

The Exodus and the Messiah's Passover

Yeshua is/was the true Passover Lamb. John the Baptist made that fact clear when he said: ²⁹ *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: ⁷ *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.* ⁸ *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 14th of *Aviv/Nisan* in the Hebrew calendar – on the anniversary of the 10th 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. Scripture furnishes certain facts and fixed points which make it possible to detail the events which preceded the crucifixion, to fix the time of the crucifixion, and to ascertain the duration of the time that *Yeshua* remained in the tomb. (See attached chart).

To grasp the details of the proceedings associated with *Yeshua*'s last days in the New Covenant Scriptures (*B'rit Chadasha* or Newer Testament) it is necessary to be familiar with original events and their timing in the *TNK* (the Hebrew Scriptures). According to the Bible the day begins at sunset, not at midnight, so that the evening of the day is followed by the morning ("God called the light "day," and the darkness he called "night." So there was evening, and there was morning – one day," Genesis 1:5). The Hebrew day begins with the going down of the sun or at approximately 7:58pm (on April 18th 2019 the sun will set at 7:10pm Jerusalem time). It should be noted that Scripture tells us that the Children of Israel left at night in the month of *Aviv/Nisan*: "Observe the month of *Aviv* and keep the Passover to Adonai your God, for in the month of *Aviv* Adonai your God brought you out from Egypt by night." (Deut. 16:1). Also ³ *Bnei-Yisrael set out from Rameses on the fifteenth day of the first month, the first day after Passover. They went out with a high hand in the sight of all Egypt" (Nu. 33:3).*

In Exodus 12:3, God commanded Moses to instruct the Israelites to take a lamb for each household on *Aviv* 10 and keep it until the fourteenth day of the same month, in which day the whole congregation of Israel was to kill the lamb at evening (dusk) or 'between the two evenings', or *eventide* as the Hebrew is literally rendered: ³ *Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household."* The fourteenth day of *Aviv* began at ~7pm on what we in America would call the going down of the sun (dusk) of the thirteenth day. Deuteronomy 16:6 states clearly: ⁶ *Rather, at the place Adonai your God chooses to make His Name dwell, there you will sacrifice the Passover offering in the evening at sunset—the time of your coming out from Egypt."* The period of *evening at sunset* or *between the two evenings* in other Bible versions was the time between the going down of the sun and the arrival of darkness.

Following the slaughtering of the Passover lamb, the people were instructed to strike its blood on the doorposts and lintels of their houses. ⁸ *They are to eat the meat that night, roasted over a fire. With matzot and bitter herbs (maror) they are to eat it" (Ex. 12:8).* During that night, *YHVH* passed through the land of Egypt and smote the firstborn of every house upon whose door the blood had not been applied. That night of terror, the people did as they were ordered: ²² *You are to take a bundle of hyssop, dip it in the blood that is in the basin, and apply it to the crossbeam and two doorposts with the blood from the basin. None of you may go out the door of his house until morning" (Ex. 12:22).* It was during this night that Pharaoh relented and sent instructions to Moses and Aaron by night: ³¹ *So he called for Moses and Aaron at night and said, "Rise up, go out from my people, both you and Bnei-Yisrael, go, serve Adonai as you have said" (Ex. 12:31).*

During *Aviv* 14, the children of Israel spoiled the Egyptians. Finally at the end of that day, at dusk, or on the evening of *Aviv* 15, the Israelites departed from *Rameses to Sukkot* (Vv. 37). Deut 16:1 told us that they left at night. Which night? The night of the 15th of *Aviv* – that is on the 1st day of the Feast of *Matzot* – on the night when Jews celebrate the Passover Seder in their homes. This no doubt accounted for the fact that our Jewish people placed such great emphasis on the first day of the Feast of *Matzot* (Unleavened Bread). This day, *Aviv* 15, is a high-holy day, a Sabbath, and the day of Passover, *Aviv* 14, became a day of preparation for this holy convocation. ⁵ *During the first month, on the fourteenth day of the month in the evening, is Adonai's Passover.* ⁶ *On the fifteenth day of the same month is the Feast of Matzot to Adonai. For seven days you are to eat matzah.* ⁷ *On the first day*

you are to have a holy convocation and you should do no regular work. ⁸Instead you are to present an offering made by fire to Adonai for seven days. On the 7th day is a holy convocation, when you are to do no regular work” (Lev. 23:5-8).

