

# Shavua Tov

Weekly  Parsha

*A Rood Awakening! Torah Commentary*  
By Glenn McWilliams

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**Torah Portion:** *Beha'a lot'cha* בהעלתך "When you set up"

God spoke to Moses, telling him to speak to Aaron and say to him, 'When you light the lamps, the seven lamps shall illuminate the menorah.'

Vayedaber Adonay el-Moshe lemor daber el-Aharon ve'amarta elav beha'alotecha et-hanerot el-mul pney hamenorah ya'iru shiv'at hanerot

**Scripture for study:**

***Bamidbar (Numbers) 8:12 - 12:16***

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Our Torah portion this week begins with a directive for Aaron concerning the kindling of the flames of the lamps of the Menorah.

*Numbers 8:1* And YHWH spake unto Moses, saying, <sup>2</sup>Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. <sup>3</sup>And Aaron did so; he lighted the lamps thereof over against the candlestick, as YHWH commanded Moses. <sup>4</sup>And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which YHWH had shewed Moses, so he made the candlestick.

We have discussed many times the Messianic symbolism and significance of the Menorah. First we note that the Menorah is made of pure gold, indicating the sinless nature of Messiah.

*2 Corinthians 5:21* For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of Elohim in him.

*Hebrews 4:15* For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

*1 Peter 1:19* But with the precious blood of Messiah, as of a lamb without blemish and without spot.

We are also told that the Menorah is made of beaten gold, revealing that the pure nature of Messiah would be received and treated with violence at the hands of man.

***John 1:11** He came unto his own, and his own received him not.*

***Matthew 20:18** Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, <sup>19</sup>and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.*

***Matthew 27:26** Then released he Barabbas unto them: and when he had scourged Yeshua, he delivered him to be crucified.*

***Hebrews 5:8** Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>and being made perfect, he became the author of eternal salvation unto all them that obey him.*

Unlike most of our modern Menorahs which hold candles, the Menorah in the tabernacle was fueled by pure oil.

***Exodus 27:20** And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.*

***Leviticus 24:2** Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.*

We should remember that oil is also a symbol of the Spirit of the Holy One which was poured out upon Yeshua, making him the Messiah, or Anointed One.

***Isaiah 11:1** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup>and the spirit of YHWH shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of YHWH; <sup>3</sup>and shall make him of quick understanding in the fear of YHWH: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.*

***Matthew 3:16** And Yeshua, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of Elohim descending like a dove, and lighting upon him.*

***Mark 1:10** And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.*

***John 1:32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.*

***John 3:34** For he whom Elohim hath sent speaketh the words of Elohim: for Elohim giveth not the Spirit by measure unto him.*

**Isaiah 61:1** *The Spirit of YHWH ELOHIM is upon me; because YHWH hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; <sup>2</sup>to proclaim the acceptable year of YHWH, and the day of vengeance of our Elohim; to comfort all that mourn.*

**Luke 4:18** *The Spirit of YHWH is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup>to preach the acceptable year of YHWH.*

In the seven branches of the Menorah we see the seven Spirits of YHWH; the Spirit of Wisdom, the Spirit of Understanding, the Spirit of Counsel, the Spirit of Might, the Spirit of Knowledge, the Spirit of the Fear of YHWH, and the Spirit of YHWH. This is the Spirit without measure given to Yeshua Messiah.

We should also see that the Menorah looks like a tree, and therefore is a symbol of the Messiah as the Tree of Life, or the living Torah. It should not go without notice that this particular tree burns and is not consumed, and therefore is a reminder of the burning bush and the covenant of Mount Sinai.

**Exodus 3:2** *And the angel of YHWH appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

**Exodus 25:31** *And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. <sup>32</sup>And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: <sup>33</sup>three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. <sup>34</sup>And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. <sup>35</sup>And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.*

<sup>36</sup>*Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold.*

**Numbers 8:4** *And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which YHWH had shewed Moses, so he made the candlestick.*

We may also see in the pattern of the Menorah the relationship between the Messiah and those who believe in him.

**John 15:1** *I am the true vine, and my Father is the husbandman. <sup>2</sup>Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. <sup>3</sup>Now ye are clean through the word which I have spoken unto you. <sup>4</sup>Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. <sup>5</sup>I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

The purpose of the Menorah was to bring forth light in the darkness. This too is a clear reference to the Messiah.

**Isaiah 9:2** *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*

**Luke 1:79** *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. <sup>80</sup>And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.*

**John 1:5** *And the light shineth in darkness; and the darkness comprehended it not.*

**John 8:12** *Then spake Yeshua again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

**John 9:5** *As long as I am in the world, I am the light of the world.*

**John 12:46** *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

Not only is Yeshua Messiah the light of the world, but as is seen in the pattern of the Menorah, the light is shared among its many members.

