

Passover and Resurrection – Freedom in Yeshua

It is a Scriptural fact that *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: 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. ⁸Therefore 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).*

The true Passover Lamb of the Bible, was crucified for the sins of the world on Passover, that is, on the fourteenth of *Aviv/Nisan* in the Hebrew calendar – on the anniversary of the 10th Plague in Egypt when the Angel of *Adonai* passed over the homes sprinkled with the blood of the lamb of the children of Israel in Goshen.

Rabbi Robert 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."**]

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

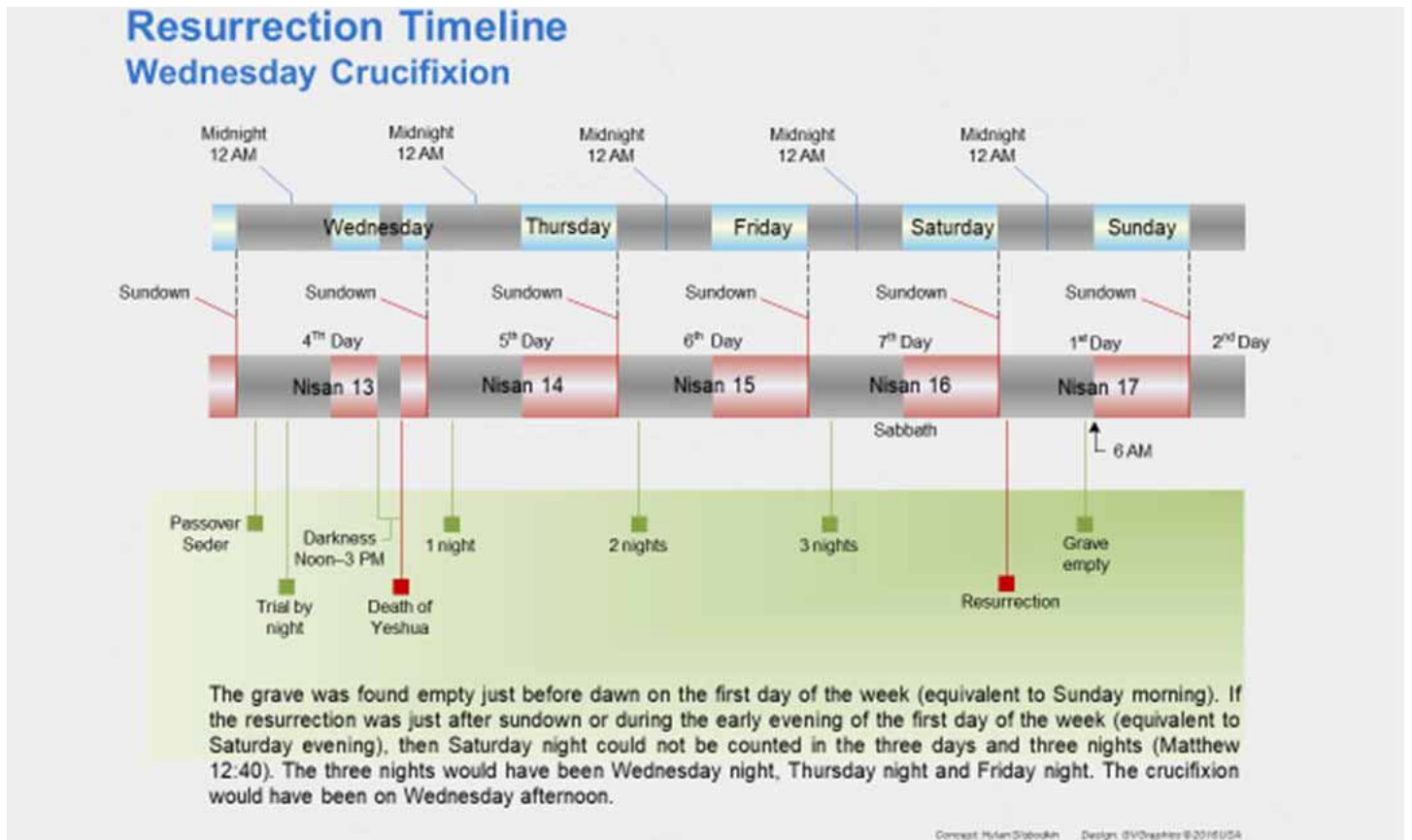
Following the Pharisaic method of counting the Omer (which I {Ackerman} do), Lev. 23:10 took place on Nisan 16, a Friday. ¹⁰"Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you and reap its harvest, then you are to bring the omer of the firstfruits (reshit) of your harvest to the kohen. ¹¹He 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)]

Rabbi Slobodkin wrote on 3/6/18 at 4:04am: {**we follow the Sadducaic (as I {Arroyo} do) 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 7th 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 7th day, or the first day of the week. Why would Shabbat mean the 7th day in verse 3, and the day after Passover in verse 11? Doesn't make sense to me. I'm just a simple guy**}.

Another very important Scriptural fact is in *the sign of Jonah* – **three days and three nights in the belly of the earth.** *Yeshua* said: 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" (Matthew 12:40 TLV).* ¹⁹*"Destroy this Temple," Yeshua answered them, "and in three days I will raise it up" (John 2:19 TLV).* A resurrection on Nisan 16 would only be two days and resurrection in other than the very beginning of Nisan 18th (Sunday) would be more than three days. It is evident, therefore, that *Yeshua* rose late on Shabbat, Nisan 17, three days and three nights from entombment: *"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: ¹*"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 Mary's went to the tomb as the Hebrew day was dawning (not sunrise), which would have been the beginning of the first day of the week (Sunday), just after Shabbat ended Saturday evening.

Even though in my opinion *Yeshua* did not rise on the Pharisaic day of *reshit* counting, Nisan 16 He is definitely the “firstfruits of the dead.” *Bikkurim* is the word used in Leviticus 23:17 to refer to the wheat offering at Shavuot and the word used in Leviticus 23:10 to refer to the Omer of barley is *reshit*. This leads me to separate the time 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* or resurrected body, the first of its kind (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 and our future resurrections.

I believe that our approach to the time of *Yeshua*’s resurrection should be in accordance to the *Sign of Jonah*, that is 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 was resurrected, but not in a glorified body) and not as the *reshit* offering in Leviticus 23:10.



Yeshua’s words in Matt. 12:40 indicate that He would be in the *heart of the earth three days and three nights* and this 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.

In *Kol Simcha*, we celebrate *Yeshua*’s Seder on the evening of Nisan 14 (Passover), when He did His Seder with His apostles and the Resurrection at the conclusion of Nisan 17 at the start of the evening of Nisan 18.