By the time of the NT, the Jewish people had so closely celebrated the Passover and the Feast of Unleavened Bread that the terms became interchangeable: “*Now the Feast of Matzah, which is called Passover was approaching” (Luke 22:1).* By this time, the whole eight days of Passover and Unleavened Bread had come to be known as the *Pesach* (Passover) festival. This fact alone accounts for some of the confusion of the NT’s account of the Last Seder (Supper). *Yeshua* ate the Passover Seder (supper) before His death on the cross on Aviv 14. “⁷*Then came the day of matzah when the Passover lamb had to be sacrificed. ⁸Now Yeshuasent Peter and John, saying, “Go and prepare the Passover for us, so we may eat” (Luke 22:7,8). “¹²Now on the first day of matzah, when they were slaughtering the Passover lamb, Yeshua’s disciples say to Him, “Where do You want us to go and prepare for You to eat the Passover (seder)?” (Mark 14:12).*

The actual day of Passover, Aviv 14, had come to be known as the day of preparation for the coming holy convocation (*Yom-trofon, mikrah kadosh*) on the first day of the Feast of Unleavened Bread: “*Since it was Preparation Day (that is, the day before a Shabbat), as evening approached” (Mark 15:42).* This passage of Scripture has been the basis for the “Good Friday” crucifixion; however, in the context of the whole *Pesach/Matzot* (Passover/Unleavened Bread) timeframe, it is clear that the preparation was the day of Passover (Aviv 14) before the 1st day of the Feast of *Matzot* (Unleavened Bread) the ‘Sabbath’ of Aviv 15, which does not mean on a Saturday since the 15th of Aviv can fall on any day of the week.

The basic criterion for establishing the date of the crucifixion of the *Lord Yeshua* must be His own words (a prophetic sign) to His generation: “⁴⁰*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 (See Jonah 2:1)” (Matthew 12:40).* If the *Lord* said that He would remain in the heart (depths) of the earth for three days, it could safely be assumed that he intended a period of less than seventy-two hours. The fact that He said three days and three nights and then repeated the phrase precisely can only indicate that He meant three days in addition to three nights, or seventy-two hours. The use of the Hebrew idiom *three days and three nights* precludes the possibility that the *Lord* may have remained in the tomb less than seventy-two hours.

The secondary criterion on which the calculation of the events of the week of the crucifixion and resurrection may be established is the fact that the Scriptures say repeatedly that the visitations of various people to the tomb of *Yeshua* in the pre- and post-dawn hours of the *first day (Yom Rishon)* of the week found the tomb vacant. This establishes the fact that *Yeshua* resurrected *before* dawn (during the night) on the first day of the week. Since He remained entombed for a minimum of seventy-two hours, and since we are informed that He was interred shortly before six p.m. on the day of the crucifixion, counting backward from around ~7pm at the end of the weekly Sabbath (Saturday) and the beginning of the first day of the week, the time of interment must have been around ~7p.m. on Wednesday. From this point an accurate chronology of the events which surrounded the death and resurrection of the *Lord* can be established, in which all the passages of Scripture which conflict with other dates for the crucifixion are reconciled. We may also note the words of Daniel: “²⁶*Then after the 62 weeks Mashiach will be cut off and have nothing. Then the people of a prince who is to come will destroy the city and the sanctuary. But his end will come like a flood. Until the end of the war that is decreed there will be destruction. ²⁷Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering” (Daniel 9:26-27).* In my view, Daniel accurately predicted the crucifixion and death of *Yeshua* was to take place on a Wednesday, that is, exactly the middle of a week. According to many teachers NASA calendar programs establish a Wednesday Passover in the year Messiah died (See Mar. 24, 2018 Message).

The chronology of John begins in John 12:1 with this statement: “*Six days before Passover, Yeshua came to Bethany, where Lazarus was, whom Yeshuahad raised from the dead.”* According to Luke 19:1-10, *Yeshua* had approached Jerusalem from Jericho on the previous day and had spent the night. During that sixth day before the Passover, *Yeshua* came to Bethany according to Luke 19:29 where the events of John 12 transpired. Since the Passover to which the *B’rit Chadasha* (Newer Testament) writers referred was in fact the first day of Unleavened Bread or Aviv 15, which in that year was on Thursday, six days before that day was Friday, Aviv 9.