**Acts 2:3** *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup>And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

**Matthew 5:14** *Ye are the light of the world.*

The directive given to Aaron commands that he is to order the lamps in such a manner that they give light to the face of the Menorah. In other words, it is the purpose of each individual lamp/believer to illuminate the Messiah.

Clearly it is the duty of the *cohanim* to light the lamps of the Menorah. Here as above we should understand the lamps to represent the individual believers. Twice already in our study we have heard the commandment that the children of Israel were to bring the oil for the lamps.

**Exodus 27:20** *And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.*

*Leviticus 24:2* Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

These commands teach us that we are to come to YHWH full, just as we are commanded not to appear before YHWH empty-handed when we go up to Jerusalem for the pilgrim feasts.

*Exodus 23:15* Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month of the aviv; for in it thou camest out from Egypt: and none shall appear before Me empty.)

*Exodus 34:20* But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before Me empty.

*Deuteronomy 16:16* Three times in a year shall all thy males appear before YHWH thy Elohim in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before YHWH empty.

Coming to YHWH full means that one brings everything, including a whole heart and a willingness to serve and be consumed for the sake of fulfilling YHWH'S purpose on the earth. This is the fulfillment of the mitzvah,<sup>i</sup>

*Deuteronomy 6:5* And thou shalt love YHWH thy Elohim with all thine heart, and with all thy soul, and with all thy might.

*Matthew 22:37* Yeshua said unto him, Thou shalt love YHWH thy Elohim with all thy heart, and with all thy soul, and with all thy mind.

It is the calling of the *cohanim* to kindle the fire of the Spirit of Messiah in those who come with such a heart to serve. Remembering that all the children of Israel are a part of the Melchizedek priesthood, in some fashion it becomes the responsibility of all believers to kindle the fire of the Spirit in each other so that together the face of Messiah may be seen upon the body of believers.

The idea of kindling a fire among the believers may have more than one meaning. We are prohibited by the Torah from kindling a fire on the Sabbath.

*Exodus 35:3* Ye shall kindle no fire throughout your habitations upon the Sabbath day.

While it is clear from the context of the above mentioned verse that the prohibition against kindling a fire on the Sabbath is connected to the prohibition against laboring on the Sabbath, even when it is for the construction of the tabernacle, there is yet another application to be made. I have often taught that the prohibition against kindling a fire is likewise directed to those who would use their idle time to stir up strife among the brethren. Since all labor is ceased and the daily mundane routine of life is interrupted, some may find this sanctified time

an opportunity for gossiping and kindling fires. Against such activity the Bible gives us wise warnings.

*Proverbs 16:27 An ungodly man diggeth up evil: and in his lips there is as a burning fire.*

*Proverbs 26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. <sup>21</sup>As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.*

*James 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! <sup>6</sup>And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

Thus from all that has been said above we may conclude that there are at least two implications to the notion of kindling a fire. The first purpose for kindling a fire is for the sake of illumination. The fire of the Menorah was kindled in order to illuminate the Messiah and his truth. The second purpose for kindling a fire is for the purpose of strife and destruction. This may be a good thing in the hands of a refiner, but generally there is little good to come out of such a kindling. We would be wise to heed the warnings given above.

With this said, I want to delve into another matter that is pertinent to our portion and yet contains within it much potential fuel for a fire. Our portion this week once again addresses the issue of the Passover. In this particular portion we not only witness the children of Israel celebrating the Passover for the first time as a remembrance celebration; we are also given instructions concerning the second month Passover for those who were not able to celebrate the first Passover.

When the Passover teaching came up in the Torah cycle this year, and again when Passover and Hag HaMatzot were about to be celebrated, I was inundated with phone calls and e-mails concerning the proper day, date, and time to celebrate Passover. Since the Passover is such a major piece of our identity and heritage as the children of Israel and as Messianic believers, I feel that it is an important issue to understand. Unfortunately, like so many things in the Messianic/Hebrew Roots Movement, there is disagreement and controversy surrounding it. I would like to address this issue now that we are a safe distance from the celebration.

Recognizing the divisive nature of this issue, I want to be clear from the start that I am not claiming to be an expert on this matter. I also want to be clear that my intention in addressing this controversy is for the sake of kindling the fire of illumination and not the fire of strife. I know and respect many brethren who may disagree with what I present in this study. I am aware that their position is different than mine, but I love and respect them just the same. This piece is not intended as a correction or rebuke to anyone. It is my own research, reasoning, and understanding of the Scriptures. I pray that it will be received as such and not be used as fuel for the fire of strife and division within the body of Messiah.

