

## **“Passover, the beginning or the end of the 14<sup>th</sup>”**

### **Outline:**

#### **Introduction**

**Thoughts for the beginning of the 14<sup>th</sup>**

**Thoughts for the end of the 14<sup>th</sup>**

**Evening or Twilight**

**A look at Passover in Torah**

**Passover and Unleavened Bread Interchangeable**

**Verses Showing Yeshua ate the Passover**

**A look at Passover in Renewed Covenant (new testament)**

**Verses in John that lead people to think it was a Pre-Seder meal Yeshua ate**

**Refuting Yahweh’s Restoration Ministry on keeping Passover at the beginning of the 14<sup>th</sup>**

### **“Introduction”**

I began this study because of the word twilight, and understanding that there groups of people that keep Passover at the beginning of the 14<sup>th</sup> rather than the end. I read a work online by YRM (Yahwehs Restoration Ministry) that perceives the Passover to begin at the beginning of the 14<sup>th</sup> rather than the end. Their argument was pretty convincing and so I dove into this study. **My conclusion is that Passover is at the end of the 14<sup>th</sup> rather than the beginning.** I will try to present the evidence as best I can. Without a doubt being on the right day is definitely important. However, most of us stumble and fall through searching these things out- in the end we can only hope we are right and depend on the grace of Yah. The more I learn, the more I realize that I really don’t know anything. You can live your life thinking you are right and then one day find out you were wrong the whole time- just like I did with Christianity! During this study I realized I had some things wrong, and my thoughts have changed on a couple of things as a result. One thing that changed for me is that I realized Yeshua was not crucified on the 14<sup>th</sup> of Aviv as I had thought, but rather He was crucified on the 15<sup>th</sup> of Aviv. Another thing that changed for me is that Yeshua didn’t eat a Pre-Seder meal on the 13<sup>th</sup>, but rather He ate the Passover on the 15<sup>th</sup> just as the rest of Israel did. I say the 15<sup>th</sup> is when He ate the Passover, because the lambs are sacrificed in the twilight on the 14<sup>th</sup> which is between the sunset and the dark of night; and by the time the lamb is cooked and ready to eat it is nighttime and the 15<sup>th</sup> has begun! Another thing I learned is that Hebrew thought of a day may be sunset to sunset, but biblical thought of a day is nightfall to nightfall. **We will begin with defining evening or twilight, and go from there. First some thoughts that I considered, as I considered the possibility of Passover being on the beginning of the 14<sup>th</sup> rather than the end.**

## **“Convincing thoughts that the Passover is on the Beginning of the 14<sup>th</sup>”**

**It does seem odd that Passover is at the end of the 14<sup>th</sup> rather than the beginning like all the other feasts.** That’s an original thought, but after further study I realized that the wording for Passover is similar to the wording for the day of atonement! **Leviticus 23:32 “On the ninth of the month at evening”** Day of Atonement is on the 10<sup>th</sup> of Ethanim, It’s not on the ninth! But the wording here is similar with Passover being on the 14<sup>th</sup> at evening!

**It also does seem odd that the disciples would think Yeshua was telling Judas to go buy things needed for the feast-** whether the Passover is done on the beginning or the end of the 14<sup>th</sup>. However, we know Yeshua wasn’t telling Judas to go buy anything, but rather allowing him to go be a traitor.

**It also seems odd that Yeshua would comment to the disciples as they walked to the garden, to sell their garments and buy swords.** However, this comment in no way implies that He was telling them to buy and sell on the Sabbath day.

**I am always skeptical of following the calendar of the rabbis’; or anything else of theirs.** They tend to add to the commandments of Yah. I never intended to leave the pagan traditions of Christianity for the traditions of the rabbis’ that are contrary to the scripture. Christianity tends to take away from the commandments of Yah. And with other groups being known to celebrate Passover on the 13<sup>th</sup> going into the 14<sup>th</sup> it was worth the time and effort to study this.

**I always thought Passover and Unleavened Bread were two separate Feasts.** However, from what I see in scripture now, I would say all the spring feasts are all tied together. Yeshua is our Passover Lamb, and He is without Leaven (sin), and He is the First Fruit (first-born of all creation, and first to resurrect from the grave without dying again). And He’s all of these things for us! And the book of Exodus chapter 12:18 ties Passover and Unleavened Bread together by saying on the 14<sup>th</sup> of the month at twilight, you shall eat unleavened bread!

## **“Convincing thoughts that the Passover is at the End of the 14<sup>th</sup>”**

**Something about the lamb being sacrificed on the beginning of the 14<sup>th</sup> that makes no sense is this:** you eat the seder meal at the beginning of the 14<sup>th</sup> but then you can I suppose eat leavened bread until the beginning of the 15<sup>th</sup>, because unleavened bread doesn’t officially start until the beginning of the 15<sup>th</sup>. That doesn’t make any sense to me. It makes more sense to eat the seder at the end of the 14<sup>th</sup>.

**“Twilight or Evening”**

**H6153**

עֶרֶב

'ereb

eh'-reb

From [H6150](#); *dusk*: - + day, even (-ing, tide), night.

It is translated thusly = "even" 72 times; "evening" 47 times; "night" 4 times.

**I am adding a section from Avram Yehoshua's Pdf  
"Passover eaten at the beginning of the 14<sup>th</sup> Aviv."**

I believe this will help you better understand the word twilight. For his full pdf go to his website <http://seedofabraham.net/> or you can get it on my website <http://www.disciplemakingpastor.org/>

**The phrase, 'between the two evenings' doesn't mean from one evening to another, as we would think in western terms. It doesn't mean a full day. The term speaks of the time from about sun-down (one evening), to dark (the same evening or night) of the same day. We might say between 5:00–7:00 P.M. The phrase is found in the Passover commandment (Ex. 12:6) as well as many other places where it's obvious that God isn't speaking about a whole day, but what we would call between sunset to dark (Ex. 16:12; 29:39, 41; 30:8). The phrase is accurately translated as twilight in many Bibles. In Hebrew it's bain ha'are'bayim בֵּין הָאֲרָבָיִם Making this phrase (between the two evenings) into a whole day is a misunderstanding of the phrase.**

**a. Also, some take the traditional Jewish viewpoint that the day begins at sunset. It doesn't, not biblically that is. The day begins in darkness (which is a powerful theological concept because we walk in darkness until His Light of salvation shines upon us: first darkness and then light); there is no period of twilight or dusk that begins a day.**

**(1) Ask any rabbi when Shabat (the Sabbath) ends and he will not say at sunset, but when it's dark (or when one can see three major stars in the sky; i.e. complete darkness). That's the end of one day and the beginning of the next.**

**(2) The Jewish tradition of lighting candles on Friday night, before sundown, was made so as not to inadvertently light a fire on the Sabbath (Ex. 35:1-3). It doesn't speak of a biblical day beginning at sundown.**

**b. Twilight is the last part of any previous day. In other words, 14 Aviv begins in darkness the night before and continues to the end of twilight (at the end of dusk) the following day. We would say, darkness on Sunday night until the end of twilight (darkness) on Monday night; one biblical day. At the end of twilight, 14 Aviv ends at**

darkness, and in darkness 15 Aviv begins. This follows Creation week for the days of creation (Gen. 1:1-3, 8, 13, etc.).