John states that ¹²*The next day, the huge crowd that had come up for the feast heard that Yeshua was coming to Jerusalem.* ¹³*So they took palm branches and went out to meet Him, shouting, "Hoshia-na! Baruch ha-ba b'shem Adonai! Blessed is He who comes in the name of the Lord! The King of Israel!" (John 12:12-13).* It was earlier in this day while at *Beit-Pagei* and *Beit-Anyah*, by the Mount of Olives that *Yeshua* had sent His disciples to procure the ass and colt that He subsequently rode into Jerusalem at His triumphal entry (Luke 19:29-38). The event that most people celebrate as Palm Sunday actually took place on the weekly Sabbath (Palm Sabbath?). Finally *Yeshua* went out of the city with the twelve at evening to Bethany (Mark 11:11). These were the events of the Saturday Sabbath of *Aviv* 10.

Mark 11:12 continues the chronology thus: *"The next day, as they came back from Beit-Anyah, he felt hungry."* The *Lord* found no fruit on the fig tree and cursed it. When He came into Jerusalem and the Temple, the zeal of the *Lord's* house consumed Him, and He drove the moneychangers from the temple. Then He taught at length as Luke 19:47 and John 12:20-50 declare. These were the events of the Sunday of *Aviv* 11.

Mark continues the chronology in Mk. 11:20: ²⁰*As they were passing by in the morning, they saw the fig tree shriveled from the roots."* Then *Yeshua* continued to Jerusalem and spent time teaching and giving parables in the temple (Mk. 11:20; 14:1). In Mk. 14:1 this statement further identifies that day: *"Now it was two days before Passover and the Feast of Matzah. The ruling kohanim and Torah scholars were searching for a way to grab Yeshua by stealth and kill Him."* Since the Feast of Passover and of Unleavened Bread to which the writer alluded had come to be recognized *Aviv* 15 and since the statement of *after two days is the Passover* would have to have been made on the third day before the Passover, this day was Monday *Aviv* 12.

Mark identifies the next day as being ¹²*Now on the first day of matzah, when they were slaughtering the Passover lamb."* (Mark 14:12). Since the original Passover was to be eaten with unleavened bread and *Yeshua* is the fulfillment of this Passover, Mark's identification of that day as the first day for unleavened bread is not referring to the first day of the Feast of Unleavened Bread (*Aviv* 15) but to the Passover (*Aviv* 14). Note his statement, *"when they were slaughtering the Passover,"* identifies the day precisely. It was at sunset at the conclusion of this Tuesday, *Aviv* 13, at the entering into the fourteenth day that the Passover lamb was slain in Egypt. During the previous day, on *Aviv* 13 *Yeshua* had sent Peter and John to *"prepare us the Passover, that we may eat"* (Luke 22:8).

After *Yeshua* and His disciples had concluded the observance of the Passover supper on the evening of the day when they killed the Passover (*Aviv* 14), *Yeshua* instituted what we could call *New Testament Passover*, instructing His disciples, *"This do in remembrance of me."* After the disciples had partaken of the last *Seder* (supper), *Yeshua* washed their feet, instituting the practice of feet washing. Then they sang the *Hallel* (Ps. 113-118) and went out to the Mount of Olives (to observe the prescribed *watch/vigil*, ⁴²*It was a night of watching for Adonai to bring them out of the land of Egypt. This same night is a night of vigil for Adonai, for all Bnei-Yisrael throughout their generations"* (Exodus 12:42) where *Yeshua* predicted Peter's denial. Then they came to Gethsemane, where *Yeshua* prayed and where He asked Peter to keep *watch* (the prescribed vigil). Shortly thereafter the chief priests and a multitude of armed men came with Judas and seized Him.

The subsequent events pre-dawn Wednesday (Tuesday night after midnight, that is, Wednesday) of *Aviv* 14 are documented both in history and in the Gospels. During the night, *Yeshua* was tried in the court of *Kayafa* (Caiaphas.) At dawn he was taken to Pilate. It was then that the Jews would not enter before Pilate so that they would be clean to eat the Passover (²⁸*Then they led Yeshua from Caiaphas to the Praetorium. It was early. They themselves did not enter the Praetorium, so they would not become unclean but might eat the Passover"* (John 18:28). The Passover of which they wished to eat would happen on *Aviv* 15, that first day of the Feast of Unleavened Bread which was called the Passover, at the *annual* and not the *weekly*, Sabbath.

