

The Passover and the Messiah

The Typology of Pesach

Some ways in which the last days of Yeshua mirrored the original Passover

The Pesach¹ (Passover):

"For YHVH will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, YHVH will pesach ('stand unmoving before') the door and not allow the destroyer to come into your houses to strike you. And you shall observe this event as an ordinance for you and your children forever..." Exod.12:23-24

The Pesach season is a time for rejoicing, not a time of mourning. It is a time of redemption, or salvation, a time of freedom.

The purpose of the Pesach is to renew our understanding of the work of redemption; not in a religious, ritualistic or mystical sense, but through the work of that 'still small voice' of God and His inspired Scriptures.

The Pesach is an invitation from YHVH Himself to come closer, to worship Him in true freedom.

It is also a Memorial to the great Exodus of the Hebrew nation from Egypt, the 'house of bondage'.

Firstly an important note of correction:

In earlier versions of this article I had argued along with the great majority of Christianity that Yeshua (Jesus) was a 'Passover Lamb' for all peoples. I now appreciate that this view was mistaken.

Yeshua is NOT a 'Our Passover Lamb'.

This false understanding has derived primarily from a poor translation of the Greek in Codex Sinaiticus. Uriel ben Mordechai has a great Youtube video² on this, which I strongly recommend, where he gives a much better translation (from Codex Sinaiticus) of 1 Corinthians 5:7-8:

"Get rid of the yeast so that we might be as a new batch of dough, in as much as we shall become like unleavened bread. And in truth, Pesach [is] ours. Mashiach was killed. Thus we shall celebrate the festival, not by way of old leaven, nor by way of the leaven of vindictiveness, but on account of the unleavened bread of sincerity and truthfulness."

There is no question though that Yeshua can be figuratively represented as a 'Lamb', and that this description and even the title 'The Lamb of God' has been used to describe him.

The concept of Israel and her Leader, her Messianic Deliverer being described in certain circumstances as a 'lamb' is a common feature of the Tanakh.

After-all, the lamb is very much a part of the imagery of the Messianic age, as Rabbi Moshe Riess articulates: *"the Jewish Messianic dream begins with First Isaiah: 'They will hammer their swords into ploughshares' (2:4), . . . 'The wolf will live with the lamb, the panther lie down with kid, calf, lion, and beasts together with a little boy leading them (11:6) . . . and the land shall be filled with devotion to the Lord as water covers the sea' (11:9)."*³

The 'Like a lamb led to be slaughtered, like a sheep silent before its shearers' in Isaiah 53, is both an image of Israel before the power of the Nations, and the Messiah before his accusers. Note the use of 'like'. The Messiah is likened to both the lamb and the lion depending on the circumstances and timing. The Messiah has walked this earth as a 'lamb', in meekness and humbleness before His Father and his brethren. The Messiah's 'lamb-like' appearance and innocent death were clearly pre-ordained as we see from Rev 13:8 for example.

But he will also walk this earth in the likeness of a lion. As the 'Lion of the Tribe of Judah' he will fulfil the Messianic Psalm 2, when he faces the rebellious amongst the nations and *"... break them with an iron rod, (and) shatter them like a clay pot..."*

So given the frequent use of typology in the Bible (the foreshadowing of future events) and the use of the 'like a lamb' imagery of Isaiah 53 and Jeremiah 11, especially in terms of the lamb's innocence and possibly unawareness of the approaching danger, it should not surprise us to see some striking parallels between the first Pesach/Passover narrative and the very fateful events of that momentous Pesach some two millennia ago.

¹ Pesach (פֶּסַח) in Hebrew means 'lame' (see Isaiah 35:6) or 'unable to move' or unmoving and represents YHVH standing guard (unmovingly) over or on (i.e.

² <https://www.youtube.com/watch?v=DXulj5UU00o>

³ http://www.moshereiss.org/israel/01_israel.htm

In many ways, the Exodus narrative typifies the story of Yeshua's last days before his crucifixion, and is I think one of the most amazing stories of God's grace and redemption in the history of our universe so far.

God seems to like creating amazing 'co-incidences' – the Hebrews left Egypt 430⁴ years to the same day that they entered:

Ex 12:41 And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of Yahweh went out from the land of Egypt.

Before we look at these amazing coincidences, let us first look at when the Passover/Pesach should occur [Israel celebrates Pesach and the Feast of Unleavened Bread starting on the evening of Friday 3rd April 2015 – the date based on the Biblical/lunar calculations below for 2014 is the evening of Saturday 4th April].

