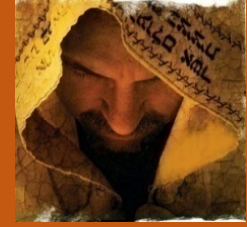
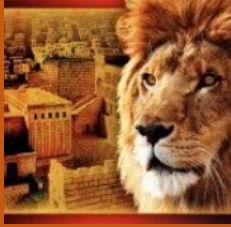


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To the Torah & the Testimony
If anyone does not speak according to these words
It is because they have no light in them.
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



On Passover & the Resurrection

East-r (Isht-r), or Pesach (Passover)?

In this presentation I will discuss why we celebrate Pesach (Passover) rather than East-r. Why we keep Pesach (Passover) on the 14th rather than on the 15th day of Aviv (Nisan). Why we recognize First Firsts, and begin the counting of the Omer always on the First day of the week (S-nday), rather than after the 1st day of Hag haMatzot (the feast of Unleavened Bread). And why we celebrate Pesach (Passover) in the first New Moon after the green ears of barley arise, rather than at the first New Moon following the vernal equinox.

This study is designed to address questions among Christian, Messianic, and Jewish readers alike.

East-r, or Pesach (Passover)?

Did you know that the Messiah Yeshua was our Pesach (Passover) Lamb, and that both the Jews, and the people of the nations (gentiles) in the early assembly, celebrated this set-apart feast of Passover in remembrance of our Messiah? Or that East-r, (a variation of the name Isht-r) was an ancient fertility ceremony of the cursed goddess Isht-r that was never celebrated by Yeshua, the Emissaries (Apostles), or by any other member of the early assembly? And that this pagan celebration was never celebrated by believers in association with Yeshua until the Catholic Church "Christianized" it almost 300 years after His death and resurrection?

You may also find it interesting to know that Christ-mass, originally called the Sat-rnalia festival in Yeshua's day, and observed in worship of the cursed god Sat-rn, and which also was eventually "Christianized" by the Catholic church centuries after Yeshua's death and resurrection, was in fact illegal among the Puritans of early America because of its pagan roots; and did not become generally accepted, or observed, among Protestants until later in the nineteenth century.

One Sabbath Day of Rest, or One Sabbath Plus One High Day?

You have probably heard that Yeshua was dead from sunset of the 6th day (Fr-day) to sunrise of the 1st day (S-nday), a period of 1 1/2 days. But did you know that the Scriptures teach that Yeshua was to remain dead for a full 3 nights and 3 days before arising? And that 2 days of rest were observed over this 3 day period that Yeshua was in the grave?

East-r (Isht-r), S-nday Sunrise Resurrection, or First Fruits?

You have probably also heard that Yeshua arose at sunrise, on the morning of the first day (S-nday); but did you know that the Scriptures show Yeshua being resurrected at the end of the 7th day Sabbath at dusk, and not at Sunrise of the first day, (S-nday morning)? Or know that this day that Yeshua ascended to the Father as the First Fruits from the grave; **I Corinthians 15:20-23**, was the Day of First

Fruits? V'yikra (Leviticus) 23:10,11.

These are just some of the interesting facts that will be brought out in this study. Interesting I say, because this 1700 year old “Catholic” celebration of East-r (Isht-r) teaches us that the Messiah was dead for only 1 1/2 days instead of three, that only one day of rest was observed during this period of time instead of two, and that the Messiah arose from the tomb after sunrise of the first day (S-nday), rather than at just prior to sunset at the closing of the 7th day Sabbath (S-turday) as taught in the Scriptures.

How is this possible?

Catholicism reserves itself as the sole authority for the interpretation of Scripture. Even if that interpretation is wrong, as Luther, and Wycliffe, and others have shown various erroneous doctrines in the past to be, the Catholic Church still requires all to obey those doctrines until a Pope speaking ex-cathedra, or a council of the Church, deems it to be incorrect.

Interestingly enough, it is often these various councils held over the centuries, and these decisions spoken ex-cathedra, that the erroneous doctrines were created to begin with; and it is through these various councils that the Scripturally ordained practice of Adonai's (God's) commandments and rehearsals (Appointed Times and Feast Days) have been effectively expunged from the doctrines and practices of the Assembly and been replaced with observation of various non-biblical celebrations adopted from pagan Rome and “Christianized”.

These changes in the application of Scripture, and practices of the Protestant Church, the Catholic Church will plainly admit to, because they believe it to be within their full authority to make these changes.

Two of the most popular celebrations adopted by the Catholic Church in place of Chanukah and Passover being that of Christ-mass and East-r (Isht-r).

Chanukah itself is not specifically ordained in Torah, but is a historically verifiable appointed time of Israel celebrating Adonai's miraculous intervention on behalf of His people to deliver us from our oppressors. It was also celebrated by our Messiah, and during the approach of this same season that the Messiah Yeshua declared Himself to be the light of the world; **Yehochanan (John) 8:12; 9:5**.

And finally, it is at this time that Yeshua was conceived in Miriam's womb, and then born 9 moon phases later on the 1st day of Sukkot (Tabernacles). Chanukah also provides us very vivid pictures of what the last days under the rule of the Beast and False Prophet will look like.

But concerning Christ-mass, which was ordained in place of Chanukah, the Romans knew Christ-mass as “The S-turnine Festival” and knew East-r as the celebration of the Fertility Goddess “Isht-r”.

The early assembly of Yeshua, likewise, treated these sacred days of the Romans and Greeks as repulsive and evil, shunning them completely, and having nothing to do with them.

These repulsive festivals involved everything from child sacrifice in the times of early observance in Babylon, to the worship of idols and false deities through the practice of orgies, temple prostitution, and murder at the time of the early assembly.

It is because these celebrations were adopted from the non-Torah observant communities that they are in perfect harmony with the timetables of pagan religious rites, and in complete disharmony with the timetables of the Scripturally appointed times of Adonai.

It is because these celebrations were adopted from the pagan customs of Roman culture that Christ-mass involves the decoration of trees, the giving of gifts, and the person of Santa Claus (originally the “Lord of Misrule” who enforced the observance of the Sat-malia feast).

And for this reason that the celebration of East-r (Isht-r) contains the elements of rabbits and dyed eggs, which were fertility symbols presented in honor of the fertility goddess Isht-r.

The dyed eggs are a carry-over from the original practice of dipping eggs in the blood of sacrificed infants during this repulsive fertility festival of Isht-r. From this we can see why the original “East-r” eggs of the church were dyed red, a practice still observed today by the Eastern Orthodox church.

However, taking a non-Torah based celebration, and Christianizing it, does not make it a Scriptural celebration anymore than dressing a demon up as an Angel of Adonai makes the demon a messenger of Adonai.

East-r (Isht-r), and its component of Good Fr-day, as confirmed by history and openly admitted by the Catholic Church, is a celebration instituted and ordained by the Catholic Church in place of the Scripturally appointed and set-apart rehearsal of Pesach (Passover).

Pesach (Passover), though observed by the early assembly, was condemned by the Catholic Church at the Council of Nicea in 325 CE in favor of the non-Scripturally appointed feast of East-r/Isht-r adopted from pagan Rome, and having its roots in Babylon.

When the Protestant movement arose and broke away from the Catholic Church in the early 1500’s, they retained many of the traditions of Catholicism, such as the celebration of Christ-mass, East-r, and in this case, Good Fr-day, which is part of the East-r/Isht-r cycle.

The Good Fr-day / East-r tradition teaches as follows:

On Good Fr-day, the day of "the Last Supper", the Messiah was crucified and buried, and remained in the tomb for 1 1/2 days from Fr-day sundown to S-nday sunrise; and arose from the dead at the rising of the sun, on the day that the Catholic church refers to as the “venerable day of the Sun”, which is why they call it S-nday.

This tradition presents two irresolvable conflicts.

The first is that this tradition places Messiah in the tomb for only one and a half days; but Yeshua, when prophesying about His death and resurrection, stated clearly that He would be in the tomb for 3 nights and 3 days.

As it is written in **Mattit'yahu (Matthew) 12:40**,

12:40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Adam be three days and three nights in the center of the earth.

This self-prophecy was likewise reiterated by the chief priests and Pharisees in **Mattit'yahu (Matthew) 27:63, 64** which says,

27:63 Sir, we remember while this man was still alive, how that deceiver said, ‘After three days I will arise.’

27:64 Therefore, command that the tomb be made secure until the third day lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ so that the last deception will be worse than the first.

Three nights and three days make up a 72 hour period of time, as is also confirmed in **B'reshheet (Genesis), verses 1:5, 8, 13** which state,

1:5 **יהוה** called the light day, and the darkness He called night. So the dusk and the dawn were the first day.

1:8 And **יהוה** called the expanse of the atmosphere, sky. So the dusk and the dawn were the second day.

And after Adonai brought forth vegetation and plant life, the Scriptures say,

1:13 ...the dusk and the dawn were the third day, etc...

And though some have argued that these are not literal 24 hour days, but are symbolic of longer periods of time, no one has ever argued that these time frames in the first chapter of **B'resheet (Genesis)** describe anything less than literal 24 hour periods of time.

So, all are in agreement that the dusk (which in this context includes the extension of night) and the dawn (which in this context includes the extension of day) make-up a minimum 24 hour period of time, and no less.

Despite this fact concerning the creation account, some have continued to debate that when the Scriptures state Yeshua would be dead for 3 days, that the Scriptures were referring to 3 days in whole, or in part; so that the partial day of the 6th (Fr-day) would be day one, the full day of the 7th (S-turday) would be day two, and the partial day of the 1st (S-nday) would be day three.

However, Yeshua stated that He would be in the center of the earth for 3 nights and 3 days.

The eve of the 7th (Fr-day night) to the morning of the 1st (S-nday morning) is only 2 nights and 1 day. That is the night of the 7th (Fr-day night), the day of the 7th (S-turday day), the night of the 1st (S-turday night,) and resurrected at the break of day on the 1st (S-nday day).

This is a period of only one and a half, 24 hour days, or 36 hours. So either Yeshua was a liar and deceiver as the chief priests and Pharisee's accused Him of being, or the tradition handed down to us is in error. Yeshua, of course, is the one Who is correct.

The second major conflict that this tradition presents is the assumption that only one day of rest took place during this 3 day period. That day of rest is assumed to be the Sabbath that the Scriptures teach us to observe on the 7th day of each week (S-turday).

However, Adonai has appointed, through Scripture, several days of rest that resemble Sabbath days that are to be observed during His Appointed Rehearsals (appointed times and Feasts); most of which can, and do, fall on any day of the week during those Feasts.

The primary day of rest is the weekly Sabbath that Adonai has appointed to be observed on the 7th day of each week. **V'yikra (Leviticus) 23:3.**

23:3 Six days shall work be done, but the 7th day is a Sabbath of solemn rest, a set-apart assembly. You shall do no work on it. It is the Sabbath of שבת in all your dwellings.

See also, **B'resheet (Genesis) 2:1-3.**

In the Hebrew transcripts of the Torah there are 3 appointed times that are specifically called Sabbaths, they are,

The 7th day of the week; **V'yikra (Leviticus) 23:3, Ivrim (Hebrews) 4:1-11**, which is a picture of the Millennial Kingdom and ultimate Sabbath rest of the inhabitants of the earth through Yeshua.

Yom Kippur (Day of Atonement) of the 7th Moon; **V'yikra (Leviticus) 23:26-32, Mattit'yahu (Matthew) 24:27-31, I Thessalonians 4:15,17** which represents the day of Judgment upon the world, and day of redemption for Adonai's people taking place at the end of the harvest season. It is accompanied with the blowing of the Great Shofar in the year of Jubilee, and represents the re-establishment of Adonai's government upon the earth.

And the 7th year for the rest of the land and cancellation of debts is also called a Sabbath; **V'yikra (Leviticus) 25:1-7.** It is a picture of the Millennial Kingdom and ultimate rest for the earth and its creatures.

Then there are 7 days of rest that resemble Sabbaths because they, like Sabbaths, also require cessation from work, but which are not referred to in Torah, in the Hebrew, as "Sabbaths", though your

English translations will commonly, and erroneously, refer to them as such. They occur as follow,

The 1st day of Hag haMatzot (the Feast of Unleavened Bread); **V'yikra (Leviticus) 23:3-8**, which is a picture of the 1st Millennium of Adam where a sinless (unleavened) world became polluted with sin (leaven), and where we are commanded to remove that sin (the leaven) from all our dwelling places.

The 7th day of Hag haMatzot (the Feast of Unleavened Bread); **V'yikra (Leviticus) 23:3-8**, which is a picture of the 7th Millennium where the sin (leaven) introduced by the 1st Adam on the 1st day is now completely removed by the Last Adam, Yeshua, during the 7th Millennium.

The day of Shavuot (the rehearsal of Weeks); **V'yikra (Leviticus) 23:15, 16 & 21**, known also as the Day of Pentecost, and which occurs on the 50th day immediately following completion of the 7th Sabbath following the offering of the Bikurim (First Fruits) at Pesach. It is accompanied with the blowing of the First Shofar, and represents the Shofar blown at Mt. Sinai, and of the calling out of the assembly of Adonai's people into His presence.

Then there is the day of Yom Teruach (the rehearsal of Trumpets); **V'yikra (Leviticus) 23:23-25, I Corinthians 15:51-54; I Thessalonians 4:14, 16; Yechezk'el (Ezekiel) 37:1-14; Revelation 20:4-6, and Yehochanan (John) 5:22-25** which occurs on the 1st day of the 7th New Moon of the year, and is accompanied by the blowing of the Last Shofar.

