

When is the Seventh Day of Unleavened Bread?

Is it the 20th or the 21st? Many will be **Shocked!** to learn that the *seventh day* of Unleavened Bread has been taught in error! It is Almighty Yahweh that sets the requirements for acceptable worship.

Yahweh set the first day and the seventh day as the appointed time for the Holy Convocation (at the *mow'ed* Lev.23:2, 4, 44 etc.) and “always,” within the **SEVEN DAYS**. These requirements are shown **many times** throughout the Scriptures. If we worship Yahweh in spirit and in truth, we will follow His words and not the *traditions of men*.

In *this* study, we will show **Yahweh's** requirements and dates!

Wise King Solomon was inspired to write in ^{LXX} **Ecclesiastes 12:10**, “The Preacher sought diligently to find out acceptable words, and a correct writing, *even words of truth.*”

100% of the Scriptures state that there are **SEVEN DAYS OF UNLEAVENED BREAD**. What we must keep in mind when extricating a Scripture from the text is that the Scriptures **must** harmonize. In order for the Bible to establish which day is **the seventh day**, we have to establish from Scripture, which day is the first day.

A Quick Review of the First Day:

The prophet Ezekiel, who wrote over 900 years after Moses, agreed completely with the writings of Moses in the Torah. Yahweh inspired the prophet Ezekiel to sum up the Feast of seven days in this manner.

KJV [King James Version] **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.”

Shocking to many, Moses, the prophet Ezekiel and Yahushua (a 1,500 year span) all point to Passover Day as

the first day. In fact, 100% of the Scriptures show that THE PASSOVER - **IS** - THE FIRST DAY OF UNLEAVENED BREAD. Moses, for example, was inspired to scribe the following into the Torah, thus outlining the 7 days and pinpointing the 14th, *Passover*, as the first day.

KJV **Deuteronomy 16:2-4**, “Thou shalt therefore sacrifice the Passover unto YAHWEH thy Elohim, of the flock and the herd, in the place which YAHWEH shall choose to place his name there.

³ 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.

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.”

All of the systems of Passover that are used today agree that Deuteronomy 16:2-4 is referring to **The Passover**, and as verse 4 states, “which thou sacrificedst the first day at even” is the Passover. It is The Scriptures, which establish the first day of unleavened bread; but the problem is, people follow *tradition*, which actually teaches that the 2nd and an *added* 8th day are “the first and seventh days.” The Scriptures *prove* by the written word and example that the first and seventh days of unleavened bread are the 14th and the 20th (which is 7 days as established by Scripture). However, many who observe Passover on the 14th (*also* those who keep Passover on the 15th) observe the 15th and the 21st as the first and seventh days of Unleavened Bread. This is contrary to Scripture because if we omit Passover day, “the Yahweh inspired first day,” we would be *taking away* from the Scriptures; and *adding* an additional day, would be *adding to* the Scriptures a day which Yahweh did not inspire. Please notice the Scriptures, which follow:

KJV **Joshua 1:7**, “Only be thou strong and very courageous,

2/When is the Seventh Day of Unleavened Bread?

that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left..." (Also Deuteronomy 4:2, 5; 12:32; Ecclesiastes 12:13; Revelation 22:18)

KJV Exodus 12:16, "And in the **first day** there shall be an holy convocation, and in the **seventh day** there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you." (See also Exodus 12:15)

"Teachers of traditions" may argue against the fact that Exodus 12:15-16 is referring to "the *first day being* Passover" and claim that this verse refers to the 15th. However, they cannot refute the non-contradictable findings in the context of Scripture. There is no mystery that calls for a special interpretation, **Yahweh's words always say 7 days** and are so crystal clear on this subject that one only has to read the Scriptures, have faith and BELIEVE.

The New Testament Agrees:

Inspirational witnesses from Yahweh such as Moses, Joshua, the prophet Ezekiel and Yahushua our Messiah etc. ALL agree that The Passover is a 7-day Feast, with the Passover as the first day. For example:

NAS [New American Standard] **Matthew 26:17**, "Now on the first day of Unleavened Bread the disciples came to Yahushua saying, 'Where do You want us to prepare **for You** to eat the Passover?'"

