

What is the Passover?

What is the Passover? The Passover and Feast of Unleavened bread is one of אַיָּאָל (Yahuah)'s feasts. Unlike the so-called 'holi-days' of the mainstream, these Kadosh (holy) days are found in scripture. I personally love this feast because it is so symbolic of what אַיָּאָל (Yahusha) has done for us and it applies very much to אַיָּאָל (Yahuah)'s plan of Salvation. The purpose of this study is to inform those who know absolutely nothing about the Passover or the feast of unleavened bread.

Passover is so important that if one is unable because of uncleanness or travel to observe it on the 14th of the first month, it is to be kept on the 14th of the following month, **Numbers 9:10-14** As אַיָּאָל (Yahuah) began to prepare His people Yisrael (Israel) to be released from the bondage of Egypt, He told Moses and Aaron in the land of Egypt, “This month shall be unto you the beginning of months: it shall be the first month of the year to you,” **Exodus 12:2**.

Deuteronomy 16: 1 reveals this month as Abib, the beginning of the year and first of the months in אַיָּאָל (Yahuah)'s calendar. Abib in Hebrew means “Green Ears” of barley. Abib comes in the spring when the warming sun brings vegetative life back to the earth in the northern hemisphere. Passover falls in this month, reminding us of the renewal of our life as portrayed by the time of our Savior's sacrifice.

Because the Passover season ushers in the Kadosh (holy) times of Unleavened Bread, HaSatan continues his attempts to influence well-meaning people to follow teachings and practices outside Scripture. Not only does the Adversary confuse us as to the proper month, but he attempts to delay the proper day אַיָּאָל (Yahuah)'s people should observe.

By listening to those who ignore the plain teaching of Scripture, some are led astray to keep a day the Scriptures do not honor. Surely the Word will tell us plainly which day we are to keep for Passover! אַיָּאָל (Yahuah) would not make the proper time difficult to figure out.

First Scriptural Passover

The seven Annual Kadosh (Holy) Days were already programmed early in אַיָּאָל (Yahuah)'s grand plan for mankind back at creation. He said: “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons and for days, and years” (**Gen. 1: 14**).

The word “seasons” in this verse does not refer to the four seasons' of the year – spring, summer, fall and winter – but is from the Hebrew *moed*. The word *moed* (*Strong's* No, 4150) means “appointed time,” and is connected with אַיָּאָל (Yahuah)'s Feasts, His special times of the year. On the other hand, the Hebrew word *eht* means seasons of the year as we see in **Deuteronomy 11: 14** and **Leviticus 26:4**.

All Passovers must conform to the first example given us. **Exodus 12:3-5** tells us that a lamb without blemish was selected on the tenth day of Abib and was to be kept until the 14th. Verse six reveals that each family was to slay its lamb: “And you 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.”

Between the Evenings: Dusk

When the 14th came the lamb was to be slain. Scripture shows that the feast day begins at evening (dusk, sunset), (**Genesis 1:5; Lev. 23:32; Mark 1:32**). **Numbers 9: 1-5** is clear that everything pertaining to Passover is to be done on the 14th: “In the fourteenth day of this month, at even [between the evenings], you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it. And Moses spake unto the children of Israel that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that **אֱלֹהִים** (Yahuah) commanded Moses, so did the children of Israel” (**Num. 9:3-5**). The 15th is nowhere mentioned in connection with the Passover.

The Hebrew term “even” or “evening” referring to Passover frequently is *ben-ha-arybayim*, explained as “between the evenings” and understood by the Samaritans and Karaites as between sunset and dark. The Jewish *Tanakh* published by the Jewish Publication Society translates this as “twilight.” Other Bibles follow suit or translate it “dusk.” The first evening is sunset, the second is darkness. The majority of today's translations (like the *NASB*) read twilight, dusk or after sunset – literally between the “evenings” of sundown and complete darkness.

Attempts at a different understanding have been made by those quoting various Rabbinical philosophies of the Pharisees who later reinterpreted the meaning of *ben-ha-arybayim* to mean “beginning at noon (or later) until sunset.”

Temple Practice

When the Hebrews returned from Babylon under Ezra, they first observed two days, the first for Passover and the second for the first day of the Feast. But in a later shift, they merged Passover and Unleavened Bread. There were legitimate changes made by Ezra after the Hebrews returned from Babylon. For Passover they no longer had their staff at hand, their shoes on their feet, nor packed for a journey. They were now in the Kadosh (Holy) Land and lounged on benches. Four cups of drink were added, which **וַיִּשָּׂא** (Yahusha) utilized in His symbols of His body and blood, the “cup of Barachah (blessing).”

Records during the time of the Messiah and before show that the Sadducees were in charge of Temple worship and set the Feast days until 70 C.E., when the Temple was destroyed. The annual Sabbaths were set by the Sanhedrin when **וַיִּשָּׂא** (Yahusha) walked this earth. The Savior, along with Mary and Joseph, kept the Feast days according to the set times of the Temple, the calendar of the Sadducees: “Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child **וַיִּשָּׂא** (Yahusha) stayed behind in Jerusalem ...” (**Luke 2:41-43**).