(1) Note in English that it speaks of 'evening' and morning, but it should more properly be night (or darkness) and morning, to convey the biblical meaning. Their English 'evening' is actually darkness or night, as is plain to see from the Creation account.

c. The passage for the Day of Atonement is also helpful in understanding what God means when he speaks of an 'evening' (in English). Here it's not between the evenings as in point 1 above, but rather, from evening to evening. We can see that it speaks of literally from darkness to darkness because the Day of Atonement does not begin on the ninth day, but rather on the 10<sup>th</sup> day of the seventh month. Leviticus 23:26-27, 32 states:

(1) "And Yahveh spoke to Moses, saying: 'Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you. You must afflict your souls, and offer an offering made by fire to the Lord...It shall be to you a Sabbath of solemn rest and you must afflict your souls. On the ninth day of the month at evening, from evening to evening, you must observe your Sabbath."

(a) The ninth at evening must obviously mean the end of the ninth, not the beginning of the ninth. This would be darkness at the end of the 9<sup>th</sup> day because then the 10<sup>th</sup> day begins and one enters into the Sabbath of the Day of Atonement.

### **"A look at Torah and the First Passover"**

**Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening (twilight). So the lamb is killed at the end of the 14<sup>th</sup>!**

**Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.**

They left Egypt on the 15<sup>th</sup> (numbers 33:3). So if they ate the Passover on the 13<sup>th</sup> going into the 14<sup>th</sup> then they waited an extra day before they left! But Exodus 12:51 tells us that they left the same day as the Passover!

**Exodus 12:51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.**

Verse 51 is in context of the Passover not Unleavened Bread. The Passover meal is eaten on the first night of the Feast of Unleavened Bread on the beginning of Aviv 15<sup>th</sup>, the selfsame day they were brought out of Egypt.

**Exodus 12:18** In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

**Exo 12:19** Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

The math doesn't add up for Passover beginning on the 13<sup>th</sup> going into the 14<sup>th</sup>! Do the math! For seven days no leaven! Start counting on the end of the 14<sup>th</sup> and you get 7 days ending on the 21<sup>st</sup> day! Start counting on the beginning of the 14<sup>th</sup> and you get 8 days! The scripture says 7 days not 8 days! So more evidence that Passover begins at the end of the 14<sup>th</sup> not the beginning! Verse 18 also links the 14<sup>th</sup> to the 15<sup>th</sup> you shall eat unleavened bread on the 14<sup>th</sup> at evening! There is no commandment to eat unleavened bread on the 13<sup>th</sup> going into the 14<sup>th</sup>. Passover, or the beginning of the 14<sup>th</sup>, is the day to clean your house of leaven, it is the day of preparation for Unleavened Bread. In the twilight (end) of the 14<sup>th</sup> you sacrifice the lamb, but by the time you eat it you are in the darkness of the beginning of the 15<sup>th</sup>. So here the 14<sup>th</sup> and the 15<sup>th</sup> are clearly linked together, not separate!

**Numbers 9:11** The fourteenth day of the second month at even they shall keep it, *and eat it with unleavened bread and bitter herbs.*

You are to eat the Passover, which is sacrificed on the end of the 14<sup>th</sup>, with unleavened bread, which begins on the beginning of the 15<sup>th</sup>!

**Deuteronomy 16:2** Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

**Deu 16:3** Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.*

Once again Passover is linked to Unleavened Bread by not eating leaven on Passover!

**Deuteronomy 16:4** *And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.*

Again Scripture seems to be calling the Passover Sacrifice that you eat is on the first day of Unleavened bread, and none should remain until morning. Although you sacrifice the lamb on the end of the 14<sup>th</sup> at twilight, by the time it is cooked and ready to eat it is the 15<sup>th</sup> already. Once again if you do the math, the beginning of the 15<sup>th</sup> to the beginning of the 21<sup>st</sup> is 7 days of unleavened bread. If you start on the beginning of the 14<sup>th</sup> to eat unleavened bread with the Passover sacrifice as scripture says to do, then you end up with 8 days of unleavened bread- not 7 days as scripture says.

**Eze 45:21** In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

In this verse it refers to Passover as the feast for seven days in which no leaven is eaten. I can now understand why the Renewed Covenant (New Testament) uses the word Passover and Unleavened Bread interchangeably. They are one and the same! The Passover Lamb is Sacrificed on the evening, twilight, end of the 14<sup>th</sup>; and it is eaten with Unleavened Bread on the 15<sup>th</sup> of Aviv.

**Numbers 28:22** And one goat *for a sin offering, to make an atonement for you.*

I find it interesting that amongst the offerings of the 15<sup>th</sup> of Aviv is this sin offering of atonement for you. I have seen a distinction in Scripture between a sin offering and a sin offering of atonement. I'm not sure what the distinction is exactly. But here we see that there is a sin offering of atonement on the 15<sup>th</sup> of Aviv; which coincides with the day Yeshua was crucified as a sin offering of atonement for us!

A quote from Avram Yehoshua:

"The day begins in darkness (which is a powerful theological concept because we walk in darkness until His Light of salvation shines upon us: first darkness and then light); there is no period of twilight or dusk that begins a day."

A quote from Avram Yehoshua:

"In the morning, it's still 15 Aviv, He was crucified. Yes, this is one day after the lamb was sacrificed, but it was on this day, 15 Aviv, that God brought the Sons of Israel out of Egyptian slavery, freeing them by the blood of the lamb, and that's what Yeshua's sacrifice does for us. It's on this day that Yeshua was crucified as the Lamb of God, bringing out all the Sons of Israel, both Jew and Gentile, from slavery to sin, sickness, death and Satan."

I actually think the evidence in the Torah is enough! We don't need to examine the Renewed Covenant (New Testament) in order to see that the Passover Lamb is sacrificed on the end of the 14<sup>th</sup> and eaten with unleavened bread on the beginning of the 15<sup>th</sup>. However, in examining the Renewed Covenant we will learn that Yeshua ate the Passover on the beginning of the 15<sup>th</sup> and was crucified on the day of the 15<sup>th</sup> of Aviv. So we will proceed.

### **Passover and Unleavened Bread Interchangeable**

**Exodus 12:18** In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread...

Passover, or the beginning of the 14<sup>th</sup>, is the day to clean your house of leaven, it is the day of preparation for Unleavened Bread. In the twilight (end) of the 14<sup>th</sup> you sacrifice the lamb, but by the time you eat it you are in the darkness of the beginning of the 15<sup>th</sup>. So here the 14<sup>th</sup> and the 15<sup>th</sup> are clearly linked together, not separate!