It represents the blowing of the Last Shofar at Jericho, and symbolizes the fall of the nations, as even the walls of Jericho fell, and represents the day that the breath of life was breathed into Adam after he was formed from the dust, and of the day of our resurrection when we, likewise, will be raised from the dust and have the breathe of life breathed back into us.

Then there is the 1st day of Sukkot (the rehearsal of Tabernacles); **V'yikra (Leviticus) 23: 34, 39; Zechar'yah (Zechariah) 14:12-21** which represents when Adonai would dwell with man once again.

After the 7 days of Sukkot are complete, the 8th day following the 7th day of Sukkot (the rehearsal of Tabernacles) occurs; **V'yikra (Leviticus) 23: 34, 39; Mattit'yahu (Matthew) 25:31-46; Yehochanan (John) 5:26-29 & 6:39,40,44,54 & 7:37; Revelation 20;11-15**. It is also known as "the Last Great Day" and as "Shemini Atzeret".

It is when the Great White Throne Judgment shall take place after the 2nd resurrection occurring after the Millennial Reign of Yeshua. It represents the completion of the restoration of the earth, and establishment of Adonai's Kingdom upon the earth, where all things will have been made new, with the fullness of the Torah restored back to its inhabitants, and with Paradise (Eden) restored back to the earth.

And finally, there is the Year of Jubilee; **V'yikra (Leviticus) 25:8-17, Luke 4:17-19**. It occurs every 50th year, and is introduced on Yom Kippur (the Day of Atonement) of the 50th year through the blowing of the Great Shofar throughout the land of Israel.

It is blown in proclamation of rest for the land, for the cancellation of debts, for the return of property to the original inheritors, and for the release of slaves. Yeshua came the first time on the 80th Jubilee from Adam, and will return the 2nd time on the 120th Jubilee from Adam. **See Time Line 1.**

These days of rest that resemble Sabbaths likewise, can, and do, fall on any day of the week, with the exception of Shavuot, which always falls on the 1st day of the week.

Likewise, all of these "non" Sabbath days of rest occur **during** the appointed feasts.

These days of rest are also distinguishable from Sabbaths in that the 3 Sabbaths of Scripture always fall in a pattern of seven, and are not limited in their observation to the appointed feasts.

That is, the Sabbath of the 7th day always falls on the 7th day of the week, the Sabbath of Yom Kippur (the Day of Atonement) always falls in the 7th Moon, and provides for us the picture of transition from our work in this world into the 7th day Millennial rest of Adonai's Kingdom. And finally, there is the

Sabbath year, which always falls on the 7th year.

Outside of these 3 Sabbaths, there are a total of 7 "sabbath like" days of rest. These 7 "non-sabbath" days of rest outside of the 3 Sabbaths are referred to by our people as "High Days" and can fall on any day of the week during the appointed feasts of Scripture.

In all, there is a combined total of 10 different times of rest (3 Sabbaths, and 7 High Days, that require cessation from work), that are observed throughout the 50 year Jubilee cycles of Adonai's calendar.

Additionally, all of the "Sabbath" days and "High" days are referred to in Scripture as "Mikra Kodesh", that is, as "Days of Public Assembly".

In Yeshua's day, these "High Days" came to be referred to as "High Sabbaths", not because they were Sabbaths, but because, like the Sabbath Days, labor, and the buying and selling of merchandise was forbidden.

Accordingly, because buying and selling are forbidden on the Sabbath, the people refrained likewise from buying or selling on any other day where public assembly during a Holy Day season was commanded.

As it is written in **Nehem'yah (Nehemiah) 13:15-18** concerning the 7th day Sabbath,

13:15 In those days I saw in Judah some people treading wine presses on the Sabbath (Shabbat), and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath (Shabbat) day. And I warned them about the day on which they were selling provisions.

13:16 Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Shabbat (Sabbath) to the children of Judah, and in Jerusalem.

13:17 Then I contended with the nobles of Judah, and said to them, 'What evil thing is this that you do, by which you pollute the Sabbath day.

13:18 Did not your fathers do the same, and [as a result] did not our Elohim (God) bring all this disaster upon us and on this city? Yet you [continue to] bring additional wrath on Israel by [continuing to] pollute the Sabbath.

And concerning the High Days of the appointed times **Nehem'yah (Nehemiah) 10:31** states,

10:31 ...if the peoples of the land bring merchandise, or any grain to sell on the Sabbath day, that we would not buy it from them on the Sabbath, **or on any holy day**...

These "holy days" referenced here are the "High Days" of the appointed times/feasts, and by the time of the Brit Chadasha (New Testament) they had come to be referred to as "High Sabbaths" though technically, they are not specified as, or ordained as, such in the Hebrew of Scripture.

Now, with this understanding we can return to our original question and ask again, during Yeshua's 3 day burial in the tomb, was there observation of one day of rest, or of two?

Let's see what the Scriptures say on this subject.

In Book of Yehochanan (John), just after Yeshua died, the Jews asked that the legs of Yeshua, and of the two other men, be broken so that they could be removed from their crosses and not have to hang on them through the quickly approaching "High Day" of rest.

As it is written in **Yehochanan (John) 19:31**,

19:31 Therefore, because it was the Preparation Day, in order that the bodies should not remain on the cross into the sabbath, (for that sabbath **was a High Day**), the Jews asked Pilate that their legs might be broken so that they could be taken away.

This approaching "High Day" in **verse 19:31** was the 1st day of haMatzot (the Feast of Unleavened Bread) which occurs on the 15th day of the Moon of Aviv; **V'yikra (Leviticus) 23:6,7**. Keep this in mind, as you continue this study, that Yeshua was crucified and buried prior to this "High Day" occurring on the 15th day of the Moon; because, as you will see by the end of this study, Yeshua kept the Passover the night before He died; the night of the 14th.

Now, going back to the High Days, the "High Days" in Scripture, as explained above, are the days of rest from commercial activity and of public assembly that occur during the appointed feasts of Scripture, and these days of assembly occur on,

- 1- The first day of Hag haMatzot (Unleavened Bread), **V'yikra (Leviticus) 23:7**
- 2- The seventh day of Hag haMatzot (Unleavened Bread), **V'yikra (Leviticus) 23:8**
- 3- The day of Shavuot (Pentecost), **V'yikra (Leviticus) 23:21**
- 4- The day of Yom Teruach (Day of Trumpets/Rosh Hoshanna), **V'yikra (Leviticus) 23:24,25**
- 5- The day of Yom Kippur (Day of Atonement), which is both a High Day and a Sabbath, **V'yikra (Leviticus) 23:27,28**
- 6- The first day of Sukkot (Tabernacles), **V'yikra (Leviticus) 23:35**
- 7- And on the 8th day following the 7th day of Sukkot. **V'yikra (Leviticus) 23:36**

The reference to this day above, in **verse 19:31**, as a "sabbath" is what throws most people off, but the term "High Day" is really the clarifying factor here that distinguishes this day from the 7th day Sabbath, for High Days, ONLY occur during the appointed feasts, whereas the 7th day Sabbath occurs every week throughout the year independent of, and regardless of, the feasts.

The preparation day, accordingly, is always the day immediately preceding a "High Day" or Sabbath; the "High Days" of which, over time, all came to be called "sabbaths"; though, Scripturally speaking from the Hebrew, Yom Kippur (the Day of Atonement), is the only day among these 7 High Days that is called a Sabbath.

Yom Kippur (the Day of Atonement) is also the one appointed time of Scripture that is not a day of feasting, but rather is a day of self-affliction and repentance, and picture of our doorway into the Millennial Kingdom of Yeshua.

So when we go to the next verse in this study I will show you how that when it talks about a "sabbath" being past, it is referring to the "High Day" mentioned in **Yehochanan (John) 19:31**, that had come to be called a sabbath through oral tradition, but which, in fact, was not the 7th day Sabbath, but the 1st High Day of the High Day of Unleavened as you will soon see in just a few paragraphs.

In **Mark 16:1**, it is written,

16:1 "Now when the sabbath [by tradition] was past [the High Day that Yeshua had been buried on in **Yehochanan (John) 19:31**], Miriam (Mary) Magdalene, and Miriam (Mary) the mother of Yaaqov (James) and Shalome, bought spices hoping that they could come and anoint Yeshua."

This High Day of Public Assembly, and rest, was the 1st Day of Hag haMatzot (Unleavened Bread) following the day of Pesach (Passover).

So this Scripture states, in simplified terms, that when the first day of Hag haMatzot (the 1st day of Unleavened Bread following Pesach [Passover]) had passed, the two Miriam's (Mary's) and Shalome (Salome), purchased spices and anointing supplies.

Then in **Luke 23:56** it states,

23:56 "Then they returned and prepared the spices and fragrant oils, and then, rested on the Sabbath

according to the commandment.”

This verse states that after they prepared those spices and fragrant oils that they had purchased, they rested on the 7th day Sabbath, which is further re-enforced by the fact that Yeshua was seen risen from His grave the very next day which the Scriptures identify as the 1st day of the week (S-nday).

As it is written in **Mark 16:2**,

16:2 Very early in the morning, on the 1st day of the week, they came to the tomb when the sun had risen.

And again in **Luke 24:1**,

24:1 Now on the 1st day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices they had prepared.

This establishes the following,

1- That Yeshua was placed in a tomb prior to a "High Day", a Mikra Kodesh (day of public assembly and cessation from work); **Mark 15:42-46; Luke 23:50-54; Yehochanan (John) 19:31**.

2- That prior to this "High Day" (Mikra Kodesh) the two Miriams (Marys) observed where Yeshua was laid; **Mark 15:47; Luke 23:54,55**.

3- That after this "High Day" (Mikra Kodesh) was over, the two Miriams (Marys) and Shalome (Salome) went and purchased spices and ointments for Yeshua's corpse; **Mark 16:1**.

4- That after the women prepared these spices and ointments they rested on the 7th day Sabbath; **Luke 23:56**.

5- That when the 7th day Sabbath was over, on the 1st day of the week, the two Miriams (Marys) and Shalome went to the tomb with the spices and ointments they had prepared. **Mark 16:2; Luke 24:1**.

6- That when they arrived at the tomb after the 7th day Sabbath, after this 2nd day of rest, they found that Yeshua had already risen from the tomb and departed from the area. **Mattit'yahu (Matthew) 28:1-7; Mark 16:2-7; Luke 24:2-6**.

7- And that this day they went to the tomb after the 7th day Sabbath was the day of the Bikurim offering (First Fruits offering), which is why Yeshua is referred to as the first of the First Fruits to be resurrected from the grave; **I Corinthians 15:20-23**.

This evidence presents the observation of two days of rest over the 3 day period.

This means that one of these two days had to be a High Day of rest, and the other had to be a Sabbath Day of rest. And because the 2nd day of rest was followed by the 1st day of the week, the day of the First Fruits offering, we can establish that this 2nd day of rest was the "7th day Sabbath Day" of rest.

Accordingly, this determines the first day of rest to have been the "High Day".

This High day was the first day of the feast of Hag HaMatzot (of Unleavened Bread), and fell on the 5th day of the week, Th-rsday, the first day that the women rested. This in turn was followed by a regular work day, the 6th day of the week, Fr-day, the day that the women purchased and prepared the spices; which, in turn, was followed by the second day of rest, the 7th Day Sabbath, where the women rested once again.

So, to believe the Good Friday/East-r Sunrise tradition, one either has to conclude Yeshua to be an impostor for having been in the grave for only half as long as He prophesied He would be, or conclude the women to have done the impossible by preparing spices and ointments before the 7th day Sabbath that they apparently had not yet bought until after the 7th day Sabbath.

So, being that neither of these conclusions that the Good Fr-day/East-r tradition raises is correct, then what is the truth about Messiah's death and resurrection as taught by the sacred Scriptures?

PART 2

Yeshua, our Pesach (Passover)

We will begin with the following foundation and review,

- 1) That Yeshua died as our Pesach (Passover) Lamb on the Day of the Pesach (Passover) celebration; **1 Corinthians 5:7, 8; Yehochanan (John) 19:14-18.**
- 2) That Yeshua was in the tomb for 3 days and 3 nights [72 hours]; **Mattit'yahu (Matthew) 12:40.**
- 3) That the first of these 3 days began just prior to a "High Day" (a Mikra Kodesh); **Mark 15:42; Luke 23:50-54.**
- 4) That this "High Day" of public assembly, and rest (Mikra Kodesh), was the 1st day of Hag haMatzot/Unleavened Bread; **V'yikra (Leviticus) 23:5-7; Luke 23:50-54.**
- 5) That Miriam (Mary) Magdalene, and Miriam (Mary) the mother of Yaaqov (James) and Shalome, purchased spices and anointing oils after this "High Day"; **Mark 16:1.**
- 6) That these same women, after preparing these spices and anointing oils, rested on the 7th day Sabbath; **Luke 23:55, 56.**
- 7) That this Sabbath, which is followed by the 1st day of the week, is indeed the 7th day Sabbath; **Mattit'yahu (Matthew) 28:1; Mark 16:1,2; Luke 23:56 & 24:1** and,
- 8) That when these women arrived at the tomb early in the morning on the 1st day of the week, on the day of the Bikurim (First Fruits) Offering; **V'yikra (Leviticus) 23: 9-14; I Corinthians 15:20-23**, and while it was yet dark; **Yehochanan (John) 20:1**, that they found the tomb empty, for the Messiah Yeshua had already risen and departed from the area, prior to their arrival, and prior to sunrise; **Mattit'yahu (Matthew) 28:17.**

Let's proceed.