The Biblical determination of the time to remember the Pesach of Egypt is based on when the first month of the biblical years, the month of Nisan is to start. Each biblical month is a lunar month of some 29 or 30 days and begins when the New Moon is seen, or more accurately on the night (the beginning of a biblical day, as it starts at sunset) that the first crescent sliver is seen after the days/nights of the New Moon.

The New Moon is the opposite of the Full Moon, that is, it occurs when there is no sunlight reflecting off the moon's surface because the moon is between the sun and the earth. This lasts for between 1.5 – 3.5 days every lunar phase and around 2.5 days in the Middle East. Thus it would be difficult to know which of these 2 to 3 days to start the month on, **if** you based the start on the New Moon itself rather than the first sliver of light or crescent reflection after the New Moon⁵.

As in ancient times the people worked from dawn to dusk, they would have observed that the moon was still a 'new moon' when they started work on the 2nd or 3rd day and then seen the beginnings of the bright crescent caused by the sunlight reflecting off the moon's surface that night as dusk arrived and they finished work (if there was cloud cover, this was made a little difficult). There is also no sunlight reflecting off the moon when we have a total lunar eclipse, but this is quite a rare and separate event.

Thus Hodesh, the Hebrew word for month, while it literally means 'New Moon'; actually refers to when the first crescent sliver appears as just explained.

Ps 104:19 *"He created the moon for Mo'adim [appointed times]"*

Or in the NASB *"He made the moon for the seasons;"*

Lev 23:2: *"These are the Mo'adim [appointed times] of YHWH, holy convocations which you shall proclaim in their appointed times [Mo'adam]."*

Or in the NASB: *"Speak to the sons of Israel and say to them, 'The LORD'S appointed times which you shall proclaim as holy convocations--My appointed times are these:'"*

These passages show us that it was God's plan for us to use the moon (or moon's phases) to determine the times of His special days.

In 1 Sam 20:5 David says to Jonathan *"Tomorrow is the New Moon (Hodesh)"*. Here you can see that while the Hebrew word Hodesh is taken to mean month, strictly speaking it refers to the first day of the month, the 'New Moon' or the first crescent sliver.

Look at Ex 13:

1 Then the LORD spoke to Moses, saying, 2 "Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." 3 And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. 4 On this day you are going out, in the month Abib.

As we shall see, God changed this month's name to Nisan (meaning first or first fruits). But what does Abib mean?

Abib (pronounced Aviv) indicates a stage in the development and ripening of the barley crops. This stage is indicated in Ex 9:31-32 which describes the devastation caused by the plague of hail:

"And the flax and the barley were smitten, because the barley was Abib and the flax was Giv'ol. And the wheat and the spelt were not smitten because they were dark (Afilot)."

Being Abib meant that the barley had reached a stage of its ripening where it was brittle and therefore more susceptible to damage from the hail.

⁴ The majority of Jewish scholars argue that the exodus in Egypt was only for 210 years not 430 years. The 430 years refers to the time between the declaration of the prophecy to Abraham and the beginning of the Exodus, rather than just the time spent in Egypt.

⁵ The dates of the New Moon being referred to here are those in Jerusalem.

Most versions translate this poorly and therefore miss this connection.

Surprisingly, the NIV is helpful here: Ex 9:31 (*The flax and barley were destroyed, since the barley had headed and the flax was in bloom. 32 The wheat and spelt, however, were not destroyed, because they ripen later.*)

From this it is clear that the barley, which was Abib at the beginning of the month, has become harvest-ready 15-21 days later (i.e. ready to be used in the 'first-fruits' or wave-sheaf offering on the first day after Sabbath during Passover). Therefore, the month of the Abib can not begin unless the barley has reached a stage where it will be harvest-ready 2-3 weeks later⁶.

That the barley must be harvest-ready 2-3 weeks into the month of the Abib is also clear from Deut 16:9 which states: "*From when the sickle commences on the standing grain you will begin to count seven weeks.*"⁷ (This passage is referring to celebration of Shavuot, the Festival of Weeks – also known as Pentecost.)

As a result sometimes (as in 2006), Barley was not ready, that is, was not Abib in Jerusalem, and so another month called VEADAR was added (the 13th month of the Biblical year and hence it was a biblical leap year) and this resulted in Passover being a month after Easter⁸.

Would it not be more obedient and therefore more honouring to our Father in Heaven to share in the remembrance of Pesach at the appropriate time as determined by biblical mandate, rather than follow the traditions of men that have led to the current dating⁹ of Easter¹⁰? Alternatively though, even if these calculations are totally correct, it would seem more commendable to celebrate Pesach in solidarity with Israel and therefore on the one (or two days outside of Israel), that the Jewish people in Israel are celebrating it on.