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**Taken from Avram Yehoshuas Pdf Passover and the Apostle John:**

**Passover, Unleavened Bread, and are interchangeable in the gospels**

**From the following Scriptures it's easy to see that by the days of Yeshua, the terms for the sacrifice of the Passover lamb, the eating of the Passover meal, and 'the Feast of Unleavened Bread' were interchangeable:**

**Matthew 26:17: "Now on the first day of the Feast of the Unleavened Bread the disciples came to Yeshua, saying to Him, 'Where do You want us to prepare for You to eat the Passover?'"**

**Mark 14:1: "After two days it was the Passover and the Feast of Unleavened Bread. The chief priests and the scribes sought how they might take Him by trickery and put Him to death."**

**Mark 14:12: "Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, 'Where do You want us to go and prepare, that You may eat the Passover?'" *(I ken, love this one!)***

**Luke 22:1, 7: "Now the Feast of Unleavened Bread drew near, which is called Passover...Then came the Day of Unleavened Bread, when the Passover must be killed." *(I ken, love this one too! It shows the lamb being sacrificed on the end of the 14<sup>th</sup> going into the 15<sup>th</sup>)***

**Another thing that convinces me that the Passover Seder Meal is kept on the evening between the 14<sup>th</sup> and 15<sup>th</sup>, rather than the 13<sup>th</sup> and 14<sup>th</sup> is that in the Renewed Covenant (New Testament) the Passover and Unleavened Bread are interchangeable; they are also interchangeable in Ezekiel 45:21; and linked together in Exodus 12:18. They often refer to preparing the Passover on the first day of Unleavened Bread. **Luke 22:7 Then came the day of unleavened bread, when the Passover must be killed.** If the Passover lamb was killed on the 13<sup>th</sup> going into the 14<sup>th</sup> then there would be a day between the feast of Unleavened Bread and Passover. So would you be conceivably allowed to eat leaven after the Passover Seder meal since, unleavened Bread doesn't start until the 15<sup>th</sup>? That doesn't make any sense to me. **Also in the original Passover in Egypt the Israelites sacrificed the Lamb on the 14<sup>th</sup> going into the 15<sup>th</sup>, and they left Egypt on the 15<sup>th</sup>.** There was a great cry in the land of Egypt on the night of the 14<sup>th</sup> going into the 15<sup>th</sup>, from the angel of death passing over. If the Israelites would've sacrificed the Lamb on the 13<sup>th</sup> going into the 14<sup>th</sup>, then it seems as though they would have left on the 14<sup>th</sup>, but they left on the 15<sup>th</sup>. **Exodus 12:42 It is a night to be much****

observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. Exo 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: Exo 12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. Exo 12:51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies. Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow (day after) the passover the children of Israel went out with an high hand in the sight of all the Egyptians. **So there it is! They left Egypt on the 15<sup>th</sup> of Aviv, and they ate Passover at the beginning of the 15<sup>th</sup>.** It says in the context of Passover in Exodus 12:42-51 that they left Egypt on the Self Same Day! The lambs were sacrificed on the end of the 14<sup>th</sup> at twilight (after sunset before dark), and by the time they were cooked and ready to eat, it was the 15<sup>th</sup> with the dark of the night!

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

Exodus 12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

Exodus 12:30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

Exodus 12:31 And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Exodus 12:42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

### **Verses showing that Yeshua's last supper was indeed the Passover meal:**

Matthew 26:17 Now the first *day* of the *feast of unleavened bread* the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?



**Matthew 26:18** And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

**Matthew 26:19** And the disciples did as Jesus had appointed them; and they made ready the passover.

**Mark 14:12** And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

**Mark 14:13** And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

**Mark 14:14** And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

**Mark 14:15** And he will shew you a large upper room furnished *and* prepared: there make ready for us.

**Mark 14:16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

**Luke 22:7** Then came the day of unleavened bread, when the passover must be killed.

**Luke 22:8** And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

**Luke 22:9** And they said unto him, Where wilt thou that we prepare?

**Luke 22:10** And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

**Luke 22:11** And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

**Luke 22:12** And he shall shew you a large upper room furnished: there make ready.

**Luke 22:13** And they went, and found as he had said unto them: and they made ready the passover.

**Luke 22:14** And when the hour was come, he sat down, and the twelve apostles with him.

**Luke 22:15** And he said unto them, With desire I have desired to eat this passover with you before I suffer:

The most poignant and revealing verse is found in Luke 22:14,15

“When the hour had come, He sat down and the twelve apostles were with Him. Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer”.

**A look at Passover in Renewed Covenant (new testament)**  
**Passover occurred on Wednesday Aviv 14<sup>th</sup> in 30 A.D.**  
**This is the Year Yeshua was crucified**

**Matthew:**

Matthew 26:17 Now on the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Matthew 26:20 "Now when evening had come, He was reclining at the table with the twelve disciples". Obviously they were sitting down to eat the Passover Seder, on the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup> of Aviv.

Matthew 26:36 "Then Yeshua came with them to a place called Gethsemane." After the Seder they went into the garden this would've been on the beginning of the 15<sup>th</sup> of Aviv.

Matthew 26:47 "While He was still speaking, Judas came up accompanied by a great multitude with swords and clubs from the chief priests and elders of the people." Judas arrives that night (Thursday the beginning of Aviv 15<sup>th</sup>) with a company of men to betray Yeshua.

Matthew 27:1,2 "When morning had come, all the chief priests and the elders of the people took counsel against Yeshua to put Him to death; and they bound Him, and led Him away,, and delivered Him up to Pilate the governor." The Morning of Aviv 15<sup>th</sup> arrives as the priests are seeking to put Yeshua to death, they bind him and take him to Pilate.

Matthew 27:33-35 "When they had come to a place called Golgotha, which means Place of a Skull, they gave Him wine to drink mingled with gall; and after tasting it, He was unwilling to drink. And when they had crucified Him, they divided up His garments among themselves, casting lots." Yeshua is crucified this day (Aviv 15<sup>th</sup>).

Matthew 27:45-50 Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mat 27:47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

Mat 27:48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

Mat 27:49 The rest said, Let be, let us see whether Elias will come to save him.

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Yeshua is crucified this day (Aviv 15<sup>th</sup>), at 9am (according to Mark), and darkness falls on the land from 12pm to 3pm, and at 3pm He yielded up His Spirit.

**Matthew 27:57** “When it was evening” This is Thursday night. Aviv 16<sup>th</sup> has begun. Joseph took Yeshua off the cross to bury Him. But it was already Thursday evening, the high Sabbath or Sabbatone of Day one of Unleavened Bread was now over.

