

Can Man Change Yahweh's Worship Days?

The 15th **ENIGMA**

We've all heard, "well, that's your interpretation of that Scripture; I interpret it differently." Is it really that simple? You read it that way and I read it this way – who knows which is right? No! This is simply a *cop-out*. Every good Assembly leader or member teaches and knows that the Scripture must not be taken out of context. In other words, we cannot read a Scripture and put our own private interpretation on it. It must be in harmony with the rest of the Scriptures concerning the particular subject, and also, the interpretation cannot contradict any of **YAHWEH'S INSPIRED WORDS OF SCRIPTURE** on the same subject. Please notice this truth in the Scriptures. ^{KJV} **2 Peter 1:20** Knowing this first, that no prophecy of the scripture is of any private interpretation.

A good example of man changing one of Yahweh's worship days is the changing of the 7th Day Sabbath. The Sabbath was created by Yahweh for rest and in it He also rested (Gen. 2:1). Moreover, He gave it so that the whole world could rest on *His Day of Rest*; but mankind thinks they have a better way for the day of rest. Islam for example keeps the 6th day, Friday, and the *majority* of Christianity keeps the 1st day of the week, Sunday. There is not ONE VERSE OF SCRIPTURE in the entire Bible that states to **change** the Day that Almighty Yahweh gave for the Sabbath to the 1st day or the 6th day of the week; these are the arguments of *men*. On the contrary, The Scriptures give the Sabbath as one of the Moadim (the appointed time for the Holy Convocation to worship almighty Yahweh). It was established in Genesis 1 & 2 and reaffirmed in Exodus 20 & Leviticus 23. Yahushua also expounded on it in Matthew 5, emphasized it in John 12 and **all of the Prophets of Yahweh** were inspired to write that the Sabbaths – (Moadim/appointed times) would be again set forth and kept in the coming Kingdom established by Almighty Yahweh through his son, Yahushua. (Isaiah 66; Ezekiel 45-46; Zechariah 14; etc.)

Here is the Commandment:

^{KJV} **Leviticus 23:2-4**, Speak unto the children of Israel, and say unto them, *Concerning the feasts (Moadim/ap-*

pointed times) of YAHWEH, which ye shall proclaim to be holy convocations, even these are my feasts.

³ Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: **it is the sabbath of YAHWEH** in all your dwellings.

⁴ **These are the feasts of YAHWEH, even holy convocations**, which ye shall proclaim in their seasons.

These Sabbaths are not the Jew's Sabbaths as many preachers claim, but **Leviticus 23:4** states, "**These are the feasts of YAHWEH...**"

Does *mankind* have any authority at all to change the Sabbath to the day they choose? The answer is an astounding NO! The Prophet Daniel saw this day and warned,

^{KJV} **Daniel 7:25** And he [the deceiver] shall speak *great* words against the most High, and shall wear out the saints of the most High, **and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

This has surely come to pass and the laws of Almighty Yahweh are all but forgotten and replaced with the *laws or no-law doctrines*, which have been won over by the arguments of **MEN** from all of the religions. Satan has done *his own* will well.

The art or science of getting the correct interpretation of a verse of Scripture is known as hermeneutics, which is merely Scripture interpreting Scripture; and there are no contradictions in The Scriptures.

What is an **ENIGMA**? It's simply a puzzle, a riddle or a mystery of some sort and that's exactly how the Christian – Judaic religions relate the 15th of Abib (the 15th day of the first Hebrew month). Concerning the 15th, is it the first day of unleavened bread, the Passover or the first High Day of the Feast? Is there a **CRYSTAL CLEAR** understanding of which day is the First Day of Unleavened Bread (the High Day); and which day *is* The Passover? Yes, there is and all it will take is **TRUST AND BELIEF IN YAHWEH'S INSPIRED WORDS OF SCRIPTURE**.

Here is a list of enigmatic (puzzling) teachings concerning the 15th of the month of Abib.

- #1 The 15th is the Passover.
- #2 The Passover is a memorial; not a feast day.
- #3 The 15th is the first day of unleavened bread.
- #4 The 15th is the High Holy Day.
- #5 The 15th begins at noon on the 14th, the 15th is the feast.

Argument #1 - The 15th is the Passover.

Some pastors, teachers and elders teach that the Passover is *slain* on the 14th of Abib in the late afternoon from noon to three p.m. or three to six p.m.; then roasted in the **night time** of the 15th. Therefore, they claim the Passover is *really* on the 15th making the 15th the Passover and the first day of unleavened bread. Then they give many explanations on why their hypothesis is correct. Remember, if their hypothesis is correct then all of the Scriptures **must** support their theory.

The prophet Isaiah tells us in **Isaiah 34:16**, “Search from the book of Yahweh, and read: **Not one of these shall fail; Not one shall lack her mate. For My mouth has commanded it**, and His Spirit has gathered them.”

Our Creator Yahweh who made time tells us many times in Scripture that He would pass-over on the 14th of Abib.

YAHWEH states **many** times that The Passover is on the 14th day:

^{KJV} **Exodus 12:6** And ye shall keep it [the lamb] up until the fourteenth day of the same month:

^{KJV} **Exodus 12:18** In the first *month*, **on the fourteenth day of the month** at even, ye shall eat unleavened bread,

^{KJV} **Leviticus 23:5** In the fourteenth day of the first month at even is YAHWEH’S passover.

^{KJV} **Numbers 9:3** In the fourteenth day of this month, at even, ye shall keep it in his appointed season:

^{KJV} **Numbers 9:5** And they kept the passover on the fourteenth day of the first month at even

^{KJV} **Numbers 9:11** The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

^{KJV} **Numbers 28:16** And in the fourteenth day of the first month is the passover of YAHWEH.

^{KJV} **Joshua 5:10** 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.

