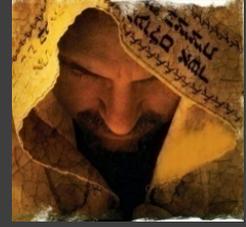
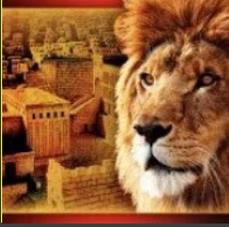


Jews For Yeshua

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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



Time Line 11

Is the Pesach Seder Kept on the Night of the 14th or 15th?

There is the debate in Hebrew Roots circles that heated up this year as to whether the Pesach Seder is kept on the night of the 14th, or on the night of the 15th - the first day of the Chag (Feast) of Unleavened Bread, as the contemporary Judaism of today keeps it.

In this brief presentation I will clarify this question and provide the solution from the patterns set forth in the Exodus, and in our Savior Yeshua's example.

In **V'yikra (Leviticus) 23:5** it is written concerning Pesach,

23:5 On the 14th day of the 1st Moon between the evenings is יהוה's Pesach.

And concerning the slaughter of the lambs it is written in **Shemot (Exodus) 12:6**,

12:6 Now you shall keep it until the 14th day of the same Moon. The whole assembly of the congregation of Israel shall kill it between the evenings.

So, at minimum, the lambs are to be killed on the 14th; but does that mean they are also eaten on the 14th?

In **V'yikra (Leviticus) 23:6-8** concerning the Chag (Feast) of Unleavened Bread, it is written,

23:6 And on the 15th day of the same Moon is the Chag (Feast) of Unleavened Bread; 7 days you must eat unleavened bread.

23:7 On the 1st day you shall have a "set-apart public assembly". You shall do no occupational work on it.

23:8 But you shall offer an offering made by fire to יהוה for seven days. The 7th day shall be a "set-apart public assembly". You shall do no occupational work on it.

The 15th day of the Moon is not only the 1st set-apart day of public assembly, but also the day that the Eternal One states He will bring us up out of Egypt.

As it is written in **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; but that which everyone must eat, that only may be prepared by you.

12:17 So you shall observe the Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

*(For those who were unclean or on a long journey, they could celebrate Passover one moon cycle later*1; **B'midbar (Numbers) 9:9-12**)*

This is demonstrated in the following chart with Pesach on the 14th followed by unleavened bread eaten for 7 days beginning with the 15th day of the Moon, and with the 1st and 7th days of the 7 being set-apart public assemblies (the 15th and 21st).

V'yikra (Leviticus) 23:5-8 (Pesach, followed by 7 days of Unleavened Bread)								
Chart A	14th	15th	16th	17th	18th	19th	20th	21st
		Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
		<i>Pesach Killed between the evenings (between sunset and moonrise)</i>	<i>1st Day of Unleavened Bread where Matza is Eaten</i>	<i>2nd Day of Unleavened Bread where Matza is Eaten</i>	<i>3rd Day of Unleavened Bread where Matza is Eaten</i>	<i>4th Day of Unleavened Bread where Matza is Eaten</i>	<i>5th Day of Unleavened Bread where Matza is Eaten</i>	<i>6th Day of Unleavened Bread where Matza is Eaten</i>
		<i>Set-Apart Public Assembly (High Day)</i>						<i>Set-Apart Public Assembly (High Day)</i>
		<i>Israelites brought out of the land of Egypt.</i>						

Shemot (Exodus) 12:8 states,

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

So does this mean that the lambs are killed at the beginning of the 14th and the unleavened bread eaten with the lamb on the night of the 14th? Or does it mean that the lamb is killed at the end of the 14th with the lamb eaten with unleavened bread on the night of the 15th – the 1st day of Unleavened Bread?

This is the debate. So what do the Scriptures and our Savior Yeshua's example have to say on the subject?