**Matthew 27:62** “Now on the next day, which is the one after the preparation, the chief priests and the Pharisees gather together with Pilate.” This is on Saturday, Saturday is the day after the preparation. They went to Pilate on Sabbath, afraid that Yeshua was going to rise; or that his disciples would try to steal his body and say he arose.

**Matthew 28:1** “Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave.” Yeshua is resurrected from the grave before the sun comes up on the first day of the week (Sunday, Aviv 18<sup>th</sup>).

### Mark:

**Mark 14:12** “And on the first day of unleavened bread, when they killed the passover, His disciples said unto him, Where wilt thou that we go and prepare that thou mayest Eat the passover?”

**Mark 14:16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

**Mark 14:17,18** “And when it was evening He came with the twelve. And as they were reclining at the table and eating..” Obviously they were sitting down to eat the Passover Seder, on the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup> of Aviv.

**Mark 14:32** “And they came to a place named Gethsemane” After the Seder they went into the garden this would’ve been on the beginning of the 15<sup>th</sup> of Aviv.

**Mark 14:43** “And immediately while He was still speaking, Judas one of the twelve, came up, accompanied by a multitude with swords and clubs, from the chief priests and the scribes and the elders” Judas arrives that night (Thursday the beginning of Aviv 15<sup>th</sup>) with a company of men to betray Yeshua.

**Mark 15:1** And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. The Morning of Aviv 15<sup>th</sup> arrives as the priests are seeking to put Yeshua to death, they bind him and take him to Pilate.

**Mark 15:6** “Now at the Feast” This is a reference to the first day of Unleavened Bread Aviv 15<sup>th</sup>; which it was!

**Mark 15:25** "And it was the third hour when they crucified Him." It is 9am on the morning after they ate the Passover! This is Thursday morning Aviv 15<sup>th</sup>!

**Mark 15:33,34,37** "And when the sixth hour had come, darkness fell over the whole land until the ninth hour. And at the ninth hour Yeshua cried out...And Yeshua uttered a loud cry, and breathed His last." Yeshua is crucified this day (Aviv 15<sup>th</sup>), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He breathed His last.

**Mark 15:42** "And when evening had already come, because it was the preparation day, that is the day before the Sabbath." Evening had already come, it was now Thursday night Aviv 16<sup>th</sup>. The preparation day begins on Friday, the preparation day is the day of preparation before the weekly Sabbath. So Thursday evening had already come which meant it was now Friday the day of preparation. **This verse confirms Yeshua was crucified on Thursday Aviv 15<sup>th</sup>, and buried Thursday night Aviv 16<sup>th</sup>- the day of preparation!**

**Mark 15:46** "And Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb.." Joseph bought a linen cloth! If it was the evening of the 14<sup>th</sup> going into the 15<sup>th</sup> the stores would have been closed for the purchasing of linen cloth, because it would have been the first day of unleavened bread, a sabbatone. The same goes if it would have been Friday night. However, it was not! It was the beginning of Friday Aviv 16<sup>th</sup> (Thursday night), and there would've been stores open for the purchasing of linen cloth.

**Mark 16:1,2** "And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they came to the tomb when the sun had risen." When the Sabbath was over could be a reference to Unleavened Bread day one, or it could be a reference to the weekly Sabbath; either way it seems irrelevant to this study, but I do think it is a reference to Unleavened Bread. They came early Sunday morning, and the sun was already up. I think because of the other gospel accounts that Yeshua is resurrected from the grave before the sun comes up on the first day of the week (Sunday, Aviv 18<sup>th</sup>). Just because this verse states that they came and the sun was risen already; doesn't mean that Yeshua was not risen already!

### **Luke:**

**Luke 22:14,15** "And when the hour was come, He sat down, and the twelve apostles with him. And he said unto them, I have earnestly desired to eat this passover with you before I suffer" So here we clearly have Yeshua stating that He is about to eat the Passover. This is on the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup> of Aviv.

**Luke 22:39** "And He came out and proceeded as was His custom to the Mount of

olives; and the disciples also followed Him." As Yeshua came out or left the Seder on the beginning of the 15<sup>th</sup> of Aviv, they traveled to the garden of Gethsemane in the Mount of olives.

Luke 22:34 "And he said I say to you, Peter, the cock will not crow today until you have denied thrre times that you know Me." I didn't establish this in the other gospel accounts although it is there. One way we know that Yeshua didn't eat the Passover on the 13<sup>th</sup> going into the 14<sup>th</sup> of Aviv and then was crucified on the 15<sup>th</sup> is because the bible confirms that Yeshua was crucified on the day He ate the Passover. This confirmation comes in the form of Yeshua telling Peter at the Seder that the cock would not crow today until Peter denied Yeshua. There is definitely no gap between the night Yeshua ate the Passover and the following morning when He was crucified.

Luke 22:47 "While He was still speaking, behold, a multitude came and the one called Judas, one of the twelve, was preceding them; and he approached Yeshua to kiss Him." Judas arrives that night (Thursday the beginning of Aviv 15<sup>th</sup>) with a company of men to betray Yeshua.

Luke 22:61 "And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, 'before a cock crows today you will deny Me three times'. This verse confirms that we are still on the same day that they ate the Passover, this is the 15<sup>th</sup> of Aviv, Thursday morning.

Luke 22:66 "And when it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber."

Luke 23:1 "The whole body of them arose and brought Him before Pilate." It is now daytime and they just ate the Passover the evening before. The Morning of Aviv 15<sup>th</sup> arrives as the priests are seeking to put Yeshua to death, they bind him and take him to Pilate.

Luke 23:17 "Now he was obliged to release to them at the feast one prisoner." This is a reference to the first day of Unleavened Bread Aviv 15<sup>th</sup>; which it was!

Luke 23:23 "And when they came to the place called Calvary, there they crucified Him.." It is 9am in the morning after they ate the Passover, that Yeshua was crucified! This is Thursday morning Aviv 15<sup>th</sup>!

Luke 23:44-46 "And it was now about the sixth hour, and darkness fell over the wole land until the ninth hour, the sun being obscured; and the veil of the temple was torn in two. And Yeshua, crying out with a loud voice, said Father into Thy hands I commit My Spirit. And having said this, He breathe His last." Yeshua is crucified this day (Aviv 15<sup>th</sup>), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He breathed His last.

**Luke 23:54** "And it was the preparation day, and the Sabbath was about to begin." The preparation day is Friday and begins Thursday night, this is when they buried Yeshua. The Sabbath was about to begin, yes after the day of preparation which had just begun. Evening had already come, it was now Thursday night Aviv 16<sup>th</sup>. The preparation day begins on Friday, the preparation day is the day of preparation before the weekly Sabbath. So Thursday evening had already come which meant it was now Friday Aviv 16<sup>th</sup> the day of preparation.