^{KJV} **2 Chronicles 30:15** Then they killed the passover on the fourteenth *day* of the second month:

^{KJV} **2 Chronicles 35:1** Moreover Josiah kept a passover unto YAHWEH in Jerusalem: and **they killed the passover on the fourteenth day of the first month.**

^{KJV} **Ezra 6:19** And the children of the captivity **kept the passover upon the fourteenth day of the first month.**

^{KJV} **Ezekiel 45:21** In the first *month*, **in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.**

^{KJV} **Matthew 26:17** Now the *first day of the feast of unleavened bread* the disciples came to Yahushua, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

^{KJV} **Mark 14:12** **And the first day of unleavened bread, when they killed the passover,**

^{KJV} **Luke 22:7** **Then came the day of unleavened bread, when the passover must be killed.**

Some pastors, teachers and elders who teach a 15th Passover, attempt to play around with the word “at even” and apply “at even” to the *afternoon of the 14th* and then say at sundown begins a 15th Passover. However, this is absolutely false in the light of Scriptural harmonization because this would be contrary to the companion verses of Scripture that state that the Passover is a one day event and other Scriptures, which state the Passover lambs are killed and eaten in the same day. Please notice these Scriptures:

Concerning a sacrifice unto Yahweh, Leviticus 22:29-30 states, “And when ye will offer a sacrifice of thanksgiving unto Yahweh, offer *it* at your own will. **On the same day it shall be eaten up**; ye shall leave none of it until the morrow: **I am Yahweh.**”

Josephus, who lived in the time of Yahushua, wrote in *Antiquities* 3:9:4 “...it is not lawful to leave any part until the next day...”

The Biblical command for the Passover was to burn what was left over and NOT go out of their dwellings until morning. (Ex. 12:10, 22) How would Israel keep Yahweh’s word by not going out of their dwellings if they left in the night portion of the fifteenth? If the Passover is eaten in the night portion of the 15th like Quintodecimans say; and one could not go out until morning, then the next night portion would be beginning the 16th and **not** in accordance with Yahweh’s Word.

Numbers 8:17 assures us, “For all the firstborn of the children of Israel *are* mine, *both* man and beast: **on the day that I smote every firstborn in the land of Egypt** I sanctified them for myself.” The Scriptures tell us **twelve times** that the Passover is on the fourteenth of Abib.

^{KJV} **2 Chronicles 35:16** So all the service of YAHWEH was prepared **the same day, to keep the passover, and to offer burnt offerings upon the altar of YAHWEH**, according to the commandment of king Josiah.

^{KJV} **Numbers 9:11** **The fourteenth day of the second month at even they shall keep it, and eat it** with unleavened bread and bitter *herbs*.

To start the Passover in the late afternoon on the 14th and combine it with the 15th, totally goes against what the Scriptures say. The Word of Yahweh says that the Passover is on the 14th, it is killed and eaten in the same day! Who will you believe *the unclear bogus words and flawed arguments of men* or the **CRYSTAL CLEAR AND FLAWLESS WORDS OF ALMIGHTY YAHWEH?**

Argument #2 - The Passover is a memorial; not a feast day.

There are several booklets attempting to prove that Passover is not a feast day or a day of unleavened bread, but only a memorial. They claim it can't be both a memorial and a set apart Holy Day. However, isn't the Feast of Trumpets a memorial and a set apart Holy Day? Yes, and so is Passover. These booklets use "*the unclear bogus words and flawed arguments of men*" rather than the Scriptures for proof, so let's look at some of *their* arguments in comparison to the Words of Yahweh.

Some "Quotes" from one of the booklets and our response:

Quote: "A fourth fact ... **Passover is never called a Sabbath or High Day.**"

Response: — **fact?** We call Passover a High Day, while others call the day after Passover a High Day. What do the Scriptures reveal? Again, the booklet, "*10 Proofs Passover Is a Memorial, Not a Feast Day*," comes up short in citing Scriptures needed to prove that the fifteenth is a High Day. When trying to prove something wrong, (that Passover is not a High Day) it would better serve its purpose to try and prove a counter; but none is given.

The fifteenth day of the first month is never commanded to be a High Day by Yahweh. However, by tradition, many men do call it a High Day, "Howbeit in vain do they worship Me teaching for doctrines the commandments of men," Mark 7:7. Neither are we commanded by Yahweh to observe

the fifteenth day of the first month as the first day of unleavened bread, nor are we commanded by Yahweh to observe the fifteenth day of the first month as a High Day. However, Scripture does reveal that Yahweh commanded the fourteenth day of the first month to be the High Day and that the fourteenth day of the first month is, in fact, the first day of the Feast of Unleavened Bread. Please review these facts in our, "*Proofs That Passover Is A High Day*," and our, "*Proofs That The Passover And The First Day Of Unleavened Bread Are On The Same Date*."

A couple of Scriptures are listed in their booklet (Ex. 12:25-26; 13:5) showing that Passover is called a "service," and then asking, "How could the Passover be a Sabbath when the Hebrew word that depicts the Passover means to engage in work? Work is strictly prohibited on a Sabbath or Feast High Day."

Work is strictly prohibited on a Sabbath or Feast High Day, but the work that is performed in the "service" of the Passover was cooking the Passover meal. That type of work is allowed on the first High Day of unleavened bread as can be noted in Exodus 12:16 which reads of the first day of unleavened bread, "And in the first day there shall be an holy convocation...no manner of work shall be done...save that which every man must eat, that only MAY BE DONE OF YOU." What was to be roasted *and* eaten on the first day of unleavened bread was the sacrificed Passover lamb (Ex. 12:6-11; Deut. 16:4).

The "service" (work) that was performed on Passover was allowable on the first High Sabbath of the Feast of Unleavened Bread, because, the "service" (work) that was performed on Passover day was the cooking of the Passover meal that they were commanded to prepare and eat in that night (Ex. 12:6-11). Because it was a commanded "service" (work), it was an allowable type of work (Ex. 12:16) to be performed on the "first day" of Unleavened Bread. Isn't it odd that the "service" that **Yahweh has commanded** is what people point to and say we should not do on a High Day Sabbath, while the **manual hard work that was done on the day that they proclaim to be a High Day Sabbath** is overlooked? Exodus 12:16 states, "**NO** manner of work shall be done in them...save that which every man must eat."

