

# RESPONSE ~ TO ELIYAH .COM

## “Points Supporting a 15th Memorial Supper”

ELIYAH.COM Comments in BLACK, HIS Scriptures in RED, Reference Work in Burgundy

Evangelistic Assembly of Yahweh comments in BLUE

Scriptures We use in LAVENDER and Reference Work in Dark Blue

### Chronology of Exodus 12:

Exodus 12:1 And Yahweh spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.3 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: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

The Hebrew in verse 6 has "Ben ha Arbayim", which means "Between the evenings", rather than "in the evening". The ISR translation is one of the very few that handles this correctly. The timing of "Between the evenings" is crucial to the understanding of when the Passover was to be eaten. If it was to be eaten on the 14th, then "between the evenings" would need to refer to some time between sundown and the next morning. Since there is seemingly only one evening, most 14th believers understand this to refer to the time between sundown and darkness, with sundown being the first evening and darkness being the second evening. Most 15th believers understand it to be between the ninth hour of the day and sundown. More on this later..

## “Points Defending a 14<sup>th</sup> Passover Memorial Supper”

**RESPONSE:** “The timing of "Between the evenings" is crucial to the understanding of when the Passover was to be eaten.... Most 15th believers understand it to be between the ninth hour of the day and sundown. More on this later..” **The ninth hour (3pm) does not correspond with the time Yahweh gives for eating the quail as demonstrated in Exodus 16 and the lighting of the lamps. The Hebrew uses both ereb and beyn ha arbayim for Passover and tending of the lamps proving to be approximately the same time of a day, which begins at sundown for ereb and ben ha arbayim immediately following as the Scriptures show.**

**Passover beginning at ereb ~ <sup>KJV</sup> Joshua 5:10** And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even ( בֵּעֶרֶב Jos 5:10 <sup>WTT</sup>)

**Passover beginning at ba`areb (bā`āreḅ Deu 16:4 <sup>BHT</sup>)** “which thou sacrificedst the first day at even, (Deu 16:6 <sup>KJV</sup>) ~ בֵּעֶרֶב Deu 16:6 <sup>WTT</sup>”

**Passover lambs killed at Ben ha Arbayim** ~ {Israel shall **kill it** in the evening (<sup>KJV</sup> Exo 12:6)}

In the Scripture below notice that the word *beyn ha arbayim* is "בֵּין הָעֶרְבִים" and defined as

*Strong's # 6148* עָרַב ('ārab) a prim. root; to *braid, i.e. intermix*; & *Strong's #6150* עָרַב ('ārab) a prim. root; [rather ident. with 6148 through the idea of *covering with a texture*]; to *grow dusky at sundown*:-

**“to grow dusky at sundown”** is hardly the description of the time of 3p.m.

*Charles Old Testament Pseudepigrapha* (Based on ancient Jewish culture) the versification of the Old Testament Greek Pseudepigrapha conforms to the Rahlfs LXX text, notes regarding **Jewish traditions** concerning the Greek (πρὸς ἑσπέραν (Exo 12:6 (pros hespra LXT) and the **“Heb ben ha'arbayim”** and different sects observing Passover i.e. the 14<sup>th</sup> vss. the 15<sup>th</sup>. For observing the 15<sup>th</sup> notes: “... the slaughtering of the victim might take place any time during 'the third part of the day' before sunset; and this harmonizes on the whole with the rabbinic tradition. [For observing the 14<sup>th</sup>] **The Samaritans and Karaite Jews support the usage of the Sadducees in limiting the act of sacrificing to the hour between sunset and complete darkness**”. Remember what Yahushua said about the rabbinic tradition of men?

**When is beyn ha arbayim?** <sup>KJV</sup> **Exodus 16:6** And Moses and Aaron said unto all the children of Israel, At even, “עֶרֶב” “ereb” [this word in verse 6 **“At even” is <06153>, עָרַב**] **NOTE: this is simply evening, “not at or in the even [בְּעֶרֶב], i.e. Be ereb”** [it is the same word as in Gen.1:5, simply meaning *evening beginning of a day* etc.] then ye shall know that YAHWEH hath brought you out from the land of Egypt. Ereb #6153 (עָרַב Gen 1:5 <sup>WTT</sup> - עָרַב Exo 16:6 <sup>WTT</sup>)

BDB ~ Meaning: **1. a. evening**, orig. sunset, and hence perh. לַעֲתָ ע' *at the time of sunset...*

**Note:** In **Exodus 16:6** above, in the evening (ereb) Israel was to *know* it was YAHWEH that delivered Israel out of Egypt. According to the definitions, (BDB shown above) **this time was when the sun meets the horizon**. At this time, there were not any quail in sight.

**Exodus 16:7** And in the morning, then ye shall see the glory of YAHWEH; for that he heareth your murmurings against YAHWEH: and what *are* we, that ye murmur against us?

<sup>8</sup> And Moses said, *This shall be*, when YAHWEH shall **give you in the evening [בְּעֶרֶב]** (“Be ereb” in the evening <6153>) **flesh to eat**, and in the morning bread to the full; for that YAHWEH heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against YAHWEH.

**Note:** In verse **8**, Yahweh tells Israel that He will provide (“give you”) the flesh (quail) at even (be ereb) to eat, i.e. sundown to twilight.

<sup>9</sup> And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before YAHWEH: for he hath heard your murmurings.

<sup>10</sup> And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of YAHWEH appeared in the cloud.

<sup>11</sup> And YAHWEH spake unto Moses, saying,

<sup>12</sup> I have heard the murmurings of the children of Israel: speak unto them, saying, **At even** בֵּין הָעֶרְבִים = "*beyn ha arbayim*" (at even <996> <6153>) **ye shall eat flesh**, and in the morning ye shall be filled with bread; and ye shall know that I *am* YAHWEH your Elohim.

<sup>13</sup> **And it came to pass**, that **at even** [בְּעֶרֶב at even 6153] **the quails came up**, and covered the camp: and in the morning the dew lay round about the host.

**Note:** this is exactly what verse 8 stated "YAHWEH shall give you **in the evening** [בְּעֶרֶב] ("Be ereb" in the evening <6153>) **flesh to eat**" then in verse 12, Israel was told **when** to eat the quail and in verse 13 Yahweh put His plan in action for Israel to dress them and eat.

In **Exodus 16:6-13** evening (עֶרֶב), at even (בְּעֶרֶב) and between the evening (בֵּין הָעֶרְבִים) are **all used and in the order that Yahweh gave them**. Israel was to get the manna the next morning and the quail was delivered that evening, so If "*beyn ha arbayim*" were at 3pm, how could Israel eat them *before they got them*? Yahweh's words are precise and clear!

בֵּין הָעֶרְבִים = "*beyn ha arbayim*" according to the Scriptures, **follows evening** (עֶרֶב), **at even** (בְּעֶרֶב), therefore, by Scriptural definition "*beyn ha arbayim*" cannot be **BEFORE SUNSET**.

**Also**, the lighting of the lamps and daily sacrifice were approximately. **at the same times** i.e. (בֵּין הָעֶרְבִים & עֶרֶב) Aaron and his sons shall tend it **from evening (ereb)** until morning <sup>NKJ</sup> Exo 27:21" (מִעֶרֶב עַד־בֹּקֶר) <sup>WTT</sup> Exo 27:21) (also Lev 24:3) ... And when Aaron lighteth the lamps **at even** (*beyn ha arbayim*,) (Exo 30:8 <sup>KJV</sup>) (בֵּין הָעֶרְבִים) <sup>WTT</sup> Exo 30:8) One lamb you shall offer **in the morning**, and the other lamb you shall offer **at twilight**. (<sup>NKJ</sup> Exo 29:39) (bên hā'arbāyim <sup>BHT</sup> Exo 29:39)

<sup>NKJ</sup> **2 Chronicles 13:11** And they burn to YAHWEH every morning and every evening (b`ereb) burnt sacrifices and sweet incense;...the golden lampstand with its lamps is *ready* to light **every evening**; (<sup>NAU</sup> 2Ch 13:11 {evening and every evening = is **b`ereb** וּבְעֶרֶב־בְּעֶרֶב <sup>WTT</sup> 2Ch 13:11 }

**In summary, the Scriptures show these times and the beginning of the Passover at approximately the same time with beyn ha arbayim following, not ~ three hours before.**

**EliYah.com continues Exo. 12:7** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

**This is an important point also, the Passover was eaten at night and with unleavened bread.**

**Response: Yes! and the only night portion of the 14<sup>th</sup> (Ex 12:6, 12) is after the 14<sup>th</sup> day BEGINS. Yahweh states 100% of the time that the Passover was the 14<sup>th</sup> and there is but one midnight for that day, the 14<sup>th</sup>, ~<sup>29</sup> And it came to pass, that at midnight YAHWEH... (KJV Exo 12:29)**

**Why would Yahweh tell that “the fourteenth (Exo 12:6<sup>KJV</sup>) in that night they shall eat it. (Exo 12:8<sup>KJV</sup>) nothing of it remain until the morning (Exo 12:10<sup>KJV</sup>) For I will pass through the land of Egypt this night, בַּלַּיְלָה הַזֶּה.<sup>KJV</sup> Exodus 12:12” ... and then: pass-over on the 15<sup>th</sup>?**

**EliYah.com continues Exo. 12:9** Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. 10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is Yahweh's passover.