**Luke 24:1** "But on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared." Yeshua was risen on the first day of the week, Aviv 18<sup>th</sup>, before the sun came up.

### **John:**

**John 13:1,2** "Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And Supper having arrived." Before the Feast of Passover, and Supper having arrived actually suggests that Yeshua before the Seder or at the beginning of the Seder decided to wash the disciples feet. This phrase 'before the feast of Passover' in no way implies that this is a pre-seder meal; if you look at the context of the rest of John 13 it lines up exactly with the other 3 synoptic gospels confirming this is indeed the Passover Seder. **Quote from Avram Yehoshua:** The correct translation for John 13:2 should be, 'And supper taking place,' or 'supper having arrived,' not, 'After supper being ended.' This is supported by most scholars.

**John 13:4** "Yeshua rose from supper" Yeshua is sitting for the Passover Seder, however; He decides to demonstrate a lesson in service and humility, preceding the rest of the seder.

**John 13:12** "And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them Do you know what I have done to you?" Yeshua resumed his position at the table for the Passover Seder, after washing the feet of His disciples.

**John 13:26** "Yeshua therefore answered, that is the one for whom I shall dip the morsel and give it to him. So when He had dipped the morsel, He took and gave it to Judas." This verse confirms that this is indeed the Passover meal. This is exactly the same thing Yeshua did in Mark 14:18-20 and Matthew 26:20-25 during the Passover seder.

**John 13:29,30b** "For some were supposing, because Judas had the money box, that Yeshua was saying to him, 'Buy the things we have need of for the feast'; or else that he should give something to the poor...and it was night." Now just because this is

what they supposed, doesn't mean that that is the case. For we know that Yeshua was allowing Judas to go and betray Him, and this had nothing to do with buying or giving something to the poor. However, it is odd to me that they would suppose this. For more info on this verse see section below on - Verses in John that lead people to think it was a Pre-Seder meal Yeshua ate.

**John 18:1** When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

**John 18:2** And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

**John 18:3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. So after the Passover meal on the end of Wednesday Aviv 14<sup>th</sup> going into Thursday Aviv 15<sup>th</sup> they went to the garden after the seder and it's now nighttime- and very late I imagine for the disciples can't seem to stay awake. Judas arrives in the middle of the night to betray Yeshua.

**John 18:28** "The led Yeshua therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover." It is now early in the daytime and they just ate the Passover the evening before. The Morning of Aviv 15<sup>th</sup> arrives as the priests are seeking to put Yeshua to death, they bind him and take him to Pilate. In order that they might not be defiled, but might eat the Passover is not referring to the Passover seder eaten on the eve of the 14<sup>th</sup> or the beginning of the 15<sup>th</sup> of Aviv. If it was referring to this, then they wouldn't have any need of worrying about being defiled; for all they would have to do is wait until evening and bathe and they would be clean again! This is actually referring to the sacrifices required during the day of the 15<sup>th</sup> according to Numbers 28:18-24. If they were defiled in the morning of the 15<sup>th</sup> they couldn't have offered these required sacrifices. For more information on this verse see section below - Verses in John that lead people to think it was a Pre-Seder meal Yeshua ate.

**John 19:14a** "Now it was the day of preparation for the Passover; it was about the sixth hour (6am)." They already ate Passover in John 13. This is Thursday Aviv 15<sup>th</sup>. The NIV translates this "It was the day of preparation of Passover week". I think this is the correct translation according to Gleason Archer Encyclopedia of Bible difficulties. For more info on this verse see section below on Verses in John that lead people to think it was a Pre-Seder meal Yeshua ate.

**John 19:30** "When Yeshua therefore had received the sour wine, He said, 'It is finished!' And He bowed His head, and gave up His spirit." Yeshua is crucified this day (Aviv 15<sup>th</sup>), at 9am, and darkness falls on the land from 12pm to 3pm, and at 3pm He gave up His spirit.

**John 19:31** "The Jews Therefore because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath, asked Pilate that their legs might be broken, and that they might be taken away." This is Thursday night officially Aviv 16<sup>th</sup> so it is the day of preparation for the weekly Sabbath. The preparation day is Friday and begins Thursday night, this is when they buried Yeshua.

**John 19:42** "Therefore on account of the Jewish day of preparation, because the tomb was nearby, they laid Yeshua there." The day of preparation is a reference to Friday Aviv 16<sup>th</sup> the day before the weekly Sabbath. So they buried Yeshua Thursday night on which the day of preparation begins.

**John 20:1** "Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb." Yeshua was risen on the first day of the week, Aviv 18<sup>th</sup>, before the sun came up!

One thing we should notice from the gospel accounts is that there was no day between the night Yeshua ate the Passover and the day He was crucified! He didn't eat a pre-seder meal on the 13<sup>th</sup> or beginning of the 14<sup>th</sup>. He also wasn't crucified on the 14<sup>th</sup>, but rather on the 15<sup>th</sup>! He ate the Passover seder on the end of the 14<sup>th</sup> or rather the beginning of the 15<sup>th</sup> and was crucified the following morning- there is no day in between the two! And there is no mention of the meal Yeshua ate being a pre-seder! There is no mention of Yeshua eating the Passover on a different day than the Rabbis, Priests, Saducees, Pharisees, or the rest of the people of Israel. There is never anything written by any apostle that Yeshua kept Passover on a different day than what the Pharisees and Saducees were doing. If there was a need to bring correction I am sure Yeshua would have done so and it would've been recorded for us. We must beware of the teaching of teachers teaching to keep the Passover on a different day, such as the beginning of the 14<sup>th</sup>. Although I am sure they do this from pure motive, trying to please the Father! I see no biblical support for doing so. I will keep the Passover on the end of the 14<sup>th</sup> of Aviv.

**In 30a.d. Passover occurred on Wednesday Aviv 14th!**

**Wednesday Evening:** Passover – Yeshua ate the Passover Seder Meal.

**Matthew 26:17-20/Mark 14:12-18/Luke 22:14-15**

**Thursday:** Day 1 of Unleavened Bread- Yeshua was crucified at 9am and died during the day at 3pm. Day 1 in the heart of the earth- Night 1 in the grave. **Matthew 27:57/Luke 23:44-46/Mark15:42/John19:42**



**Friday:** 2<sup>nd</sup> day of Unleavened Bread- Day 2 in the grave- Night 2 in the grave.

**Saturday:** 3<sup>rd</sup> day of Unleavened Bread- Day 3 in the grave- Night 3 in the grave.

**Saturday at nightfall:** End of Shabbat- Beginning of First Fruits- Yeshua Resurrected from the grave on First Fruits sometime during the night, probably before the sun came up. **Matthew 28:1/ Luke 24:1/John 20:1**

### **Verses in John that lead people to think it was a Pre-Seder meal Yeshua ate:**

**John 13:1** Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

**John 13:2** And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

This is not a pre-seder! If you continue reading the chapter you will see this is the Passover Meal! In verse 2 it says, "Supper being ended" better translated "During Supper" as the NASB does translate it. In verse 4 it says, "rose from supper"; obviously supper hadn't ended; neither had the seder! In verse 12 it says, "reclined at the table again"; so the seder continues on! In verse 26 it says, "That is the one whom I shall dip the morsel and give it to him"; this is the same context of the same seder meal mentioned in Mark 14:12-25 and it says in verse 20 of Mark 14, "And he said to them, it is one of the twelve, one who dips with Me in the bowl" And also in Matthew 26:17-29 the Passover Seder; verse 23 "He who dipped his hand with Me in the bowl is the one who will betray Me." Without a doubt the same Passover Seder is being eaten in all these gospel accounts- it is not a pre-seder. **Quote from Avram Yehoshua: The correct translation for John 13:2 should be, 'And supper taking place,' or 'supper having arrived,' not, 'After supper being ended.'** This is supported by most scholars.