YESHUA AS OUR PESACH (PASSOVER) LAMB

Yehochanan (John) 1:29,

1:29 The next day, Yehochanan (John) the Immerser (Baptizer) saw Yeshua, and went to Him, and said, "Behold, the Lamb of **לֵךְ**, who takes away the sin from the Earth."

I Corinthians 5:7, 8;

5:7 ...For indeed, Yeshua, our Pesach (Passover), was sacrificed for us.

5:8 Therefore, let us celebrate the feast, not with old leaven, nor with the leaven of trouble making and Torahlessness, but with the unleavened bread of sincerity and truth.

THE PESACH (PASSOVER) LAMB HAD TO BE WITHOUT DEFECT

Shemot (Exodus) 12:5,

12:5 Your lamb shall be without defect, a male of the first year. You may take it from the sheep or

from the goats.

YESHUA AS OUR PESACH (PESACH) LAMB WAS WITHOUT DEFECT

I Kepha (I Peter) 1:18, 19;

1:18 ...You were not ransomed from your valueless behavior with perishable things like silver and gold...,

1:19 But with the precious blood of Messiah, as a lamb without fault or defect.

THE PESACH (PASSOVER) LAMB CAN HAVE NO BROKEN BONES

Shemot (Exodus) 12:43, 46.

12:43 This is the ordinance of the Pesach (Passover)...

12:46 In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break any of its bones.

YESHUA AS OUR PESACH (PASSOVER) LAMB, HAD NO BROKEN BONES

Yehochanan (John) 19:32-33, 36;

19:32 So the soldiers came and broke the legs of the first [man], and those of the other man, who was crucified with Him.

19:33 But when they came to Yeshua and saw that He was already dead, they did not break His legs.

19:36 ...this thing was done so that the Scripture could be fulfilled, [prophesying that] “Not one of His bones shall be broken.” **Shemot (Exodus) 12:46; Mizmor (Psalm) 34:20.**

The Pesach (Passover) Lamb is Slain on the 14th Day of the New Moon at Dusk, Between the Two Evenings; Between the Two Periods of Dusk and Dawn

V'yikra (Leviticus) 23:5,

23:5 On the 14th day of the first Moon at twilight (Hebrew: bayn ha-erevim; that is, between the two evenings (the time in between when the sun sets and the moon rises), is יְהוָה's Pesach (Passover) and when the lambs in Jerusalem *began* to be slaughtered.

Shemot (Exodus) 12:3, 6;

12:3 ...On the 10th day of this Moon every man shall take for himself a lamb...

12:6 ...you shall keep (the lamb) until the 14th day of the same New Moon. Then the whole assembly of the congregation of Israel shall slay (their lambs) at twilight (between the time when the sun sets and the moon rises).

Again in **D'varim (Deuteronomy) 16:6,**

16:6 ...at the place where יְהוָה your Elohim (God) chooses to make His name remain; there you shall sacrifice the Pesach (the Passover) at twilight, *at the going down of the sun*, at the time you came out of Egypt.

That is, they must slay their lambs at the beginning of the 14th day, for the biblical day begins with the dusk of evening and continues on through the night; and the blood had to be on the door posts and the lintel prior to midnight; **Shemot (Exodus) 12:21-23, 29.** (See also, “Time Line 11, Is the Pesach Seder

on the Eve of the 14th or Eve of the 15th).

It is on this Night that the Pesach (Passover) Lamb or Goat is Roasted and Eaten with Bitter Herbs and Unleavened Bread

Shemot (Exodus) 12:8,

12:8 Then they shall eat its flesh that night roasted in fire, with unleavened bread, and with bitter herbs they shall eat it.

The Day of Pesach (Passover) is also Referred to as the Preparation Day, the Day We Prepared for the Week of Unleavened Bread, and Prepared to leave Egypt.

Yehochanan (John) 19:14,

19:14 Now, it was the Preparation Day of the Pesach (Passover)...

It was on this Preparation Day of Pesach (Passover) that Yeshua Died as our Pesach (Passover) Lamb One Day Prior to the High Day of Unleavened Bread.

Two days prior it is written in, Mattit'yahu (Matthew) 26:2,

26:2 You know that the Pesach (Passover) is in two days, **and the Son of Adam will be delivered up to be crucified.**

Two days later it is written in Yehochanan (John) 18:39,

18:39 ...You have a custom that I should release (a prisoner) to you at the Pesach (Passover). Do you therefore want me to release to you [Yeshua] the King of the Jews?

Yehochanan (John) 19:14-18,

19:14 Now it was about the 6th hour (about 12 noon) on the Preparation Day of the Pesach (Passover), when Pilate said to the Jews, "Behold your King!"

19:15 But the Jews cried out, "Away with Him, away with Him! Crucify Him!" Then Pilate said to them, "Shall I crucify your King?" And the Jews declared, "We have no King but Caesar!"

19:16 So Pilate delivered Yeshua over to the soldiers to be crucified and they took Him and led Him away.

19:17 And Yeshua, [while] carrying His stake, (was led) out to a place called the Place of the Skull, which is called in Hebrew, Golgotha.

19:18 (And there they) crucified Him, and two others with Him, one on either side, with Yeshua in the middle.

Luke 23:44-46, 54;

23:44 Now from about the sixth hour [after sunrise] (about noon), to the 9th hour [after sunrise] (about 3 pm), there was darkness over all the earth.

23:45 And the sun was darkened, and the veil of the temple was torn in two.

23:46 And when Yeshua had cried out with a loud voice, He said, "Father, into your hands I commend My spirit." And having said this, He breathed His last [breath].

23:54 That day was the Preparation Day, and the (High Day) "sabbath" drew near; **Yehochanan**

(John) 19:31.

The Day Following Preparation Day, the Day of Pesach (Passover) is the 1st Day of Unleavened Bread

V'yikra (Leviticus) 23:6,

23:6 ...On the 15th day of this same New Moon is the rehearsal of Unleavened Bread...

The 1st Day of the Feast of Unleavened Bread is a High Day of Public Assembly and Rest

V'yikra (Leviticus) 23:7,

23:7 On the 1st day [of the rehearsal of Unleavened Bread] you shall have a Mikra Kodesh (a public assembly); you shall do no customary work on it.

It was because of this approaching High Day that the Jews requested the bodies of the crucified men to be removed from the stakes.

Yehochanan (John) 19:31,

19:31 Therefore, while it was yet Preparation Day [the 14th day of the first New Moon / the Day of Pesach (Passover)], the Jews asked Pilate if the legs (of the crucified men) could be broken, so that they could be taken away and their bodies not left on the stakes on the "sabbath" (for that "sabbath" was a High Day)...

[It was the 1st Day of the rehearsal of Hag haMatzot/Unleavened Bread, beginning at dusk on the 15th day of the first New Moon of the harvest year].

Yeshua was Removed from the Cross and Placed in the Tomb Just Prior to this Approaching High Day

Luke 23:52-54,

23:52 (Joseph) went to Pilate and asked for the body of Yeshua.

23:53 [And having received permission from Pilate] he took the (body of Yeshua) down, wrapped it in a linen, and laid it in a tomb that was carved out of rock where no one had ever been laid before.

23:54 That day was the Preparation Day, and the sabbath (High Day) drew near; **Yehochanan (John) 19:31.**

Yeshua was in the Tomb for 3 Nights and 3 Days

Mattit'yahu (Matthew) 12:40,

12:40 For as Jonah was in the stomach of the great fish for 3 nights and 3 days, even so, the Son of Adam shall be in the center of the earth for 3 nights and 3 days. (See also, "Time Line 12, On Wednesday or Fr-day Crucifixion, and 3 Days and Nights").

On this 15th Day of the Moon of Aviv the High Day of the 1st Day of Unleavened Bread has now Begun. It is the Day we Came Out of Egypt to Begin Entering our Rest.

V'yikra (Leviticus) 23:6-8,

23:6 And **on the 15th day** of the same Moon is the Feast of Unleavened Bread to **יהיה**, 7 days you

must eat unleavened bread.

23:7 *On the first day* you shall have a set-apart public assembly, you shall do no routine or occupational work on it.

Shemot (Exodus) 12:16,17;

12:16 *On the 1st day there shall be a set-apart public assembly*, and on the 7th day there shall be a set-apart public assembly for you. No manner of work shall be done on them except concerning that which everyone must eat, that only may be prepared by you.

12:17 So you shall observe the Feast of Unleavened Bread, *for on this same day I will have brought your armies out of the land of Egypt...*

B'midbar (Numbers) 33:1,3;

33:1 These are the journeys of the sons of Israel who went out of the land of Egypt *by their armies* under the hand of Moshe and Aaron.

33:3 They departed from Rameses in the 1st Moon, *on the 15th day of the 1st Moon, on the day after the Pesach (Passover)* the sons of Israel went out with boldness in the sight of all the Egyptians.

It is important to bring out this distinction between the 14th Day of Pesach (Passover) and the 15th Day marking the first day of Unleavened Bread, because to this day Judaism eats the Pesach on the evening of the 15th day, at the beginning of the 1st day of Unleavened Bread instead of the night prior as the Torah requires, and as we shall soon see, as Yeshua and His disciples also did the night prior.

This is also firmed up by the fact that they came out at night; **D'varim (Deuteronomy) 16:1**, because on the night of the 14th when they ate the lamb, they were forbidden to leave their houses until morning; **Shemot (Exodus) 12:22**. (See also, "Time Line 11, Is the Pesach Seder on the Eve of the 14th or Eve of the 15th", supra).

This is also brought out to show that this 15th day, the 1st Day of Unleavened Bread is a day of rest from occupational and routine work.

At the close of the Preparation Day of Pesach (Passover), Immediately Prior to this 15th Day, and Before the Tomb was sealed, the women came and observed how Yeshua's Body was laid.

Mark 15:42-47,

15:42 Now when the evening had come, because it was the Preparation Day, that is, the day before the Sabbath (the High Day); **Yehochanan (John) 19:31,**

15:43 Yoseph of Arimathea, a prominent council member who was himself waiting for the Kingdom of יהודה, came, and with courage went in to Pilate and asked for the body of Yeshua.

15:44 And Pilate was amazed that Yeshua was already dead; and so calling his centurion to himself, Pilate asked if Yeshua had been dead for a while.

15:45 And when the centurion had confirmed this, Pilate granted Yoseph permission to take Yeshua's corpse.

15:46 Then Yoseph bought fine linen and took Yeshua down and wrapped Him in it. Yoseph then laid Yeshua in a tomb that had been carved out of stone, and rolled a stone against the door of the tomb.

15:47 And Miriam Magdalene, and Miriam the mother of Yoses, observed where Yeshua was laid.

Luke 23:54,55;

24:54 That day was the Preparation day, and the (High Day) sabbath drew near; **Yehochanan (John) 19:31**.

23:55 And the women who had come with Yeshua from Galilee followed after, and they observed the tomb, and how Yeshua's body was laid."

[These women are identified in **Mark 15:40, 41**]

After Resting on this High Day, the Women Purchased Spices and Ointments to Anoint Yeshua's Body

Mark 16:1,

16:1 Now when the sabbath (High Day) was past, Miriam (Mary) Magdalene, Miriam (Mary) the mother of Yaaqov (James) and Shalome, bought spices, that they might come and anoint (Yeshua's body).

These women, after preparing the spices and anointing oils, rested on "the" Sabbath.

Luke 23:56,

23:56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

The Sabbath according to the commandment is the weekly 7th day Sabbath,

V'yikra (Leviticus) 23:3,

23:3 Six days shall work be done, but the 7th day is a Sabbath of solemn rest, a sacred assembly. You shall do no work on it; it is the Sabbath of **שבת** in all your dwellings.

We know that this was the Sabbath of the 7th day because it was followed by the 1st day of the week.

Mattit'yahu (Matthew) 28:1,

28:1 Now **after the** (weekly, 7th day) **Sabbath**, as the sun began to rise (as the dusky part of day was dawning) **on the 1st day of the week**, Miriam (Mary) Magdalene, and the other Miriam (Mary), came to see the tomb.

And it was at this time that the women came to the tomb with the spices and ointments they had prepared prior to the 7th day Sabbath.

Luke 24:1,

24:1 Now **on the 1st day of the week**, very early in the morning, [the two Miriam's (Mary's) and Shalome] and certain other women with them, came to the tomb **with the spices they had prepared**.

The women arrived at the tomb around sunrise, while there was still darkness in the air.

Yehochanan (John) 20:1,

20:1 **On the 1st day of the week** Miriam (Mary) Magdalene came to the tomb early, while it was yet dark, and saw that the stone had been taken away from the tomb.

And when they arrived early on the 1st day of the week (S-nday morning), they discovered Yeshua had already risen from the dead, and departed from the area prior to their arrival.

As it is written, **Mattit'yahu (Matthew) 28:1-7,**

28:1 Now *after the* (weekly, 7th day) **Sabbath**, as the sun began to rise **on the first day of the week**, Miriam (Mary) Magdalene, and the other Miriam (Mary) came to see the tomb.