**Notice that they were to eat the Passover in haste, with "your loins girded, your shoes on your feet, and your staff in your hand". This indicates an immediate departure from Egypt.**

**Response: “your loins girded” does not necessarily mean “an immediate departure.” Notice what the *Theological Wordbook OT* points out in the word clarifications and phrases, from the context ~ "to gird up your loins" means "**brace yourself for action.**" Compare in the New Testament the identical phrase in Lk 12:35; Eph 6:14; 1Peter 1:13 (osphys).**

**Haste ~ Strong's 2649/TWOT 708a ~ ḥippāzôn. Haste (?), fear (?), fleeing (?). A technical term of uncertain meaning which describes the manner in which the Hebrews were to eat the first Passover (Exo 12:11) and the manner in which they left Egypt (Deut 16:3). **In these contexts either "in haste" or "in fear" is possible.** The poetic parallel to "flight" (Isa 52:12 in RSV) suggests a meaning such as "hasty flight" or "fearful flight." J.P.L.**

**“an immediate departure” is not among the clarifications and phrases**

**EliYah.com continues Exo. 12:**

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Yahweh. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 14 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. 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away 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.

**Notice that It says that "this day" was to be a feast forever and that it was a seven day feast. From the 15th of Abib until the 21st of Abib. The Passover was to be eaten with unleavened bread also. It ties in much better if eating of Passover with unleavened bread would occur on the first day of**

unleavened bread. Otherwise, it seems that one is eating unleavened bread 8 days rather than 7. The above scripture says there are only 7 days that we eat unleavened bread.

**Response ~ Deut. 16: 1-4, Mat.26:17 and Luke 22:7 are just a few of the Scriptures that tell that Passover is “this day” and the first day of unleavened bread.** <sup>NKJ</sup> **Luke 22:7** Then came the Day of Unleavened Bread, when the Passover must be killed.

Yes, we are in agreement that there are 7 days of unleavened bread and keeping the lamb UNTIL the 14<sup>th</sup> begins at even and keeping the 7 days of unleavened bread UNTIL the twenty and one begins at even is exactly 7 days. (Vs 6 And ye shall keep it up until the fourteenth day, *not through*, and ~ until not through the twenty-first day of the month at evening (<sup>NKJ</sup> Exo 12:18)

**The Prophet Ezekiel shows the Passover is “the fourteenth day [יָדִים]” and amongst the 7 days ~** <sup>KJV</sup> **Ezekiel 45:21** In the first month, in [אֶ] in, among..] the fourteenth day [יָדִים] of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

**7 days ~** <sup>KJV</sup> **Deuteronomy 16:2** Thou shalt therefore sacrifice the passover unto YAHWEH thy Elohim, of the flock and the herd, in the place which YAHWEH shall choose to place his name there.

<sup>3</sup> 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.

<sup>4</sup> And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

**It was the Passover lamb that “thou sacrificedst the first day at even”**

**7 days ~** For example, some of the historic writers that learned from the Apostle John wrote concerning this same subject i.e. **defending the 14<sup>th</sup>** ~ Anatolius of Alexandria (230-283 C.E.) says in *The Passover Canon*, 10, that **what he writes came down from the teachings of the evangelist John.** He criticizes those who keep a 15th Passover and those who keep Passover prior to the spring equinox and those who “erred in the matter of the 21st day of the moon,” *The Passover Canon*, 8,9.

He writes in *The Passover Canon*, 11, “we should keep the solemn festival of Phasekh on the Sovereign’s day, and after the equinox, and yet **not beyond the limit of the moon’s 20th day.**”

Describing the High Sabbath days he writes, “For the sovereign ascribes no less praise to the 20th day than to the 14th,” *The Passover Canon*, 11.

**EliYah.com continues Exo. 12:16** 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. 17 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.

Here we see that "on this selfsame day" Yahweh brought the armies out of the land of Egypt. So the armies of Yahweh were brought out "on the selfsame day" as the feast of unleavened bread. This is confirmed by other sources which state:

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 all the Egyptians.

Deuteronomy 16:1 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.

### Response ~ what does "on this selfsame" & "brought thee forth" mean?

The Scripture which is enigmatically used by those who *assume* Israel left in the night is Deuteronomy 16:1; which says, "Observe the month of Abib, and keep the passover unto יהוה thy Elohim: for in the month of Abib יהוה thy Elohim brought thee forth<3318> out of Egypt by night." This typical phrase, "הוֹצִיאָךְ," **went out or brought thee forth**, (**highlighted in bold**), is *Strong's* #3318. The root word הֵצִיא, ( yatsa' ) *Strong's* # 3318 is found throughout Exodus 12 and Deuteronomy 16. When the root word is used it means, "to go (cause bring) out."

*The Complete Word Study Old Testament* under the Grammatical Notations at the back of the book shows the term, "went forth" #3318 (Num.33:1) as **Qal Perfect**. Number **100** says, "The **Qal Perfect (qpf)** indicates, in the active voice, simple, perfective action, viewed as a whole. 'I will sing unto [Yahweh], because he hath dealt bountifully with me' (Ps. 13:6)' 'For a nation is come upon my land...' (Joel 1:6)." Number **70** says, "The **Perfect** conjugation was traditionally thought to show the perfection or completedness of an action. The term 'perfective' is the preferred description of this conjugation. The perfect depicts an event or situation as a whole, without any reflection on the duration of the events or their completedness. Context determines whether the event is past, future, or present..." More on (yatsa') later.

Numbers 8:17 assures us, "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." The Scriptures tell us **twelve times** that the Passover is on the fourteenth of Abib, thus **not** referring to Israel's departure but the night "I sanctified them for myself". What **day** is this? "On the fourteenth day [יום] <3117> (Num 28:16 <sup>NKJ</sup>)" The Scriptures interpret Scripture!

Notice 2 things here: First, the children of Israel departed from Rameses on the 15th of Abib.

**Response ~ "the children of Israel departed from Rameses on the 15th of Abib" is true, however, this is also infallible proof that the 15<sup>th</sup> is Not the Holy Day or the first day**

because Moses tells us in Deut. 16:1-4 that #1, there are 7 days; #2, Exodus 12:16 says the first and seventh days are Holy and #3, all accounts articulate the sacrifice was on the first day of unleavened bread. The Scripture that is ignored in Exodus 12 is verse “16” “no manner of work shall be done in them, (the first and seventh day) save that which every man must eat, that only may be done of you.” A tremendous amount of work was done on the 15<sup>th</sup>! ~ remember “every man must eat, that only may be done”           **The proof is in the Scriptures!**

Second, it says that Yahweh brought forth the children of Israel out of Egypt by night. So the time of Israel's departure was on the 15th of Abib and at night. We know also that the Passover was eaten at night in haste with their loins girded, shoes on their feet, and staff in their hand. This would indicate that the departure of the children of Israel was on the same night they ate the Passover. With this being the case, the children of Israel actually would have ate the Passover on the 15th of Abib after slaughtering it on the 14th. This would also mean that the death angel killed all the firstborn of Egypt on the 15th of Abib.

**Responses ~ The Scriptures show the above to be faulty reasoning.** EliYah.com study states, “This would indicate that the departure of the children of Israel was on the **same night** they ate the Passover.” **However, The Scriptures say** “the children of Israel went away, and did as YAHWEH had commanded (<sup>KJV</sup> Exo 12:28)”

**What did Yahweh command?**

“none of you shall go out at the door of his house until the morning. (<sup>KJV</sup> Exo 12:22)”

**This absolutely eliminates** “This would indicate that the departure of the children of Israel was on the same night they ate the Passover”

**The key to understanding** “brought forth [3118] the children of Israel out of Egypt by night” is in the word brought forth (addressed above) and by night. The same terminology is used when the Pharaoh released Israel and it was on account of that night; i.e. “by night.”