Since there are so many believers coming into this movement, let me begin with a simple description of the controversy surrounding the celebration of the Passover. For the moment we are going to suspend the debate concerning which calendar we should be using and simply assume that we are all on the same calendar. The heart of the Passover controversy is over what time of day the Passover lamb was slaughtered and when was it eaten. While at first this may sound like a trivial issue, I assure you that it is not. Let us first look at the commandments concerning the timing of the Passover.

The month of the Passover is clearly and repeatedly stated as being the month of the *aviv*. *Aviv* is not a proper name; rather it is a description of the barley crop as it nears ripeness. The month is determined by the sighting of the first sliver of the new moon. When the new moon has been sighted and the barley is *aviv*, it is the month of the *aviv*. This is the month when the children of Israel came out of Egypt.

*Exodus 12:1* And YHWH spake unto Moses and Aaron in the land of Egypt, saying, <sup>2</sup>This month shall be unto you the beginning of months: it shall be the first month of the year to you.

*Exodus 13:4* This day came ye out in the month of the *aviv*.

*Exodus 34:18* The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month of the *aviv*: for in the month of the *aviv* thou camest out from Egypt.

*Numbers 9:1* And YHWH spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, <sup>2</sup>Let the children of Israel also keep the passover at His appointed season.

*Deuteronomy 16:1* Observe the month of the *aviv*, and keep the passover unto YHWH thy Elohim: for in the month of the *aviv* YHWH thy Elohim brought thee forth out of Egypt by night.

*Exodus 9:31* And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. <sup>32</sup>But the wheat and the rye were not smitten: for they were not grown up.

The sighting of the new moon in the month of the *aviv* is Rosh HaShana, marking the new year. The day the new moon is sighted is day one of the month of the *aviv*. Take careful note here that the day, the month, and the year all begin at sundown.

The Torah then instructs us that every family was to count the number of its members that would be eating the Passover lamb. Each family was to choose a lamb according to the number of people that would be eating. The selection of this lamb was to take place on the tenth day of the month of the *aviv*.

*Exodus 12:3* Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: <sup>4</sup>and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

This lamb was to be a male lamb or kid of the first year, free of all defects. To assure that the lamb or kid was an acceptable sacrifice, it was to be kept in the home for a four-day period that it might be inspected and observed as being fit.

*Exodus 12:5* Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: <sup>6</sup>and ye 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.

It is the last verse of the above passage that introduces the controversy. Over and over again in the Torah we are told that the fourteenth day at evening is YHWH'S Passover.

*Exodus 12:6* And ye 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.

*Leviticus 23:5* In the fourteenth day of the first month at even is YHWH'S passover.

*Numbers 9:3* In the fourteenth day of this month, at even, ye shall keep it in His appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. <sup>4</sup>And Moses spake unto the children of Israel, that they should keep the passover. <sup>5</sup>And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel.

*Numbers 28:16* And in the fourteenth day of the first month is the passover of YHWH.

*Deuteronomy 16:6* But at the place which YHWH thy Elohim shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

First we should remember that unlike our pagan reckoning of time which begins each new day precisely at midnight, the Hebrew day starts in the evening. This practice of reckoning the day from sundown to sundown comes from the creation narrative, which counts each day as beginning with the evening.

*Genesis 1:5* And Elohim called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

*Genesis 1:8* And Elohim called the firmament Heaven. And the evening and the morning were the second day.



*Genesis 1:13 And the evening and the morning were the third day.*

*Genesis 1:19 And the evening and the morning were the fourth day.*

Again there is debate as to exactly when the evening marking the new day truly begins. Some hold that the new day begins when the disk of the sun is completely below the horizon, but its light is still visible in the sky. Others hold that the new day begins when the light of the sun is completely vanished from the sky. For the sake of this debate let us simply agree to say that the new day begins in the evening, however it is defined. With this in mind we should understand that when the sun of the thirteenth day goes down, the fourteenth day begins. So the fourteenth day begins not at midnight, but in the evening.

The first position I will present in this study I'll call the EARLY POSITION. Those that hold this position teach that the Passover was slaughtered shortly after sundown on the thirteenth. This view of the slaughtering is based on several details found in the Torah. First, the Torah teaches that the lamb or kid that was selected on the tenth day of the month was to be kept "until" the fourteenth day of the month.