28:2 And behold, there was a great earthquake; for a messenger (an angel) of **יהוה** descended from the sky, and came and rolled back the stone from the door, and sat on it

28:3 The Angelic Messenger's countenance was like lightning and his clothing as white as snow.

28:4 And the guards shook in fear of the Angelic Messenger and became like dead men.

28:5 But the Angelic Messenger answered and said to the women, "Do not be afraid, for I know that you seek Yeshua who was crucified.

28:6 He is not here, for He has risen as He said. Come see the place where He was laid.

28:7 Now go, quickly, and tell His disciples that He has risen from the dead; for indeed, He is going before you into Galilee. It is there that you will see Him. Behold, I have told you."

Mark 16:2-7,

16:2 Very early in the morning, **on the 1st day of the week**, (the women) came to the tomb as the sun began to rise.

16:3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

16:4 But when they looked up, they saw that the stone had been rolled away, though it was very large.

16:5 And entering the tomb they saw a young man clothed in a long white robe sitting on the right side; and (the women) were alarmed.

16:6 But the Angelic Messenger said to them, "Do not be afraid. You seek Yeshua of Nazareth who was crucified. He has risen. He is not here. Come and see the place where He was laid.

16:7 Now go, and tell His disciples, and Kepha (Peter), that He is going before you into Galilee. It is there that you will see Him, as even He (foretold) you."

From these it is established that when the women arrived at sunrise, Yeshua had already arisen from the dead during the night and departed to Galilee, over 70 miles north of Jerusalem.

This is a considerable distance to walk. However, Yeshua was resurrected at the end of the Sabbath, at dusk of the evening of the 1st day; and so had plenty of time to make the long journey to Galilee prior to their arrival, a journey which would have been effortlessly done in His resurrected Body.

PART 3

Yeshua Our First Fruits

V'yikra (Leviticus) 23:10-11,

23:10 Speak to the sons of Israel, and say to them, "When you come into the Land which I give to you

and harvest its crops, then you shall bring a sheaf of the First Fruits of your crops to the priest.

23:11 He shall wave the sheaf before יהוה to be accepted on your behalf; on the day after the Sabbath the priest shall wave it.”

The day after the Sabbath is the 1st day of the week, the day that Yeshua was resurrected as the First Fruits unto Adonai.

As it is written in **I Corinthians 15:20**,

15:20 But now Messiah has risen from the dead, and has become the First Fruits of those who have fallen asleep.

The events from Yeshua's death to the Day of First Fruits can be summarized as follows,

Yeshua died in the 9th hour (around 3 pm) on the Day of Pesach (Passover) on the 4th day of the week (W-dnesday); **Mark 15:33, 34**, during the unnatural time of darkness occurring in the afternoon of the 14th day of the 1st Moon from Noon to 3 pm.

Then just before the natural dusk of the 4th day (W-dnesday afternoon), and immediately prior to the inception of the first High Day of the feast, Yeshua was placed into the tomb; **Mark 15:42-47**.

Yeshua prophesied, that even as Jonah was in the stomach of the great fish for 3 nights and days, even so, He would be in the center of the earth for 3 nights and 3 days; **Mattit'yahu (Matthew) 12:39,40**.

So counting 3 nights and 3 days from the time He was placed in the tomb on the evening of the 5th day we count,

- 1- The evening of the 5th (W-dnesday night), the daytime of the 5th (Th-rsday day);
- 2- The evening of the 6th (Th-rsday night), the daytime of the 6th (Fr-day day);
- 3- The evening of the 7th (Fr-day night), the daytime of the 7th (Sabbath day).

So at the completion of 3 night cycles and 3 day cycles, we end up with Yeshua's resurrection at dusk, at the conclusion of the Sabbath, followed immediately by the 1st day of the week, the day of First Fruits, where Yeshua, later that day, ascended to the Father as a Bikurim offering (as a First Fruits/wave offering) to Him.

From here we count 7 weeks of Sabbaths, and on the day after the 7th Sabbath; on the first day of the week, again, we have the rehearsal of Shavuot, also known as the Feast of Weeks and as Pentecost, where the Ruach haKadosh (the Holy Spirit) was given to the general assembly of believers, and which is representative of the bringing in of the wheat harvest. [Pesach (Passover) is the barley harvest]

As it is written in **V'yikra (Leviticus) 23:15,16**;

23:15 And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be completed.

23:16 Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to יהוה.

These 50 days are referred to as the counting of the Omer.

Remember, Yeshua provided us examples in order that we should walk in them. Yeshua ascended to Adonai as a First Fruits offering on the 1st day of the week, therefore, the counting begins on the first day of the week.

This example is also confirmed by the Jubilee cycle, which is a pattern in macrocosm of the 50 day counting of the Omer.

I state these examples because some will debate, and insist, that the counting of the Omer begins on the first day following the first High Day of Unleavened Bread, because in **V'yikra (Leviticus) 23:15** it states concerning the counting of the 50 days of Omer,

23:15 And you shall count to yourself from the day after the Sabbath, from the day that you brought the sheaf of the wave offering, seven Sabbaths shall be complete.

The error here of course is the assumption that the High Day of Unleavened Bread is a Sabbath, which biblically, it is not; but is a High Day of the feast which came to be treated and referred to as a sabbath over time.

As stated above, the High Days of Unleavened Bread are never called Sabbaths in the Hebrew text, and for that matter, are not even referred to as shabatons, which are also used to describe non-Sabbath days where cessation from work is required. But only the 7th day of the week, Yom Kippur (Day of Atonement), which occurs in the 7th Moon, and the 7th year for rest of the land and cancelation of debts are called Sabbaths by Adonai; and likewise, shabatons only occur during the "Fall" feasts.

But as can be seen in the presentations above, and in Yeshua's own example, this passage is referring to none other than the day following the 7th day Sabbath of Scripture. Additionally, if you counted after a "High Day", how would you count 7 Sabbaths from a High Day falling in the middle of the week and end up with only 50 days?

Ultimately, when all is said and done, we end up at the harvest celebration commonly referred to in Christianity as "Pentecost", but which is, in fact, one of the seven appointed times of Scripture known among our people as Shavuot.

This Shavuot following Yeshua's ascension to the Father on the day of First Fruits is what we were celebrating when in **Ma'aseh (Acts) 2:1-4** it is written,

2:1 Now when the day of Shavuot (Pentecost) had fully come, they were all with one accord in one place.

2:2 and suddenly, there came a sound from heaven, as of a rushing mighty wind, and it filled the whole residence where they were sitting.

2:3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

2:4 and they were all filled with the Ruach haKadosh (Holy Spirit) and began to speak with other languages as the Ruach gave them utterance.

Shavuot (Pentecost) is traditionally associated with the giving of the Torah at Mt. Sinai after we came out of Egypt. And before Yeshua's 1st coming, the ancient sages taught, and Judaism still teaches today, that at Mt. Sinai, our people also spoke in other languages with flames and tongues of fire as well. A story preserved in our traditions that our people in the 1st century would have been well aware of, and reminded of, at the time they received the tongues of fire and gift of languages in this occurrence recorded in **Ma'aseh (Acts)**.

Following, you will find all the events of this week of Yeshua's life, death, and resurrection laid out in the Time Table on the next page.

Time Line 4, From Passover to First Fruits

Th-rsday Day (6 th day prior)	Yeshua's feet anointed at supper in Bethany on 6th day prior to Day of Pesach/Preparation Day, in preparation for His burial; Yehochanan (John) 12:1-7; The next day He goes to Jerusalem; 12:12.
Fr-day Day (5 th day prior)	Yeshua enters Jerusalem on donkey; Yehochanan (John) 12:12-16
Sabbath Day (4 th day prior)	The 10th of Aviv. Yeshua is "penned up" in Jerusalem for 4 days prior to Pesach; Shemot (Exodus) 12:3,6
S-nday Day (3 rd day prior)	The 11th of Aviv.
M-nday Day (2 nd day prior)	The 12th of Aviv.
M-nday Night (1 st day prior) 3 rd day of week begins; <i>13th of Aviv</i>	Betrayal Arranged <ul style="list-style-type: none"> • Foot washing at evening meal prior to Pesach; Yehochanan (John) 13:1-30 • Betrayal arranged; Luke 22:1-6; Mattit'yahu (Matthew) 26:14-16; Mark 14:10-11
T-esday Day (1 st day prior)	<ul style="list-style-type: none"> • Judas rejoins twelve, and there is appearance of calm and normalcy between them. • Pesach (Passover) Arrives, the Lambs are killed, prepared, roasted and eaten. <i>Shemot (Exodus) 12:3,6,8; Mattit'yahu (Matthew) 26:17-19; Mark 14:12-16; Luke 22:7-13</i>
T-esday Night 4 th day of week begins <i>14th of Aviv</i>	Pesach (Passover), DAY OF PREPARATION <ul style="list-style-type: none"> • Preparation Day & Pesach (Passover) Day are the same. <i>Yehochanan (John) 19:14</i> • Pesach (Passover) Supper with the 12. <i>Mattit'yahu (Matthew) 26:20-29; Mark 14:17-25; Luke 22:14-20</i> • Yeshua is betrayed by Judah. <i>Luke 22:21-23,47,48; Yehochanan (John) 18:1-3</i> • Religious leaders accuse and condemn Yeshua for blasphemy. <i>Mark 14:53-65</i>
W-dnesday Day 4 th day of week ends <i>14th of Aviv</i>	Pesach (Passover), DAY OF PREPARATION <ul style="list-style-type: none"> • All leaven removed from houses prior to 1st Day of Unleavened. <i>Shemot (Exodus) 12:15-20 & 13:6,7</i> • Yeshua goes before Pilate. <i>Mark 15:1-5; Luke 23:1-4</i> • Yeshua goes before Herod. <i>Luke 23:5-12</i> • Yeshua returned to Pilate, is sentenced to death and crucified. <i>Yehochanan (John) 18:28-19:24</i> • Yeshua dies as Pesach (Passover) Lamb. <i>I Corinthians 5:7,8</i> • Yeshua placed in tomb <u>just prior to sunset</u> of approaching High Day; <i>Mikra Kodesh</i> (and called a sabbath in the Oral law, though not called that in Torah). <i>Mark 15:42-46; Yehochanan (John) 19:30,31</i> • <i>Women observe Yeshua's Body in the tomb before tomb is sealed; Mark 15:42-47; Luke 23:54,55</i>
W-dnesday Night 5 th day of week begins <i>15th of Aviv</i>	HIGH DAY; MIKRA KODESH, 1st DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • 1st Day of Unleavened Bread; High day and Mikra Kodesh. <i>V'yikra (Leviticus) 23:4,6,7</i> • High Day; Mikra Kodesh, begins. <i>Mark 16:1; Yehochanan (John) 19:31</i> • <i>The women rest on this High Day.</i> Mark 16:1
Th-rsday Day 5 th day of week ends <i>15th of Aviv</i>	HIGH DAY; MIKRA KODESH, 1st DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>The women continue to rest.</i> • Yeshua's 1st full night and day in the tomb. <i>Mattit'yahu (Matthew) 12:40</i>
Th-rsday Night 6 th day of week begins <i>16th of Aviv</i>	2nd DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>The women sleep.</i>
Fr-day Day 6 th day of week ends <i>16th of Aviv</i>	2nd DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>Women purchase spices and ointments day after High Day.</i> Mark 16:1 • <i>Women prepare spices and ointments prior to the 7th day Sabbath.</i> Luke 23:56 • Yeshua's 2nd full night and day in the tomb. <i>Mattit'yahu (Matthew) 12:40</i>
Fr-day Night 7 th day of week begins <i>17th of Aviv</i>	7th DAY SABBATH BEGINS – 3rd DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>The women rest.</i> Luke 23:56
S-turday Day 7 th day of week ends <i>17th of Aviv</i>	7th DAY SABBATH ENDS – 3rd DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>Women continue to rest.</i> Luke 23:56 • Yeshua completes 3rd full night and day in the tomb. <i>Mattit'yahu (Matthew) 12:40</i>
S-turday Night 1 st day of week begins <i>18th of Aviv</i>	DAY OF FIRST FRUITS BEGINS – 4th DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • Day of First Fruits begins. <i>V'yikra (Leviticus) 23:9-11</i> • Yeshua is resurrected at dusk as 7th day Sabbath ends, and Day of First Fruits begins. <i>Mattit'yahu (Matthew) 12:40</i>
S-nday Day 1 st day of week ends <i>18th of Aviv</i>	DAY OF FIRST FRUITS ENDS – 4th DAY OF UNLEAVENED BREAD <ul style="list-style-type: none"> • <i>Women arrive at tomb with their spices just as sun is rising.</i> Luke 24:1 • Yeshua has already departed from the area <u>prior to</u> the women's arrival at sunrise. <i>Mattit'yahu (Matthew) 28:1-8; Mark 16:2-8</i> • First Fruits are offered to Adonai. <i>V'yikra (Leviticus) 23:9 -11</i> • Yeshua ascends to Father as our First Fruits to Him. <i>Yehochanan (John) 20:17; I Corinthians; 15:20-23</i> • 50 days later is Shavuot, the Feast of Weeks; also known as Pentecost. <i>V'yikra (Leviticus) 23:15,16 & 21</i>
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PART 4

When is the Pesach (Passover) Kept and How?