KJV **Mark 14:12**, "And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare **that thou mayest eat the Passover?**"

Some have argued that the word, "first," really means *before*; furthermore, reading a little further into the Scripture the Bible reveals that this *exact time* was in the afternoon *before* the beginning of Abib14. Notice, the 14th has not yet begun. KJV **Mark 14:16-17**, "And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. ¹⁷ **And in the evening he cometh with the twelve.**"

The word, "first," in Greek is, Strong's # 4413 πρῶτος protos {pro'-tos} Meaning: 1) first in time or place 1a) in any succession of things or persons..."

Note: The word, "BEFORE," in Greek is Strong's # 4253 πρό pro {pro} Meaning: 1) **before.** *Thayer* adds πρὸ "the Septuagint chiefly for לֶפְנֵי, before" (Hebrew lipnê)

(John 12:1 Then Yahushua six days before the Passover..)
Notice the Hebrew N.T.

(before) לֶפְנֵי (days 6 the) וּשְׁתִּים ^{HNT} John 12:1
חַג הַפָּסָח (Passover) חַג (Festival)

The Greek word, πρώτη protos, translated "first" in English is equivalent to the Hebrew word, rishon, translated "first" (Strong's 7223 רָאשׁוֹן rishon or rishon (911c) Meaning: *former, first, chief*) Notice the Hebrew N.T.

(the first) בָּרָאשׁוֹן (and it was) ^{HNT} Mark 14:12
לַחַג הַמְצֻוֹת (the matzoth) (the feast)

NOTE: In Hebrew (וַיָּהֵי and it was) always means "it came to pass."

It is the Passover, which is the chief and first day of unleavened bread.

The Book of Luke makes this crystal clear and by no means is there any contradiction.

KJV **Luke 22:7**, "Then came the day of unleavened bread, when the Passover must be killed." (The word "came" (Strong's 2064 ἐρχομαι erchomai) means, to come)

The Scriptures are quite clear concerning what day is **the first day**. However, man's instructions (mere traditions) teach to keep the day after the Passover as the first day.

To determine which *is* the first day as well as the seventh day, let's examine the ordinance of the Passover.

The ordinance of the Passover

Leviticus 23:10, Exodus 12:43ff, 13:5-10 and Deuteronomy 16 are amongst several of the Scriptures, which bring to light that when Israel entered the Promised Land, they would keep the Feast of Passover and its ordinances. Notice the ordinance in Exodus 13.

KJV Exodus 13:5-10, “And it shall be when YAHWEH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, **that thou shalt keep this service in this month.** **6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to YAHWEH.** ⁷ Unleavened bread shall be eaten **seven days;** and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. ⁸ And thou shalt shew thy son in that day, saying, **This is done because of that which YAHWEH did unto me when I came forth out of Egypt.** ⁹ And it shall be for a sign unto thee upon thine hand, **and for a memorial** between thine eyes, that YAHWEH ‘S law may be in thy mouth: for with a strong hand hath YAHWEH brought thee out of Egypt. ¹⁰ **Thou shalt therefore keep this ordinance in his season from year to year.”**

The service, memorial and ordinance all are part of the Passover observance.

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

Next, we must look at the controversial words in Exodus 12:18, which lead men to *think* or *assume* that the Feast *ends* on the 21st. This is where the hermeneutics of Scripture must be scrutinized, i.e. Scripture interprets Scripture, and there are no contradictions in The Scriptures.

If someone were to point to another Scripture, other than Exodus 12:18, to say that the feast ends on the 21st, then Yahweh’s words would require *little* exhortation. However, exhortation *is* required because companion Scriptures show that Almighty Yahweh left the camp of Israel on the twentieth day of the feast of unleavened bread. Moreover, Yahweh ascended upon high after every *mowed*, as the Scriptures will show.

KJV Exodus 12:18, “In the first *month*, **on the fourteenth day of the month at even**, ye shall eat unleavened bread, **until the one and twentieth day of the month at even.**”

The term **at even** “*ba-ereb*” should harmonize with *all Scripture* concerning when is the beginning of a day (Gen. 1:5, 8, 13, 19, ect.). Also, the word “**until**” must be in

harmony with all of the Scriptures that tell that there are seven days; and not be taken out of context to say otherwise. In other words, we must use *exegeses* (believe what Scripture says) and not *icegeses* (read *our* thoughts into the Scriptures).

