

Harmonizing the Scriptures on Passover

For the correct Passover timing, the method each of us uses should be in harmony with **all** of the Scriptures. The three methods that are most commonly taught today are:

1 The Passover observed at the beginning of the 14th, with Passover being the first day of Unleavened Bread and High Day running until the 21st day at even; 7 days total.

#2 The Passover observed at the beginning of the 14th, with the rest of that day considered as a non holy day, with the next day, the 15th being the first day of Unleavened Bread and High Day running through the 21st day; 8 days total.

#3 The Passover is taught to have been killed at noon or 3 p.m. on the 14th (considered only as a preparation day), then the eating of the lamb beginning on the 15th, with Passover being the 15th, the first day of Unleavened Bread and High Day running through the 21st day; 7+ days total.

We will refer to these three methods as System 1, System 2 and System 3. Each of these three systems uses many of the *same Scriptures* to support its position. However, any one verse of Scripture cannot have two or three different meanings, therefore, we must rightly divide the Word of Yahweh. How do we do that?by harmonizing the Scriptures.

For example, Systems 1 and 2 teach that the last meal mentioned in the Synoptic Evangelists was the Passover meal. However, system 3 teaches that this meal was just that, a meal, and not the Passover.

Why does System 3 teach that in the Synoptic Evangelists this meal was *not* the Passover? Because they think that The Passover was the next day i.e. the 15th and some of the Jews did indeed keep **their** Passover on the 15th (Jn.19:14, 31; 18:28). However, Yahushua kept it on the 14th as the ordinance says (Ex.12:43; Mt. 26:2, 17ff; Ez.45:21). Moreover, those who teach System 3 simply reason that in the Synoptic Evangelists this meal was *not* the Passover.

If we harmonize the Scriptures, Matthew 26:17ff,

Mark 14:12ff and Luke 22:7-ff all state that this meal was the Passover meal. The difference is evident whether we believe man's systems or the words of Scripture.

We gave this example because of its simplicity, and ease of being understood. Even if a small child read it, they would understand that this meal was the Passover.

Yahushua began Passover on the 14th, the day he was impaled.

***The New American Standard Bible [1995] =
NAU Matthew 26:2***, “You know that after two days the Passover is coming, and the Son of Man is *to be* handed over for [impalement].”

My Bible **and** your Bible tell us that our example, Yahushua, ate the Passover at the beginning of the day, the day in which HE SAYS THAT THE PASSOVER IS ON. (Mt.26:2) Here are some historical documents and *more* Scriptures to consider.

The historian, Josephus, tells that **the Jews** kept 8 days for Passover, Abib 14 for killing the lambs starting at noon or 3 p.m. and Passover beginning Abib 15. (*The Works of Josephus The Antiquities of the Jews 2:15:1*), this is what is misunderstood in the evangelists about the preparation day.

Yahweh's words tell us Yahushua kept the Passover with his disciples. His words also tell us that the Jews kept their Passover the next day (Mt. 27:62; Jn.18:28; 19:14,31). There is no conflict of Scripture. There is Yahweh's Passover and the tradition of the Jew's Passover in the Bible account.

Does 2 Chronicles 35 support the 15th for the Passover?

2 Chronicles 35 is used to say that with all of the sacrifices listed, the Passover has to be the 15th. Remember, harmonizing and rightly dividing the Word of Yahweh includes following the instructions pertaining to the Passover AND the

sacrifices for the whole Passover week. All the sacrifices listed in 2 Chronicles 35 are not for the single night as some teach.

King James Version = 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 2 Chronicles 35:6, “So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of Yahweh by the hand of Moses.”

KJV 2 Chronicles 35:8, “And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of Elohim, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.”

Note: All of these offerings were not simply for that single even; but they included passover offerings for the 7 days of the Passover Festival (vs.17). Notice in Numbers 28:24 & Ezekiel 45:23, the oxen would be evidence that this animal was not a Passover offering.

KJV Ezekiel 45:23-25, “And seven days of the feast he shall prepare a burnt offering to Yahweh, seven bullocks and seven rams without blemish **daily the seven days**; and a kid of the goats daily *for* a sin offering.²⁴ And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.²⁵ In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.”