He obviously continued observing the Feast days according to the Sadducees while on earth, as He went to the Temple for Tabernacles, **John 7:14**. He had no quarrel with the Sadducees and their calendar.

Passover Clearly on the 14th

Following are passages that clearly state that the 14th is Passover:

“These are the feasts of **אֱלֹהִים** (Yahuah), even Kadosh (holy) convocations, which you shall proclaim

in their seasons. In the fourteenth day of the first month at even is **אָפֶסֶחַ** (Yahuah)'s Passover” (Lev. 23:4-5).

“Let the children of Yisrael (Israel) also keep the Passover at his appointed season. In the (14th) fourteenth day of this month, at even, you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it” (Num. 9:2-3)

This is an especially significant verse, as it clearly states that everything dealing with the Passover is to be done on the 14th, which is the appointed time (twilight), the rites and ceremonies (rules and regulations) pertaining to it. Nothing pertaining to Passover was to be done on the 15th.

“And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that **אָפֶסֶחַ** (Yahuah) commanded Moshe (Moses), so did the children of Israel” (Num. 9:5).

“And in the fourteenth day of the first month is the Passover of **אָפֶסֶחַ** (Yahuah). And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten” (Num. 28: 16-17).

“And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the selfsame day” (Josh. 5:10-11).

“Then they killed the Passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of **אָפֶסֶחַ** (Yahuah)” (2 Chr. 30: 15).

“Moreover Josiah kept a Passover unto **אָפֶסֶחַ** (Yahuah) in Jerusalem: and they killed the Passover on the fourteenth [day] of the first month” (2 Chron. 35:1).

“And the children of the captivity kept the Passover upon the fourteenth [day] of the first month” (Ezra 6:19).

Unmistakable Sequence

The above verses distinctly state that the 14th is the Passover, and the 15th is the Feast (of Unleavened Bread). The following verses are a real problem for those who mistakenly insist upon a 15th Passover. Note the similar wording describing when the Passover and the Feast of Tabernacles will be observed in the Kingdom:

- “In the first month, in the fourteenth day of the month, you shall have the passover, a feast of seven days; unleavened bread shall be eaten” (Ezek. 45:21, note the similar wording, keeping it on the 14th).
- “In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering ...” (Ezek. 45:25).

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 Scripture says that Passover is on the 14th of Abib and Tabernacles begins on the 15th of Tishri.

The sequence of events given in אַיָּאֵל (Yahuah)'s Word is clear and logical. All verses dealing with Passover harmonize with a 14th Passover and 15th as the High Sabbath, the first day of Unleavened Bread. After sunset ending the 13th, the 14th would begin, which signaled the time to slay the lamb and smear blood on the doorposts and lintel. The lamb was roasted and eaten that night before midnight when the destroyer came over.

On the morning of the 14th, the remains of the lamb were taken out, and the people began gathering their family, flocks, and herds and assembling at Rameses some 30 miles from Goshen (**Num. 33:3**) and spoiled the Egyptians. From Rameses they left Egypt as the 14th ended and the 15th began, which **Deuteronomy 16:1** says was by night. This took time, as an estimated total of 2-3 million Israelites left, **Exodus 12:37**.

“Observe the month of Abib, and keep the passover unto אַיָּאֵל (Yahuah) your Alahym: for in the month of Abib אַיָּאֵל (Yahuah) your Alahym brought you forth out of Egypt by light” (**Deut. 16: 1**).

Once gathered at Rameses, Israel prepared themselves in marching order with their families and livestock together and prepared to leave Egypt on the full moon night of the 15th.

“And they departed from Rameses in the first month, on the (15th) fifteenth day of the (1st) first month; on the morrow after the passover the children of Yisrael (Israel) went out with an high hand in the sight of all the Egyptians” (**Num. 33:3**).

וַיִּשְׂאֵל (Yahusha) Observed It Properly

וַיִּשְׂאֵל (Yahusha) kept the Passover at the proper time and fulfilled all righteousness right up to the time of His death. Even by that time the Hebrews were keeping Passover a day later, just as they do today, **John 18:28**. Notice that the disciples were not confused about when He was keeping the Passover, **Matthew 26: 18-19; Mark 14; Luke 22:8-14; John 13**. All say וַיִּשְׂאֵל (Yahusha) was entombed on the preparation day: **Matthew 27:62; Mark 15:42; Luke 23:54, John 19:31, 42**. This in itself shows that וַיִּשְׂאֵל (Yahusha) kept the Passover as the 14th began; was on trial that night, and was impaled as morning came.

וַיִּשְׂאֵל (Yahusha) kept the Passover with His disciples and shortly afterward was taken prisoner and then severely beaten and scourged, His flesh ripped open. By His stripes we are healed. If He kept the law perfectly, should we not also keep Passover on the beginning of the 14th?

We are told we should follow the practice of the Hebrews in observing the Passover on the 15th. Today, far too much credence is given to the practice of the Pharisees, who already in וַיִּשְׂאֵל (Yahusha)'s time kept Passover a day late.