I want now to illustrate the incredible similarities between the events of that first Pesach, and the events of the last week of Yeshua's mission before his death, burial and resurrection!

To do this let me set the scene a little.

The Last Supper was taken the night before Yeshua was crucified.

There is some controversy over whether this was a Pesach meal (obviously the *original* Pesach meal was after the lamb was slaughtered) or not. Also related to this is the controversy over whether the crucifixion day was a Wednesday, Thursday or Friday! Many learned theologians have argued this point and appear to have some good grounds for their respective positions.

What we can be much more sure of is that Yeshua's timing reflected very significantly the timing of the first Pesach. God was fairly specific about the dates of the first Pesach. That is when they were to take the lamb or goat into their home; when they were to sacrifice it; how their obedience in an action involving its sacrificial blood would protect them and their firstborn and when they were to leave behind their old life of slavery in Egypt.

The actual days of the week as opposed to dates are a little more confusing.

Please bear with me as I present the position I feel best fits the apparently conflicting information we are given. It also is made difficult by our translations and understanding of the Hebraic methods of calculating the feast days.

Let us turn to Exodus 12 & Lev 23: 1-11. God told Moses that the month of Nisan was from then on to be considered the first month of the year and that on the 10th day of this month they were to take an unblemished lamb into their houses and keep it for

⁶ In summation, barley which is in the state of Abib has 3 characteristics: 1) It is brittle enough to be destroyed by hail and has begun to lighten in colour (it is not "dark"). 2) The seeds have produced enough dry material so it can be eaten parched. 3) It has developed enough so that it will be harvest-ready 2-3 weeks later. <http://www.karaite-korner.org/abib.shtml>

⁷ Deuteronomy 16 also declares that the Passover and Feast of Unleavened Bread must be celebrated at the Temple in Jerusalem, which has not really been possible since 70 AD. As Yeshua declared that he is now, (speaking prophetically of after his resurrection) the true Temple (Jn 2:19), his brothers and sisters can partake of the Passover wherever they are, as they are one body in Messiah (Romans 12:5)!

⁸ Thanks to the Karaite Jews for this information <http://www.karaite-korner.org/abib.shtml>

⁹ You may well be asking, if this is the true biblical understanding of when the Passover (and Easter?) should occur, why is it ignored by the great majority of Christian leaders and churches? The answer to this question is disturbing and does not, I believe, reflect well on the Christian church. I will leave it unanswered here so as not to distract from the uplifting purpose of this article.

¹⁰ The current methods used for dating Easter really go back to the Catholic Council of Nicea in 325. While this method has some relation to the Jewish dating of Passover, it is not biblically accurate. Two sites that give some details on this are: <http://www.smart.net/~mmontes/ec-cal.html> and <http://www.moonwise.co.uk/neweaster.php>

4 days until the 14th of Nisan when they were to sacrifice the lamb at dusk (i.e. as the sun sets and therefore at the end of the 14th Nisan,

Ex 12:6 and ye shall keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at dusk.

and put its blood on the doors so that their firstborn would be spared by the angel of death, who would move over Egypt at midnight.

Ex 12: 29 And it came to pass at midnight, that God smote all the firstborn in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

This destruction of the first-born of Egypt occurred on the 15th Nisan (the lamb or goat which was to be sacrificed was to be sacrificed late on the 14th Nisan (remembering that in Hebrew reckoning the day starts at Sunset (around 6 pm) and concludes at the following sunset).

The Israelites left Egypt sometime during the day of the 15th. (Num 33:3). That is, during the day after the night in which the angel of death had passed over the land. Thus the original Pesach meal occurred at the beginning of the 15th Nisan.

We read in John 12:1 that Yeshua entered Bethany (just outside of Jerusalem) 6 days before Pesach. This was not a Sabbath Day (a Saturday) as Yeshua was an observant Jew and would not have walked further than a 'Sabbath day's walk on the Sabbath (less than 2 kms.) In fact it was probably a Friday. Then having spent the Sabbath in Bethany with Lazarus' family, he entered Jerusalem on the 10th of Nisan (many believe it was a Sunday - what we call Palm Sunday - although it was probably on the Saturday evening (Mark 11:11- 'the hour was already late').