KJV Numbers 28:24, “After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto Yahweh: it shall be offered beside the continual burnt offering, and his drink offering.”

Note: The Passover sacrifice was **a sheep or goat**. The **bull calves** were offered daily, **which was done all 7 days** including Passover and the last high day (this *is* the ordinance, Ex. 12:24, 43).

NAU Exodus 12:3, “Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to

take a lamb (**תַּשְׁלִיח**) for themselves, according to their fathers' households, a lamb (**תַּשְׁלִיח**) for each household.”

Strong's Exhaustive Concordance,

“#7716 **תָּשַׁלֵּח** seh {seh} or **יֹשֶׁב** sey {say}

Meaning: 1) one of a flock, lamb, sheep, goat, young sheep, young goat 1a) sheep, goat 1b) flock (collective)”

KJV 2 Chronicles 35:11, “And they killed the passover, and the priests sprinkled the *blood* from their hands, and the Levites flayed [TWOT skinned] them.”

NAU 2 Chronicles 35:12, “Then they removed the burnt offerings that *they* might give them to the sections of the fathers' households of the lay people to present to Yahweh, **as it is written in the book of Moses.**” **They did this also with the bulls.**

Note: There was no command to offer “a bull calf” for the Passover offering. This, according to the ordinance, (Numbers 28:19-23) was **in addition** to the morning offering.

Tanakh = TNK Numbers 28:23, “You shall present these in addition to the morning portion of the regular burnt offering.”

KJV 2 Chronicles 35:13, “And they roasted the passover with fire according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.”

NAU 2 Chronicles 35:14, “Afterwards (**אַחֲרֵנָה**) they prepared for themselves and for the priests, because the priests, the sons of Aaron, *were* offering the burnt offerings and the fat until night; therefore the Levites prepared for themselves and for the priests, the sons of Aaron.”

Note: There were cattle, sheep and goats, all were for sacrifice, for the Passover AND “ye shall offer daily, throughout the seven days.” Notice below the meaning of the word Afterwards (**אַחֲרֵנָה**)

אַחֲרֵנָה Strong's # 310, see *Theological Wordbook of the Old Testament* = TWOT #68b,

“**וְ** particle conjunction **אַחֲרֵנָה** particle adverb

0068.0 אָחָר ('āhar) **tarry, delay, defer.** The RSV is similar, NIV “remain,” “lose no time.” The NIV uses “delay” usually in place of “tarry.”
 (68a) אֲחֵר ('ahēr) **another.**

(68b) אַחֲר ('ahar) **after, behind (of Place); after, afterwards (of time);** used as an adverb, “afterwards” and also as a conjunction with ’āshēr “after that.” Often used in the plural form ’ahārē especially with suffixes. A very common word.”

Note: In order to complement all of the other Scriptural ordinances (Exodus, Numbers, Ezekiel etc.), these offerings were for the whole feast; not just that night (vs. 17)

KJV 2 Chronicles 35:17, “And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.”

TNK 2 Chronicles 35:16, “The entire service of Yahweh was arranged well that day, to keep the Passover and to make the burnt offerings on the altar of Yahweh, according to the command of King Josiah.”

Note: According to the command of King Josiah, “as it is written in the book of Moses” (v 12), the Passover lambs were killed at the beginning of the 14th and eaten that night (Ex. 12:6-8; 2 Chron. 35:1,14). Then in the daylight portion of that day, along with the daily sacrifices, the rest of the animals were offered. (Again, it is important to rightly divide the Word of Yahweh.)

NAU 2 Chronicles 35:17, “Thus the sons of Israel who were present celebrated the Passover at that time, and (**וְאַתָּה**) the Feast of Unleavened Bread seven days.”

Note: In this verse (Strong’s # 853 “וְאַתָּה”) is a stem meaning even or namely,(usually “if translated at all,” translated “and or the ”). As shown below, “וְאַתָּה ” does not mean “and or the.” Therefore, the Passover is not separate, but is included with the 7 days as the Scriptures show.