Nowhere in Scripture is Israel commanded to carry their personal belongings out on the High Day Sabbath or, dig up Joseph's bones so they could take them with them when

they left (Gen.50:25; Ex.13:19; Heb. 11:22). Not only were “their kneadingtroughs being bound up in their clothes upon their shoulders” (Ex. 12:34) when they were leaving on the 15th (Num. 33:3), but also, they were having to herd their flocks and herds, “even very much cattle,” (Ex. 12:38). Furthermore, when they had “departed from Rameses in the first month, **on the fifteenth day** of the first month; **on the morrow after the Passover”** (Num. 33:3); they “pitched in Succoth” (Num. 33:5). Once one realizes that all of this hard labor was done “on the morrow after the Passover,” which is “on the fifteenth day,” how can one continue to call this day a day of REST?

Israel **did** obey Yahweh (Ex. 12:28,50) by **not** doing these things on Passover day; **because Passover day is the High Day Sabbath**. Even though Pharaoh rose up in that night, Passover night, the night of the fourteenth (Ex. 12:30-31), Israel did not leave until the fifteenth, because this is what was commanded of them, **“NO MANNER OF WORK SHALL BE DONE”** (Ex. 12:16). The only allowable work to be done on this High Day Sabbath was “that which every man must eat.” This is the “service” of the cooking of the Passover meal that was commanded to be done, “that **ONLY** may be done of you.”

#5 “A fifth...criterion for Passover as a non-High Day is that the Passover is referred to as a Preparation day for the Feast in the New Testament.”

While Passover day is the “Preparation day,” the booklet, *“10 Proofs Passover Is a Memorial, Not a Feast Day,”* fails miserably to Scripturally demonstrate their statement that, “The day of Preparation is the Preparation day for the Feast that follows the Passover.” Scripture conveys a different view.

The Scriptures that the booklet lists for its so-called proof that, “The day of Preparation is the Preparation day for the Feast that follows the Passover,” are: Mark 15:42-43 and Luke 23:53-54. Within the verses of Mark 15:42-43, “the preparation” is mentioned, but it does **not** say that the preparation was **for** “the Feast that follows the Passover;” it only tells that the day of preparation was, “the day **before** the Sabbath;” not **FOR** the **Feast**.

Now, what also needs to be considered is; whose Sabbath is this speaking of? Is this verse speaking of the 7th day Sabbath of Yahweh, or a day that is misunderstood to be another Sabbath of Yahweh? This booklet implies that “this

Sabbath” is the 15th and presumably before Saturday and that the word Sabbath means the High Day of the 15th perhaps because of the authors personal beliefs, however, in light of Luke 24:21ff; this day is exactly what the Greek and Aramaic claim, “the day before the Sabbath.” Man, especially the Jews, wouldn’t celebrate some day as a Sabbath to Yahweh other than the day that Yahweh Himself established, would they (1 Kings 12:33; Isa. 1:1-3,13; Jer. 6:18-21; Ez. 20:13,16,21,24; 22:8,26; 23:38; Amos 5:21) *or would they?*

John, for instance, records the *Pharisees Jew’s Passover* (Quintodecimans) other than the Passover that our Savior observed (Jn. 18:28,39; 19:14). This Passover is not the Passover commanded by Yahweh, **but John still calls it the Passover**. Therefore, we see that the word of Yahweh needs to be rightly divided (2 Tim. 2:15) in order to understand if the event that is recorded is according to the given command by Yahweh, or if the event that is recorded is an event that man is wrongfully keeping according to the traditions (Mk. 7:8). There are those who do not follow the commandments of Yahweh (Mk. 7:9). 2 Tim. 2:15 reads, “Study to show thyself approved unto Yahweh, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Next, the booklet says, “Joseph of Arimathaea knew that he had to remove Yahshua from the stake before sunset, which started the first High Sabbath of the Feast.” Again, the High Day Sabbath that is being spoken of within these verses of Scripture is not a Sabbath commanded by Yahweh even though some were keeping it as a Sabbath. But it seems as though another implication that the booklet, *“10 Proofs Passover Is a Memorial, Not a Feast Day,”* is implying is that the reason the body of Yahushua was hurriedly taken down from the stake was because the Sabbath was close at hand and that this type of work could not be done on the Sabbath day. If this were true, then the fifteenth must also be excluded from being the High Day of the Feast because of what we read in Exodus 13:17-19 and Numbers 33:2-3.

These verses of Scripture read, “And it came pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines, although that way was near... But Elohim led the people about, through the way of the wilderness of the Red sea... And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, ‘Elohim will surely visit you;

and ye shall carry up my bones away hence with you,” (Ex. 13:17-19).

“And Moses wrote their goings out according to their journeys by the commandment of Yahweh. . . . And they departed from Rameses in the first month, **on the fifteenth day** of the first month; **on the morrow AFTER the Passover. . .**” (Num. 33:3).

The bones of Joseph were resumed on the fifteenth day of the first month, on the morrow AFTER the Passover. So, will the sixteenth now be proclaimed, as being the High Day of the Feast by those who say the body of a dead man can't be handled on a Sabbath day, because Joseph's dead body was handled on the fifteenth? Perhaps it is the “work” that is involved in preparing a dead body that is said to exclude the fourteenth as being the High Day of the Feast? However, wouldn't resuming bones from a coffin on the fifteenth qualify as work also? Wouldn't that kind of “work” exclude the fifteenth from being a High Day as well? Yes, it would and it does!

This, of course, is faulty reasoning. The Scriptural reason that Yahushua's body was hurriedly removed from the stake and buried was not because the Sabbath drew on (an unscriptural Sabbath), but because of what we are told in the book of the law concerning these matters.