Note *1: The first Passover can occur in either M-rch or Apr-I, and the second Passover in either Apr-I or M-y (depending on when the barley harvest becomes ripe in a given year). As such, a Passover celebration always took place in Apr-I so that those coming to Jerusalem from the dispersion (those on a long journey; **B'midbar (Numbers) 9:9-12**), would come to the Apr-I celebration knowing that if the barley harvest was late they would arrive in time for a first Passover taking place in Apr-I that year, or that if the barley harvest was on time, that they would arrive in time for the second Passover taking place in Apr-I that year.

In **Shemot (Exodus) 12:22** it is written,

12:22 And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning.

So which ever night this is, it is a night where they are in their houses, and forbidden to leave their houses until morning, lest they should be struck by the Angel of death as it passes.

In **B'midbar 33:3** it is written,

33:3 They departed from Rameses (Avaris) in the first Moon. On the 15th day of the first Moon; on the day after the Pesach the children of Israel went out with boldness in the sight of all the Egyptians.

So they left sometime on the 15th. Here is the key verse. In **D'varim (Deuteronomy) 16:1** it is written,

16:1 Observe the Moon of the Aviv, and keep the Pesach to יהוה your Elohim, for in the Moon of Aviv יהוה your Elohim brought you out of Egypt by night.

This verse clarifies that they came out of Egypt on the night of the 15th, therefore the night they ate the lamb in their homes, the night they were forbidden to leave their homes until morning, was the night of the 14th.

So in the Exodus example, the Pesach lamb was killed at the beginning of the 14th, then eaten the night of the 14th.

Then in the morning they were able to come out of their houses, burn up the remainder of whatever lamb was left; **Shemot (Exodus) 12:10**, plunder the Egyptians; **Shemot (Exodus) 12:35,36**, gather their livestock; **Shemot (Exodus) 12:38** gather Joseph's bones; **Shemot (Exodus) 13:19** then travel ~40 miles from Rameses (Avaris) until they arrived on the night of the 15th; **D'varim (Deuteronomy) 16:1** at the city of Sukkot located outside the borders of Egypt; **Shemot (Exodus) 12:37,39a**, where they "publicly assembled" as a set-apart assembly and baked and ate the unleavened cakes of dough that they had brought with them "out of Egypt"; **Shemot (Exodus) 12:37-42**.

Additionally, since unleavened bread is also eaten with the lamb on the night of Pesach, we end up with a total of 8 days where unleavened bread is eaten. One day with the Pesach lamb, and 7 days during the Chag (Feast) of Unleavened Bread.

As it is written in **Shemot (Exodus) 12:18**

12:18 In the first Moon, on the 14th day of the Moon at evening, you shall eat unleavened bread until [the end of] the 21st of the Moon at evening.

This time line is laid out in Chart B. Pay particular attention to the 7 days of the Chag (of the Feast) of Unleavened Bread where the 7 day count from the 15th ends to understand the insertion of the clarifying words "the end of" in the verse above.

Continued on next page...

V'yikra (Leviticus) 23:5-8 & Shemot (Exodus) 12:18																
	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7		Day 8	
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day
Chart B	14th		15th		16th		17th		18th		19th		20th		21st	
	Pesach		Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	<i>Pesach Killed between sunset and moonrise and eaten with Matza on night of 14th</i>		<i>1st Day of Unleavened Bread where Matza is Eaten</i>		<i>2nd Day of Unleavened Bread where Matza is Eaten</i>		<i>3rd Day of Unleavened Bread where Matza is Eaten</i>		<i>4th Day of Unleavened Bread where Matza is Eaten</i>		<i>5th Day of Unleavened Bread where Matza is Eaten</i>		<i>6th Day of Unleavened Bread where Matza is Eaten</i>		<i>7th Day of Unleavened Bread where Matza is Eaten Leviticus 23:6</i>	

So does our Savior Yeshua's example follow this two day pattern that treats Pesach and the 1st Day of Unleavened Bread as two separate and distinct events? Yes.

In **Mark 14:12** it is written,

14:12 Now on the 1st day of Unleavened Bread, when they killed the Pesach lamb, His talmidim said to Him, "Where do you want us to go and prepare so that you may eat the Pesach?"

