the greater part of the day called even/evening (ereb, ha ereb, ba ereb, beyn ha erebim, etc.) occurs at the end, the latter part of the day when the sun is declining or when the sun is going down (bo shemesh).

Therefore, the Passover, being slain at evening (beyn ha erebim - Ex. 12:6, Lev. 23:5), corresponded with the slaying of the evening sacrifice (beyn ha erebim - Ex. 29:39, Num. 28:4, 1 Ki. 18) which occurred in the afternoon of the day between noon and sunset, and not during the period called "dusk."

However, even if it had been slain during the period called "dusk", if it occurred between the time that the sun had set and the appearing of the stars, that period of time would have been the end of the 14th and not the beginning.

THE MEMORIAL

Yahweh commanded Israel, "And this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away (cause to cease) leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever," Ex. 12:14-17.

There are several things that must be noticed here in these Scriptures. The first thing is that it was commanded to be a memorial. A memorial is not a memorial when the event is in the act of taking place. A memorial is something that must take place after the fact. One of the primary things concerning the word "memorial" is that it promotes the major idea of "remembering, remembrance, etc. That is the reason for the wording "shall." Shall, in this case, refers to the future.

Yahweh said, "And ye shall observe the feast of unleavened bread; for **in this selfsame day have I brought your armies out** of the land of Egypt..." (v. 17).

What day does Scripture say that Israel came out of Egypt? "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 all the Egyptians," Num. 33:3.

Furthermore, we read, "Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim **brought thee forth out of Egypt by night**. Thou shalt (future) therefore sacrifice the passover unto Yahweh thy Elohim, of the flock and the herd, in the place which Yahweh shall (future) choose to place His name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: **that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life**," Dt. 16:1-3.

Notice it. They were to remember the day when they came forth out of the land of Egypt. The word "remember" comes from the same Hebrew word from whence comes also the word "memorial." The Hebrew word in Ex. 12:14 is זָכַרְוֹן (zikarown, memorial) while in Dt. 16:3 it is זָכַר (zekar, remember).

“And Moses said unto the People, ‘**Remember this day, in which ye came out from Egypt**, out of the house of bondage; for by strength of hand Yahweh brought you out from this place: there shall no leavened bread be eaten,” Ex. 13:3. The Hebrew word used for “remember” here is זָכוּר (zakuwr).

Continuing in Ex. 13, “**This day came ye out in the month Abib**. And it shall be when Yahweh shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and the seventh day shall be a feast to Yahweh. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day saying, ‘**This is done because of that which Yahweh did unto me when I came forth out of Egypt.**’ And it shall be for a sign unto thee upon thine hand, and **for a memorial between thine eyes**, that Yahweh’s law may be in thy mouth: for with a strong hand hath Yahweh brought thee out of Egypt,” vv. 4-9.

Yahweh is here commanding Israel to memorialize the day that they came out of the land of Egypt. The Hebrew word for “memorial” here in verse 9 is זִכָּרוֹן (zikarown). Israel left Egypt on the 15th day of the first month. That was the day that Israel was to memorialize.

THE FIRSTBORN

Yahweh proclaimed, “For all the firstborn of the children of Israel are Mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for Myself,” Num. 8:17.

Notice here that Yahweh sanctified all the firstborn of Israel at the time that He smote the firstborn of Egypt. Notice the wording “on the day.” In actuality, it was night when Yahweh smote all of the firstborn of Egypt, “And it came to pass, that at midnight Yahweh smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, 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 one dead. And he called for Moses and Aaron by night, and said, ‘Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve Yahweh, as ye have said,” Ex. 12:29-31.

When did Yahweh command Israel to sanctify all the firstborn unto Him? “And it came to pass **the selfsame day, that Yahweh did bring the children of Israel out of the land of Egypt by their armies**. And Yahweh spake unto Moses, saying, ‘**Sanctify unto Me all the firstborn**, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine,” Ex. 12:51, 13:1-2. It was the day that Israel went out of Egypt, the 15th day of the first month.

According to Num. 8:17 the slaying of Egypt’s firstborn and the sanctifying of Israel’s firstborn all occurred in the same (24 hour) day.

Yahweh stated, “And it shall be when Yahweh shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto Yahweh all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* Yahweh’s. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, **By strength of hand Yahweh brought us out from Egypt**, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that **Yahweh slew all the firstborn in the land of Egypt**, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to Yahweh all that openeth the matrix, being males; but all the firstborn of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for **by strength of hand Yahweh brought us forth out of Egypt**,” Ex. 13:11-16.