Lets take a look in chronological order of the last days וַיִּשְׂאֵל (Yahusha) spent on earth before His Crucifixion.

1. וַיִּשְׂאֵל (Yahusha) was crucified on a Wednesday - before the annual Feast of Unleavened Bread high Sabbath (it was a high Sabbath or annual Sabbath, i.e. Unleavened Bread) and וַיִּשְׂאֵל (Yahusha)

was buried **before** sunset.

MATTHEW 27:62 On the next day [Nisan 14], which followed the **Day of Preparation**, the chief priests and Pharisees gathered together to Pilate.

MARK 15:42 Now when evening had come, because it was the **Preparation Day**, that is, the day before the [high] Sabbath (Feast of unleavened Bread), Joseph of Arimathea . . . went in to Pilate and asked for the body of **OWYAZL** (Yahusha).

LUKE 23:54 That **day** was the **Preparation**, and the [high] Sabbath drew near.

2. The Feast of Unleavened Bread was the annual (high) Sabbath that started on Wednesday sunset through Thursday sunset the 15th of Nisan. The women had visited the closed tomb before Wednesday sunset and started preparing some spices and ointments for embalming but at Wednesday sunset rested for the annual high Sabbath.

Luke 23:56 Then they went back home to prepare spices and ointments. On Sabbath the women rested in obedience to the commandment.

3. Thursday sunset - Friday sunset, the 16th of Nisan **OWYAZL** (Yahusha) was still in the tomb.

4. Friday sunset - Saturday sunset was the weekly Sabbath. The disciples rested again on that weekly Sabbath.

5. **OWYAZL** (Yahusha) was resurrected on Saturday, the Sabbath just before sunset. The soldiers were still guarding the tomb for the evening, but were scared off when they saw the two angels. Mary Magdalene, Mary, and Salome purchased more spices to anoint **OWYAZL** (Yahusha) after the Sabbath.

Mark 16:1-2 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

6. The two Marys and Salome visited the tomb early on the 1st First day of the week, (Sunday) morning at dawn, with the spices to anoint **OWYAZL** (Yahusha), because the Roman soldiers would have only allowed them into the tomb after the 3 days and 3 nights were completed, to find that He was not there (**Mat. 28:1, Mar. 16:2** - Sunday morning)

Three Days and Three Nights"

6 days in **John 12:1**, or the original Hebrew indicates multiple Sabbaths between **OWYAZL** (Yahusha)'s crucifixion and HIS resurrection from the dead.

John 12:1 says **OWYAZL** (Yahusha) traveled to Bethany six days before the Passover

John 12:1 Then, six days before the Passover, **OWYAZL** (Yahusha) came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.

DAY ONE - FRIDAY - The 9th of Nisan

OWYAZL (Yahusha) had to travel to Bethany from Jericho, a distance of about 15 miles. **OWYAZL** (Yahusha) needed to be in Bethany by sundown, as that began the weekly sabbath.

Mark 10:46 - Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

DAY TWO - WEEKLY SABBATH SATURDAY - The 10th of Nisan

After sundown **OWYAZL** (Yahusha) traveled from Bethany to Jerusalem. This was a short pleasant walk of about two miles. There was still daylight after sundown, and an almost full moon for His return to Bethany that night.

This was **OWYAZL** (Yahusha)'s Triumphal Entry into Jerusalem, celebrated on the wrong day Sunday called Palm Sunday by the Roman Catholic Fraud.

DAY THREE - SUNDAY - The 11th of Nisan

DAY FOUR - MONDAY - The 12th of Nisan

DAY FIVE - TUESDAY - The 13th of Nisan

After sundown was the meal **OWYAZL** (Yahusha) had with his disciples, It was a pre passover meal, which is commonly called, "The LAST SUPPER". **OWYAZL** (Yahusha), was to be killed as the only Passover sacrificial lamb without spot or blemish, on Passover.

Matthew 26:26-29 While they were eating, **OWYAZL** (Yahusha) took bread, said the Baruchah (blessing), broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father."

This is where **OWYAZL** (Yahusha) commands true Kadosh believers to remember the price He would pay as He took Baruch (blessed) and broke the bread and said " Take eat, this is My Body."

We call this Communion.

DAY SIX - Wednesday (sundown Tuesday to sundown Wednesday) - The 14th of Nisan

The preparation day of the passover. The Passover Lamb **OWYAZL** (Yahusha) and the Passover lambs were slain. **OWYAZL** (Yahusha) was placed in the tomb **before** sundown. The Passover lambs throat was to be cut at 3:00 pm the same time **OWYAZL** (Yahusha) said "It is finished and died" **OWYAZL** (Yahusha) was sacrificed as the perfect LAMB of **AYAZL** (Yahuah) as a sin sacrifice that is perfect in all ways. Without the shedding of blood their is no remission of sin.

After sundown was the eating of the Passover Seder at the beginning of 15 Nisan.

THE THREE DAYS IN THE TOMB

DAY ONE - THURSDAY (before sundown Wednesday to before sundown Thursday)-15th of Nisan a high Sabbath

Mark 16:1 - And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint him.