After the trial by Roman standards, *Yeshua* was found not guilty by Pilate, who, fearing an uprising of the people and wishing to placate their furor, assented to the wishes of the people and their leaders and issued the order for the execution of *Yeshua*. The Son of God was taken to *Golgotha* (¹⁸*There they crucified Him, and with Him two others, one on each side and Yeshua in between"* (John 19:18) and crucified on or about nine a.m. (just as the hour of prayer was concluding!) After hanging on the cross for six hours, *Yeshua* died at three p.m. John 19:31-42 further identifies this time: ³¹*It was the Day of Preparation, and the next day was a festival Shabbat. So that*

the bodies should not remain on the execution stake during Shabbat, the Judean leaders asked Pilate to have the legs broken and to have the bodies taken away.³² So the soldiers came and broke the legs of the first and then the other who had been executed with Yeshua.³³ Now when they came to Yeshua and saw that He was already dead, they did not break His legs.³⁴ But one of the soldiers pierced His side with a spear, and immediately blood and water came out.³⁵ He who has seen it has testified, and his testimony is true. He knows that he is telling the truth, so that you also may believe.³⁶ These things happened so that the Scripture would be fulfilled, “Not a bone of His shall be broken.”^{[u]37} And again another Scripture says, “They shall look on Him whom they have pierced.”³⁸ After these things, Joseph of Arimathea asked Pilate if he could take Yeshua’s body away. Joseph was a disciple of Yeshua, but secretly for fear of the Judean leaders. Pilate gave permission, so Joseph came and took the body away...⁴² Because it was the Jewish Day of Preparation and the tomb was nearby, they laid Yeshua there.” The day of preparation for the annual Sabbath that was the first day of Feast of Unleavened Bread was Aviv 14. Yeshua, therefore, was placed in the tomb of Joseph of Arimathea at near sundown, or around seven p.m., just before the sunset of Aviv 14, which corresponds to our Wednesday.

Thus, on or about 7p.m. on the day of Passover, the preparation day before the Feast of Unleavened Bread, Yeshua was interred in the tomb. On the very next day, the chief priests and scribes came to Pilate, fearful of the prediction that Yeshua had made that on the third day He would rise again. They requested that a three-day watch be set upon the tomb and that it be sealed. Permission was granted, and those in opposition of the Messiah set a trap that would stand for all eternity as a testimony of the resurrection of Yeshua.

Since Jewish law required that a man be dead for three days and three nights before he could be pronounced legally dead, Yeshua remained in the tomb for at least seventy-two hours. On the first day of His entombment (Aviv 15), the watch was set. On the second day (Aviv 16), the women prepared spices with which to anoint the body when the three-day waiting period had expired (Mark 16:1). On the third night and day (Aviv 17) of His entombment, the saints rested on the weekly Sabbath day according to the commandments (Luke 23:56). At sundown on Saturday, the angels opened the tomb with an earthquake at the end of the Sabbath as the first day of the week Aviv 18 was drawing on (Matthew 28:1-7).

Some time later while it was still dark on the first day of the week, Mary Magdalene was instructed not to handle the *Lord* because He had not yet ascended to the Father (John 20:17; Luke 24:39). Shortly thereafter Yeshua ascended, taking with Him the firstfruits of the resurrection (the saints which arose at the time of the earthquake), and as the newly installed High Priest, waved them before the *Lord* as the wave sheaf of the firstfruits (Matthew 27:53; 1 Corinthians 15:23) fulfilling the Feast of Firstfruits (of Barley) in Lev. 23.

Some time later Yeshua appeared to the women in the garden and to His disciples instructing them to “handle me” (Mk. 16:1-6; Lk. 24:39; Jo. 20:27). On Sunday, the first day of the week, Yeshua appeared to the men who were walking very dejectedly toward Emmaus. Answering His questions, they related the events of the past few days, saying that ‘today’ was the third day since all those things were done. Their reference was the fact that the first day of the week was the third day since Yeshua was crucified, entombed, and the watch set over His tomb, which was the annual Sabbath, the first day of Unleavened Bread / Thur., Aviv 15 (Matt 27:62).

This is a chronology of the events of the Passover. With this account, the Scriptures are harmonized, the dates are chronologically in order, and the times of the last supper, the crucifixion, the entombment, and the resurrection are placed on a sure foundation. *Kol Simcha* celebrates Passover on the eve of Aviv 14 (the same date as Messiah did His) with a Messianic *Seder*. We recognize the crucifixion of Yeshua to have occurred on Wednesday, the middle of the week (Daniel 9:27), rather than on Good Friday. We remember the resurrection three days and nights after the eve of the Feast of Unleavened Bread (the eve of Aviv 18) rather than at sunrise on an “Easter Sunday morning.” We observe the Feast of Firstfruits which on the year Yeshua died, fell on Aviv 18. Lev. 23 commands us to observe this *moadim* by beginning the Omer Count. With this understanding our remembrance of the death and resurrection of Yeshua is established on a solid Scriptural foundation.