The word “**until**” Strong’s # 5704 is used in Exodus 12:6 and 18; but what many don’t realize is that by interpreting Exodus 12:18, to claim 8 days or to exclude the 14th and include the 21st is un-harmonizing the Scriptures. Yahweh doesn’t make mistakes! 100% of the time He says “7 days;” and as the Scriptures reveal, **on the beginning of the 14th until the beginning of the 21st (not through the 21st) is -7 days:** “**until the one and twentieth day of the month at even.**” As always, “at even” begins the day Genesis 1:5, 8, 13, 19, ect.

This word “**until**” Strong’s # 5704 has to be in the context of the verse. For example, while Exodus 12:6 tells to keep **the lamb until the 14th** begins, (byn-ha-arabim) (excludes the 14th, for the life of the lamb), Likewise, eating unleavened bread until the 21st, excludes the 21st from the eating of unleavened bread. Eating unleavened bread **on the 14th** as told in Exodus 12:18, is inclusive. Therefore, if we use the proper hermeneutics of the Scriptures and keep Unleavened Bread **on the 14th, and until the 21st begins**, it is exactly 7 days. This is in perfect harmony with **all of the Scriptures**, which say 7 days.

Also within the context of Exodus 12:15 it says, “**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.”

Here again it says 7 days (no dates given), however, “until the seventh day” is inclusive in the context of this verse and includes the seventh day. There is no contradiction here because **the total number of days is 7** as *all* Scripture states. *Notice in the meanings of until- (even to)* as shown below, according to the TWOT, the word (‘ad) meaning “**while**” is rare.

Theological Wordbook Old Testament = {Strong’s 5704}
. “עַד particle preposition homonym 3 מִן noun common masculine singular absolute

(1565c) עַד ('ad), עַדְיִם ('ădē) III, **as far as, even to, until, while.**

'ad II, as far as, even to, until, while. The special poetic form, 'ădē is used twelve times.

'ad functions as both preposition and conjunction. It indicates the gamut, beginning with the distance from, the advance toward, and the movement up to. It is used spatially, temporally, and comparatively.

Strong's # 5704 עַד ad (723d) **Meaning:** *as far as, even to, up to, until, while*" :-

Another witness to the 7th day, the twentieth:

As previously noted, Almighty YAHWEH meets with *His* people on His appointed days for worship on the Holy Convocation. He actually comes in the camp (to our Assemblies on His appointed days - "Lev.23:2,4 feast/mowed") then when the appointed time is over he goes back to his throne in the heavens. Yes, the world misses him on *their* festival days because *their* festivals are a smoke in the nose of YAHWEH. (Isaiah 65:1-5). Notice the definition for the **appointed day** below. (See also Deut. 29:20)

Theological Wordbook Old Testament מָעוֹד

= {Strong's 4150 mowed}

"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 hag (which designates the three great annual festivals), mô'ēd must be thought of in a wide usage for all religious assemblies... [Yahweh] met with Moses at the "tent of meeting" ('ōhel mo'ēd). He appeared in the cloud at the door of the tent and spoke to him as "a man speaks to his friend" (Ex. 33:7, 11; Num 12:8). The purpose of Yahweh's meeting Moses and Israel is revelation (Ex. 29:42; Ex. 33:11; Num. 7:89). The LXX translates 'ōhel mô'ēd over one hundred times as skēnē marturiou (tent of witness) which probably connects (incorrectly) mô'ēd with 'ēd or 'îd. But the general idea conveyed of the place of revelation is sound...."

When Almighty Yahweh meets with His people:

Meeting at Yahweh's appointed time is nothing new. It was appointed before man was even placed on the earth (Gen.1:14) and will exist even when Yahweh's Kingdom is

set up at the end of the age. Ezekiel 46:9 says, "But when the people of the land come before YAHWEH at the appointed feasts..." Here the word, "*mowed*," is translated appointed feasts: the *same* appointed feast day that is legislated in Leviticus 23 and designated by Yahweh.