Yeshua shared the Passover meal or 'Last Supper' on the 14th Nisan - remembering that the Hebrew date starts at sunset on the day before - thus it was by Hebrew reckoning the same day when Yeshua was crucified about the sixth hour (Noon to 3 PM), probably around noon as there was darkness over the land from the sixth to the ninth hour (Matt 27:45) and died at the ninth hour (between 3 PM & Sunset/dusk).

After Yeshua shared the Pesach Meal and was arrested, he was then taken that night and '**led like a lamb to the slaughter**' (Isaiah 53:7).

In Matt 26:17 *"And on the first day of Unleavened Bread the taught ones came to Yeshua, saying to Him, "Where do You wish us to prepare for You to eat the Passover?"* it appears that it was the first day of the Feast of Unleavened Bread (and thus should have been a special Sabbath day - see Ex 12:16). Yet in other places the day is referred to as the Preparation Day (i.e. Nisan 14) - see Jn 19:31 *Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath - for that Sabbath was a high one - the Jews asked Pilate to have their legs broken, and that they be taken away. And the Day of Unleavened Bread came when the Passover had to be slaughtered. And He sent Peter and John, saying, "Go and prepare the Passover for us to eat"* (i.e. the day before the Holy Assembly and Sabbath day.) In Luke 22:7 it is called the Day of Unleavened Bread. Clearly this day could not be the Holy Assembly and Sabbath Day as it was the day the lamb was killed.

We see in Exodus 12 that the Lambs were to be sacrificed at twilight on the 14th Nisan - that is, just before Sunset at the beginning of the 15th. This would have been fairly straightforward in Egypt as every household killed their own lamb, so they could all have been killed within a few minutes of each other. In Yeshua's time though, these sacrifices took place at the temple and thus became a significant logistical issue.

Apparently, during Yeshua's time, the Pesach lambs were killed over a two day period to accommodate Jews from the diaspora, and for this and other biblical reasons¹¹ the Pesach meal was also taken over 2 nights. Jewish sources¹² estimate that there may have been at least 2 million Jews in Israel around 30 AD (with an expectation to travel to Jerusalem for the Passover). Thus there would have been around 200,000 lambs and goats (1 lamb or goat per household) to be killed and skinned by the temple priests. To achieve this two days of sacrifice were apparently needed.

So Yeshua's death occurred while lambs were still being sacrificed at the temple. As mentioned above we read in Mathew 26 that the disciples prepared the Pesach meal.

Yet look at John 18:28,29 *Then they led Yeshua from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. Pilate then went out to them and said, "What accusation do you bring against this Man?"* and we see that the Pharisees had not yet partaken of the Passover meal

¹¹ <http://www.bibleinsight.com/passover.html>

¹² "Study traces worldwide Jewish population from Exodus to modern age" Haaretz.com 2005. Also see end note - quote from Josephus

when they took Yeshua to face Pilate. Many commentaries have argued about this and suggested a number of understandings, including that there were two nights on which the Passover Meal could be taken.

God also told Moses to celebrate a 7 day Festival (The Festival of Unleavened Bread) to commemorate this event. These 7 days started after the event (after the dusk sacrifice had taken place). Thus the first day of this 7 day festival is the 15th of Nisan (and the last day, another special day, would be the 21st Nisan), God said this day was to be a day for a Holy Assembly and a day on which no work (other than preparation of the meal) was to be done.

Thus, this day was to be a Sabbath day. In the week of Yeshua death it appears that this day, the 15th Nisan was the Thursday eve/Friday and was followed by the weekly Sabbath (Friday eve/Saturday). Thus the Jews asked for Yeshua to be removed from the cross because the next day was a Sabbath.

After 4 days from when Yeshua entered Jerusalem, he was crucified.

The Pesach (what Christians normally now call Easter, thanks to the Roman Emperor Constantine around 325 AD) is a time for rejoicing, not a time for mourning.

Just as in the first Pesach at the exodus from Egypt, the Pesach of Yeshua is also a new beginning. Just as the Jewish people with their Pesach commemoration, celebrate their escape from slavery and a new beginning in a land of milk and honey; those who follow Yeshua and believe he is the Messiah of Israel and soon coming King, celebrate at Pesach a new birth and an opportunity through the example of Yeshua to enter our land of milk and honey, the coming Kingdom of God.

What follows is two possible and plausible charts that list days from the first entry into Jerusalem from Bethsaida until the Resurrection. I think the arguments for both Wednesday and Thursday have merit (for different reasons).