Deuteronomy 21:22-23 reads, “And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him THAT DAY. . . that thy land be not defiled.” It doesn't matter if it is a Sabbath day or not, the body of a man sentenced to death by hanging him on a tree is to be buried **THAT DAY**.

The reason that the body of Yahushua was hurriedly taken down from the tree was because the next day was drawing close. Although the following day was observed as a Sabbath day (the Jews Passover Sabbath), His body was not hurriedly taken down because that day was a Sabbath, even though it was observed by the Pharisees as a Sabbath. The body of Yahushua was hurriedly being taken down from the tree because according to Scriptural law a body that was hanged on a tree to death had to be buried **that same day**. His body would have had to be taken down from the tree to be buried that same day even if nobody observed the following day as a Sabbath.

To further the reasoning, Luke 23:53-54 is also quoted. However, neither Mark 15:42-43 nor Luke 23:53-54 describe what the booklet claims they describe. The stated claim is that these verses of Scripture prove, “The day of Preparation is the Preparation day for the Feast that follows the Passover.” And that “Passover is referred to as a Preparation day for the Feast.”

These verses of Scripture do not prove that, “The day of Preparation is the Preparation day for the Feast that follows the Passover,” or that, “Passover is referred to as a Preparation day for the Feast.” **Nothing about the Preparation “for the Feast” is even mentioned in these verses of Scripture.** It has been revealed through Scripture why Yahushua's body was hurriedly taken down from the tree and it was **NOT** because the upcoming day was a Sabbath, it was because the body of one hanged on a tree to death had to be buried that same day (Deut. 21:22-23). Let's not believe the reasoning of men over the words of Yahweh. The Scripture do reveal what the day of preparation was for and it's not for the day that follows Passover.

In John 19:14 we read, “And it was **the preparation OF THE PASSOVER. . .**” This preparation was of the Quintodeciman Jews (v. 42) not of the followers of Yahushua. Although the fourteenth is the preparation day, the preparation is not for the day that **follows** the Passover; what was being prepared on the fourteenth was the Passover.

What is over looked in the booklet, “*10 Proofs Passover Is a Memorial, Not a Feast Day*,” is that while there were preparations being made during the “day” of the fourteenth, there were also preparations being made on the evening of the fourteenth. This is discussed in our, “*Proofs That The Preparation Was For The Passover.*” All preparations done on the fourteenth were done in preparation of the Passover, not for the day that followed Passover.

In the booklet, “*10 Proofs Passover Is a Memorial, Not a Feast Day*,” they cite *Strong's Greek Dictionary* No. 3904, “*paraskeue*, ‘as if from No. 3903; meaning, to make ready or prepare one self,’” and then they make the statement, “The day of Preparation is the Preparation day for the Feast that follows the Passover.” This statement simply does not coincide with the definition of the Greek word *paraskeue* whatsoever.

Argument #3 - The 15th is the First day of unleavened bread.

Exodus 12:8 states, “And they shall eat the flesh in that night, roast with fire, **and unleavened bread**; and with bitter *herbs* they shall eat it.” Note: This is at the beginning of the 14th and they are eating unleavened bread.

Next Exodus 12:14-15 states, “And this day (Passover) shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; **ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses:** for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

Note: The word “first” is #7223 “*rishown*” from #7221 (a beginning) first in place, time or rank: The first time Israel ate unleavened bread was, without doubt, upon the 14th. Also the first and most important day without question is Passover Day.

Another witness in Yahweh’s words is in **Deuteronomy 16:4**, “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.” This is indisputable evidence from Yahweh’s Word. This passage clearly shows what day is the first, **it was on the 14th**, the following morning (daylight part of the 14th) that the remains were burned (Exodus 12:10); this includes the Passover within the 7 days.

Remember, it was **the Passover lamb** that was sacrificed **the First day**; Deuteronomy 16:4 “neither shall there *any thing* of the flesh, which thou sacrificedst **the first day** at even, remain all night until the morning.”

To be fully in compliance with Yahweh’s words is to start the feast on the 14th and eat unleavened bread 7 days. **Nothing in Scripture even hints of 8 days** or the Passover plus 7 days. Deuteronomy 16:2-3 explains eating unleavened bread with the Passover being day one and then explaining that the 7th day is also a holy day. (Deut. 16:1-7 is explaining Passover, the first day).

In Exodus 12 & Ezekiel 45 it speaks of 7 days total of unleavened bread with Passover being the 1st day, i.e. including it in the 7 days with the 7th day being the last High Day.

There is not *One Word in Scripture* that commands His people to observe the 2nd day and an 8th day **in a 7-day festival**; although that is what has been taught throughout the Sacred Name Movement!

Please notice **Ezekiel 45:21**, it is another witness that the Feast of Passover is a 7-day feast with Passover being the first day of unleavened bread. *Green’s Interlinear* states, “In the first (month), in the four (and) tenth day of the month, there shall be to you the Passover, **a feast of seven days; unleavened bread is eaten.**”

The New Testament agrees completely with the Old Testament.

Matthew 26:17 states, “Now the first day of the feast of unleavened bread the disciples came to Yahushua, saying unto Him, ‘**Where wilt Thou that we prepare for Thee to eat the Passover?**’” Notice very carefully in verse 20 when evening came it was the Passover. Verse 17 clearly points to Passover as the first day of unleavened bread. Actually, the word “first” is #4413 *protos* (πρώτη) of #4253 and means foremost (in time, place, order or importance): which is the equivalent of the Hebrew *rishown* #7223. The *Septuagint* also uses this word (πρώτη #4413) in Exodus 12:15, 16&18.

Mark 14:12 says, “**And the first day of unleavened bread, when they killed the Passover,**

Here again the word “first” is πρώτη #4413 and means foremost. Just like Deuteronomy 16:4 and Exodus 12:14-15, it totally agrees that the **first** day of unleavened bread is when the Passover was killed.