Exo 12:30-31 <sup>KJV</sup> “<sup>30</sup> 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. <sup>31</sup> And he called for Moses and Aaron by night, and said, Rise up, and get you forth [3118]”

Israel’s freedom existed because of that night and that’s what’s actually meant in this passage, not that Israel disobeyed Yahweh and left that night, or they would have all lost a first born to death. The Tanakh translates this phrase clearly without any questionable confusion or contradiction of Scripture.

Deu 16:1 <sup>TNK</sup> “for it was in the month of Abib, at night, that YAHWEH your Elohim freed you from Egypt.”

This also is in complete agreement with the Scripture in (Num 33:3) which then doesn't have to be "explained away" ~ Num 33:3<sup>KJV</sup> 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 all the Egyptians.

#### Continuing in Exodus 12:

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

With Israel's dwelling among the Egyptians, Yahweh had to specifically explain the exact timing of when unleavened bread was to be eaten. It started at the 14th day of the month "at even". One might easily be confused by this statement, thinking that this is referring to the beginning of the 14th. But there is another scripture that uses an identical phrase to explain the timing of the Day of Atonement:

Leviticus 23:27 Also **on the tenth day of this seventh month** there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh.....32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

Notice that Yahweh uses the phrase "ninth day of the month at even" to describe the time they are to begin the day of atonement, which is at the beginning of the 10th. The same is true in Yahweh's description of the beginning of the Unleavened Bread feast. It was to begin on the "fourteenth day of the month at even", meaning the beginning of the 15th day. It was to end on the 21st day of the month "at even" which would be the beginning of the 22nd day.

**Response ~** "One might easily be confused by this statement, thinking that this is referring to the beginning of the 14th" **Again, this is reasoning for the 15<sup>th</sup>, in which the Scriptures say nothing about. We may liken the above explanation like apples and oranges, however in this case ~ reasoning versus Scripture.**

But first let's look at that particular enigmatic word translated ninth. The word ninth in Leviticus 23:32 is — tish`ah (תִּשְׁעָה) Lev 23:32<sup>WTT</sup> Strong's shows 8672 תִּשְׁעָה tesha` {tay'-shah} or (masc.) תִּשְׁעִי tish`ah {tish-aw'} **Meaning:** 1) "nine, nonad 1a) nine (as cardinal number) 1b) ninth (as ordinal number) 1c) in combination with other numbers **Origin:** perhaps from 8159 through the idea of a turn to the next or full number ten;;.

**Strong's 8159 Meaning:** .by impl. Inspect, consider, compassionate; to look at or to regard :-"

In the case in vs. 32, the consideration or regard was, as the ninth was declining, the (10<sup>th</sup>) Day of Atonement was approaching: and like all other days and festivals "from even unto even, shall ye celebrate your sabbath. (<sup>KJV</sup> Lev 23:32)"

A Sabbath day in October 2015 is on the 10<sup>th</sup> day and on Friday the 9<sup>th</sup>, we shall prepare and consider or regard (בְּשַׁבָּתֵךְ Lev 23:32<sup>WTT</sup>) the next day, **the 10<sup>th</sup> i.e. the Sabbath.** We will not begin the Sabbath on the ninth day (Friday), but wait until sundown when the **10<sup>th</sup> begins** like almost every Sabbath keeper does.

Unwarily, most who relate Leviticus 23:32 in an attempt to prove that days begin at *the end of the day* don't realize that "in the Day of Atonement," they are relating to the day before Atonement; while in Passover they are relating to the day after Passover! ( **Num 33:3**)

Now notice the parallel comparison on equal grounds: one date "the 10<sup>th</sup>" is agreeing with the Scriptures, and the other date "the 15<sup>th</sup>" (from *men's, reasoning's*) is disagreeing with the Scriptures. **Yahweh sets both dates: the 10<sup>th</sup> and the 14<sup>th</sup>!**

The set date for Atonement is **the 10<sup>th</sup>**; not the day *Before*, i.e. the ninth! Likewise, the set date for the Passover is **the 14<sup>th</sup>**, not the day *After*, i.e. the Fifteenth! **The 10<sup>th</sup> and the 14<sup>th</sup> are the two dates for Yahweh's set times;** therefore, keeping the lamb until the 14<sup>th</sup> at even, is not keeping him through the 14<sup>th</sup> and then keeping Passover on the 15<sup>th</sup>; why? Because the 15<sup>th</sup> is not mentioned ever for Passover. If Passover were on the 15<sup>th</sup> then the Scriptures would say so! Likewise, eating unleavened bread beginning at ereb on the 14<sup>th</sup> and eating it until the 21<sup>st</sup> at ereb is exactly 7 days as 100% of the Scriptures say. Teaching to eat unleavened bread **through** the 21<sup>st</sup> when Scripture says **until** the 21<sup>st</sup> would be adding to the words of Yahweh. (**Ex.12:18, Deut. 4:2**)

**It is men who say that the Passover is the 15<sup>th</sup> not Yahweh. The Words of Yahweh say that the Passover sacrifice and services are all in a day, notice this in the Scriptures:**

**NKJ 2 Chronicles 35:16** So all the service of YAHWEH was prepared the same day, to keep the Passover and ( 1<sup>WTT</sup> 2Ch 35:16) to offer burnt offerings on the altar of YAHWEH,

**Continuing in Exodus:**

Exodus 12:21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

**An important point to remember is that it is the Lamb that is called the "passover". It was the "passover" that the children of Israel was killing. I believe that this is the reason the 14th day is actually called Passover.**

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 For Yahweh will pass through to smite the Egyptians; and when he seeth the

blood upon the lintel, and on the two side posts, Yahweh will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

A potential contradiction to the understanding set forth up to this point (that the children of Israel ate the Passover on the same night they left Egypt on Abib 15) is where Moshe says in the above verse that they are to remain inside until morning. If it were the case that they actually did remain in their houses until morning, then this would mean they would have had to wait until the next morning and all day the next day and into the evening of the 15th of Abib before they actually left Egypt. This is due to the previous scriptures we discussed where the children of Israel left by night (Deuteronomy 16:1) and on the 15th of Abib (Numbers 33:3). All of this would seem contrary to the point of the Passover being eaten in haste with their loins girded, shoes on their feet, and staff in their hand. Did they stay up all night long and all the next day with their loins girded, shoes on their feet, and staff in their hand? Moshe gave the reason for his words to stay in their door until morning, and that was because they needed protection from the death angel that was to go throughout all the land. If he gave any time prior to that, there would have been the risk of their death. But the context of the following verses indicate the time of Israel's departure to be the same night the death angel killed the firstborn of Egypt. In fact, it indicates that their departure was very quickly after death struck the Egyptians:

**Response** ~ “A potential contradiction ... Israel ate the Passover on the same night they left Egypt on Abib 15... No “contradiction”. ~ Here is the command from YAHWEH ~ <sup>KJV</sup>

**Exodus 12:10** And ye shall let nothing of it remain until the morning; and **that which remaineth of it until the morning ye shall burn with fire**. So, according to The Scriptures, “Israel did not [eat] the Passover on the same night they left”

If it were the case that they actually did remain in their houses until morning” “**If**”? **Scripture** tells in **Exo 12:28** And the children of Israel went away, and did as YAHWEH had commanded

**Response** ~ “If it were the case”? **There does not have to be any explaining away, Yahweh gave a clear command** “**none of you shall go out at the door of his house until the morning**” **Yahweh commands for the Holy Day are to do no work and have a Holy Convocation. Note: for the 14<sup>th</sup>; the Scriptures gives no work activity like that of the 15<sup>th</sup> (Exo. 3:19-22, 12:35; Num. 33:1ff) ~ Notice this in the Scriptures:**

<sup>KJV</sup> **Exo 12:16** <sup>16</sup> 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.