Hebrew Date	Table indicating a Thursday Crucifixion (Equivalent evening and day of the week)	
10 th Nisan	Saturday eve (Yeshua enters Jerusalem)	Sunday
11 th Nisan	Sunday eve	Monday
12 th Nisan	Monday eve	Tuesday
13 th Nisan	Tuesday eve	Wednesday
14 th Nisan	Wednesday eve (Yeshua shares the Pesach Meal)	Thursday (Day 1) (Yeshua is crucified)
15 th Nisan	Thursday eve (Night 1)	Friday (Day 2)
16 th Nisan	Friday Eve (Night 2)	Saturday (Day 3)
17 th Nisan	Saturday eve (Night 3)	Sunday (Yeshua is resurrected)

Hebrew Date	Table indicating a Wednesday Crucifixion (Equivalent evening and day of the week)	
10 th Nisan	Saturday eve (Yeshua enters Jerusalem)	Sunday
11 th Nisan	Sunday eve	Monday
12 th Nisan	Monday eve	Tuesday
13 th Nisan	Tuesday eve (Yeshua shares the Pesach Meal)	Wednesday (Day 1) (Yeshua is crucified)
14 th Nisan	Wednesday eve (Night 1)	Thursday (Day 2)
15 th Nisan	Thursday eve (Night 2)	Friday (Day 3)
16 th Nisan	Friday Eve (Night 3)	Saturday (Yeshua is resurrected)
17 th Nisan	Saturday Eve (The women visit the tomb)	Sunday (The Wave Sheaf offering)

The Apostle Paul (Sha'ul) wrote about our Lord being raised from the dead as "the first fruits of those who have fallen asleep." (1 Cor 15:20). Yeshua was either resurrected on the Saturday Sabbath, or during the first 12 hours of the 1st day of the week (Sunday).

Certainly it appears from Matt 28:1 "**But after the sabbath, as it began to dawn into the first of the week, came Mary Magdalene and the other Mary to see the tomb.**" (-translation of Codex Sinaiticus (350 CE) at codexsinaiticus.org) that Yeshua was resurrected before the end of the Sabbath (and thus before Saturday evening which is when the first day of the week 'dawns' (according to the Hebraic and Biblical measuring of days).

The Gospel of Matthew, at least as originally authored, was written by a Jew who would have naturally described the end of Shabbat as the sun went down and night arrived as the 'dawn' of the first day of the week. Such an understanding seems implicit in the interpretation, and translation of Robert Young: "**And on the eve of the sabbaths, at the dawn, toward the first of the sabbaths, came Mary the Magdalene, and the other Mary, to see the sepulchre,...**" - YLT

As token acknowledgment of God's provision of rain and harvest, the Hebrews were to participate in a ceremony of the presentation of the first grain of the harvest. Lev 23:11 informs us that the First Fruits ceremony was to be on the day after the (Weekly) Sabbath. This day is when the 'counting of the Omer' began and marked the Festival of Shavuot 50 days later.

"From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks, until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to Adonai." – Lev 23:15-16 CJB

A Wednesday crucifixion, does appear to be a better fit with a Resurrection occurring sometime on the weekly Sabbath and before the beginning of the first day of the week (on the Saturday evening).

Let me very briefly address the belief that Yeshua was crucified on the Friday. In John 12:1 (*Then, six days before the Passover, Yeshua came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead*) we read that Yeshua entered Bethany. If the Passover (and Yeshua's crucifixion) was on the Friday, then 6 days before is the Saturday or Sabbath. As an observant Jew (or more accurately, Judean), Yeshua would not, in all likelihood, have travelled far on the Sabbath. Thus, Friday seems unlikely (along with the issue of Yeshua being in the grave for 3 days and 3 nights).

This is clearly consistent with Matt 12:40 *For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth'.*

Yet we read in Matt 20:19 *"And the third day He shall be raised."*

Like Jonah, Yeshua was to be three days and **three nights** in the 'heart of the earth' (i.e. dead or 'asleep in the grave').

It is very clear that Yeshua was alive again, i.e. had been resurrected by the 'dawn' of the first day of the week. (Luke 24:1). This alone does not establish for how long he had been resurrected. If we assume his resurrection sometime during the previous day then taking a simple reading of 3 nights, Yeshua was dead for Wednesday night, Thursday night and at least part of Friday night.

We can be very sure that Yeshua was resurrected **by** the morning of the first day of the week, both from the statements that the woman visited the tomb on the 'dawn' of the first day and from the two on the road to Amma'us (Emmaus), some 12 kms away (Luke 24:13). We are told it was the same day and as they were Jewish it clearly wasn't the Sabbath (Saturday).