Luk 23:56 - And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. DAY TWO - FRIDAY (before sundown Thursday to before sundown

Friday) - 16th of Nisan

DAY THREE - SATURDAY -17th of Nisan The weekly Sabbath.

OWYAZL (Yahusha) was in the grave for **(3) three full days, and three full nights**. Before the rising of the Sun of the the fourth day, which would have been Sunday the First (1st) Day, **OWYAZL** (Yahusha) rose from the grave.

Read your Scripture again and see at Dawn on a Sunday morning, PRAISE ABBA **AYAZL** (Yahuah), the tomb of **OWYAZL** (Yahusha) was already empty! Do not miss this point, the tomb was already empty, meaning HE did not arise on Sunday Morning! PRAISE **OWYAZL** (Yahusha) ha Mashiach, HE AROSE FROM THE DEAD AND HE IS ALIVE and appeared to multitudes of people, doing more miracles than any book could contain, Scripture says He openly showed himself until his ascension to Heaven again on Mount Olives.

It is so simple even a child can count on his fingers and know that Friday 3:00 pm when **OWYAZL** (Yahusha) died, until early Sunday Morning at dawn is not 3 days! Resurrection Day is Saturday the True Sabbath before the sunrise on what is commonly called "Easter Sunday!"

Beware of Jewish Custom

The Jews freely admit that the Passover and Feast of Unleavened Bread were at one time two separate festivals. However, following their return from Babylon, the two were merged into one observance .and Passover is now kept by Jews on Abib 15. They kept Passover a day late is clear from John's Evangel:

“Then led they **OWYAZL** (Yahusha) 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” (**John 18:28**).

The *Encyclopedia Judaica* admits that the Jews have fused the two observances and now keep Passover a day late on the 15th, observing it along with the first day of Unleavened Bread: “The feast of Passover consists of two parts: the Passover ceremony, and the Feast of Unleavened Bread. Originally, both parts existed separately; but at the beginning of the exile they were combined” (Vol.13, “Passover,” p. 169).

Scripture references show that Passover is to be on the 14th of Abib. Those who anchor their Passover to the Jews ignore the plain statements of Scripture that Passover is on the 14th. They depend upon a misunderstanding of Matthew's statement. “Then spake **OWYAZL** (Yahusha) to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not” (**Mat.23:1-3**).

OWYAZL (Yahusha) is telling us that when the scribes and Pharisees read the Tanakh (Old Testament) as Mose (Moses) did, they will be quoting these same verses. These teachings, when from Scripture, we are to obey. We are not to Do what the Pharisees do, however, for they say one thing and do another. They tell us from their reading of Scripture to keep the Passover on the 14th. But in their practice they keep Passover on the 15th. “Do not after their works,” says **OWYAZL** (Yahusha). He also says that the Pharisees will not have everlasting life, **Matthew 5:20**. Why should we want to follow a custom of those who were fatally wrong in their practices?

OWYAZL (Yahusha) is telling us not to follow Jewish custom. We are to keep Passover on the 14th as Mose (Moses) wrote, not as the Jews do today.

There is not one verse in Scripture telling us to keep Passover or any rite or ceremony thereof on ANY day except the 14th! We find no believers keeping Passover as the 14th ends and 15th starts. **OWYAZL** (Yahusha) kept the Passover at the beginning of the 14th, and we are to walk in His steps.

His Later Practice

The four Evangels show that the Savior and His disciples were prepared to eat the Passover (**Mat. 26:17-20; Mark 14:12-17; Luke 22:7-18; John 13:1-2**). Not one of these references shows the disciples questioning why the Savior is preparing to partake of the Passover early (or late).

In both Matthew and Mark the disciples asked **OWYAZL** (Yahusha) where they should prepare for Him to eat the Passover. The disciples knew when Passover was to be held. They had no problem with keeping this special time correctly and went to make ready the Passover.

A Fabled 'Memorial Supper'

Nowhere do we find any disciple keeping Passover a day later with the Hebrews, who apparently observed the 15th. The question is, why did the Hebrews keep Passover a day later than **OWYAZL** (Yahusha)?

OWYAZL (Yahusha) had already kept the Passover in **John 13**, five chapters earlier. Somehow a fable has arisen that **OWYAZL** (Yahusha) kept a sort of “memorial supper,” separate from the Passover. “Memorial Supper” nowhere appears in Scripture. A careful reading of the four evangels shows that **OWYAZL** (Yahusha) and His disciples did indeed keep the Passover on the “preparation day,” which is the 14th of Abib. Furthermore, Scripture says **OWYAZL** (Yahusha) ate the Passover meal with the Disciples.

“Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began everyone of them to say unto him, Master, is it I? And He answered and said, He that dips his hand with Me in the dish, the same shall betray Me” (**Mat. 26:21-23**).

Some historians and Bible dictionaries admit that Passover was held on two consecutive dates in the year 31 C.E., including *The Dictionary of the New Testament*.