**Yahweh appointed the 14<sup>th</sup> day for the Passover and his passing over at midnight. Israel killed the Passover lambs after the 14<sup>th</sup> day began at sundown; it says “thou shalt sacrifice the passover at even, at the going down of the sun (<sup>KJV</sup> Deu 16:6)” they ate the flesh in that night of the 14<sup>th</sup> and at midnight the death destroyer took all of the first born which did not have the lamb’s blood on their door posts; remember “none of you shall go out at the door of his house until the morning. (<sup>KJV</sup> Exo 12:22)” and then Israel and whoever listened to Yahweh’s words stayed in their dwellings all night as commanded by YAHWEH. Then in the daylight time of the 14<sup>th</sup> day, the Holy Convocation was held according to Yahweh’s words, (in the first day *there shall be an***

holy convocation Exo 12:16). **Yahweh explains in Exodus 12:14 through verse 20 about keeping the Holy days and “And the people bowed the head and worshipped. <sup>28</sup> And the children of Israel went away, and did as YAHWEH had commanded (Exo 12:27-28 <sup>KJV</sup>)”**

**Passover day is the only time that the Scriptures are silent on for doing some kind of work on; why? Because it was a time to rest *for the departure* and to have the Holy Convocation on the day that Yahweh commanded; then when the 15<sup>th</sup> came, Israel left Egypt. (they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover (<sup>KJV</sup> Num 33:3) **There is no “potential contradiction” and nothing has to be explained away if we believe the Scriptural account!****

**Continuing in Exodus 12:24** And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which Yahweh will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It is the sacrifice of Yahweh's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28 And the children of Israel went away, and did as Yahweh had commanded Moses and Aaron, so did they. 29 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. 30 **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. 31 **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. 33 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. 34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

All of this certainly indicates to me that it all happened in one night. The children of Israel ate the passover in haste, with their loins girded, shoes on their feet, and staff in their hand. The death angel killed the firstborn of Egypt, Pharaoh called for Moshe that night and sent them out in haste. They were in such a hurry, they had to take their dough before it was leavened, load up their kneadingtroughs and go. I don't see where there was any waiting around all night long and all day long the following day. They were ready to go when they ate the Passover.

**Response ~ “this certainly indicates to me... I don't see where there was any waiting around all night long and all day long the following day” As pointed out before, Yahweh commanded a Holy convocation “all day long” for the Holy Day; this day *would exclude*, pulling up stakes (Heb. tent pegs), spoiling the Egyptians, not to move tens of thousands of herds and flocks and not to march out with all of your belongings on your back: this would be extreme Work *which was done on the 15<sup>th</sup>*! Yahweh's words are clear about the Holy Day “no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. (<sup>KJV</sup> Exo 12:16)” All of the *reasoning above would be in violation of Yahweh's commands*, but yet again, Israel did obey Moses and Yahweh “Exodus 12:35,50 Thus did all the children of Israel; as Yahweh commanded”**

**Continuing in Exodus 12:35** And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And Yahweh gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And

they spoiled the Egyptians. 37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. 39 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. 40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 41 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. 42 **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.

**What is the night to be much observed? It is the night that all the hosts of Yahweh went out from the land of Egypt, the night that Yahweh brought them out of Egypt. And what night did Yahweh bring them out of Egypt? It is the 15th day of Abib according to the verse we read earlier (Numbers 33:3). If the memorial were already on the night 14th, what is there to observe on the night of the 15th?**

**Response ~ “What is the night to be much observed? – Not the day after the Passover (Numbers 33:3). Was it in fact “the night that Yahweh brought them out of Egypt”? Please notice again that the Scriptural verse in Numbers 33:3, it states “in plain view of all the Egyptians. (Num 33:3 <sup>TNK</sup>” the very next verse in Exo. 12:43 gives the answer to which day this ordinance belongs to, i.e. the 14<sup>th</sup> ~ Exo.12: 43 And Yahweh said unto Moses and Aaron, This is the ordinance of the passover:... what night did Yahweh bring them out of Egypt?”**  
<sup>NAU</sup> **Exodus 13:4** "On this day in the month of Abib, you are about to go forth.

**Consider the historical account in Targum Pseudo Translation, it gives the mind’s eye view of the Egyptian’s area ~ <sup>PJE</sup> Exodus 12:31** And the border of the land of Mizraim extended four hundred pharsee; **but the land of Goshen, where Mosheh and the sons of Israel were**, was in the midst of the land of Mizraim; and the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before [Yahweh], as you have said;

**They were set free to go at midnight on Abib 14<sup>th</sup>, however, considering that they were ordered to stay in their dwellings until morning and then have the Holy Convocation in the first day, the next day on the 15<sup>th</sup> they dug up Joseph’s bones (more work, Ex.13:19), the Scriptures indicate that it was in daylight that Israel left. Consider the context of this Scripture again.**

<sup>NKJ</sup> **Numbers 33:3** They departed from Rameses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. <sup>PJE</sup> **Exodus 13:19** And Mosheh carried up the ark in which were the bones of Joseph, from out of the Nilos, and took them with him; because,...

**“If the memorial were already on the night 14th, what is there to observe on the night of the 15th?”**

**They were setting up camp on “ the 15th ” Exo 12:37** And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

(Israel **removed** from Rameses, and pitched in Succoth. Num 33:5 <sup>KJV</sup>) Exo 13:20 And they took their **journey** from Succoth, and encamped in Etham, in the edge of the wilderness. (Num.33:6)

**Note:** **journeyed** Exo. 12:37; 13:20 & **removed** Num. 33:6 is **Strong's 5265** and the root meaning shown in the *Theological Wordbook OT* is ~ The root meaning "**to pull out tent-pegs,**" i.e. to **break camp** (cf. Isa 33:20; also note Jud 16:3 where Samson "pulls up" two gateposts from the ground), gave rise to the derived meaning of "to set out," or "Journey"-

**If the 15<sup>th</sup> were the Holy Day, All this was done on a Day Almighty Yahweh said No Work at all may be done; however, No Work except preparing the lambs was done on the 14<sup>th</sup>! "what is there to observe on the night of the 15<sup>th</sup>?" Others working!**

**Continuing in Exodus 12:43** And Yahweh said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as Yahweh commanded Moses and Aaron, so did they. 51 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.

Notice that this final verse says the Israel was brought out "**on that selfsame day**". The selfsame day as what? Going back many verses we see that they are all speaking of the night they ate the Passover. And "**on that selfsame day**" they ate the Passover, "**Yahweh did bring the children of Israel out of the land of Egypt**".

**Response ~ "on that selfsame day" they ate the Passover," was on the 14<sup>th</sup> according to all of the Scriptures and *without reasoning*. Notice that Yahushua, our example, kept the 14<sup>th</sup> also ~ <sup>KJV</sup> Mark 14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? ~ Notice what the Scriptures say again, "his disciples said unto him" obviously Yahushua taught THEM which was the rightful day for the Passover, consider this verse carefully ~ <sup>KJV</sup> John 6:4 "And the passover, a feast of the Jews, was nigh." Why was not Yahushua in Jerusalem at the Temple at "the Jew's" feast? ~ ....<sup>16</sup> And when even was *now* come, his disciples went down unto the sea, (<sup>KJV</sup> Joh 6:16)" by the context it seems that Yahushua did not observe this Passover of the Jews, perhaps because they either had their postponements or seasonal difference; therefore, **we should follow Yahushua's example** of Passover and not that of the Rabbinic Jews that kept the 15<sup>th</sup>.**

## Between the evenings

The purpose of this section is to demonstrate the correct timing of "between the evenings". Whether "between the evenings" means between sundown and dark on the 14th or at about the 9th hour of the day on the 14th is a key determining factor in whether one should eat the Passover on the 14th or the 15th.

**First, lets demonstrate that it is Scripturally feasible that 2 evenings can exist within hours of one another:**

Matthew 14:13 When Yahushua heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14 And Yahushua went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 15 **And when it was evening**, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

**Here is the first evening. Now look closely at all that takes place between this evening and the one to follow:**

16 But Yahushua said unto them, They need not depart; give ye them to eat. 17 And they say unto him, We have here but five loaves, and two fishes. 18 He said, Bring them hither to me. 19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children. 22 And straightway Yahushua constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and **when the evening was come**, he was there alone.

**According to the above verses, several things took place between the two evenings mentioned. First, Yahushua fed 5000 men (not including women and children), then He sent the disciples away into a ship, then He went up on a mountain to pray. Then evening came and He was there alone. The time it would take for these events would take to transpire is surely longer than a 30 minute time period. Thus, it is surely a scriptural possibility that "between the evenings" can mean a time before sundown.**

**Response ~** the Greek uses a *much* broader term for the word evening than the precise time given in Hebrew, the word translated evening (*Strong's # 3798 opsios* **Meaning:** 1) late 2) evening 2a) either from three to six o'clock p.m. 2b) from six o'clock p.m. to the beginning of night) for example in (ὄψιας Mar 11:11 <sup>BYZ</sup>) this word is translated mostly "late" and is within the meaning. The Hebrew N.T. translation uses erev in both of these passages, and **not** "Ben ha Arbayim", ~ עֶרֶב (Mat 14:15 <sup>DLZ</sup> ~ עֶרֶב (Mat 14:23 <sup>DLZ</sup>)

**Now let's look to the time that the children of Israel had recently discovered the book of the law and how they kept the feast under the direction of Josiah:**

2Chron 35:6 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.