**John 13:29:** "For some thought, because Judas had the money box, that Jesus had said to him, 'Buy those things we need for the feast,' or that he should give something to the poor." Here is a quote from Avram Yehoshua's PDF *The Passover and the Apostle John*:

Proponents of a commemorative meal eaten the night before the Passover ceremonial meal on 15 Aviv (today known as 15 Nisan, the night when the biblical Passover meal is eaten), say that it wouldn't be possible for some of the disciples to have thought that Judas would be buying things for the feast (Jn.13:29) because the time when the Passover meal is eaten is an annual Sabbath 2 when shops would be closed. Also, what beggars would be around on Passover night to give any money to? Wouldn't they all be celebrating Passover along with the rest of Israel?

Alfred Edersheim 3 writes that, despite the night of the Passover meal being an annual Sabbath (the first day of Unleavened Bread; Ex. 12:16; Lev. 23:6-8), shops were open in Jerusalem on 15 Aviv in the days of Messiah in order to buy food needed for the feast. He says that it was also a time when beggars would gather around the Temple to receive alms, so, what the disciples thought when Judas left was appropriate for Passover night, but interestingly enough, not for the night before! Edersheim writes, "Sufficient here to state, that the provision and preparation of the needful food, and in-deed of all that was needful for the Feast, was allowed on the 15th Nisan 4 ...the mention of these two suggestions by the disciples seems almost necessarily to involve, that the writer of the Fourth Gospel had placed this meal in the Paschal Night. Had it been on the evening before, no one could have imagined that Judas had gone out during the night to buy provisions, when there was the whole next day for it, nor would it have been likely that a man should on any ordinary day go at such an hour to seek out the poor. But in the Paschal Night, when the great Temple-gates were opened at midnight to begin early preparations for the offering of the Chagigah, or festive sacrifice, which was not voluntary but of due, and the remainder of which was afterwards eaten at a festive meal, such preparations would be quite natural. And equally so, that the poor, who gathered around the Temple, might then seek to obtain the help of the charitable." If John were speaking of a commemorative meal the night before the actual Passover meal, the disciples wouldn't have thought that Judas was going to buy some things for the feast or give some funds to the poor. The very thing that seems to point to the supper of John 13:2 being eaten the night before specifically speaks of it being the biblical Passover on the night of 15 Aviv. Also, there's nothing anywhere in the New Testament that speaks of Yeshua eating a special meal before Passover, or that we, in imitation of Him, should hold a special commemorative meal the night before the biblical Passover. If Yeshua had held such a meal it surely would have been written in the New Testament for us to follow. As there's no mention of it, and John is not suggesting otherwise from 13:29, but on the contrary, points directly to it being Passover by his mentioning the thoughts of the disciples when Judas left, we know that Yeshua ate the Passover meal on the biblical date of 15 Aviv, several hours after the Passover lambs were sacrificed in the Temple.

**John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.**

We must remember that Passover and Unleavened Bread become interchangeable. If this was truly referring to the Passover meal being eaten on the beginning of the 15<sup>th</sup>; then it wouldn't make sense! Because all they would've had to do to eat the meal at nighttime would be to wash and be clean; once the evening came if they bathed they would've been clean (not defiled) and able to eat the Passover Seder. **But this verse is not referring to eating the Passover lamb sacrificed on the end of the 14<sup>th</sup> at twilight, and eaten on the beginning of the 15<sup>th</sup> at nightfall! This verse is referring to the sacrifices required to be made on the day of the 15<sup>th</sup>! They would not have had time**

to wash and be clean before offering these required sacrifices of Numbers 28:19-25; they would've been defiled (I think more according to Talmud than Torah, but I could be wrong) and unable to offer the sacrifices required! [For more information on this here is a quote from Avram Yehoshua's PDF on Passover and the Apostle John:](#)

#### John 18:28—The Praetorium and Ritual Defilement

John speaks of the chief priests and scribes bringing Yeshua to Pilate, but not wanting to enter the praetorium, Pilate's residence 7 in Jerusalem. Because Pilate was a Gentile they would have become ceremonially defiled and not have been able to eat the Passover meal, as the 'memorial' teaching goes. David Stern notes that their understanding of becoming defiled by entering a Gentile's home was a 'rabbinic addition' 8 and that it's not specifically found in the Torah (Law of Moses), but it does seem to have been justified. Alfred Edersheim shines more light upon the verse, saying that if it had been the day when the Passover lambs were slain (i.e. 14 Aviv), there would have been no concern on their part about defilement because their defilement would have ended at darkness (the beginning of another biblical day) and they would have been able to eat the Passover meal that night, on 15 Aviv. Edersheim states that it isn't the Passover meal on the night of 15 Aviv that John is speaking about, but rather a special sacrifice for the Feast of Unleavened Bread that would take place in the daytime of 15 Aviv, after the night of having eaten the Passover meal:

"Few expressions have given rise to more earnest controversy than this. On two things at least we can speak with certainty. Entrance into a heathen house did Levitically render impure for that day—that is, till the evening. The fact of such defilement is clearly attested both in the New Testament (Acts 10:28) and in the Mishnah, though its reasons might be various (Ohol. 18:7; Tohar. 7.3). A person who had so become Levitically unclean was technically called *Tebhul Yom* ('bathed of the day')."

"The other point is, that, to have so become 'impure' for the day, would not have disqualified for eating the Paschal Lamb, since the meal was partaken of after the evening, and when a new day had begun. In fact, it is distinctly laid down (Pes. 92a) that the 'bathed of the day,' that is, he who had been impure for the day and had bathed in the evening, did partake of the Paschal Supper, and an instance is related, 16 when some soldiers who had guarded the gates of Jerusalem 'immersed,' and ate the Paschal Lamb. It follows that those Sanhedrists could not have abstained from entering the Palace of Pilate because by so doing they would have been disqualified for the Paschal Supper."