So if Pesach (Passover) and the associated feasts of Hag haMatzot (Unleavened Bread) and First Fruits is the celebration to be observed in honor of Yeshua's death and resurrection rather than East-r/Isht-r, Good Fr-day, and resurrection S-nday; then in what Moon was it ordained to be observed, and how is it to be observed today?

THE TIMES AND THE SEASONS OF PESACH (PASSOVER)

In **B'resheet (Genesis) 1:14-16** it is written,

1:14 Then Elohim (God) said, "Let there be lights in the expanse of the heavens to distinguish the day from the night; and let them be for signals and appointed times, and for days and years.

1:15 And let them be for lights in the expanse of the heavens to give light on the earth", and it was so.

1:16 Then Elohim (God) made two great lights. The greater light to rule the day; and **the lesser light to rule the night**...

These are all brought forth in respective relation to each other.

The two lights are the sun and **the moon**.

The sun divides the day from night; the moon **divides the night from day**.

The sun signals the beginning and length of days; the moon **the beginning and length of months (moon cycles) and when the Appointed Times are to occur**.

That is, it is from the timing of the moons that the appointed times are set.

First, to eliminate any confusion, let it be known that the Scriptures declare only the presence of Winter and Summer; **B'resheet (Genesis) 8:22; Mizmor (Psalm) 74:17; Amos 3:15; Zechar'yah (Zechariah) 14:8**; and that the words Spring and Fall are not mentioned anywhere in Scripture, but are terms and seasons devised by man to describe the transitional phase from Winter to Summer (Spring), and of Summer to Winter (Fall); thus the reason for referring to the harvests and feasts not as the Spring and Fall feasts and harvests, but as the Summer feasts and harvests.

Accordingly, even as the day begins with evening, and our life begins in death and sin, even so, the seasons (times of planting) begin with the Winter season, but the harvests in the Summer.

The Winter, from Sukkot to Pesach, is 6 months; and the Summer, from Pesach to Sukkot, is 6 months.

Winter represents death, and Pesach (Passover), the 1st of the Appointed Times/Rehearsals of Summer, is the appointed time showing our redemption out of death. It is through the Pesach (Passover), and the Pesach (Passover) Lamb, that we first pass from death unto life.

The first fruits of Barley from the Summer harvest of the Pesach (Passover) season are, likewise, symbolically carried over 50 days from the Pesach (Passover) season to the bringing in of the First Fruits of the wheat harvest at Shavuot (Pentecost). This represents the completion of the harvest of those who have passed from the season of death unto the season of life.

The barley crop representing the First Fruits of Yeshua from the grave of all those who died prior to His 1st coming, and the wheat crop at Shavuot, representing the First Fruits of believers who are redeemed from among men after Yeshua's resurrection and ascension.

It is from this first New Moon from when the Barley crop becomes ripe that the Appointed Times of Pesach and First Fruits through Shavuot (Pentecost) are determined; **Shemot (Exodus) 12:2**, and from the sighting of the 7th New Moon that all the specific dates for Yom Teruach (Day of Trumpets) through Shimini Atzeret (the 8th day following Sukkot/Tabernacles) are set.

This latter harvest following the sighting of the 7th New Moon is of the fruit of the Land and provides for us our prophetic picture of Yeshua's return, of Adonai's wrath against the nations, and of the redemption of His people; as well as of the establishment of Yeshua's Millennial Reign on earth, of the Great White Throne Judgment, and of the new atmosphere and new earth. But that is another teaching for another time.

Now, before continuing on, I would like to establish that the word "month" is a variation of the word "moon". Also, you will find it interesting that archaeological evidence indicates that, prior to the flood, there were only 12 moons, each 30 days in length, for a combined total of 360 days in the solar year, and that the earth had a tropical climate throughout, all year around.

So the next time you hear someone talk about some ancient pagan religion that worshipped 360 gods, one for each day of the year, you will now understand why that was, and why we have 360 degrees in a circle, rather than 365.

These 30 day moon cycles, and the 360 day solar year, will likewise, be restored sometime during the final 7 year period immediately preceding Yeshua's return, around the time that the 7 year false covenant of peace is made; **Daniel 9:27a, Yesh'yahu (Isaiah) 28:14-15**. See our study entitled, "**Restoration of the 360 Day Year**".

Also, I will mention that the moons were originally identified by their numerical value, rather than by the names of pagan deities.

These numerical values are still reflected today in a portion of our calendar, in the moons of September, October, November, and December, all of which respectively mean the 7th, 8th, 9th, and 10th moons.

From this we can see that, originally, J-nuary would have been the 11th Moon, and F-bruary the 12th moon. This means that, prior to the flood the 1st moon for Pesach would always fall in what the gentiles call M-rch in their Gregorian calendar.

But when the earth was knocked off its axis sometime between the time of the flood and Yehoshua's (Joshua's) long day, the climate became disturbed, and the Winter season, the season of death, was added, and the solar year became 365.25 days long, and the moon cycles only 29.53 days long.

This extension of time in the year, and of the shortening of the moon cycle, caused the 12 moon cycle to fall off course with the season of Summer harvests, and so every few years a 13th moon would occur, and have to be counted, in order to ensure that the first moon of the year remained constant with the beginning of the harvest cycle of each year.

The determination of when this 13th moon should be added was originally determined in direct correlation with the degree of ripeness of the barley harvest, thus the reason why Adonai called the first New Moon of the year, the Moon of the "Aviv"; **Shemot (Exodus) 13:4**, which means "Green" or "tender", as in a young ear of grain;

It is called this because it is the moon in which the first of the barley, offered up on the day of First Fruits, becomes perfect in its ripeness for presentation in the wave offering.

We can see this crop in the Moon of Aviv in **Shemot (Exodus) 9:31,32** where the barley in the land of Goshen of the Israelites was not struck, but the crops of the Egyptians were; **Shemot (Exodus) 9:23-26**.

And if this barley for some reason is not "Aviv" yet during the sighting of the New Moon in "M-rch", then a 13th moon would be added to allow the harvest sufficient opportunity to become ripe in time for the

wave offering of the Bikurim (First Fruits) at the time of Unleavened Bread in "Apr-I".

This determination of the Moon of Aviv is not the same as the vernal equinox, which can occur after the first of the barley has ripened, and which, if observed after the ripening of the barley, can result in the awkward situation of the first fruits of the barley becoming fermented on the stalk by the day of the First Fruits offering.

The vernal equinox is a timetable used to determine the "manmade" season of Spring, and which is based on the cycles of the sun (the point at which the ecliptic intersects the celestial equator placing the sun in a northerly motion and position as viewed from the earth).

And it is the timetable used by the Babylonian religions of the world to determine the cycles of sun worship, and S-nday cycles, relative to what man has designated as "Spring" (as opposed to the New Moon and Sabbath cycles of the Hebrew calendar, and which determine the Summer harvests).

As it has been ordained from the very beginning, the sun and the moon were set into motion for distinctively different purposes, the sun to govern the day, and the moon to govern the seasons. Just match up the underlined statements below to see how the function of the sun is described, and match up the bold statements below to see how the function of the moon is described.

B'reshet (Genesis) 1:14-16,

1:14 Then Elohim (God) said, "Let there be lights in the expanse of the sky, to divide the day from **the night**; and let them be for signals and **appointed times**, and for days and **years**.

1:15 and let them be for lights in the expanse of the sky to give light on the earth"; and it was so.

1:16 Then Elohim (God) made two great lights: the greater light to rule the day, and **the lesser light to rule the night**. And He made the stars also.

The sun rules the day and signals when the day begins and ends, and **the Moon determines the beginning of the harvest year, and when the Appointed Times begin and end**. The sun is like the minute hand of the clock, and the moon like the hour hand.

So the Moon signals the 1st through 7th Moons of the Summer harvests cycles, and the sun signals when the days begin and end within each cycle.

This is why the harvest feast of Pesach, the offering of the Bikurim (First Fruits), and Hag HaMatzot (Unleavened Bread), ALWAYS occur in the 1st New Moon of the Summer harvest cycle. Why the harvest feast of Shavuot (Pentecost) ALWAYS occurs in the 3rd New Moon of the Summer harvest cycle; and why Yom Teruach (Day of Trumpets), Yom Kippur (Day of Atonement), Sukkot (Tabernacles) and the Last Great Day ALWAYS occurs in the 7th Moon.

It is because the appointed times are all biblically determined by the sighting of the Moon relative to the ripeness of the harvest; beginning with the first New Moon of the Aviv barley.

Likewise, all of the appointed times begin in the night, going from dusk to dusk, at the time of the moon's dominion.

Therefore, the first New Moon of the year is called Aviv, for it is the Moon where the barley has begun to become "Aviv" (ripened) in the head, and therefore perfect in its ripeness by the time of the Bikurim (First Fruits) offering occurring during Unleavened Bread.

Likewise, the day of First Fruits is called First Fruits because it is on this day that the First Fruits of the "Aviv" barley begins to be harvested. Not the main crop or the gleanings; but the first of the Summer barley harvest to become Aviv.

This New Moon of Aviv, the first Moon of the Hebrew calendar, usually begins in the pagan month of M-rch, but sometimes in the pagan month of Apr-I.

These two Moons were originally called the 1st and 2nd Moons of the year during 12 moon years as can evidenced even today in the uncorrupted portion of the Gregorian Calendar beginning with September, which I stated earlier means 7th, followed by October which means 8th; November which means 9th; and December which means 10th; which identifies the month of J-nuary as originally the 11th, and F-bruary originally as the 12th. This natural way that the 12th and 13th moons alternate works in perfect harmony in keeping the barley harvest, and the corresponding feast day cycle, in alignment with the 1st New Moon cycle of each year.

The year then began over again with the 1st New Moon known today as M-rch, with the exception of when the barley does not become Aviv until Apr-l, at which time M-rch then becomes the 13th New Moon of the previous year and Apr-l the 1st New Moon of the new year.

Additionally, it should be noted that the Hebrew calendar was ordained from the very beginning, as is clearly reflected in **B'resheet (Genesis) 1:14-16**, and so was not dependent on our presence in the Land of Israel for the observance of the Pesach.

As can be seen when our people observed their first Pesach after leaving Egypt in the Moon of Aviv, that it was done so 40 years before ever entering into the Promise Land. And, likewise, observed every year for that 40 years outside of the Promised Land, according to this method of observation ordained by Adonai Himself.

Likewise, when this Hebrew calendar was observed in **B'resheet (Genesis), from chapter 1:14** onward, and when we first came out of Egypt, there was no Mishkan (Tabernacle), or Temple, or Levitical priesthood present. So this calendar was not dependent on the Mishkan (Tabernacle) or Temple for its observance either.

This shows that the Pesach (Passover) sacrifice and celebration is the one appointed time that is completely non-dependent upon the Mishkan (Tabernacle), Temple, or Levitical Order of priesthood for its observation.

A little known side benefit is also received by those who observe the Pesach (Passover) during this New Moon of the Aviv barley, rather than by the Moon of the vernal equinox.

That benefit is derived when all the leaven is removed from the home, for it is at this time that the barley becomes Aviv in Israel that the insects come out in mass.

Not only does this time [which has come to be known as "Spring" cleaning], of the Aviv Moon greatly reduce the number of insects coming into the home for snacking; but keeps the home relatively insect free throughout the entire year for many homes.

There is one point about the vernal equinox that is interesting to note however, and that is that though the 1st New Moon of the harvest festivals often do occur prior to the vernal equinox, the actual celebration of Pesach 14 days later does ALWAYS occur after it.

This causes one to scratch their head in wonder as to why the vernal equinox crowd makes such a fuss over this issue, since regardless of which side of the debate one is on, the Pesach itself still occurs after the equinox, only you don't have to be an astronomer to figure it all out, but only a simple Shepherd.

Perhaps someday, instead of debating which side of the vernal equinox the 1st New Moon should fall on, we should just embrace and be glad that we are all in agreement that the Pesach itself always, theoretically, occurs after it.

THE ELEMENTS OF PESACH (PASSOVER) AS ORDAINED IN SHEMOT (EXODUS)

1- When the 10th day of the New Moon of Aviv has come, each man is to take a lamb for himself (or a goat), one for each house; **Shemot (Exodus) 12:3, 21**.

2- It is to be observed by each family in their home (L'beyt), not as a public assembly (Mikra Kodesh),

Shemot (Exodus) 12:3, 22.

3- Families can join together for the Seder in the home; **Shemot (Exodus 12:4).**

4- The Pesach (Passover) lamb (or goat) must be of the first year and without blemish; **Shemot (Exodus) 12:5.**

5- It is to be kept until the beginning of the 14th day at dusk, and is to be killed during twilight (two-light), (between the time the sun sets and the moon rises); **Shemot (Exodus) 12:6, V'yikra (Leviticus) 23:5.**

6- Hyssop is to be dipped into its blood, and the lentil and door posts struck with it; **Shemot (Exodus) 12:7, 22.**

7- It must be eaten that same night that it is killed; **Shemot (Exodus) 12:8.**

8- The lamb (or goat) is to be roasted, and to be eaten with unleavened bread and bitter herbs; **Shemot (Exodus) 12:8.**

9- The lamb (or goat) must be roasted whole, complete with its head and legs and organs, and must not be eaten raw or boiled in water; **Shemot (Exodus) 12:9.**

10- Whatever of the lamb (or goat) that is not eaten must be burned with fire in the morning; **Shemot (Exodus) 12:10.**

11- It is to be eaten with the belt on, with sandals on the feet, and with a staff in the hand; **Shemot (Exodus) 12:11.**

12- No one is to exit the home until daybreak; **Shemot (Exodus) 12:22.**

13- When the children ask, "What do you mean by this service?" It is to be said, "It is the Pesach (Passover) of **יְהוָה**, who passed over the homes of the sons of Israel in Egypt when He struck the Egyptians and delivered our families."