Masoretic Text – Hebrew Old Testament =^{WTT}

וְיִעַשׂ בְּנֵי-יִשְׂרָאֵל ^{←^{WTT}} 2 Chronicles 35:17
 הַנִּמְצָאים אַתְּ-הַפְּסָח בְּעַת

הָיָה וְאַתְּ-חָגֵן הַמְצֹות שָׁבָעַת יָמִים
 כִּי הָיָה “the” “feast” “even” “that” “וְאַתָּה”
 מְצֹות” “days” 7 יָמִים” U.B. שָׁבָעַת”

Strong’s, “# 853 even or namely: -[as such unrepresented in English] from 226

וְ particle conjunction נֶאֱלָה particle direct object marker
 לְ noun common masculine singular”

TWOT, “0186.0 אַתָּה ('ēt) 1. Untranslated particle. An untranslated particle in Hebrew often described in grammars (somewhat superficially) as the sign of the direct object after a transitive verb. Its origin is unknown. The prevailing view is that ’ēt was originally a noun meaning “essence, substance, self,” a significance which it subsequently lost in the historical development of the language.”

Some teach that Bible Scriptures establish that, “*The daily sacrifice was prepared in the early afternoon and killed about the middle of the afternoon so it would be ready to be offered before the sunset.*” (This of course would make it a **two-day** event, which is contrary to the ordinance of the Passover as Josiah notes in 2Chron. 35:16.) Moreover, the Bible time, as shown in Exodus 16, shows that the evening sacrifice *followed* ereb, and was not before the ereb.

Another Bible account that demonstrates that it is closer to sunset rather than noon or 3 p.m. is the account of Elijah offering the evening sacrifice in I Kings 18. It establishes that the evening sacrifice is later rather than earlier.

KJV 1 Kings 18:26, “And they (priests of Baal) took the bullock which was given them, and they dressed *it*, and called on the name of Baal **from morning even until noon** (noon-**6672 צְהָרָה tsohar**)...” Then in verse 27 it says, “And it came to pass **at noon**, that Elijah mocked them, and said....” Next in verse 29 it says, “And it came to pass, **when midday was past**, and they prophesied **until the time of the offering of the evening sacrifice...**” [emphasis mine]

Notice the above Scripture demonstrates that the statement, “*The daily sacrifice was prepared in the early afternoon,*” is not supported by Scripture. Furthermore, **verse 30** says,

“...And he repaired the altar of Yahweh *that was* broken down.” (**this took time**)

Verse 32, “And with the stones he built an altar in the name of Yahweh ...” (**this took time**)

Verse 33, “And he put the wood in order, **and cut the bullock in pieces**, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.” (**this took time**)

Verse 34, “And he said, Do it the second time. And they did *it* the second time. And he said, Do it the third time. And they did *it* the third time.” (**this took time**)

All of this was *started when midday was past*. (v. 29).

Verse 36, “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said,...”

Surely it took several hours to: #1 Repair the altar of Yahweh *that was* broken down. #2 With the stones build an altar in the name of Yahweh. #3 Put the wood in order, **and cut the bullock in pieces**. #4 Fill four barrels with water, and pour *it* on the burnt sacrifice, #5 Do it the second time and the third time. After all of this, then came the time of the offering of the evening sacrifice.

One more verse that is *misused*, like that of Deuteronomy 16:6, to say that the going down of the sun is at 3 p.m. is: **KJV Joshua 8:29**, “And the king of Ai he hanged on a tree **until eventide <06256> <06153>**; and as soon as the sun <0821> was down <0935> (08800), Joshua commanded that they should take his carcase down from the tree, and cast <7993> it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth unto this day*.”

וְאַתָּה מֶלֶךְ הָעֵד תָּלֵה עַל־הָעֵד ←^{wtt} **Joshua 8:29**

עַד־עַת הָעֵד וּכְבוֹא הַשְׁמַשׁ צֹהֶה יְהוָשֻׁעַ
וַיַּרְא יְהוָה אֶת־גָּבְלָתוֹ מִן־הָעֵד וַיַּשְׁלַׁיכוּ אֹתָהּ
אֲלֹפְתָּח שַׁעַר הָעֵד וַיַּקְרִימוּ עַלְיוֹ גָּלָּאָבָנִים
גָּרוֹל עַד הַיּוֹם הַזֶּה

until eventide <06256> <06153>: is (עַת הָעֵד) in the WTT and vowel pointed in the Hebrew TWOT underlined below, to mean (Strong's # 6150, 6148) *grow dusky*), hardly a condition visually seen at 3 p.m.