Passover is not a “Sabbath” or *Shabbathown*. It is a time to prepare for the ensuing week of Unleavened Bread. That is baking the “bread of affliction,” and ridding our domiciles of all leavening. Passover is for those immersed into **OWYAZL** (Yahusha)'s Name and is to be observed as a Feast Day every year in the spring:

“And this day shall be unto you for a memorial; and you shall keep it a feast to **OWYAZL** (Yahusha) throughout your generations; you shall keep it a feast by an ordinance for ever” (**Ex. 12:14**). If **OWYAZL** (Yahusha) kept the Passover early and at the wrong time, as some allege, then He sinned and did not keep the law perfectly! He also made His disciples to sin by misleading them to keep Passover on the wrong day!

Night of Watching

As He kept the Passover, **OWYAZL** (Yahusha) observed a much neglected command along with His disciples, given back in **Exodus 12**. We read little about it, but scholars contend that the following Passover verse tells those keeping Passover to go back to their tents in the morning after keeping a *Shimmurim* or all-night vigil, a “Night of watching”: “And you shall roast and eat it in the place which **AYAZL** (Yahuah) your Alahym shall choose: and you shall turn in the morning, and go unto your tents” (**Deut. 16:7**).

This command is found where the Passover is first mentioned: “It is a night to be much observed unto **AYAZL** (Yahuah) for bringing them out from the land of Egypt: this is that night of **AYAZL** (Yahuah) to be observed of all the children of Israel in their generations” (**Ex. 12:42**).

OWYAZL (Yahusha) and the disciples kept the correct Passover on the 14th and followed it by keeping the “Night of Watching” when they went out to the garden. There **OWYAZL** (Yahusha) asked the disciples to stay awake and pray: “Then said **OWYAZL** (Yahusha) unto them, All you shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad ... Then said He unto them, My soul is exceeding sorrowful, even unto death: tarry here, and watch with me” (Mat. 26:31-38).

Matthew clearly states that the disciples were asked to “watch” with the Savior that night. Three times He came to them, and they were sleeping. Reading the Evangelists, we learn there were many Hebrews, priests, and even young maidens up and about in this chilly “night of watching” when Peter warmed himself outside.

So When is Passover 2016

In trying to follow **Exodus 12:2**, **Exodus 13:3-4**, **7-10**, and **Numbers 9:2-3**, Judaism says that Passover, which they celebrate on Nisan 15 rather than on Nisan 14, must not fall before the northern hemisphere spring equinox (Tekufot Nisan). The spring equinox currently occurs each year on March 20th or 21st and is that time when day and night are of approximately equal length. The spring equinox establishes the first day of spring. It is a solar, not a lunar, phenomenon.

But current Jewish calendar procedures periodically conflict with the use of the equinox to establish the first month of the religious year:

In 2016, Abib 14 (Passover) falls on March 24, the first opportunity for the 14th day of Abib a Scriptural month to occur after the equinox. But the Jewish calendar sets Nisan 14 at April 22nd. Why? Because the Hebrew year 5776 (the spring months of 2016 fall within the Hebrew year 5776) happens to be the 19th year of the 19-year calendar cycle and is then, by Judaic definition, a leap year (the 13th month **must** be added). This forces the first month to begin one month later than it normally would. Unfortunately, their calendar leap year tradition is so rigid that they fail to follow what we agree is the correct interpretation of the scriptures, that **AYAZL** (Yahuah) gave them, which strongly imply that the Passover must be kept at the first opportunity on or after the spring equinox.

What allows them to ignore their own calendar rules? One reason they feel free to adjust the calendar to their liking is because **Leviticus 23:2** and **4** are interpreted by Jewish Oral Law as saying that the people are allowed to keep the Holy Days on whatever day is most convenient.

It should be pointed out that the Jewish calendar leap year designations are NOT Scriptural.

Let's add a little more detail: The spring equinox occurred on March 20th at 4:40 PM, Jerusalem time. The Jewish calendar calculates the new moon of Adar II (the 13th month of the previous religious

calendar year) to be at 9:31 PM on March 8th and, due to the postponements of the previous Tishri 1, March 11th as the first day of the month. Either day will place the 14th day of Adar II on or after the spring equinox and thus the month should be Nisan (Abib), not Adar II. The result of this error is that the Jewish calendar is ONE MONTH LATE from March 2016 through March 2017! By making 5776 a leap year, they ignore the fact that, by their own interpretation of the Torah, Passover must be observed at the first opportunity on or after the spring equinox. This is the way the lunar calendar is kept synchronized with the solar calendar, and is an essential part in keeping the Passover (and every other Kadosh (Holy Day) in its season.

The traditional Hebrew calendar of today (which is the modern adaptation of the calendar established by Hillel II), *rigidly* incorporates the 19-year "Metonic Cycle" into the determination of which calendar years must include a "leap month" - and in 2016, the "leap month" we see in February is *simply not needed*. It good to know that the current Hebrew year, 2015-2016, is not the correct year for the intercalated month. Passover falls in the proper time *without* the added month.

The traditional Jewish calendar has inserted Adar I, making "Adar" become "Adar II". (Adar must be the last month of the year, so the intercalated month is inserted between Shevat and Adar making Adar become "Adar II" to distinguish it as the proper "Adar".) In the Scriptural Hebrew calendar, the extra month is not needed.