Once again Yahweh corroborates the slaying of the firstborn of Egypt with the sanctifying of the firstborn of Israel.

THE NIGHT TO BE OBSERVED

It is written, “Now the sojourning of the children of Israel, (who dwelt in Egypt), was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even **the selfsame day** it came to pass, that **all the hosts of Yahweh went out from the land of Egypt. It is a night to be much**

observed unto Yahweh **for bringing them out from the land of Egypt**: this is that night of Yahweh to be observed of all the children of Israel in their generations,” Ex. 12:40-42.

What day did Israel leave Egypt? The answer is the fifteenth (Num. 33:3). Yahweh’s word reveals that the night of release and the day of departure both correspond to be the same 24 hour period.

Yahweh passed through the land of Egypt at midnight and slew all of the firstborn in the land. It was in the night that Pharaoh and the Egyptians arose and demanded that Israel depart.

Moses wrote, “Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib Yahweh thy Elohim **brought thee forth out of Egypt by night**,” Dt. 16:1.

The night and day of the 15th is the period commanded to be memorialized. The Passover was slain on the afternoon of the 14th, but it was cooked and eaten on the night of the 15th.

IN HASTE

One of the problems with the doctrine of those who teach that the Passover occurred at the beginning of the 14th, also making the 14th an immediate rest day to wit, the first Day of Unleavened Bread, is that they must declare that Israel was tarrying until the rest day was over before they could leave Egypt. The exact opposite is revealed in Scripture.

Yahweh had told Moses beforehand, “Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, **he shall surely thrust you out hence altogether**,” Ex. 11:1. The word “thrust” also means to drive out, drive away, drive forth, expel, etc.

Yahweh prepared Israel for this immediate expulsion for He commanded, “And thus shall ye eat it (the Passover); **with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste**: it is Yahweh’s passover,” Ex. 12:11.

The *International Standard Bible Dictionary (ISBE)* has this to say concerning the **girding of the loins**, “The waist or loins are naturally the place to wear a belt or girdle. Often a garment would be worn ungirded at home, and thus the act of fastening the belt and even at times tucking up the garment indicated preparation for some activity or journey. Consequently, the common Hebrew phrase ‘gird up the loins’ (cf. 1 Ki. 18:46, which NEB paraphrases as ‘tucked up his robe’; 2 Ki. 4:29, NEB ‘hitch up your cloak’; figuratively, Eph. 6:14, NEB ‘fasten on the belt of truth’) refers to preparation and readiness for action. Before the Exodus the people of Israel ate the Passover with their ‘loins girded’ (NEB ‘belt fastened’), sandals on, and staff in hand (Ex. 12:11)” Vol. 3, p. 154.

Now notice the contradiction here. If Israel was commanded to tarry and rest on the daylight portion of the 14th because it was a Sabbath rest then why gird the loins in readiness for immediate expulsion? Why have the sandals on the feet in readiness for a journey? Why have the staff in hand? If they were to stay and rest then they would not have to had their “loins girded.” A position of rest at home was to wear a garment “ungirded.” If they were not going to be immediately expelled, then to do these things would have been an empty, meaningless gesture, and Yahweh does nothing in vain.

Once the death angel went throughout Egypt slaying the firstborn at midnight, the Egyptians emitted a great cry. They all arose in the night, including Pharaoh whose own firstborn son had also been a victim. “And he called for Moses and Aaron by night, and said, ‘**Rise up, and get you forth from among my people**, both ye and the children of Israel; and go, serve Yahweh, as ye have said. Also take your flocks and your herds, as ye have said, and **be gone**; and bless me also.’ **And the Egyptians were urgent upon the People, that they might send them out of the land in haste**; for they said, ‘We be all dead men,’” Ex. 12:31-33.

Do you understand the fear and trepidation here? The Egyptians had been smitten and completely overthrown by 10 plagues. They had lost so much of their power, glory, influence, crops, cattle and now their own children. They were so afraid that another plague would come upon them and destroy those who were left that they were urgent to get Israel out of their presence.

Ex. 12 continues, “And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children (Num. 33:3 says that this occurred on the 15th). And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt for it was not leavened; because **they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual**,” vv. 37-39.

Notice it! They COULD NOT TARRY! They were THRUST OUT OF EGYPT! They were thrust out so quickly that they couldn't even prepare any food for the journey! That is getting out and that is getting out fast!