Luke 22:7 says, “Then ‘came’ **the day of unleavened bread** when the **Passover must be killed.**” Here it is even clearer and cannot be explained away. These are Yahweh’s inspired words! It is man’s explanations that error; not Yahweh’s words. It is **on** the day of unleavened bread when the Passover **must be killed.**

The word “came” #2064 *eltho* (ἤλθεν) means to come. This account agrees completely with the other evangelists and is a second witness to Mark showing that this command was given in the late afternoon prior to when the Passover would start. Notice, they were not in Jerusalem yet (verse 10); but sent Peter and John in advance. After doing so, Luke 22:14 shows when the 14th began (in the evening) the first day of unleavened bread was come.

The Scriptures state 100% that the Passover is, in fact, the first day of unleavened bread: not the 15th. The Scriptures *crush the unclear bogus words and flawed arguments of men.*

Argument #4 - The 15th is the High Holy Day.

On which day was no work done, the 14th or the 15th?

Because we know that Israel did as Yahweh had commanded (Ex. 12:28,35,50), we can be sure that Israel obeyed what Yahweh had commanded them concerning what was not to be done on the days of holy convocation, "...no manner of work shall be done in them (the 1st and 7th days of unleavened bread), save that which every man must eat, **that only may be done of you**" (Ex. 12:16; Lev. 23:7,8; Num. 28:18,25).

Once one realizes what was done on the 15th, it becomes evident that **the 15th cannot be the day of holy convocation**, because work was commanded on these days:

As Scripture foretold, "...when ye go, ye shall not go empty: But every woman shall borrow of her neighbour...jewels of silver, and jewels of gold, and raiment..." (Ex 3:19-22)

"And they departed from Rameses in the first month, on the fifteenth day..." (Num. 33:3)

"And the people took...their kneadingtroughs being bound up in their cloths upon their shoulders...and they borrowed of the Egyptians Jewels of silver and jewels of gold, and raiment...And they spoiled the Egyptians." (Ex, 12:34-36)

"And the children of Israel journeyed from Rameses to Succoth, on foot beside children," herding their flocks, and herds, even very much cattle. (Ex. 12:37-38)

Plus, when the children of Israel got to Succoth, they set up camp (pitched). (Num. 33:5)

This is not to mention resuming Joseph's bones that they took with them. (Ex. 13:18-19)

All of this was done on the 15th day of the first month when they departed from Rameses. **Yet, this is the day that is being called a day of rest** by those who claim the 15th is a High Holy Day Sabbath. This is totally *against the commands of Yahweh*. Almighty Yahweh cannot lie; He does not command "rest" then command Israel to *work* on a day that he just commanded them "**...NO MANNER OF WORK SHALL BE DONE...Exodus 12:16**"

However, when examining what was done on the 14th day of the first month, the Scriptures only give witness to them preparing the Passover in order for them to eat it. This type of work is the only type of work allowed on the first day of unleavened bread, the day of holy convocation (Ex. 12:16). **But, on the 15th day there was a tremendous amount of hard labor done** which is simple proof that the 15th cannot be the first day of unleavened bread, or the day of holy convocation; **because on the first day of unleavened bread, "...NO MANNER OF WORK SHALL BE DONE..."** (Ex. 12:16)

Exodus 12:16 reads, "...**NO** manner of work shall be done in them (the 1st and the 7th days of the Feast), save that which every man must eat, that **ONLY** may be done of you."

Evidently, journeying from Rameses to Succoth, on foot beside children, herding their flocks, and herds, even very much cattle (Ex. 12:37-38), with their kneading troughs being bound up in their clothes upon their shoulders and borrowing (spoiling) of the Egyptians jewels of silver, gold and raiment (Ex, 12:34-35), plus setting up camp (pitched) when they got to Succoth (Num. 33:5) not to mention resuming the bones of Joseph to take with them when they left (Ex. 13:19) is not considered to be work by some. However, having to do all of this is not something that I would consider acceptable to do on a day of rest. Doing all of this is certainly more than what Yahweh has allowed to be done on the first high day of unleavened bread. On the first high day of unleavened bread Yahweh allowed food preparation and stated, "that **ONLY** may be done of you," (Ex.12:16).

"And in the first day there shall be an holy convocation... **NO manner of work shall be done...**" (Ex. 12:16)

"**In the first day** ye shall have an holy convocation; **ye shall do NO servile work therein.**" (Lev. 23:7)

"**In the first day** shall be an holy convocation; **ye shall do NO manner of servile work therein:**" (Num. 28:18)

"**On the fourteenth day of this month** you shall observe it according to all its statutes and according to **all its ordinances.**" (Num. 9:3)

After realizing what all was done on the 15th day of the first month, it becomes evident that the 15th day cannot *Scripturally* be considered as the first day of unleavened bread because the first day of unleavened bread is to be a day of holy convocation, which no manner of work is to be done

on. The 15th day of the first month was a day of hard labor rather than a day of rest; therefore, the 15th day of the first month is exempt by Yahweh Himself from being a day of holy convocation.

The wise will not ignore the truths found in Scripture, if they interfere with the timetable that is present in your mind, align your thoughts with Scripture and do not ignore the Scriptures.

What about Leviticus 23:6?

Some may say, “you do not address the 15th!” What about the 15th? Doesn’t the Bible say the 15th is the feast? Almighty Yahweh does leave TWO Witnesses about the 15th of Abib.

Leviticus 23:6, “And on the fifteenth day of the same month *is* the **feast <2282>** of unleavened bread unto YAHWEH: seven days ye must eat unleavened bread.”

Numbers 28:17, “And in the fifteenth day of this month *is* the **feast <2282>**: seven days shall unleavened bread be eaten.”

These two Scriptures tell us much. Namely that the 15th *is* a **feast/khag day** and there are **SEVEN feast/khag** days of unleavened bread.

In order to let The Scriptures interpret The Scriptures, as His Word says we are to do (Isa. 28:10; 34:16); we must keep the following in mind so that **His** words may guide us:

(1) All of the Scriptures related to *Passover* state 100% of the time, that **it is a day of unleavened bread**, therefore it is INCLUDED in the 7 days (Ez.45:21).