Today's traditional Hebrew calendar is often referred to as the "Hillel Calendar", but that is not quite fair to Hillel II for his recommendation in the 4th Century CE to adopt the Metonic Cycle is only part of the many problems with today's traditional Hebrew calendar which came to be over many centuries following Hillel II. To understanding the problem, we must first begin with how the "1st month" is determined, then address the need for the "leap year" and then discuss the impact of the added month to the Feast dates for 2016.

How the "1st Month" is determined

The Hebrew calendar is a "lunar-solar" calendar which basically means the moon determines the months while the sun determines the year. In Genesis, we are told that the sun, moon, and stars are for "signs, seasons, days and years" (**Genesis 1:14**). Beyond that one verse there are no instructions in scripture for keeping the calendar. We are only told later (Exodus 12) that the month of spring, Abib (today called Nisan), the month of the Exodus, would be the "first month of the year" and that Passover and the Feast of Unleavened Bread are to be "*at the time appointed in the month Abib [Nisan]*" (Exodus 23:15). So the month of Abib sets the calendar for the whole year. How is it determined?

There are 12 *lunar* months in 1 *solar* year. But the *year* (not the calendar month) is determined by the *sun* and *stars*. (If there were no moon at all, we would still know the "year"). And it is the sun which causes and determines the "*seasons*" (winter, summer, planting and harvest) not the "moedim"). It is the *moon* which determines the "*month*" and the "*season*" (i.e., the "appointed times", the moedim) of that month. (Since the agricultural seasons are absolutely tied to the sun, *and* the "moedim" are tied to both the month, *and* the season of the year, the word "moed" has become largely confused and sometimes people think the "month" is tied to the agricultural "signs", i.e., the barley crop. But go back and look at **Genesis 1:11-18** and see that even though אַיָּאֵל (Yahuah) made the grasses and seed bearing plants first, before the sun, moon, and stars were "placed" (verse 17), it's only when the sun, moon, and stars were "placed" that "day and night" and the agricultural seasons began. Had אַיָּאֵל (Yahuah) not placed the sun, moon, and stars as He did, the plants he created would have required some other annual schedule mechanism to grow and seed, for without the seasons created by the sun, plants

would not have the life-cycles we have always known. And note that verse 14 does not say: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and the ripening of the crops for the years". Ripening crops is an *earth sign*, and no verse says any earth sign trumps a *heaven sign*.

Man has known for thousands of years the "signs" in the sun and stars that identify one complete year. There are four very clear "divisions" of the year, roughly 90 days or 3 months apart. These divisions are the northernmost point of the sun which marks *summer*, the southernmost point of the sun which marks *winter*, the point when the sun is exactly due east as it is moving from south to north which marks *spring*, and the point when the sun is exactly due east as it is moving from north to south which marks the fall or *autumn*. We know from Exodus that "Abib" was the "month of newly-ripened grain", (or the "month of spring") and that crops begin to ripen in the season of spring, and we know that the exodus began in spring, and that the night of the exodus (14-15 Abib), it was already spring. That is, the sun had been at the point when "spring" begins when the exodus began. (It's very important to understand that the crops ripen *because* of the month it is, not that crops determine *what* month it is.) So the commandment to keep the feast "at the time appointed in the month Abib [Nisan]" (**Exodus 23:15**), means that the calendar must keep Abib as close as possible to spring (today we call it the "Vernal Equinox"), and then the moed of Passover can happen. Thus, the month of Abib is the month when Passover falls on or after the Vernal Equinox. (This is why the inserted month is not needed in 2016. Without adding the leap month, Passover falls after the Vernal Equinox in March, 2016. Therefore the "real" moon in early 2016 indicates no leap month is required.)

Many will argue that there is nothing in scripture requiring Passover to fall on or after the Vernal Equinox. While that is a true statement, there are also no scriptures requiring waiting for the barely crop to ripen to identify the month of Abib, nor are there any scriptures calling for the month to begin with the sighting of the crescent moon. But the sages do interpret **Deuteronomy 16:1** "Observe the month of Abib and offer a passover sacrifice to אַיָּהּ (Yahuah) your Aloah (God), for it was in the month of Abib, at night, that אַיָּהּ (Yahuah) your Aloah (God) freed you from Egypt." Mean *spring must come first*, then Passover. That means that the "month of spring" is the month in which Passover falls after spring has begun. Again, the start of spring is determined by the sun, so the "month of spring" must be the new moon that places Passover in the month of spring which keeps the calendar in compliance with **Exodus 12** and **23:15**.

Is there a need for the "leap year"

A calendar year of 12 *lunar* months will often keep Passover after the Vernal Equinox without doing anything, but at the end of the 2nd or 3rd year, due to the fact that the *lunar year* (12 lunar months) is actually *short* of the solar year by about 11 days. In that case, the new moon of Abib would happen too early, and Passover would fall before the Vernal Equinox, and not be "in" spring. This is why the additional lunar month is added periodically. When, at the end of the current year, the new moon of Abib [Nisan] would cause Passover to fall before the Vernal Equinox, an extra month is added to the year which is ending, therefore the year which is ending will have 13 months and the year is a "leap year" - the rabbis call it the "embolismic year". The added month "moves" the month of Abib forward by one month, which then establishes Passover again at the right time, after the Vernal Equinox, and the calendar is "good" for two or three years until an embolismic year is needed again.