Notice, for example, in the following Scriptures when Israel (and we) met with Almighty YAHWEH at *His* appointed feast time (the mowed), He was (and is) there! Moreover, it is noteworthy to mention that the mowed/festival time is also translated congregation and meeting. This is a little confusing to most of Christianity for the fact that in the Hebrew language the Mowed is Yahweh's appointed time for the Holy Convocation and not simply "a tent meeting" as translated. This may give the idea that when men throw up a tent, all that come are worshiping the Creator. The problem with that is, if it is at *men's* time, (Dan.7:25) it would be adding to Yahweh's worship and be a smoke in His nose.

Almighty Yahweh meets with His people at His appointed time/festival. (Dan.7:27; Lev.23:2,4,44 etc.)

Examples:

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/Feast מָעוֹד) before the testimony, where I will meet with you."'

Note: the translated term (vs.4) "*thou shalt lay them up in the tabernacle of the congregation.*" (מָעוֹד) In Hebrew it reads right to left as follows...

(to rest) מִתְחַנֵּת וְהַנִּחְתָּן WTT Numbers 17:19(4) ←read

(Appointed time/feast) מָעוֹד (in tent) בָּאָהֶל

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/festival where I will meet with thee**: it shall be unto you most holy.”

Although “mowed” (**מָעוֹד**) is translated “*season, tent meeting, congregation, or Feast,*” the fact remains, **it is a festival day for the Holy Convocation at Yahweh’s appointed time; “where I will meet with thee”** and as we see from the Scriptures, **the first and seventh days** of unleavened bread are at the appointed time, at the mowed “**מָעוֹד**,” i.e. the fourteenth and the twentieth.

NAS Leviticus 1:1, “Then YAHWEH called to Moses and spoke to him from the tent **of meeting, (at the appointed time/mowed)** saying...” – (also vv 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:”

In these three Pilgrimage Feasts, the phrase, “and they shall not appear before YAHWEH empty” ... In Hebrew (Right to Left) is:

face of אֶת־פְנֵי (namely) יְרָאָה to see ← read
...in vain יִהְיוּ בַּקְרָם YAHWEH

The term “in vain” not only applies to the world in *their* religious worship, but also to supposedly “commandment keepers” who *say they keep the commandments*, but - when proven wrong by SCRIPTURE, *really* maintain the “doctrines of the commandments of men,” just as they say the Christians do.

Keeping the right Festival on the wrong day **knowingly** is worse than the world keeping *their religious festivals ignorantly*. (Isaiah 1:10-16; Romans 2:11-13)

KJV Proverbs 30:5-6, “Every word of Elohim is pure: he is

a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.”

KJV Matthew 15:9, “But **in vain** they do worship me, teaching *for* doctrines the commandments of men.”

Almighty Yahweh gave His appointed times to Israel and their descendants forever, (Lev.27:34) even for The Kingdom to come, (Isaiah 66:23) and they were put in writing, placed inside and on the side of the Ark of the Covenant (**Deuteronomy 10:2, 31:26**).

Yahweh **demonstrates by example** and meets with *His people*:

NAS Exodus 25:21-22, “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.”

The next reference is the second Passover of 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* as Yahweh demonstrates, He ascends until the next appointed time. Numbers 9 and 10 are the affirmed instructions for the Feast of Passover; plus new instructions concerning the ordinance of the second Passover (whereas an Israelite may have legitimately missed the first Passover in the month of Abib); instructions for worshiping Almighty Yahweh at His appointed time, “the Mowed/Feast Day;” and the making/using of the trumpets to call Israel to the meeting with Yahweh as He meets with his people at the time appointed (the moedim /(**מָעוֹד**) appointed set times).

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**. (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; etc.)

Notice verse 7 again, Shocking as it may seem, even when **Yahweh Himself** was in the tent at the appointed time/at the mowed, **some obviously did not seek Yahweh** as most do not seek Yahweh today. There is plenty of evidence throughout history that the early Assembly leaders (such as Polycarp, John, Polycrates and many more) taught that the Feast of Unleavened Bread began with the Passover (at the feast/mowed time) and ended on the twentieth day; but are there other Scriptures that actually state that Almighty YAHWEH left the meeting place on the twentieth day of the feast of unleavened bread? **Shockingly**, yes, there are!