“And it came to pass at the end of the four hundred and thirty years, even **the selfsame day** it came to pass, that all the hosts of Yahweh went out from the land of Egypt. **It is a night to be much observed unto Yahweh for bringing them out from the land of Egypt:** this is that night of Yahweh to be observed of all the children of Israel in their generations,” Ex. 12:41-42.

Notice it again, the day and the night in which they left are the same 24 hour day period. That night and day was the 15th!

Notice it again in Dt. 16, “Observe the month of Abib, and keep the passover unto Yahweh thy Elohim: for in the month of Abib **Yahweh thy Elohim brought thee forth out of Egypt by night...** Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; **for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt** all the days of thy life,” vv. 1, 3.

Yahweh says that they came forth out of Egypt IN HASTE! He commands them to REMEMBER THE DAY when they came forth! They were brought forth BY NIGHT! They immediately left Rameses and journeyed to Succoth (Ex. 12:37)! This journey occurred on the 15th day of the month (Num. 33:3)!

SCRIPTURAL FULFILLMENT

When we come to the New Testament Passover, especially and specifically to the last meal that Yahshua ate, it appears that the time for the Passover observance was changed. But was it? Yahshua personally reported at the beginning of His ministry, “Think not that I am come to destroy the law (Torah), or the prophets: **I am not come to destroy, but to fulfil.** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,” Mt. 5:17-18.

Notice this critical passage again. He said that He did not come to destroy or overthrow the Torah, but to fulfil.

When Yahshua went to be baptized by John, he (John) forbade Him, saying, “I have need to be baptized of Thee, and comest Thou to me?” And Yahshua answering said unto him, ‘Suffer it to be so now: for thus **it becometh us to fulfil all righteousness.**’ Then he suffered Him,” Mt. 3:14-15.

Yahshua told His disciples, “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day,” Lk. 9:22.

Yahshua sought to prepare His disciples for His eventual death which had been carefully prophesied in the Scriptures. However, His disciples simply couldn't grasp His statements until after they were accomplished. Yahshua told them, “These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.**’ Then opened He their understanding, that they might understand the Scriptures, and said unto them, ‘Thus **it is written, and thus it behooved Messiah to suffer,** and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things,’” Lk. 24:44-48.

It was written in the Law of Moses that Messiah had to suffer. Yahshua further stated, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me...Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” Jn. 5:39, 45-47.

Moses was the first to write about Yahshua, His suffering and His sacrifice. One of the most important places in the writings of Moses about Yahshua and His sacrifice is found in Ex. 12 and Lev. 23 which concerns the Passover as the apostle Paul testifies, “For even Messiah our Passover is sacrificed for us,” 1 Cor. 5:7.

Yahshua came to specifically and especially fulfill that Passover sacrifice. The Scriptures testified very carefully concerning that sacrifice even to its time!

THE TEMPLE SACRIFICES

There are ample records extant that inform us about the Temple sacrifices of Yahshua's day even to the time of their being carried out. *The Encyclopedia Judaica* speaks of the daily sacrifice commanded in Ex. 29 and Num. 28. After the morning sacrifice was completed the individual sacrifices were offered throughout the day. "The offering of the individual sacrifices were completed by half past the eighth hour of daylight (about 2:30 p.m. [this notation mine]), and the sacrifice of the concluding afternoon *tamid* then took place. It was slaughtered and offered up an hour later (Pes. 5:1) (This would be about 3:30 p.m.). The ritual of the afternoon *tamid* resembled that of the morning lamb except that the wood on the altar was not rearranged and the priestly blessing was not recited. Two new logs of wood were brought up by two priests to reinforce the flames (Yoma 26b). Oil was also added to the candlestick, and all seven lamps were kindled. Following the sacrifice of the afternoon *tamid*, the gates to the sanctuary and to the priestly court were closed. Nonetheless, a few priests still entered the court during the night so that they could place the limbs from the day's sacrifices on the altar and continue to add wood to its fire (cf. Zev. 9:6; Ber. 1:1)." (article on Sacrifice)

The *ISBE* has this to say about the Passover sacrifice, "Before the family meal on Passover eve, the day was filled with preparation for the event. A full contingent of priests—twenty-four-divisions instead of the usual one—came early to the temple. Their first task was the burning of the leaven (*hames*). This had been searched for by candlelight in each home the night before and then removed for burning the next morning (*Pesahim* i-iii). By midday all work stopped.

