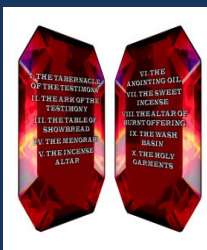


Jews For Yeshua Ministry

*“To the Torah and the Testimony,
if anybody does not speak according to these words,
it is because they have no light in them”*

Isaiah 8:20; Revelation 12:17; 14:12



Time Line 11

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

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

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

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

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

23:5 On the 14th day of the 1st Moon at dusk is Yehovah's Pesach.

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

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

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

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

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

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

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

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

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

As it is written in **Shemot (Exodus) 12:16,17**,

12:16 On the 1st day there shall be a set-apart public assembly, and on the 7th day there shall be a set-apart public assembly for you. No manner of work shall be done on them; but that which everyone must eat, that only may be prepared by you.

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

This is demonstrated in Chart A below showing Pesach on the 14th followed by the 7 days of the Feast of Unleavened Bread with the 1st and 7th days of the 7 (the 15th and 21st days of the moon) being set-apart public assemblies.

Shemot (Exodus) 12:8 states,

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

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

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

V'yikra (Leviticus) 23:5-8 (Pesach, followed by 7 days of Unleavened Bread)															
Chart A	Pesach		Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7
	14th		15th		16th		17th		18th		19th		20th		21st
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night
	Lamb eaten here? Or,		Lamb eaten here?												
	Pesach Killed at Dusk		1st Day of Unleavened Bread		2nd Day of Unleavened Bread		3rd Day of Unleavened Bread		4th Day of Unleavened Bread		5th Day of Unleavened Bread		6th Day of Unleavened Bread		7th Day of Unleavened Bread
			Set-Apart Public Assembly (High Day)												Set-Apart Public Assembly (High Day)
	Brought out of Egypt here? Or,		Brought out of Egypt here? <i>Exodus 12:17</i>												

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

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

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

So which ever night this is, it is a night where they are in their houses, and forbidden to leave their houses until morning, lest their first born be struck by the destroyer; **Shemot (Exodus) 12:23**.

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

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

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

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

This verse combined with **B'midbar (Numbers) 33:3** clarifies that they came out of Egypt on the night of the 15th - on the 1st day of public assembly as **Shemot (Exodus) 12:17** stated would occur. Therefore the night they ate the lamb in their homes, the night they were forbidden to leave their homes until morning, was the night of the 14th.

So in the Exodus example, the Pesach lamb was killed at the beginning of the 14th after sun down, and before moonrise (at dusk, between the evenings at "twilight"), then eaten the night of the 14th.

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

V'yikra (Leviticus) 23:5-8 & Shemot (Exodus) 12:18

Matza	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7		Day 8	
	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	Day	Night	
Chart B	14th		15th		16th		17th		18th		19th		20th		21st	
	Pesach		Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	Pesach Killed at Dusk <i>and Eaten with Matza</i> on Night of 14th; <i>Exodus 12:8</i>	Israelite's after sunrise and burn up leftover lamb, leave homes; <i>Ex.12:10</i> , plunder Egyptians; <i>Ex.12:35,36</i> gather Joseph's bones; <i>Ex.13:19</i> , then travel with their flocks and herds and plunder ~ 40 miles to the city of Sukkot; <i>Ex.12:37-42</i> , just outside of Egypt's border.	1st Day of Unleavened Bread where Matza is Eaten		2nd Day of Unleavened Bread where Matza is Eaten		3rd Day of Unleavened Bread where Matza is Eaten		4th Day of Unleavened Bread where Matza is Eaten		5th Day of Unleavened Bread where Matza is Eaten		6th Day of Unleavened Bread where Matza is Eaten		7th Day of Unleavened Bread where Matza is Eaten <i>Leviticus 23:6</i>	
			Out from Egypt this night; <i>Dt.16:1</i>		Set-Apart Public Assembly (High Day)		Day they left the borders of Egypt. <i>Exodus 12:17 Numbers 33:3 Deuteronomy 16:1</i>								Set-Apart Public Assembly (High Day)	
Pesach eaten in homes, Israelites forbidden to leave homes until morning. <i>Exodus 12:22</i>																

Additionally, since unleavened bread is also eaten with the lamb on the night of Pesach, we end up with a total of 8 days where unleavened bread is eaten. One day with the Pesach lamb, and 7 days during the Chag (Feast) of Unleavened Bread. Josephus affirms that Pesach/Unleavened Bread was celebrated a total of 8 days in the 1st century AD; **Josephus; Antiquities 2.317.**

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

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

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

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

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

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

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

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

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

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

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

So our Savior was in the tomb by the “High Day” of the 15th, confirming once again, that He ate the Pesach with His talmidim (disciples) on the night of the 14th and not on the night of the 15th as is done in rabbinical Judaism and by many Messianics today.