Theological Wordbook of the Old Testament,

“1689.0 עָרָב (‘ārab) **V, become evening, grow dark.**

Denominative verb

(1689a) עָרָב (‘ereb) **evening, night.**”

and as soon as the sun <08121> was down <0935> (which means)

Strong's, “#935 בּוֹא bow' {bo}

Meaning: 1) to go in, enter, come, go, come in 1a) (Qal) 1a1) to enter, come in 1a2) to come 1a2a) ... ”

It simply does not mean that it is dark as in night time, and **Joshua did have time** to “take his carcase down from the tree, and cast <7993>”

Strong's, “#7993 שָׁלָךְ shalak (1020d)

Meaning: *to throw, fling, cast*

Origin: a prim. root

Usage: brings him down(1), cast(41), cast it away(1), cast me away...”

When is the Evening of the 14th? Mark 14:17; Matthew 26:20 = the beginning of the day

KJV Mark 14:17, “And in the evening (ὤψιας) he cometh with the twelve.”

KJV Matthew 26:20, “Now when the even (Ὀψίας) was come, he sat down with the twelve.”

The Greek New Testament = **GNT Mark 14:17**, “Καὶ ὥψιας γενομένης ἔρχεται μετὰ τῶν δώδεκα.”

GNT Matthew 26:20, “Οψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.”

Note: For example, Thayer shows in Mark 14:17, that Yahushua came at (בֵּין הָעֲרָבִים, being *After the Pass-over had been killed. Here he relates byn ha arabym to 6 o'clock and after; not noon to three p.m.*

Greek New Testament Morphology + Thayer

#3798 [Thayer], “ὅψιος [concerning (ὅψιος) and *byn ha arabym*]

ὅψιος, ὥψια, ὥψιον (όψι), *late*; ...from our six o'clock p.m. to the beginning of night, Matt. 14:23; 16:2 there T brackets WH reject the passage); 20:8; 26:20; Mark 1:32; 6:47;

14:17; 15:42; John 6:16; 20:19,(hence, **בֵּין הַעֲרָבִים**, between the two evenings, Exo. 12:6; 16:12; 29:39 (cf. Gesenius, Thesaurus, p. 1064f (and addit. et emend., p. 103); B. D. under the word Day)). Besides only in Judith 13:1.*”

Greek New Testament Morphology + Friberg = GNM Morph + Fiberg ,

“Οψίας adjective genitive feminine singular

[Fri] ὥψιος, ἡ, ον (also ὥψινός, ᾧ, ὅν) (1) adjectivally, as a time of day, **either before or just after sundown late** (MK 11.11); (2) substantivally η ὥψια (ώρα) *evening*; predominately in the phrase ὥψιας γενομένης *when evening came, when it was late* (MT 8.16)”

The evening and morning sacrifice:

Morning and evening offerings were in the same day. The argument is that the morning must come first. However, that same argument can also be used concerning burning incense or the lighting and dressing of the lamps. Notice these Scriptures, they are interchangeable, but are in the same day.

KJV Exodus 30:7, “And Aaron shall burn thereon sweet incense **every morning**: when he dresseth the lamps, he shall burn incense upon it.”

KJV Exodus 30:8, “And when Aaron lighteth the lamps **at even**, he shall burn incense upon it, a perpetual incense before [Yahweh] throughout your generations.”

Here we have morning first, then even—next, we have evening then morning, never the less they both are in the same day. One thing more is the evening and morning *is not the Passover sacrifice*, what's left of it is to be burned at sunrise, however, the thanksgiving offerings may be eaten until the third day. (Lev. 19:5-7)

KJV 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.²¹ In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it **from evening to morning** before YAHWEH: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.”

Other attempts used to try to justify that work can be done on the Sabbath.

What about marching around Jericho seven days? First of all, marching unto Yahweh is not forbidden, it is according to the ordinance of a Holy Day (see Strong's # 2287).

Strong's #2287, “חָגָג Chagag to move in a circle, i.e. (spec.) to march in a sacred procession, to observe a festival:...”