So Pesach here is referred to as a day of unleavened bread, because Matza is also eaten with the Pesach lamb; **Shemot (Exodus) 12:8; Josephus; Antiquities 2.317**, but Mark clarifies it is the day of Pesach (the 14th) rather than the "High Day" of the 15th by stating that it is the day "the lambs are killed"; **Shemot (Exodus) 12:6; Mark 14:12-16**, and all sides of the debate are in agreement that the lambs are killed on the 14th.

So the talmidim went and killed the lamb and prepared the Pesach, and in **Mark 14:17-31** our Savior Yeshua joined them to eat the Pesach with the Matza and wine that night.

That same night in the Garden of Gethsemane Yehudah Iscariot then betrayed Him; **Mark 14:32-52**; and later that same night of the 14th He is tried and condemned by the religious leaders; **Mark 14:52-65**.

Then He was sent to Pilate, and then to Herod that same night; **Luke 23:1-12**.

Then on the morning of the 14th He was sent back to Pilate and whipped and crucified and then died later that afternoon; **Mark 15:1-41**.

Then because it was still the Preparation day (the day before the High day); **Yehochanan (John) 19:31; Mark 15:42-47**, Yoseph of Arimathea came and took our Savior Yeshua's body off the cross to bury Him in the tomb before the High Day of the 15th began so that His body would not be on the cross on the High Day.

So our Savior was in the tomb by the "High Day" of the 15th, confirming once again, that He ate the Pesach with His talmidim on the night of the 14th and not on the night of the 15th as is done in rabbinical

Judaism and by many Messianics today.

So Yeshua had His talmidim kill and roast the Pesach Lamb at beginning of the 14th, at the same time the priests at the Temple began slaughtering the Passover lambs according to the tradition introduced by King Hezekiyah; **2 Chronicles 30:17**, with Yeshua Himself dying at the same time the last lamb to be slaughtered by the priests was complete^{*2}.

This creates an interesting scenario of Yeshua not only being the final lamb that day to be killed; but also possibly the first to kill a Passover lamb that day.

It is the recommendation of this ministry that we follow in our Savior Yeshua's example by keeping the Pesach Seder on the night of the 14th as a private gathering in the home as He did with His talmidim, and as the Israelites did in Egypt, and keep the 15th day as a separate day of public assembly as is commanded in **V'yikra (Leviticus) 23:6,7** and as also the Israelites did after they came out of Egypt.

Note *2: The Passover Lamb is the only offering that was not ordained to be offered up on the altar or dependant on the Temple for its observance, but was ordained by the Eternal One to be the responsibility of the head of each household to perform; **Shemot (Exodus) 12:1-6**. This process according to the commandment was done immediately after the sun had set going into the 14th and just before the moon rise – at “twilight” (the time between the two lights); **Shemot (Exodus) 12:6**, and so could be performed by hundreds of thousands of men in just a matter of minutes.

By King Hezekiyah's time, the Passover had not been observed for a very long time, and when he re-introduced it he appointed, for the first time, the priests to carry out the slaughter of the Passover lambs *for all who were ceremonially unclean*; **2 Chronicles 30:17**. This practice eventually developed into a tradition that by Yeshua's time resulted in a large number of Israelites participating in this practice. Yeshua and His talmidim, by their example, and not being ceremonially unclean, clearly did not participate in this alternative form of the Passover slaughter.

The result of this tradition caused the Passover sacrifices that traditionally took only a few minutes for all of Israel to simultaneously perform as a single body to become an approximate 20 hour task beginning just after the sunset going into the 14th and before moonrise (when Yeshua and His talmidim killed their lamb) and extending all the way into the afternoon of the 14th when the last of the lambs lined up for the slaughter by the priests had been completed.

The final lambs that were slaughtered in the afternoon of the 14th were those of the Levites themselves who were all present participants in the Temple during the pilgrimage feasts who after completing the required Temple offerings for the day, and after assisting in the slaughter of the Passover lambs of the people who were ceremonially unclean, then proceeded to slaughter their own lambs.

It is interesting to note at this point that Pesach on the 14th (and eaten with unleavened bread) is followed by the 7 days of the Feast of Unleavened Bread, creating a total celebration of 8 days as Josephus also affirms: **Antiquities 2.317**.

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