14- The physical (animal) Pesach (Passover) lamb can only be slaughtered and eaten in Jerusalem (a picture of Yeshua's death in Jerusalem), the eternal place of Adonai's name; **D'varim (Deuteronomy) 16:1-6; Melekim Aleph (I Kings) 14:21.** But when outside the Land, we use only the unleavened bread and fruit of the vine as presented to us by Yeshua at His last Pesach (Passover) meal.

15- On the 15th day of Aviv is the 1st day of Hag haMatzot (Unleavened Bread); **V'yikra (Leviticus) 23:6; Shemot (Exodus) 12:16.** It is a day of public assembly (a Mikra Kodesh) and a day of rest from all labor.

16- Unleavened Bread is to be eaten for 7 days from the 15th of Aviv when we were brought out of Egypt; **B'midbar (Numbers) 33:3; Shemot (Exodus) 12:17;** through the 21st day of Aviv; **Shemot (Exodus) 12:18.**

17- During this week animals may be slaughtered from the herd, or from the flock, to eat with the unleavened bread during the week-long celebration and rehearsal (and during any other feasts for that matter); **D'varim (Deuteronomy) 12:5-18.**

18- All yeast and other leavening agents must be removed from the home by this 1st day of Unleavened Bread, and cannot be present in the home for the full 7 day duration of the rehearsal; **Shemot (Exodus) 12:19.**

19- The Pesach (Passover) Seder, and week of haMatzot (the Unleavened Bread) is an appointed time forever, throughout all generations; **Shemot (Exodus) 12:14, 17, 24, 42.**

20- Concerning men, only circumcised men can eat the physical Pesach (Passover) Lamb or Goat; **Shemot (Exodus) 12:43-49.**

Human traditions have changed almost every element of Pesach (Passover).

Among some of those changes are,

a- The timing of it is according to the mechanically pre-calculated, vernal equinox based, Hillel calendar rather than by the sighting of the New Moon as relative to the harvest as required by Torah.

The Hillel calendar of which, as stated earlier, was adopted when we were out of the Land, and therefore, unable to observe the arrival of the New Moon in the Land. This was done while we were dispersed among the nations in order that our people around the world could all keep the appointed times at the same time apart from our absence of knowledge of events in Israel.

But now that we are back in the Land, and able to sight the New Moon in the Land; the Hillel calendar is rendered not only obsolete, but Scripturally illegal.

b- Tradition has added a hard-boiled egg to the Seder plate, a clear adaptation from the pagan East-r (Isht-r) celebration. And like the driedel was added to Chanukah to show the appearance of gambling so soldiers would not know that a Torah study was going on, even so, it appears that this egg was likely added to provide the appearance of the observation of Isht-r/East-r so that the enemy would not know that a Passover Seder was going on.

I suggest also that this is part of the reason why the Pope mandated the occurrence of "Resurrection Sunday" (East-r/Isht-r) to occur at least one weekend away from Pesach, in order to make it more difficult for believers in the early centuries to disguise their celebration of Pesach during this season.

However, persecution, or even the threat of death, provides no excuse for compromise in Torah. We are to serve Adonai, and no other; and we are to serve Him in spirit and in truth; **Mattit'yahu (Matthew) 4:10; Yehochanan (John) 4:23**, and without fear of man; **Kohelet (Ecclesiastes) 12:13**.

As it is written in **I Thessalonians 5:22**,

5:22 Avoid and withdraw yourself even from the appearance of evil.

And finally,

c- The Pesach (Passover) Seder in Judaism today is still being kept on the evening of the 15th, rather than on the evening of the 14th, as required by Scripture.

This oral tradition developed through the Temple services and required all animals to be presented before the priest at the Temple before slaughtering, including the Pesach (Passover) Lamb or Goat; though the Torah does not present this requirement concerning the Pesach (Passover) sacrifice, and specifically assigns this duty to the head of each family; **Shemot (Exodus) 12:3**.

This oral tradition required a considerable amount of time; causing the time required for completion of the people's sacrifices, and of the final sacrifice of the priests, to be pushed into the late afternoon of the day.

Additionally, by redefining the meaning of the word "bayn ha-erevim" (the two evenings), the priests were able to extend the time of the Pesach (Passover) sacrifices from the time between sunset and the rising of the moon at the beginning of the 14th, to the time after sunset of the 14th and extending into the late afternoon of the 14th about 20 hours later where they could with great ceremony sacrifice their own Pesach lambs at the Temple at the end of the 14th.

The result was a transfer of the consumption of the lamb or goat on the night of the 14th as commanded in Torah, to a consumption of it on the night of the 15th, the 1st day of haMatzot (of the Unleavened Bread).

However, Pesach (Passover) is a rehearsal; and in order for the rehearsal to remain accurate and true to Torah, and true to the picture that it is representing, it must remain within certain boundaries.

Keeping it in a Moon other than in the Aviv Moon when we are back in the Land, contaminating it with fertility symbols adopted from paganism; and sacrificing and consuming the Lamb outside of the appointed time frame, are all violations of the Torah of Pesach (Passover) as ordained in Scripture.

So you may ask, what about the element of circumcision? Was this to be an eternal part of the observance?

For the consumption of an actual Pesach lamb slaughtered in Jerusalem [the place where He has caused His name to abide forever; **D'varim (Deuteronomy) 16:5,6**; **Divrei haYamim Bet (II Chronicles) 33:4**] then yes, even as Adonai requires; **Shemot (Exodus) 12:48**.

However, if a person is too far away from Jerusalem to consume a Pesach lamb as a part of his Seder, then it can be reasonably argued that it is not required for the person participating in that lambless Seder to be physically circumcised since the commandment in **Shemot (Exodus) 12:48** is specific to the consumption of a physical Pesach lamb on this occasion.

However, it should be noted that Avraham himself, who was a man from the nations (a gentile), and who is the forefather of the covenant and promises which we have now become a part of, had himself circumcised at the same time he had Ishmael circumcised. Avraham was 99 years old when he received his circumcision; **B'resheet (Genesis) 17:21-27**. The sons of Israel born in the wilderness were all circumcised by age 40; **Yeshua (Joshua) 5:2-9**.

So though this matter is not necessarily a salvation issue, adult men who are not yet circumcised today, like Avraham, must decide when they are going to do it. The above examples provide some guidelines, but it must be done eventually if they want to receive the full benefit of the covenant, and of the promises contained therein; for the covenant of Avraham, which covenant the gentile church lays its claim to; **Galatians 3:29**, is a covenant of circumcision.

Just to clarify, the Scriptures make it clear that circumcision is not a requirement for salvation (for the remission of sin), as Avraham's Torah based faith in the Messiah yet to come was counted to Him as righteousness while yet uncircumcised; **B'resheet (Genesis) 15:6**.

This is further supported by **Ma'aseh (Acts) 10:28,35; 11:1-18**.

However, circumcision is clearly a requirement of the Avrahamic covenant; the covenant of which you are, if you are a Torah obedient follower of Yeshua; **B'resheet (Genesis) 17:1-27**. So if you desire to partake in the fullness of this covenant, you must decide at what point within this covenant you want to be circumcised.

On the flip side of the coin the Scriptures only expressly forbid an uncircumcised man from partaking of the physical Pesach lamb. As such, this condition does not appear, on the surface, to apply to those partaking of the unleavened bread and fruit of the vine (commonly known as "the Lord's Supper") that Yeshua told us to partake of at Pesach in representation of His body and blood.

This brings us to a final point to consider, that if the Pesach (Passover) rehearsal, as well as the other appointed times, were to be taken to all nations, how could this be done when the Pesach (Passover) Lamb or Goat could only be sacrificed in Jerusalem in the place of Adonai's Name, and forbidden to be sacrificed or eaten anywhere else?

As it is written in **D'varim (Deuteronomy) 16:5,6**;

16:5 You may not sacrifice the Pesach (Passover) within any of your gates which יהוה your Elohim (God) gives you;

16:6 but at the place where יהוה your Elohim (God) ***chooses to make His name remain, there you shall sacrifice the Pesach (Passover)*** [beginning] at dusk.

And in **Divrei haYamim Bet (II Chronicles) 33:4**,

33:4 He also built altars in the house of יהוה, of which יהוה said "*In Jerusalem shall My name be forever.*"

Let us look to the example of Yeshua and His Emissaries (Apostles) for our answer.

PART 5

Yeshua's Last Pesach (Passover) Seder Before Death

THE LAST PESACH (LAST SUPPER)

The 14th of the New Moon of Aviv is the Pesach (Passover); **V'yikra (Leviticus) 23:5.**

Yeshua kept the Last Pesach (Passover) (Last Supper), on the 14th of Aviv

Mattit'yahu (Matthew) 26:17-19,

26:17 Now, on the first day of the Feast of Unleavened Bread, the disciples came to Yeshua, saying to Him, "Where do you want us to prepare for you to eat the Pesach (Passover)?"

26:18 And Yeshua said "Go into the city to a certain man and say to him, the teacher says, My time is at hand. I will spend the Pesach (Passover) at your house with My disciples."

26:19 So the disciples did as Yeshua had directed them; and they prepared the Pesach (Passover).

As the Torah requires, this first day spoken of in **verse 26:17** is not the first day of Hag haMatzot (the Feast of Unleavened Bread) occurring on the 15th day of Aviv as implied, but the 14th, the day that the lamb is killed and eaten.

In the practice of the Hebrew language, both the terms for "Pesach (Passover)" and "Feast of Unleavened Bread" are commonly used interchangeably to refer to the whole 8 day cycle which extends from the 14th and goes through the 21st of the Aviv Moon (the 1st New Moon).

This is because unleavened bread is also eaten with the Pesach (Passover) Lamb; **Shemot (Exodus) 12:8**, so it is also "a" day of unleavened bread.

Sukkot provides us with a similar treatment of days in that though Sukkot is only 7 days long, with the 8th day actually being a separate appointed time than Sukkot, still when one says they are celebrating Sukkot it is understood that they mean the 8th day of Shemini Atzeret as well.

And so this day of Pesach, though technically separate from "the" 7 Day Feast of Unleavened Bread, results in a total of 8 days where unleavened bread is eaten, though only the last 7 days are officially called the "feast" of Unleavened Bread in Torah.

Context, therefore, is crucial to understanding how the terms are being applied in any given passage or situation.

The key difference being that on Pesach (Passover) leaven can be in the house, but just not eaten; but by the 1st day of haMatzot (of the Unleavened Bread) all forms of leaven must be completely absent from the premises of one's home and property; **Shemot (Exodus) 12:15,19.**

Here are some more verses to illuminate the context and differences between Pesach (Passover) and the following 7 days.

Mark 14:12,

14:12 Now, on the first day of Unleavened Bread, when they sacrifice the Pesach (Passover) Lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Pesach (Passover)."

Luke 22:7,

22:7 Then came the Day of Unleavened Bread, when the Pesach (Passover) Lamb must be sacrificed.

The lamb is sacrificed on the 14th day of the Moon. So this was the 14th; **Shemot (Exodus) 12:6; V'yikra (Leviticus) 23:4,5.**

Once it is recognized that Yeshua and His disciples sacrificed and ate their Pesach (Passover) on the eve of the 14th, then we are able to piece together very precisely all of the events following afterward and leading up to His crucifixion, and understand how these events concluded immediately prior to the onset of the High Day of the 15th; the High Day of which would become His first day in the tomb.

THE DETAILS OF EVENTS OF THE 14th

Yeshua and His disciples prepared and ate the Pesach (Passover) on the night of the 14th of Aviv; at twilight (at two-lights – between sunset and moonrise) as required by Torah.

Luke 22:14,15,

22:14 And when the hour had come, He sat down, and the twelve disciples with Him.

22:15 Then He said to them, "With deep desire I have desired to eat this Pesach (Passover) with you before I suffer."

And in **Mattit'yahu (Matthew) 26:20,**

26:20 Now when the evening had come, Yeshua sat down with the twelve.

26:21 Now as they were eating, He said, "Truly I say to you, one of you will betray Me."

Now, after the Pesach (Passover) Seder of **Luke 22:14,15** Yeshua and His disciples went to the Mountain of Olives, and then to Gethsemane where He prayed, and where Judah betrayed Him.

As it is written in **Mattit'yahu (Matthew) 26:30,**

26:30 And when they had sang a song, they went out to the Mountain of Olives.

And in **Mattit'yahu (Matthew) 26:36,**

26:36 Then Yeshua came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go and pray over there."

And **Mattit'yahu (Matthew) 26:47,**

26:47 ...behold, Judah, one of the twelve, came from the chief priests and elders of the people with a great crowd having swords and clubs.

And it was still dark, as it is written in **Luke 22:52, 53;**

22:52 ...Have you come out, as against a robber, with swords and clubs?

22:53 When I was with you daily in the Temple, you did not try to seize Me. But this is your hour, and the power of darkness.