(2) Every Scripture related to the seven days of unleavened bread states 100% of the time that THERE ARE **Seven Days**.

(3) Every Scripture in relation to the *khag*/Pilgrimage Feasts 100% of the time describes and INCLUDES the Passover in the Feast of Unleavened Bread and **in most cases** refers to them as “The Feast of Passover.”

(4) Of the many Scriptures related to the Passover, many state that it is a *mowed* #4150, and *chagag* # 2287; which Almighty Yahweh appoints as a *qodesh miqra* קֹדֶשׁ מִקְרָא holy convocation.

(**Note:** the 15th is **never** appointed a *mowed* or a *chagag* and Yahweh has never appointed it as a *qodesh miqra* (holy convocation).

(5) Scriptures related to the 15th of Abib show a type of WORK being done on the 15th although a *qodesh miqra* tells man not to work.

(6) **Every qodesh miqra** מִקְרָאֵי קֹדֶשׁ tells NO WORK is to be done on a *qodesh miqra* קֹדֶשׁ מִקְרָאֵי of יהוה

(7) **Yahweh’s inspired Words** tell us in Numbers 33:3 that **the 15th** is the day **after** the Passover making it the second day of unleavened bread.

(8) The annual Holy Day that is linked to ALL Holy Days is Passover. **It is the most spoken about annual Holy Day in the Bible**. Yet, mankind in general **refuses** to accept this day that YAHWEH set apart as “a Holy Day” (Mt. 24:24).

If we profess to be believers in YAHWEH and let the Scriptures interpret the Scriptures, then according to **His Word**, Passover (the 14th) is, IN FACT, the FIRST ANNUAL FEAST DAY and the FIRST DAY OF UNLEAVENED BREAD!

It is the Passover which is the appointed time, so says the Bible in *Many* places!

Passover, the mowed/מוֹעֵד feast day

NAS Numbers 9:2 “Now, let the sons of Israel observe the Passover at its **appointed time**. Strong’s # 4150 (Usage Summary for FORM בְּמוֹעֵדוֹ)

In *Theological Wordbook Old Testament* it defines the Hebrew word, *mowed*, “Strong’s # 4150” as follows: בְּ particle preposition מוֹעֵד noun common masculine singular construct, suffix 3rd person masculine singular

(878b) מוֹעֵד (mô‘ēd) **appointed place**.

“mô‘ēd. Appointed sign, appointed time, appointed season, place of assembly, set feast. (ASV and RSV similar.)

The heavenly bodies are for determining the seasons (Gen 1:14; Psa 104:19). **Each festival is a mô‘ēd, but collectively they are the “feasts of [Yahweh]”** (mō‘ādē YHWH, Lev 23:2; etc.). Appearing at times (Hos 9:5) with ḥag (which designates the three great annual festi-

vals), mō'ēd must be thought of in a wide usage for all religious assemblies. Jerusalem became the city of assemblies (Isa 33:20; cf. Ezek 36:38) which were characterized by great rejoicing and were deeply missed during times of exile (Zeph 3:18; Lam 1:4).

Once mō'ēd is an appointed sign (Jud 20:38) by which men should act."

The 15th, the khag/חג feast day

^{KJV} **Leviticus 23:6**, "And on the fifteenth day of the same month *is* the (חג) feast of unleavened bread unto YAHWEH: seven days ye must eat unleavened bread."

Strong's 2282 חג {khag} or חג {khawg}

Meaning: a festival, or a *victim* therefore:-

^{KJV} **Leviticus 23:7** In **the first day** ye shall have an holy convocation: ye shall do no servile work therein.

The Holy Convocation is held on the **mowed/feast day** (מועד) of YAHWEH, which ye shall proclaim *to be* holy convocations, (Lev 23:2,4-) — Not on the "Strong's 2282 חג {khag}" feast day **Meaning:** a festival, or a *victim* therefore:- as verse 6 states and Numbers 28.

The 1st mowed day is Passover (Num.9; Ex.13; & Lev.23: ^{KJV} **Leviticus 23:4** These *are* the feasts/mowed (מועד) of YAHWEH, *even* holy convocations, which ye shall proclaim in their seasons. ⁵In the fourteenth *day* of the first month at even *is* YAHWEH'S passover.

Argument #5 - The 15th begins at noon on the 14th: the feast is the 15th.

FACT: THE 15th IS THE NEXT DAY

Just as all Scriptures state that the Passover is on the fourteenth, all Scriptures report that different events occurred on the fifteenth. Num 33:3 states, "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians." In Kohlenberger's literal translation of the Hebrew, #4283 is translated "on the morrow" in the King James and it means the morrow or (adv.) tomorrow. And in Hebrew it is translated "on-day-after-of." Quintodecimans try desperately to make this verse ap-

pear to mean "the same day," but as a matter of fact, DIFFERENT EVENTS happened on the fifteenth than on the fourteenth. For example, 2 Samuel 11:12, Joshua 5:11-12 and Leviticus 23:16 use the SAME WORD and it is commonly understood to mean the next day! This word is translated "next day" in Scripture, but NEVER the same day like Quintodecimans would like us to think. For more Scriptural evidence notice Exodus 3:20-21, "And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and **after that** he will let you go. And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, **when ye go**, ye shall not go empty:" This command is given even BEFORE the Plagues began and it is a separate command from that of Passover. The fulfillment of this prophecy is on the fifteenth and it is told in Exodus 12:35-38 and Numbers 33:1-4. Considering Yahweh's words and the span of time, i.e. a command for the 14th and a command for the 15th, it would not only be impossible due to lack of time to accomplish everything that was foretold to be done these TWO DAYS, but also it would be going against His Inspired words of prophecy. There is nothing MIRACULOUS told concerning the 14th and the 15th, except to follow the Word of Yahweh. Did He say that Passover was one day or two? Is it the 14th or the 15th? Was Israel's departure Passover Day or the NEXT DAY? Was the Messiah's trial to be tortured and killed beginning Passover Day (as Yahushua said Mt. 26:2) or the next day when the Jews had their Passover (Jn. 18:28)? Scripture answers every one of these questions; the person of *true faith* will believe the Scriptures!