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

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

It is the recommendation of this ministry that we follow in our Savior Yeshua’s example by keeping the Pesach Seder on the night of the 14th as a private gathering in the home as He did with His talmidim (disciples), and as the Israelites did in Egypt, and keep the 15th day as a separate day of public assembly as is commanded in **V’yikra (Leviticus) 23:6,7** as the Israelites did after they came out of Egypt; **Shemot (Exodus) 12:37-39**, and Yeshua’s talmidim (disciples) and the women also did; **Yehochanan (John) 19:31; Mark 15:42, 16:1**.

Final Thoughts

At this point the question has been asked, “If Yeshua is the Passover Lamb, and the Lamb needs to be slaughtered “at dusk” on the 14th; **Shemot (Exodus) 12:6**, “at the going down of the sun”; **D’varim (Deuteronomy) 16:6** then wouldn’t Yeshua then have to have been slaughtered at the beginning of the 14th around 5 pm to 7 pm, rather than at the end of the 14th around 3 pm?

Great question. The key to resolving what appears to be a conflict is as follows:

First, in **Shemot (Exodus) 12:6**, even though there are potentially 100,000 lambs or more being slaughtered, it does not say, “and the whole assembly shall kill *them* (plural) at dusk”, but rather “shall kill *it* (singular) at dusk.

So the slaughter of potentially hundreds of thousands of lambs is treated as if it were the slaughter of only a “single” lamb - this lamb, representing “Yeshua” the Lamb of God who was to come; **Yesh’yahu (Isaiah) 53:7; Yehochanan (John) 1:29**.

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

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

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

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

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

The second key is that the slaughter of this “single” lamb (even though it is actually hundreds of thousands of lambs) is that it takes place at “dusk”, “at the going down of the sun”; **D'varim (Deuteronomy) 16:6**.

At the time of the Exodus the slaughter of this “single” lamb took place “concurrently”. That is, everybody slaughtered “it” at the same time, and so it only took a few minutes to slaughter these hundreds of thousands of lambs that symbolically made up this “single” lamb.

But in Yeshua's day, the slaughter of this “single” lamb had become an event done in “consecutive” order by the priests, that is, one lamb at a time, one after the other, until all of the hundreds of thousands of lambs symbolically making up this “single” lamb, was completed.

But whether done “concurrently” or “consecutively” is not critical, because either way it was treated as the equivalent of the slaughter of a “single” lamb. It is an equal exchange*³ either way. So what is critical is that it began, and ended, “at dusk”, at “the going down of the sun”. To be an equal exchange, it had to begin and end in the dusky part of the day. And it did.

Many of the Israelites, like Yeshua and His disciples, did the slaughter as originally commanded at the Exodus by killing their lamb at “dusk” at the beginning of the 14th. Other Israelites, who adopted the tradition began in King Hezekiyah's day; **2 Chronicles 30:16,17**, had the priests slaughter their lambs for them on their behalf. Then the priests themselves after completing this service on behalf of those Israelites; **2 Chronicles 35:6**, then began slaughtering their own lambs towards the end of the 14th; **2 Chronicles 35:14**, at “the going down of the sun” which begins after 12 pm - the very time when God, in accordance with the prophecy in **Amos 8:9**, supernaturally caused the sun to be darkened, creating darkness over the land from Noon to about 3 pm.

And it is during this time of darkness created in the middle of the day in "equal exchange" with the "dusk" and "twilight of **Shemot (Exodus) 12:6** and **D'varim (Deuteronomy) 16:6**, that Yeshua was slaughtered.

It is interesting to note that at the time Yeshua died, that the last of the lambs was also being slaughtered in "equal exchange" by the priests. It is also interesting to note that when the priest would slay the last lamb, he would conclude the slaughter with the words “it is finished” - the exact same words that Yeshua spoke as He died on the cross; **Yehochanan (John) 19:28-30** in "equal exchange" with the "single" lamb slaughtered by the people - the "single" slaughter of which extended from the beginning of the 14th "at dusk/twilight" and concluded at that moment around 3 pm approximately 21 hours later.

Note *3: The concept of "equal exchange" is throughout Scripture. For example, to transfer the High Priesthood from the Melchizadok Order to the Aaronic Order, there had to be an equal exchange of the 1st born under the Melchizadok Order, with the Levites of the Aaronic Order. One Levite for each 1st born, with the remainder of 1st born over and above the number of Levites "exchanged" through payment of 5 shekels; **V'yikra (Leviticus) 3:40-47**.

A few of the many other examples in Scripture are:

- Yeshua's righteousness exchanged for our sin.
- The exchange of the First Fruits offering from the first harvest of the year, for Yeshua as the First Fruits from the grave, and representing the 1st resurrection.
- This followed by our immersion in water in "equal exchange" with His death, so that we who have been baptized into His death, may also be raised from the grave in "equal exchange" with His resurrection - at the 1st resurrection.

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