Yeshua was then placed on trial by the chief priests and Pharisees throughout the remainder of the

night and charged with the accusation of blasphemy; **Mattit'yahu (Matthew) 26:57-68.**

When morning came the chief priests and Pharisees condemned Yeshua to death, bound Him, and delivered Him to Pilate.

As it is written in **Mattit'yahu (Matthew) 27:1,**

27:1 *When morning came*, all the chief priests and elders of the people took counsel against Yeshua to put Him to death.

Remember in Egypt, the first born of every house was killed who stepped out of the house. And so Yeshua, being the first born among the "household" of His 12 Talmidim (disciples) and of those to be redeemed, had to also be condemned to death as the firstborn, in order that through His blood we could be redeemed from our death sentence.

This is a picture of **V'yikra (Leviticus) 3:40-45** of our redemption into the priesthood, and into eternal life, from among men, in order that we might serve as priests in the Millennial Kingdom; **Revelation 20:4-6**, and the reason why Yeshua had to leave the protection of the dwelling place that night.

Now continuing on, for the next 6 hours or so (from the 1st hour or so, to the 6th hour when He was crucified), Yeshua stood before Pilate; **Luke 23:1-7.**

Then stood before Herod; **Luke 23:8-10.**

Was then returned to Pilate; **Luke 23:11.**

Yeshua was then whipped under Pilate's order and sent away to be crucified; **Luke 23:16 & Mattit'yahu (Matthew) 27:26-33** (See Time Line 4, "From Passover to First Fruits" on page 18, for more on this chronology of events).

At this point we have an issue. Yeshua is our Pesach (Passover) Lamb, but the Pesach (Passover) Lamb must be sacrificed in the evening after sunset, but now the evening has passed and it is the noon of day.

As mentioned earlier, the oral traditions at this point had developed to where the Pesach (Passover) lambs were no longer being sacrificed at the commanded time in Torah. But yet the Torah and prophets had to be fulfilled concerning this matter.

So, as it is written in **Amos 8:9,**

8:9 And it shall come to pass in that day, says יהוה Adonai, that **I will make the sun go down at noon**, and I will darken the earth in the bright of day.

This Scripture was brought to pass to ensure that Yeshua, the Pesach (Passover) Lamb, would be crucified at dusk on the 14th of Aviv as commanded in the Torah in **Shemot (Exodus) 12:6 & V'yikra (Leviticus) 23,4,5.**

This is also the example of Yeshua and His disciples when they themselves slaughtered their last Pesach (Passover) together at the time appointed in Torah during at the beginning of the 14th after sunset.

But now Yeshua Himself, like the lamb they ate earlier, was also killed during a dark period of the day, after a unique "going down of the sun" created by Adonai Himself from the 6th hour (noon) of the day to the 9th hour (3 pm).

As it is written in **Yehochanan (John) 19:14,**

19:14 Now it was the Preparation Day of the Pesach (Passover) and about the sixth hour (noon); and Pilate said to the Jews, "Behold your King!"

And in **Mattit'yahu (Matthew) 27:45**,

27:45 Now from the sixth hour (beginning at noon) until the ninth hour (3 pm) there was darkness over all the Land.

And in **Mark 15:34-37**,

15:34 And at the ninth hour (about 3 pm), Yeshua cried out with a loud voice, saying, "Elohi, Elohi, lama sabachthani?" which is translated, "My Elohim (My God), My Elohim (My God), why have you forsaken Me?"

15:35 Some of those who stood by, when they heard it, said, "Look, He is calling on the power of **יהוה**!"

15:36 Then someone ran and filled a sponge with sour wine [and hyssop, **Yehochanan (John) 19:29; Shemot (Exodus) 12:22**], put it on a reed, and offered it to Him to drink, saying, "Let Him alone, let us see if the power of **יהוה** will come to take Him down."

15:37 And Yeshua cried out with a loud voice, and breathed His last.

Like the Pesach lamb, Yeshua was killed during a period of darkness occurring on the 14th; but unlike the other lambs, Yeshua, as the Lamb of **יהוה** offered to take away the sin from the Earth, was the final lamb to be offered up that day. The former Pesach lambs offered to commemorate our deliverance from the bondage of Egypt, and the Lamb of **יהוה** now offered to deliver us from our bondage to sin.

Yeshua our Pesach (Passover) Lamb, likewise, though taken outside the city gates like the red heifer, died within the city limits of Jerusalem where Adonai has chosen to place His name as required in **D'varim (Deuteronomy) 16:5,6; Melekim Aleph (I Kings) 14:21** for the sacrifice of the Pesach lambs.

Yeshua left for us the matza and the fruit of the vine to symbolically partake of His flesh and blood as our Pesach (Passover) sacrifice during the Pesach (Passover) Seder; and is what Protestants would relate to as "Communion".

With this symbolic representation of His flesh and blood, it is now possible to celebrate the Pesach (Passover) outside of the land, and outside of Jerusalem, among the nations where we have been scattered until we can return to the Land; and so the question of how can we keep the Passover outside of the Land of Israel, when the Torah forbids it to be killed outside of Jerusalem, is now answered.

Concerning the other feasts as well, which, unlike the Pesach (Passover), were dependent on the Tabernacle and Temple, and on the location where Adonai chose to place His name; but now through the flesh and blood of Yeshua, as represented through the matza and fruit of the vine, and as the replacement for all the other sacrifices which were only shadows pointing us to His sacrifice to come, we are now able to partake in His sacrifice for the remission of our Torah violations that are past, through the new covenant made in His blood; **Romans 3:24,25** after the Order of Melchizadok; **Ivrim (Hebrews) 5-10** as a one-time sacrifice offered in place of all the previous sacrifices, and applicable for the remission of all sin ever confessed and repented of by those who believe in Him.

This allows us to no longer be dependent on the limited, centralized location of the Temple, or on the city of Jerusalem where Adonai placed His name for the required sacrifices presented in those times, but on the flesh and blood of Yeshua sacrificed for us. The new covenant of which now allows the Torah to go to the nations, because now apart from the limited, centralized location of the Temple, and through the blood of Yeshua, the nations can now too also be forgiven of their Torah violations (sins) as well.

As is even reflected in the Bread and Fruit of the Vine, in that Yeshua did not say to do this to offer Him up over again; but to do it in remembrance of what He was preparing Himself to be, the Pesach

(Passover) Lamb of Adonai.

This is why the Emissary Shaul was able to be away from Jerusalem for 3 years without violating Torah concerning the feasts, as it is written in **Galatians 1:17,18**;

1:17 ...nor did I go up to Jerusalem to those who were Emissaries before me, but I went to Arabia, and returned again to Damascus.

1:18 Then after 3 years I went up to Jerusalem to see Kepha (Peter), and remained with him fifteen days.

This is how the believers in Corinth could keep Hag haMatzot (the Feast of Unleavened Bread) in Corinth, a month's journey (approximately 900 miles) away from Jerusalem.

As it is written in **I Corinthians 5:8**,

5:8 Therefore, let us keep the feast, not with the old leaven, nor with the leaven of trouble making and Torah violation (sinfulness); but with the unleavened bread of sincerity and truth.

And in **I Corinthians 10:16**,

10:16 The cup of blessing which we bless, is it not the sharing of the blood of Messiah?

And the bread which we break, is it not the sharing of the body of Messiah?

No other element of Pesach (Passover) was required to be observed only in Jerusalem other than the sacrifice of the Pesach (Passover) Lamb (or Goat) itself, and the Temple sacrifices.

The last supper where Yeshua broke the bread and passed the wine, likewise, was a Pesach (Passover) meal, and a standard part of the traditional Pesach (Passover) meal, not a new ordinance of communion.

Though this ritual of the fruit of the vine and of the unleavened bread is the equivalent of the eating of the Pesach (Passover) Lamb when outside of the Land of Israel and Jerusalem; it has always been an inherent part of the Pesach (Passover) meal, and a practice that can be traced in Scripture all the way back to the time of Melchizadok.

As it is written in **B'resheet (Genesis) 14:18-20**,

14:18 Then Melchizadok, King of Salem (Jerusalem), brought out bread and wine; he was the priest of Elohim (God) Most High.

14:19 And he blessed Avram and said, "Blessed is Avram of Elohim (God) Most High, Possessor of heaven and earth,

14:20 And blessed is Elohim (God) Most High who has delivered your enemies into your hand." And Avram gave him tithe of all.

It is from this event that this tradition began of blessing Elohim (God) with the wine and the Challah (bread) on every Sabbath day, and at every festival day. And when Pesach (Passover) would approach, the leavened bread would be substituted with the unleavened bread.

The blessings are recited in the following manner,

Blessed are you יהוה our Elohim (God), King of the universe, who brings forth bread from the earth.

Then the wine would be poured into a cup to be shared with the following blessing said,

Blessed are you יהוה our Elohim (God), King of the universe, who produces the fruit of the vine.

It is at this last Pesach (Passover) Seder that Yeshua participated in prior to His crucifixion that He explained to us what this tradition we had been practicing for so long actually meant.

As it is written in **Mattit'yahu (Matthew) 26:26, 27** it says,

26:26 Yeshua took bread, blessed it, and broke it (a ceremony they had been doing all their lives and for generations), and gave it to His disciples and said "Take eat, this is My body"

Here Yeshua was revealing the 1st half of the mystery of this age old ceremony to them, and,

26:27 When He took the cup, gave thanks and gave to His disciples saying, "Drink from it, all of you, for this is My blood of the new covenant which is shed for many for the remission of Torah violation (sins)."

Here Yeshua was revealing the mystery of the 2nd half of this age old ceremony to them. So after all these generations, the mystery of the ceremony was now made clear.

I would also expound upon the hidden meaning that Yeshua had revealed through this ceremony of Melchizadok by stating that Yeshua came after the Priesthood Order of Melchizadok, rather than of Levi.

This can be seen in that Yeshua was both a King, and a Priest, like Melchizadok; the offices of which are forbidden to be held by the same person under the Levitical order.

So that even as Adonai had given Avram victory over his enemies at this time as stated in **B'reshheet (Genesis) 14:20**; even so, on this Pesach (Passover) Day when Yeshua was crucified, Adonai delivered all of Yeshua's enemies into His hand.

All other elements of Pesach (Passover), and of the Unleavened Bread, continue as before, with only the Lamb and Goat being substituted with the unleavened bread and wine when outside of Jerusalem, as has always been done.

Only now we understand the deeper meanings of these Pesach symbols, and why it is that we are able to keep Pesach (Passover) outside of the Land without a Lamb (or goat); for the Lamb, who is Yeshua, is represented in the bread and in the wine.

As for the word bread used in these verses of **Mattit'yahu (Matthew) 26:26,27** it comes from the Greek word "artos" which refers to bread in general, leavened or unleavened.

In referring to the showbread in **Mattit'yahu (Matthew) 12:4, Mark 2:26, Luke 6:4 and Ivrim (Hebrews) 9:2**, which was an offering by fire; **V'yikra (Leviticus) 24:5-9**, the offerings of which are forbidden to contain leaven; **V'yikra (Leviticus) 2:11**, these passages refer to the showbread as "the set forth" (show) "artos".

And the Pesach (Passover) Seder was commanded to be eaten with unleavened bread; therefore the "artos" (bread) in **Mattit'yahu (Matthew) 26:26, 27** was unleavened "artos".

As a final comment concerning this passage, Yeshua in using the words "fruit of the vine" rather than the word "wine", appears to have been opening the door for grape juice to be substituted for wine when circumstances require it.

Such as in the case of people with a history of alcoholism, or with people who are allergic to the sulfites artificially added to most wines (only kosher and organic wines refrain from adding sulfites to the naturally occurring ones).

The bitter herbs are also a Scriptural part of the Pesach (Passover) Seder.

WHAT NIGHT DID YESHUA WASH HIS DISCIPLES FEET?

On the eve of the 13th (T-uesday) night) 24 hours prior to Yeshua's last Pesach (Passover) meal.

As it is written in **Yehochanan (John) 13:1-30**, which is the only Gospel that does not discuss the blessing, or interpretation of the Bread or fruit of the vine; and the only Gospel which discusses the foot washing.

13:1 Now before the feast of Pesach (Passover), when Yeshua knew that His hour had arrived...

13:2 And the evening meal now being over, the devil had now put into the mind of Judah Iscariot, Simon's son, to betray Yeshua,

13:3 And Yeshua knowing that the Father had given all things into His hands, and that He had come from יהוה, and was returning to יהוה,

13:4 He arose from the evening meal and laid aside His garments, and took a towel and girded Himself,

13:5 Then Yeshua poured water into a basin and began to wash His disciples' feet, and to wipe their feet with the towel with which He was girded.

And He said to His Talmidim (disciples),

13:21 Truly I say to you, one of you will betray Me...

13:26 ...It is he to whom I shall give a piece of bread when I have dipped it...

13:27 Now after the piece of bread, the Accuser (Sat-n) entered Judah. Then Yeshua said to him, "What you do, do quickly".

13:28 But no one at the table knew for what reason Yeshua had said this to him.

13:29 For some thought, because Judah had the money box, that Yeshua was saying to him, "Buy what we need for the feast" or that he should give something to the poor.

13:30 So Judah, having received the piece of bread left immediately, and it was night.

Now we will take note of the key verses here beginning with **verses 13:1,2** and compare them with the other related passages.

13:1 Now before the feast of Pesach (Passover) when Yeshua knew that His hour had arrived...