Astronomers of ancient Babylon discovered that in the span of 19 *solar* years, there were exactly 235 complete *lunar* months. ("Exact" here means to within about 2 hours - pretty remarkable.) If one counted the 19 *solar* years and the "*lunar* years" of 12 months by counting new moons, they'd see that

in "lunar years" 19 solar years is the same as 19 years and 7 months by the moon. The astronomer Meton, about 432 BCE wrote that if an intercalary month was added to the lunar calendar 7 times in 19 years, then at the end of the 19 solar years, the number of lunar years would exactly match - i.e., 19 solar years = 19 lunar years. Meton laid out a "schedule" of when the additional month should be added. He said the leap years would be years 3, 6, 8, 11, 14, 17, and 19. (You can see the sequence of years the extra month is added: 3, 3, 2, 2, 3, 3, 2.)

This is all well and good - mathematically. But *in reality*, if you actually used the moon to indicate which year should be the leap year, the "schedule" of intercalary months may instead need to be (for example) years 3, 5, 7, 10, 13, 16, 19. The real moon *simply does not follow a repeating 3, 3, 2, 2, 3, 3, 2 cycle*. And this is the problem with 2016. According to the real moon, 2015-2016 (the current year) *does not need* to be a leap year, while the *next* Hebrew year (2016-2017) *does need* to be a leap year. But the traditional Hebrew calendar, with its rigid, preplanned schedule of leap years, ignores the real moon and inserts the leap month of Adar I, *by schedule*, into the 2015-2016 calendar year when it is not needed.

Impact to the 2016 calendar

Since the traditional Hebrew calendar inserts a month in early 2016, the whole calendar year from February 9, 2016 to February 27, 2017 makes every holiday observance a month late. As a result, the Modern Hebrew calendar will not match the calendar of the Scriptures.

Between the evenings of the 13th and the beginning of the 14th day of Abib - it was leavened bread that was eaten on the Memorial Supper - bread and wine taken for the Renewed Covenant (a morsel dipped in the dish - clearly this was not the Passover Feast) and **וַיֵּשֶׁב** (Yahusha) proceeded to wash the feet of all His taught ones and once it was dark outside, indicating this is now the 14th day of Abib, (Yahudah/"Judah") went out to buy something. As it is written, all the other taught ones thought he was going to buy something for the upcoming Passover Feast.

וַיֵּשֶׁב (Yahusha) then took His taught ones outside that night to the Mount of Olives and told them to watch but they continued to fall asleep. **וַיֵּשֶׁב** (Yahusha) was arrested later that night and He was killed later the same day "between the evenings" around 3pm on the 14th day of Abib.

Yahusha was taken down from the stake/tree and placed in a tomb before the start of the High Shabbat which commences at sunset becoming the 15th day of Abib

וַיֵּשֶׁב (Yahusha) is the Perfect Lamb of **אֵלֹהִים** (Yahuah) and the Passover was to be taken with unleavened bread.

The Feast Days of Unleavened Bread are the 15th - 21st of Abib

The 15th and 21st days are Set-Apart Gatherings - no work of service to be done.

Remember:

John 18:28 Then they led **וַיֵּשֶׁב** (Yahusha) from Caiaphas unto the hall of judgment: and it was early (in the morning); and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.

Greatly loved are those willing to do what **וַיֵּשֶׁב** (Yahusha) taught them to do; keep the Memorial Supper in memory of Him and do what He did as an example to follow.

Abrym [ah-breem] עבריים : Crossing Over/Those from Beyond ["Hebrews"] 10:9-14 Then He said,

Behold, I come to do the will of You, **אֲיָהוּא** (Yahuah). He takes away the first, that He may set up the second, by which we are set-apart through the offering of the body of **אֲיָהוּשָׁא** (Yahusha) the Anointed (One) once and for all.

And indeed every priest stands day by day ministering, and often offering the same sacrifices, which can never take away sins. But He [**אֲיָהוּשָׁא** (Yahusha)], offering but One Sacrifice for sins, sat down in perpetuity at (the) right (hand) of **אֲיָהוּא** (Yahuah), from then on expecting until His enemies are placed as a footstool of His feet. For by one offering He has perfected in perpetuity the ones being set-apart.

MathathYahu מתייהו : Gift of **אֲיָהוּא** (Yahuah) [“Matthew”] 25:6 And at midnight a cry occurred: Behold the Bridegroom comes! Go out to meet Him! Then all those virgins rose up and prepared their lamps. And the foolish said to the wise, Give us (some) of your oil, for our lamps are going out. But the wise answered, saying, (No), lest there not be enough for us and you.

Feast of Unleavened Bread

The Feast of Unleavened Bread was to begin on the day after Passover.