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, ‘Let the children of Israel also **keep the Passover** at his appointed season (*mow`ed/feast day*). In the fourteenth day of this month, at even, ye shall keep it in his appointed sea-

son: (*mow`ed/feast day*) according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.”

These, of course, are the *same instructions* that are listed in Exodus, Leviticus and Deuteronomy. Then, Yahweh explains and makes provisions for a person with a legitimate excuse to keep the Passover in the second month doing exactly what was expected in the first month. (Num.9:10-23)

KJV Numbers 9:14, “And if a stranger shall sojourn among you, and will keep the Passover unto YAHWEH; **according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.**”

Also amongst the instructions for the Feast of the Passover, Yahweh instructs Israel on how to use the trumpet (Numbers 10:1-10) when the tabernacle was in the camp **at the time appointed** (*mow`ed/feast day*). Notice this in Numbers 10:3 where again, the word “of meeting,” means, *at the mow`ed/feast day* “**מָועֵד**”. Again Lev.23:2, 4 shows that it is at the appointed time, “at the *mow`ed/feast day*,” when the Holy Convocation is held.

NAS Numbers 10:1-3, “YAHWEH spoke further to Moses, saying, ‘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**. And when both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting.’” (meeting is #4150 *mow`ed/feast day*) In the King James Version, “...at the door of the tabernacle of the **congregation.**” (congregation is #4150 *mow`ed/feast day*) (see also Exodus 40:34-35)

Now notice in the following verses that in the next year after Israel left Egypt, after giving 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.

KJV Numbers 10:9-11 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow

an alarm with the trumpets; and ye shall be remembered before YAHWEH your Elohim, and ye shall be saved from your enemies.

¹⁰ Also in the day of your gladness, and in your **solemn days** (**מֹעֵד** mow‘ed), and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your Elohim: I am YAHWEH your Elohim.

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

THE 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 עָשֶׂרִים ‘esriym {es-reem’} [בָּ meaning in, at, or by]

Meaning: 1) twenty, twentieth

In Numbers 10:11 the Hebrew בָּ “beth” *meaning* in, at, or by—is attached to the word twentieth “עָשֶׂרִים”, 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, when the 21st began, *the Feast was over*. This is in 100% agreement with **ALL OF THE SCRIPTURES!**

The Feast of the Seventh month:

Note: King Solomon dismissed Israel **after** the Last Great Day on the 23rd day of the 7th month. The Feast started on the 15th and ran through the 22nd, which is when Scripture shows Yahweh is there. This is a second witness showing that when the Holy Convocation was over Israel was free to go to their homes and Yahweh left the feast and ascended to His throng. All of the Festivals/ Holy Convocations were observed on the appointed days i.e. the first day and the last day; not on the days following the first and last days as many Assemblies do for the Feast of Passover. *Please notice the following passages:*

NAS **2 Chronicles 5:3**, “All the men of Israel assembled themselves to the king at the feast, that is in the seventh

month.”

NAS **2 Chronicles 7:9-10**, “And on the eighth day he kept a solemn assembly: for he kept a feast of seven days as the dedication of the altar. **And in the eighth day they made a solemn assembly:** for they kept the dedication of the altar seven days, and the feast seven days. **And on the twenty-third day of the seventh month** he [Solomon] dismissed the people to their tents.” (See also 1 Kings 8:66)

NLT **2 Chronicles 7:10**, “Then at the end of the celebration, Solomon sent the people home...”

Summary:

Almighty Yahweh left the Feast of Unleavened Bread on the **twentieth day**, which means that when the 21st day came, He was not there to accept worship. Sabbath keepers make hay because Christianity worships *their mighty one* on the day after the Sabbath. What about Sabbath keepers attempting to worship Yahweh (on the 15th & 21st) on the day after both appointed mō‘ădē of Unleavened Bread? Must we also pluck the mote out of our own eye so that we can see clearly to guide the Christian?