Lev 23:11 *'And he shall wave the sheaf before Yahweh, for your acceptance. On the morrow after the Sabbath the priest waves it.*

As Yeshua was the 'first-fruits' and 'wave-sheaf offering', he would have presented himself before YHVH sometime after 'dawn' of the first day of the week (that is, sometime after the sun had set on Saturday night).

As explained previously, let us look at the incredible parallel with the Exodus, where Yeshua's resurrection equates with the Red Sea crossing (the passing into freedom).

Numbers 33:5-8 (1998 Scriptures):

Then the children of Israel departed from Rameses (after sunrise on the 15th Nisan and Day 1) and camped at Sukkoth. (Night 1) And they departed from Succoth and camped at Etham,, which is on the edge of the wilderness. (end of Day 2 & Night 2) And they departed from Etham, and turned back to Pihahiroth, which is east of Baal-zephon. And they camped near Migdol. . (end of Day 3 & Night 3) And they departed from before Penehahiroth and passed over through the midst of the sea into the wilderness, (Red Sea crossing – probably between 2 am and 6 am and therefore not an extra day) went three days' journey in the Wilderness of Etham, and camped at Marah.

Also an aside which helps confirm this analogy or 'type' is Ex 15:2. Here we have described the Hebrews singing the song of Moses. This same song will be sung after the second coming of the Messiah as described in Isaiah 10-12.

[Also repeated in Ps 118:14 verse 22 quoted by Yeshua and applied to himself *"The stone which the builders rejected Has become the chief corner-stone."* & Isa 12:2 – follows on as conclusion to Isaiah 10 & 11 which is about the return of the Messiah. For example, Isa 11:1 *There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. His delight is in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; But with righteousness He shall judge the poor,* - in that day you will say: "Yah is my strength and song, and He has become my deliverance" - That is, 'God saves' – the meaning of Yeshua's name.]

Thus my argument is that Yeshua was crucified during the day (after sunrise) of the 14th Nisan (a Wednesday) and rose during Shabbat (Saturday), the 17th Nisan, giving the equivalent 3 days and nights.

I think it is wise though, not to be dogmatic about whether it was Wednesday, Thursday or even Friday.

In the same way we celebrate our birthdays on the actual date, not day of the week, I think we are perhaps better to celebrate the Passover/Pesach of our Lamb, on the anniversary of the date it occurred, – that is let us celebrate Yeshua's Passover meal on the 14th Nisan and remember his death on the 15th Nisan. Let us also celebrate his resurrection on the 17th Nisan.

It seems to me that it would also be great to celebrate the last day of the Feast of Unleavened Bread (the 21st Nisan) as 'Moshiach/Messiah's Feast'

A Judaic comment: *On this final day of Passover we strive for the highest level of freedom, and focus on the Final Redemption. .. we end Passover with "Moshiach's Feast" — a festive meal complete with matza and four cups of wine, during which we celebrate the imminent arrival of the Messiah. The feast begins before sunset and continues until after nightfall.*

An interesting coincidence appears in Isaiah 55.

Isaiah 55:11 *So shall My word be that goes forth from My mouth; **it shall not return to Me void**, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it. " For you shall go out with joy, And be led out with peace; The mountains and the hills Shall break forth into singing before you, And all the trees of the field shall clap their hands.*

We note from Isaiah 55:10-11 the prophecy that God's word would not return to the Almighty empty. The Messiah Yeshua was God's word – Yeshua accomplished all he was sent to do and stated on the cross 'It is finished' (John 19:30).

Now look at the next verses that follow immediately this prophecy in Isaiah (Is 55:12-13). We read here the proclamation of joy at the coming Kingdom of God! When Messiah Yeshua returns and inaugurates the Kingdom of God the whole of creation will rejoice!

As I have already intimated Yeshua was the 'wave-sheaf' offering for the crop of human beings as he is the 'first fruits' of the new humanity, the new creation. He is the first to be resurrected, and enter life eternal.

Incredibly, he also became the High Priest (of the Coming Age) at his resurrection and was therefore, in some sense, the High Priest who presented this offering of himself to God!

Hebrews tells us that *"every high priest is taken from among men and appointed their representative before God, to offer sacrifices for sin. For he is able to bear patiently with the ignorant and erring since he too is beset by weakness"*(Heb. 5:1, 2).

Thus it is said of Yeshua: *"Therefore he had to be made like his brothers in every way, so that he might be merciful and faithful as their high priest before God"* (Heb. 2:13).