"The afternoon was set aside for the ritual slaughtering of the lamb. **The offering of the Passover sacrifice at the temple began about 3:00 P.M.** (*Pesahim* v.1), and was conducted in three massive shifts. When the temple court was filled with the first group of offerers, the gates of the court were closed. The ram's horn was sounded and the sacrifice began (*Pesahim* v.6). While the offerings were going on, the Levites sang the Hallel (Pss. 113-118). Each lamb was then skinned and its fat with kidneys removed for burning on the altar (*Pesahim* v.9f.; cf. Lev. 3:3-5). Before leaving the temple, each offerer slung his lamb — wrapped in its own hide — over his shoulder (T.B. *Pesahim* 65b). He then departed with his company to prepare the Passover meal. Immediately, the next division of offerers filed into the temple court and the ritual was repeated." (Vol. Three, p. 677)

The Encyclopedia Judaica and the *International Standard Bible Encyclopedia* are two dependable scholarly works that show the time of the slaying of the evening sacrifice and the Passover sacrifice. Both sacrifices were to be slain at evening (beyn ha erebim). Both are shown to have been slain around 3:00 - 3:30 P.M.

The Jamieson, Fawcett and Brown Commentary On The Whole Bible says "**kill it (the Passover) in the evening**"—i.e., the interval between the sun's beginning to decline, and sunset, corresponding to our three o'clock in the afternoon." (p. 63)

Matthew (27:46-50), Mark (15:34-37) and Luke (23:44-46) all correspond concerning the time of Yahshua's death. They all reveal that it was shortly after the 9th hour (3:00 P.M.) that Yahshua died. This timing perfectly coincided with the beginning of the slaughter of the Passover lambs as well as the evening sacrifice. The model, the blueprint, the pattern had been perfectly fulfilled according to Yahshua's own words and according to Scripture.

PREPARATION DAY

It is obvious that the day in which Yahshua died was not only the 14th of Abib, but that the day was also the day of preparation for the Passover. John writes, "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," 18:28. The Jews were concerned about defilement because they wanted to eat the Passover in its prescribed season.

John further states three times that the day in which Yahshua died was the day of preparation, the eve of the Sabbaton or High Day, "And **it was the preparation of the passover**, and about the sixth hour: and he saith unto the Jews, 'Behold your King!'...The Jews therefore, because **it was the preparation**, that the bodies should not remain upon the tree **on the sabbath day, (for that sabbath day was an high day.)** besought Pilate that their legs might be broken and that they might be taken away...Now in the place where He was impaled there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Yahshua therefore **because of the Jews' preparation day**; for the sepulchre was nigh at hand," Jn. 19:14, 31, 41-42.

Mark writes, "And now when the even was come, because **it was the preparation, that is, the day before the sabbath**, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of Elohim, came, and went in boldly unto Pilate, and craved the body of Yahshua," Mk. 15:42-43.

Luke writes, "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of Elohim. This man went unto Pilate, and begged the body of Yahshua. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. **And that day was the preparation, and the sabbath drew on,**" Lk. 23:50-54.

Matthew writes, "Now the next day, **that followed the day of the preparation**, the chief priests and Pharisees came together unto Pilate," Mt. 27:62.

All four evangel accounts reveal that the day that Yahshua died was the day of preparation for the Sabbath day (the High Day). John reveals that it was the preparation for the Passover. The Passover was killed in the afternoon of the 14th. The 15th was the first day High Day of Unleavened Bread. The 14th has been called a day of Unleavened Bread only because it was the day that they burned the leaven and prepared for the eating of the Passover by slaying the lamb, also preparing for the first High Day.

JOSIAH'S PASSOVER

Some have pointed to Josiah's Passover as proof that the slaying of the Passover took place at the beginning of the 14th day during the period of dusk (sunset to nightfall). But notice the number of animals that were slain at that time, "And Josiah gave to the People, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance," 2 Chron. 35:7.

Could thirty three thousand animals be slaughtered between the period of sunset and darkness (about 18 to 20 minutes), the blood caught and cast upon the altar, the animals skinned, the fat and kidneys cut out and burnt on the altar and the animals then given to the people for the meal preparation in such a short period of time? That would be quite a task to fulfill from 3:00 P.M. until night, a period of 3 to 3-1/2 hours, much less 18 to 20 minutes.

But that is not all! The princes also gave two thousand six hundred small animals (sheep and goats) and another three hundred oxen (2 Chron. 35:8). That brings the total of animals slaughtered during that time to thirty five thousand six hundred sheep and goats and three thousand three hundred bullocks.