- For seven days the people were to eat unleavened bread, bread made without any yeast whatsoever.
 - They were to assemble or gather together on the first day of worship.
 - They were to do no regular work on that day. It was a special Sabbath.
 - The people were to approach Elohim for atonement on each of the seven days, for reconciliation and forgiveness of sins.
 - Scripture tells us elsewhere that the offerings were to be a Burnt Offering and a Sin Offering.
 - The people were to assemble on the seventh day for worship.
- The Feast of Unleavened Bread paints a picture for the believer in Messiah. It symbolizes the need and urgency for the believer to be freed from the world and its enslavement to sin and death.

What is the significance of the feast of Unleavened Bread?

1. First unleavened bread represents our Messiah **אֲיָהוּשָׁא** (Yahusha). Unleavened by life, He was the perfect sacrifice for our sins. Moreover His body was in the grave during the first days of the feast, He lay there, like a seed divinely planted, waiting to burst forth as the eternal bread of life. **אֲיָהוּשָׁא** (Yahusha) Himself said, “I am the bread of life he who comes to me will never hunger.” He also said, “This is the bread which comes down from heaven, so that one may eat of it and not die.” **John 6:35,50**

It is interesting that **אֲיָהוּשָׁא** (Yahusha) was born in Bethlehem, which means “house of bread.”

2. Second unleavened bread speaks of a blameless life. Leaven of itself speaks of sin and all have sinned according to the Scripture. An unleavened life is a not a sinless life but a blameless life. This the Apostle Saul tells us we are called to be. “Do all things without complaining and disputing, that you may become blameless and harmless, children of **אֲיָהוּא** (Yahuah) without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, **Philippines 2:14-15**

This is in agreement with the Apostle Peter who said, "Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless" **2 Peter 3:14**

3. Third unleavened bread was eaten for seven days. This means we are called to be blameless from Sabbath to Sabbath. We are not to put on a spiritual face for our assemblies, then a different face for friends and families. Peter the Apostle in quoting the Torah said, "Be Kadosh (Set apart) for I am Kadosh (set apart)." This is a stern warning against the leaven of the Pharisees and Sadducees that **OWYAZL** (Yahusha) often condemned of which He called hypocrisy **Mathew 16:6**. There are also other types of leaven like dead ritualism, disbelief, humanism, worldliness, sensuality and legalism that we must also rid our minds of.

4. Fourth unleavened bread is also called the bread of affliction. In **Deuteronomy 16:3 AYAZL** (Yahuah) calls this bread, the bread of affliction. "You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life." The word affliction means, "to deprive ones self" or "cause one self to suffer." This is precisely what our Messiah **OWYAZL** (Yahusha) did for us during the Passover and this feast of unleavened bread is sober warning to us that we too are called to suffer. In **Mathew 20:22 OWYAZL** (Yahusha) warns us that all who follow Him will be baptized with His baptism of suffering. **Mathew 20:22** It is interesting that the Matzah is prepared with holes in it which depicts wounding from suffering.

5. Fifth unleavened bread was prepared in haste and the process was not completed. **OWYAZL** (Yahusha) sacrifice at Calvary is only the beginning hence, the Apostle tells us that we are to go onto perfection. "Therefore, leaving the discussion of the elementary principles of **OWYAZL** (Yahusha), let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward **AYAZL** (Yahuah), of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment." **Hebrews 6:1-2** These doctrines represent elementary teachings of our Amanah (faith) that we must all pass through but we cannot remain there, we must go on the deeper things of the Ruach (Spirit). The fact that the bread was never completed represents this maturing phase that we must all enter into. The preparation of haste also speaks of taking hold of these truths and not turning back. **OWYAZL** (Yahusha) said that, "No one, having put his hand to the plow, and looking back, is fit for the kingdom of **AYAZL** (Yahuah)." **Luke 9:62**

6. Sixth unleavened bread speaks of a carefree life. Because the feast of unleavened bread is mixed up at its start with the Passover, an element of the Passover is intertwined into it because the Passover lamb was eaten during this feast. Hence the burden of sin that we once carried has been lifted off us and put on **OWYAZL** (Yahusha). This is what **OWYAZL** (Yahusha) offered all who would come to Him, He said, "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light." **Mathew 11:28-30** The unleavened bread is His yoke and burden that **OWYAZL** (Yahusha) mentions here that we need to exchange for heavy burden. The Matzah bread was a very light bread signifying the light yoke and burden of the Messiah that we now carry.

It is obvious that many of the representation shown above have been fulfilled in our Messiah **OWYAZL** (Yahusha). Since we are not called to observe the Passover of Moses in that we are not physically in Yisrael (Israel), where do we then stand with this feast? As I have previously shown we are commanded to observe **AYAZL** (Yahuah)'s feasts including the feast of Unleavened Bread. However, NOT in the understanding of how Yisrael (Israel) observed it but we are to observe it in the light of the

revelation of what it stands for as shown above. There is old saying that goes this way, “you don’t throw away the baby with the bath water.” Thus you don’t throw out Torah because of this new understanding. We must keep the heart of the Torah.

We are to rid our houses of leaven and eat unleavened bread for seven days, on the final day we are to make it a convocation “celebration or festival” as the Scripture commands.