"The point is of importance, because many writers have interpreted the expression 'the Passover' as referring to the Paschal Supper, and have argued that, according to the Fourth Gospel, our Lord did not on the previous evening partake of the Paschal Lamb, or else that in this respect the account of the Fourth Gospel does not accord with that of the Synoptists. But as, for the reason just stated, it is impossible to refer the expression 'Passover' to the Paschal Supper, we have only to inquire whether the term is not also applied to other offerings. And here both the Old Testament (Deut. 16:1-3; 2 Chron. 35:1, 2,6, 18) and Jewish writings 17 show, that the term *Pesach*, or

'Passover,' was applied not only to the Paschal Lamb, but to all the Passover sacrifices, especially to what was called the Chagigah, or festive offering (from Chag, or Chagag, to bring the festive sacrifice usual at each of the three Great Feasts). According to the express rule (Chag. 1:3) the Chagigah was brought on the first festive Paschal Day. 18 It was offered immediately after the morning-service, and eaten on that day—probably some time before the evening...We can therefore quite understand that, not on the eve of the Passover but on the first Paschal day, the Sanhedrists would avoid incurring a defilement which, lasting till the evening, would not only have involved them in the inconvenience of Levitical defilement on the first festive day, but have actually prevented their offering on that day, the Passover festive sacrifice, or Chagigah. For, we have these two express rules: that a person could not in Levitical defilement offer the Chagigah; and that the Chagigah could not be offered for a person by some one else who took his place (Jer. Chag. 76a, lines 16 to 14 from bottom). These considerations and canons seem decisive as regards the views above expressed. There would have been no reason to fear 'defilement' on the morning of the Paschal Sacrifice; but entrance into the Praetorium on the morning of the first Passover-day would have rendered it impossible for them to offer the Chagigah, which is also designated by the term Pesach."

Edersheim dismantles the false notion that John 18:28 speaks of the Passover lamb for the Passover meal on 15 Aviv. He reveals that the word 'Passover' also means any sacrifice during the Feast and that if it had been the day of 14 Aviv, the chief priests and scribes would have been able to have eaten of the Passover meal in the coming night of 15 Aviv. Their defilement would have only lasted until the end of 14 Aviv, and therefore, they could have taken of the Passover meal on 15 Aviv. With it being a Passover festive sacrifice, though, on 15 Aviv, their defilement would have kept them from offering the festive Passover sacrifice in the morning and eating it in the afternoon.

Stern affirms Edersheim. He says that the supper of John 13:2 was a Passover Seder 20 meal and that the Passover of 18:28, "refers to other food eaten during Pesach, specifically the chagigah (festive sacrifice), which was consumed with great joy and celebration on the afternoon following the Seder. This is the meal when the Judeans gathered outside Pilate's palace would have been unable to eat had they entered, because their defilement would have lasted till sundown. If 'the Pesach' meant the Passover lamb, defilement in the morning might not have been a problem, since the Seder meal took place after sundown." The ritual uncleanness that John 18:28 speaks of had to do with a special sacrifice the day after the Passover lamb was sacrificed on 14 Aviv for the Passover Seder. It doesn't speak of Yeshua instituting a commemorative meal the night before the biblical Passover because if it had been the biblical Passover that the Jewish group was concerned about, defilement would have been removed by the end of dusk and the Passover ceremonial meal could have been eaten after having taken a ritual bath. As it was with the thoughts of the disciples when Judas left that night, the details of defilement point directly to Yeshua having eaten the Passover meal on the night of 15 Aviv at the God ordained time, 22 with His

being brought to Pilate the first day of the Feast of Unleavened Bread, an annual Sabbath.

**John 19:14a** "Now it was the day of preparation for the Passover; it was about the sixth hour (6am)." It's important to remember that they already ate the Passover in John 13. Here is a quote from Avram Yehoshua's PDF on Passover and the Apostle John:

In some Bibles it would seem that John 19:14 places the crucifixion at the time when the lambs were being sacrificed in the Temple: 'Now it was the day of preparation (paraskeue) for the Passover (tou pascha); it was about the sixth hour' (NASB). The NIV correctly translates it as, 'It was the day of Preparation of Passover Week, about the sixth hour.' Gleason Archer (Encyclopedia of Bible Difficulties, n.p.) states, "the word paraskeue had already by the first century A.D. become a technical term for 'Friday,' since every Friday was the day of preparation for Saturday, that is, the Sabbath. In Modern Greek the word for 'Friday' is paraskeue." Archer states, "the Greek term tou pascha (lit., 'of the Passover') is taken to be equivalent to the Passover Week" referring to the seven day Passover–Feast of Unleavened Bread. "It was unnecessary to insert a specific term for 'week'...for it to be understood as such. Therefore, that which might be translated literally as 'the preparation of the Passover' must in this context be rendered 'Friday of Passover Week.'" This means that John is saying it was Friday, not the day before the Passover meal was eaten.

This is without a doubt the most difficult verse for me. It seems as though Gleason is putting this day on Friday, but I am not even in agreeance that this is Friday. From all three other gospel accounts it is very easy to see that this day of crucifixion is Thursday Aviv 15<sup>th</sup>. There are just some things I must leave in the hands of the Father and accept by faith. This is really the only difficult verse for me that seems to throw a wrench in the way, not because I am trying to make the bible line up with my theology, but because this verse doesn't line up with the rest of the bible. I have learned that the Passover in John 6 is actually inaccurate from Michael Roods Chronological gospels. So to one day discover that this verse was incorrect or manipulated wouldn't surprise me at all.

**Quote from Avram Yehoshua:**

"The various ingenious explanations offered by others, that Christ held His personal Passover a night early, knowing that He would be crucified before the evening of the fourteenth; that Christ and His movement held to a different calendar, reckoning the fourteenth to be a day earlier than the calendar of the official Jerusalem priesthood; or that Hewas following a revised calendar observed by the Essenes at Qumran—all these theories are quite improbable and altogether unnecessary."

## **“A Rebutal for Yahweh Restoration Ministry”**

After re-reading the Paper written by Donald R. Mansager of Yahweh Restoration Ministry; I think this is their most convincing point that Passover is kept on the beginning of the 14<sup>th</sup> rather than the end.