**Response ~** A "recently discovered the book of the law" would begin to teach "sanctify yourselves, and prepare your brethren" "In the tenth day of this month they shall take to them every man a lamb... This is the ordinance of the passover (Exo 12:3ff, 43-51 <sup>KJV</sup>); **nothing** states to begin at the end of the 14<sup>th</sup>. Verse 1 tells the synoptic "they killed the passover on the fourteenth *day* of the first month (2Ch 35:1 <sup>KJV</sup>)"

Notice that this scripture says to kill the Passover, and prepare the brethren so that they may do according to the word of Yahweh by the hand of Moses. Josiah was clearly following the directives in his 100% pure copy of the Torah, the actual book of the law (which had recently been found). In the next verse, they are about to kill and skin the passover lambs, 30,000 of them..

7 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. 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of Elohim, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen. 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. 11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. 12 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. 13 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.

So here they started to roast the Passover lambs after killing and skinning them.. then afterward:

14 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.

Notice that night had not yet fallen and that the priests could not make the necessary passover preparations for themselves because they were busy offering burnt offerings and fat until night. It seems unreasonable to believe that everything from verse 7 to verse 14 occurred in the short half hour span of time from sunset to dark, early on Abib 14. Why wouldn't scripture say to slay the lamb after sundown or at evening if that is what Yahweh wanted? Yahweh said "between the evenings" and the above scripture demonstrates how difficult it would be to slay and skin so many lambs in a 30 minute span of time.

**Response ~ “until night” what time in the night?** A 30 minute time span seems to be mentioned as though a few priests killed all “30,000” lambs; however, the tribe of Levi with their helpers was one of the 12 tribes and with all of them participating, it could be done in a reasonable time span. Passover begins (Deu 16:6...at even, *ṭbā‘āreb*) (followed by ‘Ben ha Arbayim’ for killing the lambs) **at the going down of the sun**. This verse associates "Ben ha Arbayim" with Exodus 12:6 for the time of **killing the lambs**; and ancient Israel had **until midnight** to roast and eat it. 6 hours is *more* time than if it were 3-6 pm.

Notice: ~ first we have “at even, *ṭbā‘āreb*” beginning Passover *and then* “**at the going down of the sun**” the lambs are killed, not backwards.

The Scriptures say **Nothing** about Passover being on the **15<sup>th</sup> day!** “it is written:” in “<sup>NKJ</sup> Numbers 28:16 “On the fourteenth day ( *ṭi*’ Num 28:16 <sup>WTT</sup>) of the first month *is* the Passover of YAHWEH.” What **DAY** do the Scriptures say Passover is on? “the fourteenth day (*ṭi*’”

Another scripture that would indicate the proper timing of "between the evenings" would be in Numbers 28. When speaking of the evening offering, it is written:

Numbers 28:1 And Yahweh spake unto Moses, saying, 2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. 3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto Yahweh; two lambs of the first year without spot day by day (*Hebrew: in a day*), for a continual burnt offering. 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

What is written in the Hebrew in verse 4 is "between the evenings", not just "even". This is an important point to note because not only is the Passover offering to be done "between the evenings", but also the evening offering which was offered every day. Notice in the above scripture that "in a day" the morning offering is mentioned first, then the evening offering. If "between the evenings" were actually between sunset and dark, then "in a day" the evening offering would be mentioned first since Yahweh's days begin in the evening.

**Response** ~ "in a day" the evening offering would be mentioned first since Yahweh's days begin in the evening." It seems that for the Day of Atonement the ELIYAH.COM study indicates that days begin the previous day; it states then "to begin on the "fourteenth day of the month at even", meaning the beginning of the 15th day", in other words, placing it in readers' minds that days begin sometime late in the previous day, however, **this time** the study says "since Yahweh's days begin in the evening." Yahweh's word is consistent; YOU CAN'T HAVE IT BOTH WAYS.

Yahweh is consistent to set the times in the way He appointed in Genesis. Notice this in the Scripture following this paragraph. "in a day" the morning offering is mentioned first" this would be true and if an order of things were given, (*and coinciding with the lamps* shown later) then that's how it would be given as Daniel shows. However, the Hebrew in Numbers 28: 4 simply states what was to be done, not the order *according to a day*. The order in which Yahweh gave a day is found in his words, not reasoning, i.e. "it is written:" Ereb, then "Ben ha Arbayim" (Exodus 16) and then night.

<sup>KJV</sup> **Daniel 8:26** And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; **for it shall be for many days.**

The order in which Yahweh gave **care of the lamps should solve this matter, because the care of the lamps coincides with the evening sacrifice. Note: the word in Exodus 27:21, is me`ereb and not "Ben ha Arbayim"**

<sup>TNK</sup> **Exodus 27:21** Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over *the Ark of the Pact*, to burn from evening to morning before YAHWEH. It shall be a due from the Israelites for all time, throughout the ages. (מֵעֶרֶב Exo 27:21 <sup>WTT</sup>)

Let's now examine events that took place at the time of the evening offering. If we can find scriptures that would give us clues as to the right timing of the evening offering, we can find out when "between the evenings" actually is.

**One indicator will be the significance of prayer at the time of the evening offering. It is true that our prayers are likened unto offerings:**

Psalms 119:108 - Accept, I beseech thee, the freewill offerings of my mouth, O YAHWEH, and teach me thy judgments.

Hebrews 13:15 - Therefore by Him let us continually offer the sacrifice of praise to YAHWEH, that is, the fruit of our lips, giving thanks to His name.

Proverbs 15:8 - The sacrifice of the wicked is an abomination to YAHWEH: but the prayer of the upright is his delight.

**The time of the evening offering was a time set aside for prayer. Consider EliYah's example:**

1Kings 18:36 - And it came to pass at the time of the offering of the evening sacrifice, that EliYah the prophet came near, and said, YAHWEH Elohim of Abraham, Isaac, and of Israel, let it be known this day that thou art Elohim in Israel, and that I am thy servant, and that I have done all these things at thy word.

**Response ~ The word *evening* is in italics and not in the Hebrew ~ evening sacrifice,** (1Ki 18:36 <sup>KJV</sup>)

**Daniel custom was to pray 3 times a day:**

Daniel 6:10 - Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his Elohim, as he did aforetime.

**Daniel the prophet received a visit from an angel, with words predicting the Messiah at this time:**

Daniel 9:21 - Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

**Response ~ “the evening” is Not “Ben ha Arbayim” ( עַרְבַּיִם <sup>WTT</sup> Dan 9:21) ( עָרֶב <sup>BHT</sup> Dan 9:21)**

(‘ārab) a prim. root; [rather ident. with 6148 through the idea of *covering* with a texture]; **to grow dusky at sundown:-)**

**Ezra made a prayer of repentance at this time:**

Ezra 9:4 - Then were assembled unto me every one that trembled at the words of the Elohim of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

**Response ~ “the evening” is Not “Ben ha Arbayim” ( הָעָרֶב <sup>BHT</sup> Ezzr 9:4)**

Ezra 9:5 - And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto YAHWEH my Elohim. **Response ~ “the evening” is Not “Ben ha Arbayim” ( הָעָרֶב <sup>BHT</sup> Ezzr 9:5)**

**Consider also the example of Kepha and Yahuchanan (Peter and John):**

Acts 3:1 - Now Kepha and John went up together into the temple at the hour of prayer, being the ninth hour. **Response**~ the ninth hour is Not “Ben ha Arbayim”, however, prayer *is* important.

Notice that this hour of prayer is "the ninth hour". When reading the context of this chapter, we find a significant event taking place as a result. Namely, the healing of a lame man and Kepha and John's ministry to the Jews in the temple area.

Consider also the example of Cornelius:

Acts 10:1 - There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 - A devout man, and one that feared Elohim with all his house, which gave much alms to the people, and prayed to Elohim always. 3 - He saw in a vision evidently about the ninth hour of the day an angel of YAHWEH coming in to him, and saying unto him, Cornelius.

**Response** ~ again, the ninth hour is Not “Ben ha Arbayim” i.e. *according to the Scriptures* as demonstrated in Exodus 16.

Here again, we see a significant event taking place with his prayer at the ninth hour, the hour of prayer and time of the evening sacrifice. A visit by an angel and events that began Kepha's (Peter's) ministry to the Gentiles. Further examination of the events in Acts 10 show that Cornelius and Kepha actually met at the ninth hour:

Acts 10:30 And Cornelius said, Four days ago I was fasting **until this hour**; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

So again, we see significant events (in the so called "new testament") also taking place at the time of the evening offering. It seems to me that the Spirit of Yahweh is bearing witness to the correctness of this. But there is yet more...