The Apostle Paul emphasized the uniqueness of Yeshua's priesthood and his relationship with his Father in 1 Timothy 2:5: *"For there is one God, and one mediator between God and man, Messiah Yeshua, himself man."*

The High Priest was/is a mediator between the Jewish nation and their God.

Heb 9:11, 12;24 But Messiah, having become a High Priest ... entered into the Most Holy Place once for all, not with the blood of goats and calves, but with His own blood, having obtained everlasting redemption. For Messiah has not entered into a Holy Place made by hand – which are copies of the true things – but into the heaven itself, now to appear in the presence of God on our behalf,

Consistent with the idea that high priests are chosen from among *men*, God appointed the man Messiah Yeshua (I Tim. 2:5) to the order of Melchizedek's priesthood (Ps. 110:4). This is clearly a significant pronouncement as it follows on so closely from Psalm 110:1. Ps 110 is by far the most frequently quoted and alluded to OT scripture in the New Testament (some 23 to possibly 26 times!)..

Let us summarise the way in which Yeshua Passover mirrored the Passover of the Exodus:

Exodus/Israel Festivals, etc.	Yeshua
Lamb taken in house on 10 th Nisan	Yeshua entered Jerusalem on the 10 th Nisan
Lamb kept in house for 4 days	Yeshua stays in Jerusalem for 4 days, teaching in the temple
Lamb sacrificed at twilight on 14 th Nisan	Yeshua shares the Pesach Meal at this time and declares his upcoming death and then dies on the cross before the end of the 14 th Nisan and while lambs were still being offered across the valley at the temple
The Israelites pass from bondage into freedom through the red sea during the morning watch, three days after leaving Egypt.	Yeshua is resurrected 3 days after his crucifixion demonstrating that all mankind can enter into freedom in the Kingdom of God
On the day after the Sabbath at Passover the ceremony of first fruits is celebrated – the wave-sheaf.	Yeshua is our wave-sheaf through his resurrection – he is the first fruit of those who have died and will live again
The High Priest could not be touched before He	Yeshua was untouchable at the moment after his resurrection when

entered the Most Holy Place in the Temple.	Mary Magdalene met him ¹³ .
The Jews took 3 days and 3 nights to travel from Egypt to the Red Sea and cross it into freedom	Yeshua spent 3 days and 3 nights in the grave, so that upon his resurrection we to may be resurrected into freedom from sin and from this sinful world. Yeshua resurrection assures us that we to can be resurrected and escape death and attain to everlasting life in the Coming Age.
Foreigners not to share in the Pesach celebration unless circumcised into the House of Israel	The Lord's table is for faithful Israel and those who hearts have been circumcised so that they too have a trusting relationship with the One True God.

Conclusion:

The amazing parallels and typology discussed here has its limits in application. Yeshua clearly is a human being, not a lamb; he was not killed and his blood spread on the entries to anyone's house; his death did not save the first born children of those who crucified him, etc.

Clearly this metaphor is not a prefect representation, but rather a comparison that may open our minds to significant revelations.

We also need to be careful what such a metaphor does NOT imply as well as what it does.

At the time of the Exodus, the slaughtering of the Paschal lambs and smearing of their blood on the lintels and doorposts indicated the Jewish peoples' obedience to the commands of YHVH. In saving their firstborn from the Angel of Death through this act of obedience, the Paschal lambs became a very powerful symbol, both of the saving power of obedience/trust in HaShem, as well as being the climatic event that preceded the march out of Egypt to freedom.

Thus, the 'Paschal Lamb' became a symbol of redemption and freedom.

Every year at Pesach (Passover) the Jewish people see themselves as metaphorically leaving 'Egypt' as they celebrate this event. Surely, Gentile followers of Yeshua can use the same metaphoric application of this incredible event to also re-assert their repentance, redemption and love of Yah?

As we again approach Pesach, let us, like the Jewish people in Israel and throughout the diaspora, re-assert our desire and intention to leave 'Egypt' behind us, to again turn back with both our hearts, that is to turn all of our heart, mind and strength towards the Almighty and obedience to Him.

Shalom!

Prepared by Paul Herring April 2006 - Latest update April 2014

Appendix:

The most common Psalm read or sung as part of the Pesach meal is Ps 118. Yeshua explicitly applied part of this Psalm to himself. Psalm 118:

1 Oh, give thanks to the LORD, for He is good!	For His mercy endures forever.
2 Let Israel now say,	"His mercy endures forever."
3 Let the house of Aaron now say,	"His mercy endures forever."
4 Let those who fear the LORD now say,	"His mercy endures forever."
5 I called on the LORD in distress;	The LORD answered me and set me in a broad place.
6 The LORD is on my side; I will not fear.	What can man do to me?