*Exodus 12:6 And ye 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.*

The timetable in this view would be something like this. After sundown on the thirteenth, the Passover was slaughtered, the blood applied to the doors, the lamb was roasted whole, and a sparse meal of bitter herbs and unleavened bread was prepared. We know already that the lamb was to be eaten and nothing left until morning. At midnight on the fourteenth YHWH would destroy the firstborn of Egypt while the people kept watch and ate their meal in haste. The children of Israel would then plunder the Egyptians and leave Egypt during the night or the early morning hours while it was yet dark outside. The children of Israel would then journey for a whole day going from Rameses to Sukkot. At sundown on the fourteenth, the fifteenth day would begin, marking the first day of Unleavened Bread. In this scenario the lamb was slaughtered at the very beginning of the fourteenth, the death of the firstborn took place at midnight, and the departure from Egypt all took place on the fourteenth day of the month of the *aviv*. In this scenario Passover becomes its own feast apart from the Feast of Unleavened Bread, which begins on the fifteenth day of the year. This is the EARLY POSITION. Now let us look at the counterpoint, or LATER POSITION.

The controversy as to when the Passover was sacrificed stems from a seemingly ambiguous phrase in the Hebrew text. While all of the English translations simply state that the Passover was to be slaughtered in the evening, the Hebrew text clearly states, *BAYN HA'ARBAYIM*, which literally means "BETWEEN THE EVENINGS." This phrase appears twelve times in the Torah, and all but one of them is in reference to the ritual practices of the children of Israel.

*Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it BETWEEN THE EVENINGS.*

*Exodus 16:12* I have heard the murmurings of the children of Israel: speak unto them, saying, BETWEEN THE EVENINGS ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am YHWH your Elohim.

*Exodus 29:39* The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer BETWEEN THE EVENINGS:

*Exodus 29:41* And the other lamb thou shalt offer BETWEEN THE EVEINGS, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto YHWH.

*Exodus 30:8* And when Aaron lighteth the lamps BETWEEN THE EVENINGS, he shall burn incense upon it, a perpetual incense before YHWH throughout your generations.

*Leviticus 23:5* In the fourteenth day of the first month BETWEEN THE EVENINGS is YHWH'S passover.

*Numbers 9:3* In the fourteenth day of this month, BETWEEN THE EVENINGS, ye shall keep it in His appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

*Numbers 9:5* And they kept the passover on the fourteenth day of the first month BETWEEN THE EVENINGS in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel.

*Numbers 9:11* The fourteenth day of the second month BETWEEN THE EVENINGS they shall keep it, and eat it with unleavened bread and bitter herbs.

*Numbers 28:4* The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer BETWEEN THE EVENINGS.

*Numbers 28:8* And the other lamb shalt thou offer BETWEEN THE EVENINGS: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto YHWH.

Clearly from these texts we realize that the Torah does not command that the Passover be slaughtered "in the evening," but "BETWEEN THE EVENINGS." To answer the question of when the Passover was slaughtered we must answer the question as to what is meant by the phrase "between the evenings." Understanding a Hebrew reckoning of time will help us to better understand the different positions in this debate.

We have already established that the Hebrew day begins at evening, but there are further divisions to be made. Let us assume that sundown was at 6 PM. From 9 PM until midnight was known as the First Watch. The watch was the time when watchmen watched over or guarded the sleeping city. From midnight until 3 AM was the Middle Watch, and from 3 AM until 6 AM was the Morning Watch. At this point the reckoning of the day switched over to "hours." 6 AM was the first hour, 9 AM was the third hour, noon was the sixth hour, and 3 PM

was the ninth hour. The time between 3 PM and 6 PM (marking the beginning of the new day) is the time that the Torah refers to as being "BETWEEN THE EVENINGS." It was at this time that the children of Israel gathered quail in the wilderness for each evening's rations. It was also at this time that the second lamb of the *Tamid* Offering<sup>ii</sup> was slaughtered, the Menorah was lit, and the incense offering was made. All of these events took place toward the end of the day and not the beginning.

If these events define the phrase "BETWEEN THE EVENINGS," then it stands to reason that the Passover lamb was likewise slaughtered toward the end of the fourteenth day as the sun was setting. The Torah likewise seems to support such a notion. Clearly the date for the slaughtering of the Passover is given as being the fourteenth day.

*Exodus 12:6* And ye 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.

*Leviticus 23:5* In the fourteenth day of the first month at even is YHWH'S passover.

*Numbers 9:3* In the fourteenth day of this month, at even, ye shall keep it in His appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. <sup>4</sup>And Moses spake unto the children of Israel, that they should keep the passover. <sup>5</sup>And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that YHWH commanded Moses, so did the children of Israel.