YRM- Yahshua kept the Passover at the proper time and fulfilled all righteousness right up to the time of His death. Even by that time the Jews were keeping Passover a day later, just as they do today, John 18:28. This is incorrect! John 18:28 was not referring to the Passover Seder! If it was there would've been no concern for them being defiled as they could have washed in the evening and been clean and still eat the Passover! This verse is referring to the Sacrifices that are made on the 15<sup>th</sup> of Aviv during the day. This is the morning of the 15<sup>th</sup> and if they defile themselves they will not be able to offer the sacrifice, nor eat of it, that is required of them on that day. Remember that these words Passover and Unleavened Bread become interchangeable in the New Testament. Alfred Edersheim shines more light upon the verse, saying that if it had been the day when the Passover lambs were slain (i.e. 14 Aviv), there would have been no concern on their part about defilement because their defilement would have ended at darkness (the beginning of another biblical day) and they would have been able to eat the Passover meal that night, on 15 Aviv. Edersheim, Stern, and Avram Yehoshua states that it isn't the Passover meal on the night of 15 Aviv that John is speaking about, but rather a special sacrifice for the Feast of Un-leavened Bread that would take place in the daytime of 15 Aviv, after the night of having eaten the Passover meal: This is a section taken from a PDF by Avram Yehoshua on Passover & the Apostle John:

“The point is of importance, because many writers have interpreted the expression ‘the Passover’ as referring to the Paschal Supper, and have argued that, according to the Fourth Gospel, our Lord did not on the previous evening partake of the Paschal Lamb, or else that in this respect the account of the Fourth Gospel does not accord with that of the Synoptists. But as, for the reason just stated, it is impossible to refer the expression ‘Passover’ to the Paschal Supper, we have only to inquire whether the term is not also applied to other offerings. And here both the Old Testament (Deut. 16:1-3; 2 Chron. 35:1, 2,6, 18) and Jewish writings 17 show, that the term Pesach, or ‘Passover,’ was applied not only to the Paschal Lamb, but to all the Passover sacrifices, especially to what was called the Chagigah, or festive offering (from Chag, or Chagag, to bring the festive sacrifice usual at each of the three Great Feasts). According to the express rule (Chag. 1:3) the Chagigah was brought on the first festive Paschal Day. 18 It was offered immediately after the morning-service, and eaten on that day—probably some time before the evening ...We can therefore quite understand that, not on the eve of the Passover but on the first Paschal day, the Sanhedrists would avoid incurring a defilement which, lasting till the evening, would not only have involved them in the inconvenience of Levitical defilement on the first festive day, but have actually

prevented their offering on that day, the Passover festive sacrifice, or Chagigah. For, we have these two express rules: that a person could not in Levitical defilement offer the Chagigah; and that the Chagigah could not be offered for a person by some one else who took his place (Jer. Chag. 76a, lines 16 to 14 from bottom). These considerations and canons seem decisive as regards the views above expressed. There would have been no reason to fear 'defilement' on the morning of the Paschal Sacrifice; but entrance into the Praetorium on the morning of the first Passover-day would have rendered it impossible for them to offer the Chagigah, which is also designated by the term Pesach." 19 Edersheim dismantles the false notion that John 18:28 speaks of the Passover lamb for the Passover meal on 15 Aviv. He reveals that the word 'Passover' also means any sacrifice during the Feast and that if it had been the day of 14 Aviv, the chief priests and scribes would have been able to have eaten of the Passover meal in the coming night of 15 Aviv. Their defilement would have only lasted until the end of 14 Aviv, and therefore, they could have taken of the Passover meal on 15 Aviv. With it being a Passover festive sacrifice, though, on 15 Aviv, their defilement would have kept them from offering the festive Passover sacrifice in the morning and eating it in the afternoon. Stern affirms Edersheim. He says that the supper of John 13:2 was a Passover Seder meal and that the Passover of 18:28, "refers to other food eaten during Pesach, specifically the chagigah (festive sacrifice), which was consumed with great joy and celebration on the afternoon following the Seder. This is the meal when the Judeans gathered outside Pilate's palace would have been unable to eat had they entered, because their defilement would have lasted till sundown. If 'the Pesach' meant the Passover lamb, defilement in the morning might not have been a problem, since the Seder meal took place after sundown." 21 The ritual uncleanness that John 18:28 speaks of had to do with a special sacrifice the day after the Passover lamb was sacrificed on 14 Aviv for the Passover Seder. For more information on this matter please see Avram Yehoshua's PDF on Passover & the Apostle John found on my website at <http://www.disciplemakingpastor.org/> or on his website at <http://seedofabraham.net/>

**Written by Donald R. Mansager of Yahweh Restoration Ministry: YRM-It is clear that the Bible knows nothing about Passover's being observed on the 15th.... There is not one verse in the Bible telling us to keep Passover or any rite or ceremony thereof on ANY day except the 14th! This is also incorrect! Exo 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. Exo 12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: Exo 12:50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. Exo 12:51 And it came to pass**

the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies. Numbers 33:3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow (day after) the passover the children of Israel went out with an high hand in the sight of all the Egyptians. So there it is! They left Egypt on the 15<sup>th</sup> of Aviv, and they ate Passover at the beginning of the 15<sup>th</sup>. It says in the context of Passover in Exodus 12:42-51 that they left Egypt on the Self Same Day! The lambs were sacrificed on the end of the 14<sup>th</sup> at twilight (after sunset before dark), and by the time they were cooked and ready to eat, it was the 15<sup>th</sup> with the dark of the night! Also Exodus 12:18 links Passover to unleavened bread Exo 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. The days definitely seem to overlap and be intertwined together as one! Also - Exo 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Do the math! For seven days no leaven! Start counting on the end of the 14<sup>th</sup> and you get 7 days ending on the 21<sup>st</sup> day! Start counting on the beginning of the 14<sup>th</sup> and you get 8 days! The scripture says 7 days not 8 days! So more evidence that Passover begins at the end of the 14<sup>th</sup> not the beginning!

**Written by Donald R. Mansager of Yahweh Restoration Ministry: YRM- If keeping the Passover at the end of the 14th is the correct time, then one should observe Tabernacles at the end of the 15th as the 16th begins and keep it seven days!**

This is an important comparison, for the wording about both is almost exactly duplicated. If this means that Passover in the Kingdom will be kept at the end of the 14th just as the 15th begins, then Tabernacles also will be kept a day later, at the end of the 15th as the 16th begins. But the Bible says that Passover is on the 14th of Abib and Tabernacles begins on the 15th of Tishri. This is also incorrect and a bad comparison! A better comparison would be Yom Kippur! The wording is exactly the same as with Passover! Leviticus 23:26-27, 32 states: "And Yahweh spoke to Moses, saying: 'Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you. You must afflict your souls, and offer an offering made by fire to the Lord...It shall be to you a Sabbath of solemn rest and you must afflict your souls. On the ninth day of the month at evening, from evening to evening, you must observe your Sabbath.'" The ninth at evening must obviously mean the end of the ninth, not the beginning of the ninth. This would be darkness at the end of the 9th day because then the 10th day begins and one enters into the Sabbath of the Day of Atonement. So there is no need for a precedent to keep all the feasts at the end of the day because of Pesach or Yom Kippur. The wording is key with these feasts Yahweh uses the word twilight or evening. Where as the other feasts do not have this particular wording, otherwise we would keep them accordingly.

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