In this next scripture, all the people were praying at the time of incense:

Luke 1:10 - And the whole multitude of the people were praying without at the time of incense. 11 - And there appeared unto him an angel of YAHWEH standing on the right side of the altar of incense.

The time of incense (if this was in the evening) was also:

Exodus 30:7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps **at even**, he shall burn incense upon it, a perpetual incense before Yahweh throughout your generations.

**Response** ~ The Scriptures above is babbóqer babbóqer (<sup>BHT</sup>Exo 30:7) and bên hā<sup>c</sup>ārbáyim (<sup>BHT</sup>Exo 30:8) **3pm** would be against the time Yahweh shows for "Ben ha Arbayim"

Which would make more logic, to light the lamps in the daylight at **3 pm**, or “**at even**”? **3 pm** is simply *men's time* for "Ben ha Arbayim".

The Hebrew behind the word "Even" here is again 'between the evenings'. Now, let's consider what scripture says about this man Zacharias:

Luke 1:5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And **they were both righteous before Elohim, walking in all the commandments and ordinances of Yahweh blameless.**

Considering that scripture says Zacharias was a righteous man, "**walking in all the commandments and ordinances of Yahweh blameless**", surely he would have offered incense at the proper time.

**Response ~ again,** <sup>NKJ</sup> **2 Chronicles 13:11** And they burn to YAHWEH every morning and every evening burnt sacrifices and sweet incense;...the golden lampstand with its lamps is ready to light every evening; (<sup>NAU</sup> 2Ch 13:11 {evening and every evening = is b`ereb וּבְעֶרֶב <sup>WTT</sup> 2Ch 13:11 } **ereb is at sundown ~ "Zacharias was a righteous man"**)

There is another that offered prayer at the time of the ninth hour, (the hour of prayer) and His name is Yahushua:

Luke 23:44 - And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 - And the sun was darkened, and the veil of the temple was rent in the midst. 46 - And when Yahushua had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Spirit.

Yahushua not only made an offering of prayer at the ninth hour, saying "**Father, into thy hands I commend my spirit**", He also became the evening offering when He died at that time. So in His offering of prayer, He was an offering for us. To me, this is the ultimate verification as to the correct timing of "between the evenings" and leaves absolutely no doubt as to the correctness of the ninth hour offerings during the second temple period. Yahushua endured 6 hours on the tree, waiting for that ninth hour. Perhaps more than any time of day, Yahweh did mighty works at this time.

**Response ~ There is everything right with praying at the hour of prayer at 3 pm! However, Yahweh Himself explains the times of ereb, areb and the definition of the word Arbaim shows this as a dim or dusky time of a day, sometime beyond sunset.**

**TWOT ~**“עֶרֶב (‘ārab) V, **become evening, grow dark.** Denominative verb.

Sometimes, as in Exo 12:6, the Hebrew reads literally, "between the two evenings, " likely "twilight, " the time interval between sunset and darkness in which there is a state of illumination."

**A summary of this word is revealed in the NET Bible text note and points out it is only the Pharisees and the Talmudists view that supports the 3 pm time ~ <sup>21</sup> tn Heb**

"between the two evenings" or "between the two settings" (הָעֶרְבִים בֵּינָן), *ben ha'arbayim*). This expression has had a good deal of discussion. (1) *Tg. Onq.* says "between the two suns," which the Talmud explains as the time between the sunset and the time the stars become visible. More technically, the first "evening" would be the time between sunset and the appearance of the crescent moon, and the second "evening" the next hour, or from the appearance of the crescent moon to full darkness (see Deu 16:6 – "at the going down of the sun"). (2) Saadia, Rashi, and Kimchi say the first evening is when the sun begins to decline in the west and cast

its shadows, and the second evening is the beginning of night. (3) The view adopted by the Pharisees and the Talmudists (b. Pesahim 61a) is that the first evening is when the heat of the sun begins to decrease, and the second evening begins at sunset, or, roughly from 3–5 P.M. The Mishnah (m. Pesahim 5:1) indicates the lamb was killed about 2:30 P.M. – anything before noon was not valid. S. R. Driver concludes from this survey that the first view (1) is probably the best, although the last view was the traditionally accepted one (Exodus, 89–90). Late afternoon or early evening seems to be intended, the time of twilight perhaps. **“emphasis ours”**

Josephus himself, a **Pharisee**, tells that *they (the Pharisees)* kept 8 days, but anciently it was kept on the 14<sup>th</sup> and the 14<sup>th</sup> still being the first day of unleavened bread; just as Yahushua kept the 14<sup>th</sup> as shown in the Evangelists. **“emphasis ours”**

**Josephus tells about the original Passover** ~ JOE **Antiquities of the Jews 2:311** But when Elohim had signified that with one plague he would compel the Egyptians to let Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month of Xanthikos, [April], **before the fourteenth**, ... (Ant 2:311 JOE) <sup>312</sup> Accordingly, he having prepared the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but **when the fourteenth day was come**, and all were ready to depart **they offered the sacrifice**, and purified their houses with the blood,... (Ant 2:312 JOE) <sup>313</sup> Where it is that we do still offer this sacrifice in like manner to this day, and call this festival Pascha which signifies the feast of the passover; because on that day Elohim passed us over, and sent the plague upon the Egyptians; for the destruction of the firstborn came upon the Egyptians that night. (Ant 2:313 JOE)

**Josephus tells that the first day of unleavened bread is the 14<sup>th</sup>** ~ JOE **Wars of the Jews 5:99** and on the feast of unleavened bread, which was now come, it being the fourteenth day of the month of Xanthikos [Nisan], when it is believed the Jews were first freed from the Egyptians,...

Josephus tells that *they (the Pharisees)* kept an 8 day Passover Feast~ <sup>317</sup> Hence it is that, in memory of the want we were then in, **we keep a feast for eight days**, which is called the feast of unleavened bread. (Ant 2:317 JOE) <sup>318</sup> They left Egypt in the month of Xanthikos, on the fifteenth day of the lunar month; (Ant 2:318 JOE) **“emphasis ours”**

## Yahushua's example

**Yahushua was killed at the ninth hour, which was the exact hour the passover lambs were being killed in Jerusalem:**

"So these high priests, upon the coming of their feast which is called Passover, when they slay their sacrifices from the ninth hour to the eleventh..." Josephus Wars of the Jews, 6:9:3.

**Response** ~ ““So these high priests,” were *the Pharisees* who followed the traditions of their forefathers, not Yahweh , *Josephus being a Pharisee high priest himself* writes “I have treated accurately” “of their feast”

“**their feast**” Ant 13:297-298 JOE What I would now explain is this, that **the Pharisees** have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.<sup>298</sup> And concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace favourable to them, but the Pharisees have the multitude on their side. But about these two sects, and that of the Essenes, I have treated accurately in the second book of Jewish affairs.

Many witnesses after the death of Yahushua also hold to the Passover Yahushua taught from the Torah and not from the Pharisee priests. **From the Lobo Library of early Church Writings:**

In *The Passover Canon*, 7, 9, 11, & 16 Anatolius explains the Greek term *vesperum* (evening) for Exodus 12:15,18. To show the count of 7 days he writes, “. . .**from the end of the 13th day of the moon, which marks the beginning of the 14th, on to the end of the 20th, at which the 21st day also begins.** . . ,” *The Passover Canon*, 8.

Anatolius later explains again in *The Passover Canon*, 8, “**Calculate, then, from the end of the 13th (scriptural) day of the moon**, which marks the beginning of the 14th (scriptural day), on to the end of the 20th (scriptural day), at which the **21st (scriptural day) also begins**, and you will have only seven days of unleavened bread, in which, by the guidance of the sovereign, it has been determined before that the most true festival of Phasekh ought to be celebrated.”

Another example, in *The Passover Canon*, 11, Anatolius states, “we should keep the solemn festival of Phasekh on the Sovereign’s day and after the equinox, and **yet not beyond the limit of the moon’s 20th day** . . .For the sovereign ascribes no less praise **to the 20th day than to the 14th.**”

In 664 C.E. another writer, C.E. Coleman, who makes reference back to both the apostle John and Anatolius of Alexandria (who relied on the Apostle John), claims, “that Phasekh ought to be celebrated **from the 14th unto the 20th day of the moon.** . . ,” *Historical Works*, 3:25. “**For John (the apostle) observed the time of Phasekh according to the decrees of the Mosaic law** and had no regard to the first day after the (weekly) Sabbath; and this you do not follow, who keep Phasekh only on the first day after the (weekly) Sabbath,” *Historical Works* by Bede, 3:25.