The 15th; another working day in the 2nd month

Almighty Yahweh foreknew that there would be the second Passover. Moreover, He would have Israel also work on the 15th of the second month. The question is, if Yahweh knew in advance that the second Passover or high day was on the 15th, would He give a command to work on that day? – NO! Please notice this in the Scriptures. Numbers 9 explains about the second Passover and astonishing as it may seem to some, here Israel also kept the 14th and not the 15th for the mowed/holy convocation. The ordinance of the second Passover is identical of that of the first, however, Numbers 9-11 clarify some points that most have overlooked. It clarifies that almighty Yahweh left Israel's camp on the 20th, therefore demonstrating that the 14th and the 20th are the set apart Holy Days.

Let's look at these Scriptures:

^{KJV} **Exodus 16:1** And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, **on the fifteenth day of the second month** after their departing out of the land of Egypt.

The 7th day — Is it the twentieth or the twenty-first?

Almighty Yahweh meets with *His people* at His appointed time. (*mowed* Lev.23:2,4)

^{KJV} **Numbers 17:1-4** And YAHWEH spake unto Moses, saying,

² Speak unto the children of Israel, and take of every one of them a rod (staff, branch) according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

³ And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

⁴ And thou shalt lay them up in the tabernacle of the **congregation** #4150 (**mowed מוֹעֵד**) before the testimony, **where I will meet with you**.

Note: The translated term, "*thou shalt lay them up in the tabernacle of the congregation,*"

in Hebrew reads:

(to rest) וְהִנְחִיתָם ^{WTT} Numbers 17:19(4) ← read

..(“moed” appointed time/place) מוֹעֵד (in tent) בְּאֹהֶל

In another Scripture Yahweh tells how to make sweet spices with pure frankincense. Notice that they are stored in the tent of the testimony for the mowed/appointed time.

^{KJV} **Exodus 30:36** And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle = (in a tent) of the congregation, #4150 = (**for the mowed/appointed time**) where I will meet with thee: it shall be unto you most holy.

^{NAU} **Leviticus 1:1** Then YAHWEH called to Moses and spoke to him from the tent **of meeting, (at the appointed time/mowed)** saying - also 3,5, at the appointed time/mowed

^{KJV} **Deuteronomy 16:16** Three times in a year shall all thy

males appear before YAHWEH 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 YAHWEH empty: The phrase “and they shall not appear before YAHWEH empty” in Hebrew (R to L) is:

(namely) אֵת to see יְיָ ← read

in vain רִיקָם YAHWEH יְהוָה face of פְּנֵי-

^{NAU} **Exodus 25:21** "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you. ²² **“There I will meet with you;** [at the time of His appointed feast/mow`ed], and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I [through the Scriptures “for us”] will speak to you about all that I will give you in commandment for the sons of Israel.

It is clear that Almighty YAHWEH sets the time that He will meet with his people and it is at his appointed time, **the mowed/feast day for the holy convocation**. The next reference is the second Passover in the second year after Israel left Egypt. This was a time in which Almighty Yahweh abode with Israel in the tabernacle (tent) at the appointed times (mowed/feasts days), then after the mowed/feast day, as Yahweh demonstrates, He ascends until the next appointed time.

^{KJV} **Numbers 9:18-20**, At the commandment of YAHWEH the children of Israel journeyed, **and at the commandment of YAHWEH they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.**

¹⁹ And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of YAHWEH, and journeyed not. ²⁰ And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of YAHWEH they abode in their tents, and according to the commandment of YAHWEH they journeyed. (see also Exodus 40)

As previously shown, meeting with Yahweh at the appointed time; “the feast/mowed time # 4150” isn't really anything new. Notice this again in Exodus 33.

^{KJV} **Exodus 33:7** And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of **the congregation**. (i.e. in Hebrew; the feast/mowed appointed time) And it came to pass, that every one which sought YAHWEH went out unto the

tabernacle of **the congregation**, (the feast/mowed time) which *was* without the camp. (see also 29:42; 30:6; Lev. 1:1)

Numbers 9:1-14 explains again about the ordinances of the Passover—

^{KJV} **Numbers 9:1-3**, And YAHWEH 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, **2** Let the children of Israel also **keep the Passover** at his appointed season = (mow'ed/feast day). **3** In the fourteenth day of this month, at even, ye shall keep it in his appointed season: (mow'ed/feast day) **according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.**

^{NAU} **Numbers 10:1-3**, YAHWEH spoke further to Moses, saying, ²“Make yourself two trumpets of silver, of hammered work you shall make them; and **you shall use them for summoning the congregation** and for having the camps set out. ³“When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting. (^{KJV} at the door of the tabernacle of the **congregation.** = **4150 מוֹעֵד** *mow'ed/feast day* (see also Exodus 40:34,35)

Now notice, in the very next year after Israel left Egypt (in the verses following), after his instructions for the Passover, the tabernacle and the trumpet, Almighty YAHWEH leaves (the cloud was taken up) on the **twentieth day** of the second month of the feast of unleavened bread.

^{NAU} **Numbers 10:9-11**, When you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before YAHWEH your Elohim, and be saved from your enemies.

¹⁰Also in the day of your gladness and in your appointed feasts, (**4150 מוֹעֵד** *mow'ed*) and on the first *days* of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your Elohim. I am YAHWEH your Elohim.”

¹¹ And it came to pass on the **twentieth day** (**בְּעֶשְׂרִים**) of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

^{SEPTUAGINT} **Numbers 10:11** And it came to pass in the second year, in the second month, on the **twentieth day of the month**, the cloud went up from the tabernacle of witness.