Notice 2 Chron. 35:1, "Moreover Josiah kept a passover unto Yahweh in Jerusalem: and **they killed the passover on the fourteenth day of the first month.**" They killed the Passover on the fourteenth. But what else occurred during this time?

"And he set the priests in their charges, and encouraged them to the service of the house of Yahweh, and said unto the Levites that taught all Israel, which were holy unto Yahweh, 'Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not be a burden upon *your* shoulders: serve now Yahweh your Elohim, and His People Israel, and **prepare yourselves by the houses of your fathers**, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the People, and *after* the division of the families of the Levites. So kill the passover, and sanctify yourselves, and **prepare your brethren**, that *they* may do according to the word of Yahweh by the hand of Moses.'...So **the service was prepared**, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed them. And they removed the burnt offerings, that they might give according to the divisions of the families of the People, to offer unto Yahweh, as *it is* written in the book of Moses. And so *did they* with the oxen. And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the People. And 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**; therefore **the Levites prepared for themselves, and for the priests** the sons of Aaron. And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren **the Levites prepared for them**. So **all the service of Yahweh was prepared**

the same day, to keep the passover, and to offer burnt offerings upon the altar of Yahweh, according to the commandment of King Josiah,” 2 Chron. 35:2-6, 10-16.

Read 2 Chron. 35:26 again! The service of Yahweh was prepared the same day, to keep the Passover, and to offer burnt offerings upon the altar. This was all done on the 14th of Abib! 2 Chron. 35 reveals that the 14th day is the day of preparation! Matthew, Mark, Luke and John all testify that the day that Yahshua died, the 14th, was the preparation day. That is five witnesses. How many more witnesses does one need?

Of course this all conforms to Yahweh’s command to keep the Passover lamb until the 14th day of the first month and to kill it in the evening (Ex. 12:6), which also **conforms** to the time of Yahshua’s own sacrifice.

THE CHAG

Some have become confused concerning the terminology used in Ex. 12:14 which says, “And this day shall be unto you for a memorial; and ye shall keep it a feast (chag) to Yahweh throughout your generations; ye shall keep it a feast (chag) by an ordinance forever.”

I have already written concerning what day is the “memorial” and proven that that day was the 15th. But because of the terminology employed here, some have determined that the 14th day is the first feast (chag) day.

In Lev. 23 we read, “These are the feasts (moeds, appointed times) of Yahweh, even holy convocations, which ye shall proclaim in their seasons (moeds). In the fourteenth *day* of the first month at even *is* Yahweh’s passover. And on the fifteenth day of the same month is the feast (chag) of unleavened bread unto Yahweh: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein,” vv. 4-7.

The Interlinear Bible, with its corresponding Hebrew, reveals, “in the month the first on four and tenth of the month between the evenings (is) the Passover to Yahweh: **(stop)** and on the five and tenth day of month this (is) feast (chag) of unleavened bread to Yahweh seven days unleavened bread you shall eat: **(stop)**”

Both Ex. 12 and Lev. 23 correspond and go hand in hand with each other. They both reveal that the 15th is the feast (chag). The afternoon of the 14th was the time for the victim to be slain. It was to be eaten the evening of the 15th, the first day of Unleavened Bread, with unleavened bread.

YAHSHUA’S LAST MEAL

The question now is, Did Yahshua fulfil the Torah in the night of His last meal or did He fulfil it in His death? We have already seen that all four of the evangel accounts admit that Yahshua died on the 14th which was the preparation for the Passover and the Sabbath (High Day). What about the final meal that Yahshua ate with His disciples. Was that the Passover? We can certainly see that it was not the traditional Passover for the Jews were slaying their Passover lambs and preparing to eat the Passover meal on the afternoon that Yahshua died.

There is only one way for us to explain it completely and thoroughly. Yahshua was not going to be alive and able to eat the Passover with the disciples at the proper time. He was allowed to partake of the Passover a night early for the sake of His disciples and in order that He might introduce the symbols of His flesh and the blood of His covenant.

The traditional Passover had women and children in attendance because it was a family affair. There is no mention of women and children at that final meal. Children were to ask questions and the adults were to answer them according to the Scriptures (Ex. 12:25-27, 13:14-16). No such event is recorded at this final meal.