**If we are going to call the Messiah our Passover Lamb, and to keep Passover with Him being the Lamb, how can the Passover be eaten unless it is killed first?**

**Response ~** The Scriptures tell many times Yahushua did eat the Passover. It would be a sin for Yahushua to lie (*he is sinless*) or change the ordinance of the Passover to what **the Pharisees** had changed it to. Notice in the account in the Evangelg, Yahushua’s disciples knew what Yahushua taught about Passover **“his disciples said unto him”**

<sup>KJV</sup> **Mark 14:12** And the **first day of unleavened bread, when they killed the passover,** his disciples said unto him, Where wilt thou that we go and prepare **that thou mayest eat the passover?** (Mar 14:12 <sup>KJV</sup>) The Master saith, Where is the guestchamber, where **I shall eat the passover with my disciples?** (Mar 14:14 <sup>KJV</sup>)<sup>17</sup> **And in the evening he cometh with the twelve.**<sup>18</sup> **And as they sat and did eat,** Yahushua said, (Mar 14:17-18 <sup>KJV</sup>)

**Scripture predicted that Yahweh would provide an offering for His people. We are talking about the most important event in the history of mankind. The saving of mankind, Yahushua's death. In**

His death we have our life. Surely, if the Jews were wrong, then this was the time to correct them. Instead, Yahweh's actions vindicated their interpretation. If it is wrong to eat the Passover on the 15th of Abib, then it is wrong to sacrifice it at the ninth hour. If it is wrong to kill the lambs on the ninth hour of the 14th, then it was wrong for Yahweh to sacrifice His Lamb at that time. Surely Yahweh did not disobey His own commandment. Yahweh has always set the example for us. He kept the Sabbath day at creation and nobody questions His timing.

**Response** ~ (If it is wrong to eat the Passover on the 15th of Abib, then it is wrong to sacrifice it at the ninth hour.) **Yes** “it is wrong” “Yahweh's actions vindicated their interpretation” ~ “vindicated”? **No!** <sup>33</sup> And when the sixth hour was come, there was darkness over the whole land until the ninth hour. (<sup>KJV</sup> Mar 15:33) If Yahweh was sanctifying the 15<sup>th</sup> for the Passover with the Jews, why did he send this total darkness so that the Jews could not see what they were doing? Conceivably *their time* for Passover was wrong and by that time, Yahushua wasn't without blemish beings that He was almost beaten to death by the time for their lambs to be slaughtered. ~ “5 Your lamb shall be without blemish (<sup>KJV</sup> Exo 12:5)”

<sup>KJV</sup> **Amos 8:9** And it shall come to pass in that day, saith Adonay YAHWEH, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

<sup>10</sup> And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

<sup>11</sup> Behold, the days come, saith Adonay YAHWEH, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of YAHWEH:

**So then, what should we make of the verses that seem to say that Yahushua was going to eat/keep the Passover with His disciples? I have always believed that the Passover Yahushua was referring to was His body. When they gathered in the room to have a meal, Yahushua told them:**

Matthew 26:26 And as they were eating, Yahushua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

**Response** ~ “seem to say, have a meal”? ~ Where wilt thou that we prepare for thee to eat the passover? (<sup>KJV</sup> Mat 26:17) <sup>19</sup> And the disciples did as Yahushua had appointed them; and they made ready the passover.

<sup>20</sup> Now when the even was come, he sat down with the twelve. <sup>21</sup> And as they did eat, (<sup>KJV</sup> Mat 26:19-21)

“what should we make of the verses that seem to say that Yahushua was going to eat/keep the Passover with His disciples?” **BELIEVE HIM Through the Inspired Scriptures!**

**Luk 22:8** And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? (Luk 22:11 <sup>KJV</sup>) they [the diciples] made ready the passover.

<sup>14</sup> And when the hour was come, he sat down, and the twelve apostles with him. (Luk 22:13-14 <sup>KJV</sup>)

**If we believe the Scriptures, we won't have to resort to reasoning for the 15<sup>th</sup>.**

**Other scripture clearly says that the Messiah is our Passover:**

1 Corinthians 5:7 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:

He is the Lamb of Yahweh, who takes away the sins of the world. He is our Passover. With this being true, how could Yahushua be the Passover and still partake of it? It obviously couldn't happen if He was going to be the Passover Himself. First He would have had to die, then within hours of his death, be resurrected to keep the Passover with His disciples. But we all know that did not happen. Let's examine the four accounts which describe what Yahushua and His disciples did on the night of his betrayal:

**Response ~ If we're to believe the more than twelve Scriptures that say the Passover is on the 14<sup>th</sup>, then all of the Scriptures wouldn't have to be explained away.**

The Feast that the Pharisaical Jews were preparing for in the New Testament, was *their Feast of the Passover*. Many reliable sources including the Scriptures, state this fact. As shown in the Scriptures above, Yahushua's disciples asked: "Where do You want us to go and prepare, that You may eat the Passover?" (Mar 14:12 <sup>NKJ</sup>)” The Jew's *High Sabbath (John 19:31) (was done while Yahushua was on the torture stake)*. Notice the Scriptures listed below:

**(Abib 14<sup>th</sup>) (~ 6 AM) Note:** These happenings were taking place — *After Yahushua ate the Scriptural Passover* — (\*King James Version 1611/1769) <sup>KJV</sup> **Mat 27:1/John 18:28** Then led they Yahushua 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 [the Pharisees] might eat the Passover

\*it was early Friberg Greek 23675  $\pi\rho\omega\tau$  adverb of time *early, in the (early) morning*; in Jewish time reckoning, the fourth watch of the night (from 3:00 A.M. to 6:00 A.M.) Thayer Greek — the Septuagint often for  $\beta\acute{\omicron}\kappa\epsilon\rho$ , [boqer] *in the morning, early*

**(9-12AM) Note: the next morning** *After Yahushua ate the Passover* — <sup>KJV</sup> **John 19:14** And it was the preparation of the [Note: Jew's.] Passover, see John 18:28, 19:31 and about the sixth hour: and he saith unto the Jews, Behold your King!

**(12-3PM) Note:** *After Yahushua ate the Passover* — <sup>NAU</sup> **John 19:31** Then the Jews, because it was the day of preparation, so that the bodies would not remain on the stake on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. [Historical sources show that this was *the Pharisees'* day of preparation]

**(3-6PM) Note:** The Pharisee Judean's Preparation takes place *After Yahushua ate the Scriptural Passover* — <sup>CJB</sup> **John 19:42** So, because it was Preparation Day for the Judeans, and because the tomb was close by, that is where they buried Yahushua.

**(The 15<sup>th</sup>)** <sup>NAU</sup> **Matthew 27:62** Now on the next day, the day after the preparation, the chief priests and the Pharisees gathered together with Pilate, *After Yahushua ate the Scriptural*

*Passover* and was in the tomb. Note **John 19:31 above, Abib 14 it was the day of preparation ~19:42 for the Judeans.**

**(The 15<sup>th</sup>)** <sup>CJB</sup> **Mat 27:65-66**, Pilate said to them, "You may have your guard. Go and make the grave as secure as you know how."

<sup>66</sup> So they went and made the grave secure by sealing the stone and putting the guard on watch.

The clear evidence of Scripture is, Yahushua kept the Scriptural Passover (Mat.26:17ff, Mark 14:12ff) and the Pharisaical Jew's traditional Passover was on the 15<sup>th</sup>. (Jn.18-19:31, Mat.27:60ff) Isn't it ironic that the Pharisees were busy on *their* holy day i.e. **(the next day: Matthew 27: 62)** to make sure Yahushua would not escape somehow? They, while wanting a reputation of keeping the law perfectly and teaching "not to lift a finger on a Holy Day" abused their own holiday. What many pastors and people do not realize is that in Messiah's time, the *majority* of the Jews kept a 15<sup>th</sup> Passover, while Yahushua and his followers, the Sadducees and the Scribes of the Torah kept the 14<sup>th</sup> **as sanctified in the Scriptures.**

**EliYah.com continues** Matthew 26:17 Now the first day of the feast of unleavened bread the disciples came to Yahushua, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Yahushua had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Master, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. 26 And as they were eating, Yahushua took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives.

Luke 22:7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Elohim. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of Elohim shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table.

Mark 14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Yahushua said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. 22 And as they did eat, Yahushua took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of Elohim. 26 And when they had sung an hymn, they went out into the mount of Olives.