Almighty Yahweh was as a *cloud* by day and as a *fire* by night, however, when *within* the “Appointed Time, **מֹעֵד**” the Feast/Mowed time, Yahweh tabernacles with His people in the tent; then as Scripture states, when His Feast/Mowed time is over Yahweh ascends! How can the Scriptures be any clearer? Who will we follow, Almighty Yahweh or *the traditions of men*?! **Matthew 15:9**

Isn’t it ironic that *Organizations* routinely dictate how many days of unleavened bread there are regardless of what The Scriptures say? (*Organizations* teach 8 days, Scripture says 7 days) *Organizations* keep the 2nd & 8th days, but the Scriptures teach the 1st & 7th days. Mark 14:12; Luke 22:7; Deuteronomy 16:4 and a host of other Scriptures say that Passover **is the first day**: why would anyone keep “the Scriptural first day” -- on **the second day**? Scripture shows Yahweh left on the last day, “**the twentieth**,” **which is the seventh day**: why would anyone keep an added 8th day on the twenty-first? Did not the words of Scripture say that YAHWEH left on **the twentieth**?

Almighty Yahweh in His Wisdom lovingly taught by example.

By example YAHWEH taught how to observe the Sabbath and His Mowed/Feast days. (Exo.16; Num 14-16) All through the book of Numbers there are examples. Moreover, He taught discipline. For example, the early chapters of Numbers show the first years of Israel's learning. Furthermore, we read about the instructions for the Passover (and as we know, Israel did not obey in general), then towards the end of the 40 years we read about the same exact Mowed/Feast days; except with all the added sin sacrifices. Notice the differences in the observances in Numbers 9 and those in Numbers 28-29. In the latter chapters are the entire dos and don'ts (sin sacrifice) because Israel did not obey. Incidentally, this is what Paul taught was contained in ordinances and *added to the law* "that it may be there for a witness against thee." (Deut.31:26)

Yahweh's people have been ill informed about the second Passover as well: it is taught by some that only the Passover is kept. However, if a person misses the original Passover, chances are the rest of the Feast will be missed as well. As stated by Yahweh, **the original Passover ordinance applies to the second Feast of the Passover as well.**

Almighty Yahweh in his wisdom not only inspired Moses to write down the first and last days of unleavened bread, but also sanctified the second "Feast of Passover of the second year," *by demonstration*. Yahweh was there at the time appointed, the mowed/Feast day; thus ordaining the second Passover; and then YAHWEH left in the cloud - on the twentieth day, after the Feast ended.

Righteous King Hezekiah and those in his kingdom also kept the second Passover SEVEN DAYS, exactly as the ordinance of the Passover in the Torah says. Notice this account in 2 Chronicles 30.

KJV **2 Chronicles 30:1,3,15,22**, "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of YAHWEH at Jerusalem, to keep the Passover unto YAHWEH Elohim of Israel.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

15 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 YAHWEH.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of YAHWEH: and they did eat throughout the feast seven days, offering peace offerings, and making confession to YAHWEH Elohim of their fathers."

Conclusion:

The conclusive evidence is extremely bad news for those who claim that the Passover is the 15th, beings that Almighty Yahweh demonstrates *in Scripture* that when the 21st day came "He was gone." This means that quintodecimans (fifteeners) **only observe 6 of the days that Scripture reveals are feast days**. Meanwhile, Quartodecimans (fourteeners) miss the mark also, moving Yahweh's 1st Feast day to the 15th (the second feast day) and the 7th Feast day to the 21st (the day after Yahweh left), **making it an 8 day feast.** Both are unscriptural i.e. unacceptable. The Bible says *NOTHING* about the 15th being **the (מָוֶעַד mow`ed) Holy Convocation Day**; the 15th is merely the second **חַג chag** day of the **seven chag** days exactly as the Scriptures say.

Please notice the 15th is within D.U.B. in the Hebrew Text (Read R-L)

(the) **בְּ (in-with-among) בָּ (and) נִ וְ TTT Lev. 23:6 ← read
U.B. (days) יְמִינֵי עֲשֵׂר (ten) עֲשֵׂנָה (five) מִשְׁנָה**

Only one system complies completely with Yahweh's 7 days of unleavened bread. The Appointed Time (Feast/Mowed) for the Holy Convocation is dedicated to the first day, Passover (Abib 14) and the 7th day (Abib 20). (Leviticus 23:4-5,8; Numbers 9-10; Luke 22:7) Almighty Yahweh speaks to us through His Son, *namely*, through The Scriptures.

The first and last days of unleavened bread aren't a mystery anymore. We can believe the words of Scripture, or we can believe and live falsehoods.