

## Yeshua is The True Passover Lamb

Scripture establishes for us that *Yeshua* is/was the true Passover Lamb. John the Baptist made that fact clear when he said: <sup>29</sup>*"The next day, John sees Yeshua coming to him and says, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29 cf. Exod. 12:21, Num. 28:8, Isa. 53:5-7).* The apostle Paul also makes the point when he wrote: <sup>7</sup>*"Get rid of the old hametz (Ex. 12:9), so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed. <sup>8</sup>Therefore let us celebrate the feast not with old hametz (Ex. 13:7, Deut. 16:3), the hametz of malice and wickedness, but with unleavened bread—the matzah of sincerity and truth" (1 Cor. 5:7-8).*

For *Yeshua* to be the true Passover Lamb of the Bible, it is reasonable to believe that He would have had to have been crucified for the sins of the world on the very day of Passover, that is, on the fourteenth of *Aviv/Nisan* in the Hebrew calendar – on the anniversary of the 10<sup>th</sup> Plague in Egypt when the Angel of *YHVH* passed over the homes sprinkled with the blood of the lamb of the children of Israel in Goshen.

[Rabbi Ackerman wrote on 3/6/18 at 8:34pm: "I am basing the chronology on my 2000 year calendar. Having checked 27 CE to 33 CE, 30 CE was the only year in which 14 Nisan was on a Wednesday. This fits with *Yeshua's* time sequence: Erev Shabbat in Bethany (9 Nisan), entered Jerusalem on Shabbat (10 Nisan), taught in the Temple on Sunday (11 Nisan), taught in the Temple on Monday (12 Nisan), taught again; arranged for His Seder on Tuesday (13 Nisan), had His Seder in the evening of 14 Nisan (Tuesday night) and died on the stake on Wednesday afternoon (14 Nisan). He was placed in the tomb just before sundown and the Seder was held that evening on 15 Nisan, Wednesday night.

*Yeshua* was examined four days (10 Nisan -14 Nisan; Exodus 12:3, 6). 14 Nisan was preparation day for an especially important Shabbat (15 Nisan, the First Shabbat of Hag HaMatzot; John 19:31). 16 Nisan was Friday, 17 Nisan was the weekly Shabbat and 18 Nisan was Sunday, the first day of the week.

Following the Pharisaic method of counting the Omer (which I do), Leviticus 23:10 took place on 16 Nisan, a Friday. <sup>10</sup>*"Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer of the firstfruits (omer of reshit) of your harvest to the kohen. <sup>11</sup>He is to wave the omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the kohen is to wave it" (Lev. 23:10-11).* The first festival Shabbat, the first day of the Festival of Unleavened bread was 15 Nisan and the day after when the Omer was waved was 16 Nisan.

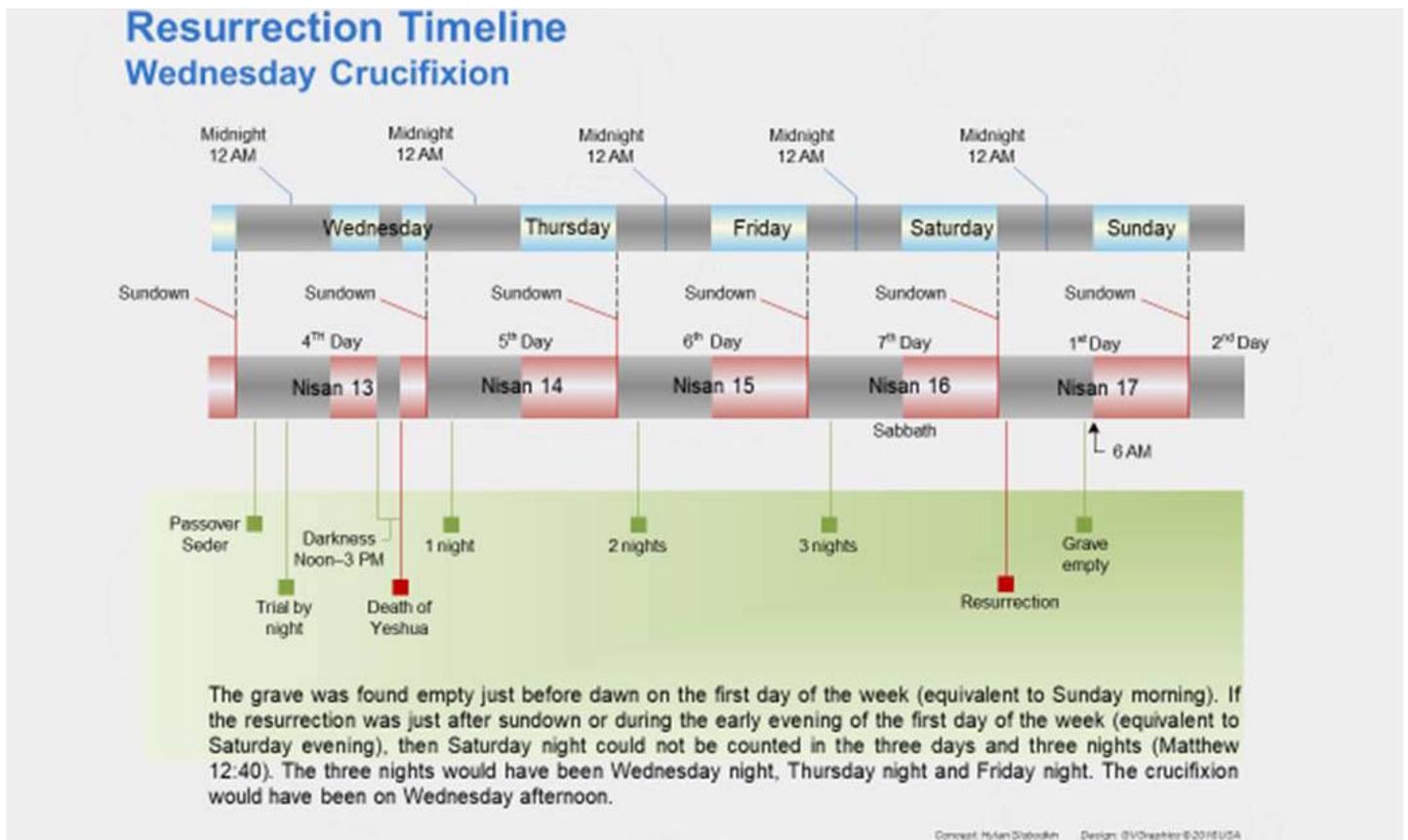
{Rabbi Slobodkin wrote on 3/6/18 at 4:04am: We follow the Sadducaic counting. You might say, "That's sad you see," but my simple reading of Leviticus 23 leads me to this conclusion. The first time Shabbat is mentioned in Lev 23, it refers to the 7<sup>th</sup> day, a day of complete rest. The next time it is mentioned is in regard to first fruits. Verse 11 says, "the day after the Sabbath." My simple reading says that is the day after the 7<sup>th</sup> day, or the first day of the week. Why would Shabbat mean the 7<sup>th</sup> day in verse 3, and the day after Passover in verse 11? Doesn't make sense to me. I'm just a simple guy}.