1 Corinthians 11:23 For I have received of the Master that which also I delivered unto you, That the Master Yahushua the same night in which he was betrayed took bread: 24 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. 25 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. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Master's death till he come.

We see nothing in the above verses that would indicate they had a literal lamb that night. We do see them partaking in Yahweh's lamb in the form of Yahushua's body, our Passover. And if Yahushua was to be the Passover Lamb, surely the disciples would understand that they would need to partake of the Lamb after it was killed, not before. I believe this is most likely the reason why Yahushua said to do this "in remembrance of me". Yahushua said the same thing when He washed the feet of His disciples:

**Response ~ “We see nothing”?** “ in the above verses that would indicate they had a literal lamb that night”? ? “**they made ready the passover**. 20 Now when the even was come, he sat down with the twelve. **21 And as they did eat,**” “Mark 14:12 And the first day of unleavened bread, **when they killed the passover,**”<sup>KJV</sup> **Luke 22:7** Then came the day of unleavened bread, **when the passover must be killed.** {*Strong's 2380* θύω thuo {thoo'-o}  
**Meaning:** 1) to sacrifice, immolate 2) to slay, kill 2a) of the paschal lamb 3) slaughter}

**“We see nothing” ? ? Don't forget this; “Mark 12:14 where I shall eat the passover** with my disciples” was the day before the Jews kept *their* Passover ~ “but that they [the Pharisees] might eat the passover. (Joh 18:28<sup>KJV</sup>)”.

**EliYah.com continues** John 13:14 If I then, your Master and Teacher, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you.

**Response ~ John 13 is Before the Passover, in this supper leavened bread was eaten, a washing of feet occurred, and satan entered Judas which can clearly be seen in the Evangelists ~**<sup>KJV</sup> **John 13:1** Now before the feast of the passover... **before-** *Strong's 4253*

πρό pro {pro} **Meaning: 1) before ~**” (<sup>27</sup> And **after the sop Satan entered into him.** (<sup>KJV</sup> Joh 13:27) compare this time in John 13 to the accounts in the Evangels, **all of this happened before Yahushua kept the Passover with his disciples.** The Torah and the Evangels tell of no washing of feet at the Passover.

In the Evangels it is (**On the first day of Unleavened Bread, (Mar 14:12 <sup>NAU</sup> 17** Now the **first day of the feast of unleavened bread (Mat 26:17 <sup>KJV</sup>) first meaning ~ Strong’s 4413 πρώτος protos {pro'-tos} Meaning:1) first in time or place 1a) in any succession of things**

Comparing this event and time in John 13 ~ “<sup>27</sup> And after the sop **Satan entered** (<sup>KJV</sup> John 13:27)” <sup>KJV</sup> **Luke 22:1** Now the feast of unleavened bread drew nigh, which is called the Passover.

<sup>2</sup> And the chief priests and scribes sought how they might kill him; for they feared the people. **Luke 22:3** Then entered Satan into Judas surnamed Iscariot,... this happened before Yahushua kept the Passover ~ later in vs. 7 Then came the day of unleavened bread, when the passover must be killed. (<sup>KJV</sup> Luk 22:3,7)

<sup>KJV</sup> **Mat 26:1-2** he [Yahushua] said unto his disciples, <sup>2</sup> Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.... <sup>4</sup> And consulted that they might take Yahushua by subtilty, and kill *him*. (Mat 26:4) **Mat 26:14-17** <sup>14</sup> Then one of the twelve, called Judas Iscariot, went unto the chief priests,

<sup>15</sup> And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

<sup>16</sup> And from that time he sought opportunity to betray him. This happened before Yahushua kept the Passover ~ then later, Mat 26:17 <sup>17</sup> **Now the first day of the feast of unleavened bread the disciples came to Yahushua)**

Also, look again at the verses in 1Corinthians 11:23-26 that we quoted. The scripture says that as often as we do this, we **"do shew the Master's death until He come"**. How can it **"shew the Master's death"** if we partake in it at a time before His actual death? One does not eat the Passover while it is still alive, but when it is dead. The whole event is a memorial of Yahushua's death.

**Response ~ The answer is rather simple, Yahushua told multiple times throughout his years in his ministry that he would die** <sup>NKJ</sup> **John 2:19/Mark 8:31/Luke 9:22/Matthew 16:21** From that time Yahushua began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, **and be killed, and be raised the third day. Then at this last Passover, as they were eating He demonstrated what the last Passover represented; ~ himself; therefore, he chose the unleavened bread and the fruit of the vine to symbolize Him.** ~ “<sup>KJV</sup> **Luke 17:25** But first must he suffer many things, and be rejected of this generation.”

**Mat 26:26-28** <sup>KJV</sup> <sup>26</sup> **And as they were eating**, Yahushua took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

<sup>28</sup> **For this is my blood** of the new testament, which is shed for many for the remission of sins.

If the disciples already understood that they were to eat the Passover on the following night, then that would explain the lack of an explicit explanation such as "do this tomorrow night in remembrance of me" or "ye should do this tomorrow night as I have done to you". Every

indication we have seen up to this point declares that Passover was to be eaten on the 15th. The Torah indicates it, historical data indicates it was eaten at that time, and the "new testament" also declares it when we see the proper time of "between the evenings" and when we see the time Yahushua was slain. To me, these evidences are more than convincing enough for me to eat the Passover on the 15th of Abib.

**Response ~ I would disagree that the above are "evidences"; *these are reasoning's*. There are no Scriptures to support "If the disciples already understood that they were to eat the Passover on the following night," "Mark 14:16ff and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat," ~ the disciples already understood that they were to eat the Passover.**

**The Scriptural evidences are: that the Passover is the first day of unleavened bread Deut 16:1-4; Luke 22:7; Mark 14:12; Matt. 26:17 and the prophet Ezekiel *also* places the Passover as the first day, Ez. 45:21.**

**The Scriptures show the 15<sup>th</sup> to be a khag feast day, i.e. one of the annual feast days or summed up as one of the annual pilgrimage feasts (Exo 23:15-16) and much was surely accomplished on the 15<sup>th</sup> as Yahweh commanded beforehand (Exo 3:19-22) and this command *came to pass* (Exo 12:35ff, Num.33:3ff). However, the day set for the Holy Convocation is the first feast day and Yahweh called this day a mowed feast day, i.e. <sup>KJV</sup> Lev 23:4-5 These are the feasts of YAHWEH, even holy convocations, which ye shall proclaim in their seasons. <sup>5</sup> In the fourteenth day of the first month at even is YAHWEH 'S passover.**

**Just as Yahweh set the 7<sup>th</sup> day of the week to worship Him and the 15<sup>th</sup> day of the 7<sup>th</sup> month for Tabernacles; He set the 14<sup>th</sup> day of Abib for the Holy Convocation and the 15<sup>th</sup> for work, we must honor His words when He said "<sup>16</sup> 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. (Exo 12:16-17 <sup>KJV</sup>)"**

**The clear evidence of Scripture is: it is Yahweh who states that the Passover is the 14<sup>th</sup>, and *All* of the 14<sup>th</sup>; Notice in His Words that the word *DAY*, is *in italics* in most English versions and is Not in the Hebrew or Aramaic Manuscripts: so asking Yahweh what is the date for the Passover He says ~**

NAU **Ezra 6:19** The exiles **observed the Passover on the fourteenth** of the first month.  
KJV **Ezra 6:19** fourteenth day

KJV **Leviticus 23:5** In the fourteenth day of the first month at even is YAHWEH's passover.  
OKE **Leviticus 23:5** In the first month, **on the fourteenth** of the month,

NAU **2 Chronicles 30:15** Then they slaughtered the Passover *lambs* **on the fourteenth** of the second month.  
KJV **2 Chronicles 30:15** Then they killed the passover on the fourteenth day

## ALL and ONLY the 14<sup>th</sup> is Passover and is included in the 7 days

<sup>KJV</sup> **2 Chronicles 35:16** 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. ~ **the same day** (2Ch 35:16 NKJ) ~ **on that day** (2Ch 35:16 NAU) ~ prepared **that day** (2Ch 35:16 ESV) ~ **that day**, (2Ch 35:16 TNK) ~ בַּיּוֹם (2Ch 35:16 WTT) יוֹם noun common masculine singular

<sup>NKJ</sup> **Ezekiel 45:21** "In the first *month*, **on the fourteenth day** [יוֹם noun common masculine **singular**] of the month, **you shall observe the Passover, a feast of seven days**; unleavened bread shall be eaten. *Response presented by Dennis Bitterman: January 2015*