*Numbers 28:16* And in the fourteenth day of the first month is the passover of YHWH.

The question of when on the fourteenth the lamb was to be slaughtered seems to be answered by the following text.

*Deuteronomy 16:1* Observe the month of the aviv, and keep the passover unto YHWH thy Elohim: for in the month of the aviv YHWH thy Elohim brought thee forth out of Egypt **by night**. <sup>2</sup>Thou shalt therefore **sacrifice the passover** unto YHWH thy Elohim, of the flock and the herd, in the place which YHWH shall choose to place His name there. <sup>3</sup>Thou shalt **eat no leavened bread** with it; **seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.** <sup>4</sup>And **there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.** <sup>5</sup>Thou mayest not sacrifice the passover within any of thy gates, which YHWH thy Elohim giveth thee: <sup>6</sup>but at the place which YHWH thy Elohim shall choose to place His name in, there thou shalt sacrifice the passover **at even, at the going down of the sun, at the season that thou camest forth out of Egypt.**

There are several important clues given to us in these verses. First let us take note that the Passover is a slaughtering; it is not a feast. Only once in the Torah does it ever make reference to the Passover as a feast.<sup>iii</sup> The Hebrew word *chag* (Chet, Gimmel), often translated as "feast,"

may also be translated as “festival sacrifice,” which I believe by context is the correct understanding in this lone reference. This means that the Passover was not its own feast, but the meat for the Feast of Unleavened Bread. We should note in the verses above that the instructions given clearly forbid eating the Passover lamb with leaven. We should also note that the day of the eating is called the “first day” of the seven. Equally clear is the declaration that the Passover is to be sacrificed “*at the going down of the sun.*” This detail locates the slaughtering at a specific time within the day, while the sun is still up but on its way down.

If we are to sacrifice the lamb at the going down of the sun on the fourteenth day of the month of the *aviv*, then clearly this could only happen on the verge of the evening of the fifteenth day. To slaughter the lamb at the previous going down of the sun would place the slaughtering of the Passover between the evenings on the thirteenth day and not the fourteenth. If I am correct, then this means that the lamb was slaughtered and the blood applied as the sun went down on the fourteenth. As the fifteenth day began with the setting of the sun, the Feast of Unleavened Bread was eaten in haste, while the firstborn of Egypt were slaughtered at midnight. While yet dark, Pharaoh commanded the children of Israel to leave Egypt.

*Exodus 12:31* And he [Pharaoh] called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve YHWH, as ye have said. <sup>32</sup>Also take your flocks and your herds, as ye have said, and be gone; and bless me also. <sup>33</sup>And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. <sup>34</sup>And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. <sup>35</sup>And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: <sup>36</sup>and YHWH gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. <sup>37</sup>And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. <sup>38</sup>And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. <sup>39</sup>And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Clearly this was the day of Unleavened Bread, which the Torah states is to be celebrated on the fifteenth day of the month of the *aviv*.

*Leviticus 23:5* In the fourteenth day of the first month BETWEEN THE EVENINGS is YHWH'S passover. <sup>6</sup>And on the fifteenth day of the same month is the feast of unleavened bread unto YHWH: seven days ye must eat unleavened bread.

While the EARLY POSITION does indeed have some Scriptural reasonability, the overwhelming evidence seems to support the LATER POSITION. The strongest evidence in my estimation supports the view that the Passover was slaughtered late in the day of the fourteenth and was eaten on the fifteenth after sundown as a part of the Feast of Unleavened Bread. This would likewise hold true for the second Passover celebrated for those who were unable by distance or circumstance to celebrate the first Passover. I believe that the second Passover

would have likewise been slaughtered BETWEEN THE EVENINGS as the sun was going down on the fourteenth day of the second month. The meat of this slaughtering would have been eaten on the evening of the fifteenth day of the second month with unleavened bread and bitter herbs.

Again I want to state that I share my views with no other purpose than to illuminate the Torah; not to kindle the fire of strife with my brethren. For those who have been perplexed by this controversy, I hope that these words will bring some enlightenment. There is much that we do not yet understand in the Torah. This is especially true for those of us living in exile, in a foreign time and a foreign culture. I pray that the light of Messiah will illuminate us all for the sake of his name, his honor, and his kingdom.

SHAVUA TOV!

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<sup>i</sup> Commandment

<sup>ii</sup> The *Tamid* Offering is the daily continual burnt offering. One lamb was offered in the morning and one between the evenings (Exodus 29:39-41; Numbers 28:1-8).

<sup>iii</sup> Exodus 34:25