There are other instances where Yahweh has allowed special actions to occur that were not necessarily a part of His commands. If we hearken back to the time of Hezekiah, Scripture records that he caused Judah and many in Israel to observe the Passover in the second month because the priests were not properly sanctified to perform the service to Yahweh during the first month. But the people rejoiced so greatly before Yahweh that they took counsel and kept another seven days with gladness (2 Chron. 30:1-23, esp. vv. 2, 23). Hezekiah and the children of Israel were not chastized for this additional observance, at all.

David took of the shewbread which was only lawful for the priests to eat (Mt. 12:1-4) and was held guiltless. Yahshua, furthermore revealed that the priests profaned the Sabbath day and were held blameless (Mt. 12:5). In this account in Mt. 12 He stated that One greater than the temple was there. This was after He

and His disciples went through the grain fields and plucked some ears of grain to eat on the Sabbath day. Such was strictly forbidden to do while Israel was in the wilderness (Ex. 16), but here was Yahshua and His disciples going out and satisfying their appetites by plucking some ears of grain and eating them. Yahshua told the Pharisees, “But if ye had know what this meaneth, ‘I will have mercy, and not sacrifice,’ **ye would not have condemned the guiltless.** For the Son of man is Sovereign even of the sabbath day,” Mt. 12:7-8.

Therefore, it would have been no sin nor a problem for Yahshua and His disciples to have eaten the Passover meal an evening earlier than the traditional Passover because He simply was not going to be alive to eat the Passover the next night.

THE REMEMBRANCE

Paul writes, “For I have received of the Sovereign that which also I delivered unto you, that the Sovereign Yahshua the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, ‘Take, eat, this is My body, which is broken for you: this do in **remembrance** of Me.’ After the same manner also He took the cup, when He had supped, saying, ‘This cup is the new testament in My blood: this do ye, as oft as ye drink it, in **remembrance** of Me.” 1 Cor. 11:23-25.

Remember the word “remembrance?” Yahshua would have been speaking in Hebrew and the Hebrew word would have stemmed from the root word “zakar” which means: to remember, a **memorial**, to mention, a memento, etc.

Yahshua was telling His disciples to “memorialize” His death. Paul continues, “For as oft as ye eat this bread, and drink this cup, ye do shew the Sovereign’s death till He come,” 1 Cor. 11:26.

The question now is, When did Israel “memorialize” the killing of the Passover? It was on the afternoon of the 14th. When did they eat the “memorial?” It was on the beginning of the 15th. When was Yahshua slain? It was on the afternoon of the 14th. When should we eat of that “memorial?” At the same time that Israel ate of their Passover sacrifice, the beginning of the 15th.

Yahshua did not come to overthrow or destroy the law or the prophets, He came to fulfill (obey, perform, do). He did fulfill the Passover perfectly. He did not fail.

EZEKIEL’S PASSOVER

Some have specifically pointed out that Ezekiel proves that the Passover and the first High Day is the 14th, for Ezekiel writes, “In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten,” 45:21.

Notice in verses 22-24 that the prince also prepares and offers sin offerings and burnt offerings. These are animal sacrifices. From what has already been revealed, if everything is going to be done according to Scripture, then on the 14th day of the first month in the evening (beyn ha erebim), the afternoon, the Passover victim will be sacrificed and then on the 15th of the same month will begin the feast of Unleavened Bread. There is no real difficulty here nor is there any contradiction.

That Passover will conform to Yahshua’s own sacrifice. It will be slain at the time predetermined before the foundation of the world.

THINGS LEARNED

There are several things that have been learned during this treatise. They are:

- #1. The day does not end until the stars appear.
- #2. Even/evening or ereb/erev begins immediately after midday and continues until the stars appear.
- #3. At evening (beyn ha erebim) is the period of time between midday and sunset (about 3:00 P.M.)
- #4. The going down of the sun (bo shemesh) is the latter part of the day.
- #5. The memorial (remembrance) was observed on the 15th day of the 1st month.
- #6. The Israelites could not tarry, but had to leave Egypt in haste.
- #7. The temple sacrifices give proof to the time of the offerings (both daily sacrifice and Passover).
- #8. The afternoon of the 14th is the time of the victim.
- #9. The 14th was preparation day for the Passover.
- #10. The chag of Unleavened Bread began on the 15th not the 14th.
- #11. Yahshua’s last meal was not a traditional Passover.

#12. Yahshua fulfilled the Passover sacrifice at the exact time prophesied before the foundation of the world, by the Passover sacrifice and the evening sacrifice.
May Yahweh bless you to see these things and embrace them in truth.