Strong's 6242 עֶשְׂרִים 'esriym {es-reem'} [ב meaning in, at, or by]

Meaning: 1) twenty, twentieth

In Numbers 10:11, the Hebrew ב “Bate” *meaning* in, at, or by— is attached to the word twentieth “עֶשְׂרִים”, therefore, rightly dividing the Words of Scripture we can be sure that Almighty YAHWEH stayed *through the 20th*, and as Scripture states in Exodus 12:18, by the time the 21st began; *the Feast was over*. This is in 100% agreement with *ALL OF THE SCRIPTURES*.

Joshua 5:10-11 says “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.”

Leviticus 23:5 clearly states, “**In** the fourteenth *day* of the first month at even *is* Yahweh's Passover.” Nothing is said about Passover entering into the fifteenth. According to Scripture the fifteenth is a feast/khag day, a different day with different qualifications than the day for the holy convocation.

Numbers 9:2-3 says, “Let the children of Israel also keep the passover at his appointed season. **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.” In verse 11 the same is told of the second Passover; in every passage concerning Passover ONLY the 14th is mentioned.

A Scholarly analysis of Leviticus 23:2-6:

Unquestionably, Leviticus 23:6 is the *only* argument for support of a 15th high day; but **Leviticus 23:6** supports neither a 15th Passover nor the 15th as the first Day of Unleavened Bread. Please allow me to use the Hebrew meanings for the English translation of the word “feasts.”

In **Leviticus 23:2-6** there are two different Hebrew Words with TWO DIFFERENT MEANINGS, but are both translated into one English word, “feasts.”

NOTE: When the Passover is called a **Feast** in English; then this word “feast” is *ignored totally* by most professing believers! However, when the wrong meaning for the word in Hebrew is applied (simply meaning a festival day (khag) and is translated “feast,” then it is forced to mean holy convocation when, in fact, it doesn’t mean holy convocation at all.

^{KJV} **Leviticus 23:2-7**, “Speak unto the children of Israel, and say unto them, concerning the feasts “mowed/מוֹעֲדֵי” of YAHWEH, which ye shall proclaim to be holy convocations, even these are my feasts.

³ Six days shall work be done: but the seventh day *is* the sabbath of rest, **an holy convocation**; ye shall do no work *therein*: it *is* the sabbath of YAHWEH in all your dwellings.

⁴ **These are the feasts of YAHWEH, even holy convocations, which ye shall proclaim in their seasons.**

⁵ In the fourteenth day of the first month at even is YAHWEH ‘S passover.

⁶ **And** on the fifteenth day of the same month *is the feast/ khag (חַג) of unleavened bread unto YAHWEH*: seven days ye must eat unleavened bread.

⁷ In the first day ye shall have an holy convocation: ye shall do no servile work therein.”

Note: the holy convocations are to be held on which feast day?

It is the (#4150 מוֹעֵד)mowed/Feast Day translated feasts and seasons in verse 2&4.

Verse 2 Moadim/feast of Yahweh (מוֹעֲדֵי יְהוָה)

Verse 4 *These are the moadim/feasts of YAHWEH (אֵלֶּה מוֹעֲדֵי יְהוָה)*

Verse 4 *Which ye shall proclaim in their moadim/season (אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם)*

In Numbers 9, Exodus 13 and Deuteronomy 16 it is the Passover that is held at the moadim/feast (מוֹעֲדֵם) time, which is the day for the **holy convocation** not just a khag/feast (חַג) day. All 7 days are khag/feast days, but the appointed time for the **holy convocation** is the Moadim.

MANY Scriptures (100%) tell that the Passover is **the first day**, therefore, **Leviticus 23:6** (which is a continuation of verse 4 (**and** in the five ten עֶשֶׂר וּבַחֲמִשָּׁה

(AND)וּ << — The Hebrew READS

(TEN)עֶשֶׂר (FIVE)מִשָּׁה (THE)חַג (IN AMONG)בְּ

^{KJV} **Leviticus 23:7** In the first day ye shall have an holy convocation: ye shall do no servile work therein.

Note: You shall have a Holy Convocation in the מוֹעֲדֵי Feast/mowed day (verse 4); not in the חַג khag/feast day (verse 6).

Conclusion

Moses and the inspired Prophet Ezekiel would disagree with Passover on the 15th and/or the 15th for the High Day and so do *all* the words of the Scriptures. They all agree that the first day of unleavened bread is the 14th; there is no contradiction in Scripture. As shown, Almighty Yahweh left the Feast on the 20th. Moses tells that Passover is the first day of unleavened bread and Ezekiel includes Passover within the 14th day of the moon and the 7 days of unleavened bread. Moreover, the 15th is the day **AFTER the Passover: Numbers 33:3.**

^{KJV} **Numbers 33:3** And they departed from Rameses in the first month, **on the fifteenth day of the first month; on the morrow after the passover** the children of Israel went out with an high hand in the sight of all the Egyptians.

1 Thessalonians 5:21 says, “Prove all things; hold fast that which is good.” Almighty Yahweh tells us in His word that the first holy day of unleavened bread is the day that the Passover was slain, NOT THE 15TH. 100% of the Scriptures show this and there is not one contradiction. The choice is ours, we can follow The Words of Almighty Yahweh; or follow the traditions of men! We do not want to be the people described in ^{NAS} **Matthew 15:8-9**, “This people honors Me with their lips, But their heart is far away from Me. 9 But in vain do they worship Me, Teaching as doctrines the precepts of men.”

^{NAS} **2 Timothy 3:16**, “All Scripture is inspired by יְהוָה and profitable for teaching, for reproof, for correction, for training in righteousness;”

Yahweh’s Word is what is important. We are to look at His Word and not reason it away. His Word says the 14th is the first day of unleavened bread. Let’s believe His Word and teach it!!

^{NAS} **Psalm 119:89**, “Forever, O יְהוָה, Your word is settled in heaven.”