13:2 And the evening meal now being over, the devil had now put into the mind of Judah Iscariot, Simon's son, to betray Yeshua,

Take note that the devil has only placed the thought into Judah's mind at this time, but that the Wicked One had not yet actually entered him; and that this is an evening meal that took place before the evening meal of Pesach. Therefore it was a day occurring prior to the day of Pesach. In fact, it was two days prior to the Pesach that this occurred.

As it is written in **Mattit'yahu (Matthew) 26:2-5**,

26:2 You know that after 2 days will be the Pesach, and the Son of Adam will be delivered up to be crucified.

26:3 Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas,

26:4 And plotted to take Yeshua by deception and murder Him.

26:5 But they said, "Not during the feast, lest there be a riot among the people".

And in **Mark 14:1, 2**,

14:1 After 2 days would be the Pesach and Unleavened Bread. And the chief priests and the scribes sought how they might take Yeshua by deception and put Him to death.

14:2 But they said, "Not during the feast, lest there be a riot among the people.

And in **Luke 22:1, 2,**

22:1 Now, the feast of Unleavened Bread drew near which is called Pesach.

22:2 And the chief priests and the scribes sought [in secret] how they might murder Yeshua, for they feared the people.

So we see that Yeshua would be taken prior to "their version" of the feast.

So all 4 accounts speak of a time prior to the Pesach feast (two days prior according to Matthew and Mark) where others are plotting and desirous to capture and/or murder Yeshua.

Mark 14:3-5 states that this day (two days prior to the Pesach) is the day that Yeshua was at the house of Simon the leper where an unidentified woman had poured a costly alabaster flask of spikenard oil on Yeshua's head, see also, **Mattit'yahu (Matthew) 26:6-13.**

As it is written,

14:3 And being in Bethany at the house of Simon the leper, as Yeshua sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. And she broke the flask and poured it on His head.

14:4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?"

14:5 For it might have been sold for more than three hundred denari and been given to the poor." And they criticized her sharply.

This is not to be confused with the account in **Yehochanan (John) 12:1-11**, where Mary had poured a flask of spikenard oil on Yeshua's feet four days prior (which was six days prior to the Pesach) at the house of Lazarus.

But on this day, two days prior to the Pesach, it is written in **Mark 14:10,11**, that,

14:10 Then Judah Iscariot, one of the twelve, went to the chief priests to betray Yeshua to them.

14:11 So when the chief priests heard it, they were glad, and promised to give him money. So Judah sought how he might conveniently betray Yeshua.

And again in **Mattit'yahu (Matthew) 26:14-16**,

26:14 Then one of the twelve, called Judah Iscariot, went to the chief priests,

26:15 and said, "What are you willing to give me if I deliver Yeshua to you?" And they counted out to Judah, 30 pieces of silver.

26:16 So from that time onward Judah sought opportunity to betray Yeshua.

And in **Luke 22:3-6**,

22:3 Then the Accuser (Sat-n) entered Judah, surnamed Iscariot, who was numbered among the twelve.

22:4 and he went his way and conferred with the chief priests and captains how he might betray Yeshua to them.

22:5 And they were glad, and agreed to give him money.

22:6 Then Judah promised and sought opportunity to betray Yeshua to them out of public view of the people.

This last verse provides us the tie in that correlates the night of the foot washing identified in **Yehochanan (John) 13:1-30** with the events occurring at the house of Simon the leper in **Mark 14:3-9** and **Mattit'yahu (Matthew) 26:6-13**.

For now the Accuser has entered Judah; which thing did not occur until after the foot washing; **Yehochanan (John) 13:27**.

So first you will note that Judah Iscariot is mentioned as being one of the twelve, **Mark 14:10**; **Mattit'yahu (Matthew) 26:14** & **Luke 22:3**. If only twelve disciples were present there would be no need for this clarification.

In other words, if others beside "the 12" were in the house, such as Simon the leper, and the woman with the expensive spikenard oil, among others; **Mark 14:3-5**, some of which may also have had the name Judah, then it becomes necessary to identify which "Judah" was being spoken about. But I will suggest at this point that Simon the leper, and the woman who poured out the oil on Yeshua's head, among possibly others, were also there.

Then second, it says in **Luke 22:3**,

22:3 Then the Accuser (Sat-n) entered Judah, surnamed Iscariot...

22:4 and he went his way and conferred with the chief priests and captains how he might betray Yeshua to them.

Remember this day is two days prior to Pesach (Passover), then in **Yehochanan (John) 13:21-30**, after the foot washing, it is written,

13:21 When Yeshua had said these things, He was troubled in spirit, and testified and said, "Most truly I say to you, that one of you will betray Me."

13:22 Then the Talmidim (disciples) looked at one another, perplexed about whom He spoke.

13:23 Now there was reclining on Yeshua's chest one of His Talmidim (disciples), whom Yeshua loved.

13:24 Shimon Kepha (Simon Peter), therefore motioned to him to ask who it was of whom He spoke.

13:25 Then, leaning back on Yeshua's chest he said to Yeshua, "Master, who is it?"

13:26 Yeshua answered "It is he to whom I shall give a piece of bread when I have dipped it." And after dipping the bread, Yeshua gave it to Judah Iscariot, the son of Simon.

13:27 Now after the piece of bread, the Accuser (Sat-n) entered Judah. Then Yeshua said to Judah, "What you do, do quickly."

13:28 But no one at the table knew for what reason Yeshua had said this to him.

13:29 For some thought, because Judah had the money box that Yeshua had said to him, "Buy those things we need for the feast," or that he should give something to the poor.

13:30 And having received the piece of bread, Judah then went out immediately. And it was night.

So we see that it is here that the Accuser (Sat-n) entered Judah Iscariot, and that he went out in order to betray Yeshua. This all occurred on this day they were gathered at Simon the leper's house in Bethany two days prior to Pesach.

Note also that in **Mark 14:5** that there was a concern about the poor not being properly provided for, and that here in **Yehochanan (John) 13:29**, they thought that perhaps Yeshua was sending Judah away to remedy that concern.

There is also the matter of dipping a piece of bread into the wine. This action was not typical of a Pesach Seder, but is more descriptive of a manner commonly practiced at a normal dinner where they would take a piece of bread that had dried out and become hard, and they would dip it into the wine to soften it up.

So in light of these things, and the fact that Yehochanan (John) states plainly that the foot washing took place before the day of Pesach, I suggest that **Mark 14:3-9** fits chronologically between **Yehochanan (John) 13:1,2**; that **Mark 14:10,11** fits between **Yehochanan (John) 13:31,32**; and that **Mark 14:12-25** fits between **Yehochanan (John) 13:32,33**.

This explains also, why the disciples thought that Yeshua was possibly telling Judah to go buy provisions for the feast; for the evening meal which they had just consumed in **Yehochanan (John) 13:2** was a meal eaten prior to the day of Pesach, and so the feast had not arrived yet.

It is because this day is a different day, that though Mattit'yahu (Matthew), Mark, and Luke all present almost identical descriptions of the Pesach Seder; Yehochanan's (John's) account is different from them all, for only he wrote concerning the detailed events of the days prior.

To further enforce this point, Mattit'yahu (Matthew); Mark and Luke all describe Judas' arrangements with the priests for betrayal as occurring up to 2 days prior to the Preparation Day of Pesach (Passover), the day when the Pesach (Passover) Seder would be prepared and eaten; **Mattit'yahu (Matthew) 26:2,14-17**; **Mark 14:1,10-12**; **Luke 22:1-7**.

INCLOSING

This Pesach (Passover) Seder that Yeshua and His disciples partook of on the eve of the 14th rather than on the eve of the 15th, as the majority of Jewry did, was just one example out of dozens where Yeshua in His teachings and practices was in opposition to the traditions and practices of the majority whose customs had become more influenced by the Oral interpretations of the Torah, than by the written Torah itself.

In the following verses are just a few examples revealing Yeshua's opposition to various non-Torah based traditions stemming from the oral law. **Mattit'yahu (Matthew) 5:21,22; 5:27,28; 5:31,32; 5:33-37; 5:38,39; 5:43-45; 9:10-12; 9:14; 12:1,2; 12:9-12; 15:1-9; 16:5-12**.

The reason for this is due to the departure from Torah that several of the oral traditions had led Israel into.

This can also be seen in **Shemot (Exodus) 12:11** where the Torah refers to the Pesach (Passover) as "Adonai's Pesach (Passover)"; and in **V'yikra (Leviticus) 23:2** where the "Feasts" are referred to as "Adonai's Feasts".

But in **Yesh'yahu (Isaiah) 1:14-17**, we can see that when we as a nation have not been true to the faith, Adonai no longer called these feasts His feasts, but our feasts, because they had become contaminated with the wicked deeds of unrepentance. So He only calls them His feasts when they are kept with the proper attitude and walk.

In Yeshua's day, again, we see many examples of leaders who had the wrong heart condition, and who were openly rebellious towards Yeshua because of their own Torah violation (sin) that Yeshua was exposing in them.

Once we understand this, then it becomes more understandable why a Jewish man, writing a record of the Jewish Gospel to a Jewish audience, referred to the Pesach as "the Pesach of the Jews", and as "the feast of the Jews", in **Yehochanan (John) 2:13 & 11:55**, as if he was distancing himself from

them.

So, understand, Yeshua was on Adonai's time table for the feast, not on mans'.

Understand also, that the leadership of the Church today has done no better in this generation in choosing truth over tradition than the leadership of my people in 1st century Israel did.

The early Assembly of the 1st century did not celebrate the pagan festivals of East-r or Christ-mass (The Roman Saturnalia Festival). But they (both Jewish/Israeli and gentile believers alike) did celebrate all the rehearsals ordained by Adonai through Scripture as revealed in His schedule of Appointed Times.

Yeshua stated in **Yehochanan (John) 14:6**,

14:6 I am the way, the truth, and the life, no one comes to the Father except through Me.

Yehochanan (John) 4:23, 24,

4:23 ...the hour is coming, and now is, when the true worshippers of יהוה will worship Him in spirit and in truth; for the Father is seeking such to worship Him;

4:24 For יהוה is Spirit, and those who worship Him must worship Him in spirit and in truth.

The following Scriptures say in **I Yehochanan (I John) 2:21**,

2:21 ...no lie is of the truth.

In 2 Thessalonians 2:9-12,

2:9 The coming of the Torahless (lawless) one is according to the working of the Accuser (Sat-n), with all power, signs, and lying wonders,

2:10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.

2:11 And for this reason, יהוה will send them strong delusion that they should believe the lie,

2:12 that they may all be condemned who did not believe the truth, but had pleasure in unrighteousness.

And in **Revelation 21:8** that,

21:8 ...all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.

The Scriptures are very adamant on the importance of following the truth, and in the severity of following any lie.

So who is the liar, Adonai or Yeshua? Or is it humans and their traditions and institutes of religion?

Some will say that the commandments of Scripture should not be taken literally. But can you imagine trying to run a business when none of your employees take your instructions literally? It would be nothing but chaos.

If, "Go make a deposit at the bank and report back to me by 3 pm" does not mean "Go make a deposit at the bank and report back to me by 3 pm"; then only chaos and confusion can result.

When there is chaos or confusion over a literal application of a commandment, it is not due to the very literal nature of commandments in general, but due to people's unwillingness to carry them out in a

literal sense.

This goes all the way back to Gan Eden (the Garden of Eden), where Adonai commanded literally and plainly, "...you shall not eat of the tree of knowledge of good or evil, for in the day that you eat of it you shall surely die."; **B'reshet (Genesis) 2:17**.

The Serpent then turned it around and stated in summary, "Don't take that literally, that isn't really what Adonai meant, and neither will you really die. Is what he really meant is that if you eat of it you will become like gods knowing good and evil." **B'reshet (Genesis) 3:4, 5**.

However, if we believe that Adonai and Yeshua have spoken the truth to us, then we must cast off any and all lies passed down to us through tradition; the lies of which originate with none other than the Accuser (Sat-n) himself, the father of all lies; **Yehochanan (John) 8:44**.

If we believe the truth as taught by the Scriptures, and know that His commandments are always literal, but continue to follow the lies of tradition, we are rejecting the truth.

Adonai's Law is truth; **Mizmor (Psalm) 119:142**. And Adonai's commandments are truth; **Mizmor (Psalm) 119:151**.

Anyone who willingly and knowingly rejects truth, rejects the word of Adonai, and of Messiah Yeshua, who alone declares for us the only true way to eternal life.

Adonai is One, His word is One, His commandments are One; and only literal interpretations of His commandments consistently result in One application and in One understanding of those commandments. Everything outside of this only invites the voice of the Accuser (Sat-n) to enter in, to modify, to confuse, and to ultimately confuse and corrupt our understanding and behavior regarding those commandments.

As anyone can see from the history of our people as witnessed and recorded in Scripture, the majority of our leaders have been in the wrong more often than they have been in the right. And it was often the minority of the faithful few of Israel that Adonai used to restore righteousness to our nation, and to deliver us from our enemies.

So as true followers of Messiah Yeshua, our blessed King and Savior, let us uphold the truth in faithfulness and sincerity, casting away all lies, and restoring all truth to the exaltation of the Father, leaving no room for the deceptions of the Accuser (Sat-n) to prevail. And may you be blessed by Adonai, through Yeshua, in all understanding and righteous endeavors.

In the blessed name of Yeshua, the name above all names, may the love of Adonai guide you and keep you in all truth.

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