KJV Joshua 6:8, “And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before Yahweh, and blew with the trumpets: and the ark of the covenant of Yahweh followed them...”

KJV Joshua 6:15, “And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.”

There is nothing about breaking the Sabbath in marching for Yahweh, as a matter of fact, these verses say **NOTHING** about the **seventh day (<7637> שְׁבִיעִי)** being a set apart **Sabbath (7676 שְׁבָת shabbath)**, this is only assumed. It was just the 7th day that they marched 7 times around Jericho; and possibly not on the seventh day of the week. They may have begun marching on Tuesday and ended on Monday, Scripture doesn't tell us which day they began on. Nevertheless, marching for Yahweh is not breaking the Sabbath. The point is, we as teachers of Yahweh's law teach that His Laws are precious to Him and we also teach against *man* making excuses for not keeping His Sabbaths. However, if *work* was done on the days *some* think should be Holy, they like the Christians, *attempt to manufacture their own excuses* and actually accuse Almighty Yahweh of commanding *work* on holy days. However, **He**

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would never under any circumstances do this. Almighty Yahweh is simply not that short sighted. **His thoughts are Higher than our thoughts. (Isa.55:6-9)**

Comparing the 14th and the 15th in keeping Yahweh's commandments.

According to the Scriptures!

Does the sacrifice time correspond with that which is shown by example in the Scriptures?

14th (systems 1&2) **Yes** - demonstrated in Ex.16; Ex.12:6; Mt. 26:20-23

15th (system 3) **No** - dependent on the Jew's reasoning and tradition

Is the Feast of Passover a true 7-day feast?

14th (system 1) **Yes** - Dt. 16:1-4; Ex.12:14-16; Ez.45:21

15th (systems 2&3) **No** - kill Passover on 14th + 15th through 21st, more than 7 days

Is the Passover done in one day?

14th (systems 1&2) **Yes** - beginning of 14th to the beginning of the 15th, affirmed in 2 Chron.35:16

15th (system 3) **No** - kill Passover on 14th, eat it on the 15th

Is work other than food preparation done on the High Day?

14th (system 1) **No** - followed as commanded, in Ex. 12:16, and followed in Lk. 22:7

15th (systems 2&3) **Yes** - work was done, Num. 33:3; Ex.3:20-22; 12:37-40; 13:19-20; Mt.27:62-65; Lk. 23:54-56

Is Passover the 1st day?

14th (system 1) **Yes** - Dt. 16:4; Ex. 12:14,16,18; Mt. 26:17; Mark.14:12; Luke 22:7; Mt. 26:2

14th (system 2) **No** - Unleavened bread with Passover only, work throughout the rest of the day.

15th (system 3) **No** - Noon to 3 p.m. on the 14th, only considered a preparation and work day

Is Passover (Abib 14) a day of unleavened bread?

14th (system 1) **Yes** - Mt. 26:17; Mk. 14:12; Lk 22:7; Dt. 16:2-4; Ex. 12:6-18; Ez. 45:21

14th (system 2) **No** - However, Scripture states (Dt. 16:1-4) sacrifice was the First day.

15th (system 3) **Yes** - only when reasoning that Passover is the 15th.

Does this system deny that a Passover was eaten in the Synoptic Evangelists?

14th (systems 1&2) **No** - 1 Cor.11:23-27; Mt. 26:17; Mark 14:12; Luke 22:7; Mt. 26:2
15th **Yes**

Is the system you teach in compliance with ALL of the SCRIPTURES, to the best of your knowledge?

14th (system 1) **Yes**

14th (system 2) ? (your answer)

15th (system 3) ? (your answer)

As we stated at the beginning, all 3 systems use many of the same Scriptures to teach their systems, however, two of the systems use any given Scripture to support their thought, then reject the same Scripture if it isn't in agreement with them for their system of Passover; (Luke 22:7 being a good example) only system one has no conflicting Scriptures in Yahweh's true 7-day Festival.

Are you convicted to please our Heavenly Father and keep His Feast of Passover according to His Word? Or will you keep it according to the *traditions of the Elders*? We can follow Yahweh's instructions like people of Yahweh, or we can pretend and say we are following His way and follow the *commandments of men*; Yahweh knows.

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