I personally do not believe that the "omer of reshit" mentioned above fits *Yeshua's* resurrection in either the Pharisaic or Sadducaic way of counting. I don't believe *Yeshua* rose on the 16<sup>th</sup> (Pharisaic counting) or the 18<sup>th</sup>, (Sadducaic counting) a Sunday. One important thing that has not yet been mentioned is "the sign of Jonah," three days and three nights in the belly of the earth. *Yeshua* said: <sup>40</sup>*"For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights" (Matthew 12:40 TLV).* <sup>19</sup>*"Destroy this Temple," Yeshua answered them, "and in three days I will raise it up" (John 2:19 TLV).* Resurrection on the 16<sup>th</sup> would only be two days and resurrection on the 18<sup>th</sup> (Sunday) would be more than three days. I believe that *Yeshua* rose late on Shabbat, 17 Nisan, which was three days and three nights. *"Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb" (Matthew 28:1).* When the women got to the tomb just after sundown on Saturday, *Yeshua* had already risen. The International Standard Version correctly states that it was after the Sabbath(s) because it was after The First Shabbat of Hag HaMatzot and the weekly Shabbat. Whether or not this version correctly translates the Greek, *sabbaton*, I don't know. <sup>1</sup>*"After the Sabbaths, around dawn on the first day of the week, Mary Magdalene and the other Mary went to take a look at*

the burial site" (Matthew 28:1 ISV). The two Miryam's went to the tomb as the Hebrew day was dawning (not sunrise), which would have been beginning of Sunday, just after Shabbat ended Saturday evening.

Even though in my opinion *Yeshua* did not rise on the Pharisaic day of *reshit* counting, 16 Nisan, or the Sadducaic day of *reshit* counting, 18 Nisan (Sunday) He remains the "firstfruits of the dead." *Bikkurim* (בִּכּוּרִים) is the word used in Leviticus 23:17 to refer to the wheat offering at Shavuot. The word used in Leviticus 23:10 to refer to the Omer of barley is *reshit* (רֵאשִׁית). I would separate the day of *Yeshua's* resurrection from the time of the offering of the Omer of barley. The TLV puts Paul's words this way: "20 But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep" (1Corinthians 15:20 TLV). The emphasis should be on "the firstfruits of those who have fallen asleep." *Yeshua* as the firstfruits is a type of those who have fallen asleep (died). He is the firstfruits, the *reshit*, of all of us in His body of believers who have died or will die before He returns. His "*reshit*" body, the first of its kind, His resurrection body (a glorified body), foreshadows the body which we who die in Messiah will receive at His return. That is Paul's focus: *Yeshua's* resurrection (not when) and our future resurrections.

I believe that our approach to the time of *Yeshua's* resurrection should be with regard to the "sign of Jonah" and when three days and three nights in the grave were completed. I also believe that our focus on *Yeshua* as Firstfruits should be as "firstfruits from the dead" (Lazarus rose, but not in a glorified body) and not as the *reshit* offering in Leviticus 23:10].



It should be noted that *Yeshua's* words in Matt. 12:40 that He would be in the *heart of the earth three days and three nights* could mean that He would be entombed *three days and three nights*. This makes it clear that the start of the *three days and three nights* was when he was entombed (at sundown), and not at death (3pm). He had to be entombed before sunset and it appears from the Gospel texts that *Joseph of Arimathea* either barely made it before sundown or just barely after (the evening daylight just after sunset) leaving the Resurrection to be at the very start of Nisan 18 or at the conclusion of the *Shabbat* of Nisan 17, the first day of the week.