¹³ Have you ever wondered why Yeshua told Mary Magdalene not to touch him?

He has been raised from the dead. Mary Magdalene witnessed his shocking death and now he stands before her again, in all his resurrection glory. Surely, it would have been a most natural and overpowering desire on her part to wrap her arms around him, to touch him, to fully partake of this amazing miracle?

But what does Yeshua say: *"Do not cling to me, for I have NOT YET ascended to my Father; but go to my brethren and say to them, 'I am ascending to my Father and your Father, and to my God and your God...'"* (John 20:17).

Just as the High Priest could not be touched before He entered the Most Holy Place in the Temple, so was Yeshua untouchable at this moment. The Aaronic High Priest had to be pure before entering the Most Holy Place in the tabernacle or temple with the blood of the sacrifice (in fact, tradition tells us that the High Priest would even separate himself from his family for the whole week before he entered the Holy of Holies). So here the High Priest of the new creation in the Olam Ha'Bah, was maintaining his purity before he ascended to God to present himself as the 'wave-sheaf' offering, the first fruits of the new humanity.

On standing before the throne of God Almighty he may have said something like: "I am the sample of the harvest you will receive, please accept the coming harvest if you are pleased with me". Once this newly anointed High Priest had accomplished this task, he was free to be touched (as he instructed Thomas to do), to be hugged and held (This understanding from 'The Feasts of Israel' by Frank Selch).

7 The LORD is for me among those who help me; Therefore I shall see my desire on those who hate me.
8 It is better to trust in the LORD Than to put confidence in man.
9 It is better to trust in the LORD Than to put confidence in princes.
10 All nations surrounded me, But in the name of the LORD I will destroy them.
11 They surrounded me, Yes, they surrounded me; But in the name of the LORD I will destroy them.
12 They surrounded me like bees; They were quenched like a fire of thorns;
For in the name of the LORD I will destroy them.
13 You pushed me violently, that I might fall, But the LORD helped me.
14 The LORD is my strength and song, And He has become my salvation.
15 The voice of rejoicing and salvation Is in the tents of the righteous; The right hand of the LORD does valiantly.
16 The right hand of the LORD is exalted; The right hand of the LORD does valiantly.
17 I shall not die, but live, And declare the works of the LORD.
18 The LORD has chastened me severely, But He has not given me over to death.
19 Open to me the gates of righteousness; I will go through them, And I will praise the LORD.
20 This is the gate of the LORD, Through which the righteous shall enter.
21 I will praise You, For You have answered me, And have become my salvation.
22 The stone which the builders rejected Has become the chief cornerstone.
23 This was the LORD's doing; It is marvelous in our eyes.
24 This is the day the LORD has made; We will rejoice and be glad in it.
25 Save now, I pray, O LORD; O LORD, I pray, send now prosperity.
26 Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.
27 God is the LORD, And He has given us light; Bind the sacrifice with cords to the horns of the altar.
28 You are my God, and I will praise You; You are my God, I will exalt You.
29 Oh, give thanks to the LORD, for He is good! For His mercy endures forever

Please also see below a brief article on **'The True Meaning of (the first) Passover'** by *Hakham Meir Yosef Rekhavi*¹⁴, a Kariate Jew. *(His article is in blue with some comments by me in red.)*

We can trace our birth as a nation back to a dark, foreboding night, our last in Egypt (Exodus, Chapter 12). There are no parades, picnics, parties or firework displays to commemorate this event. Everything takes place inside a home, with a family or cluster of families gathered around a table.

(Our Messiah's final Pesach was a dark, foreboding day with few family present)

Participants partake in a meal consisting of a roasted lamb, bitter herbs and unleavened bread, while reciting portions of the Mikra (TaNaK or OT – 'that which is read'), which relate to YHWH's promises and deeds in connection with our redemption. This Independence Day is a service dedicated to YHWH whose deliverance of us from bondage was an expression of his love for his chosen people.

(Our Messiah truly delivers us from bondage, in drawing us to HaShem)

Each item, the roasted lamb, bitter herbs and unleavened bread all have their place and their significance. It is not a party. We were born in slavery, a fact that exerts a sobering influence and places the attainment of any subsequent glory into correct perspective, and a fact that teaches humility.

(Likewise, all since Adam has been born with the potential to sin)

More than anything else, our Independence Day, our Freedom Festival expresses this one fact: YHWH did it. No armies stood against the mighty Egyptians.

(No Armies of strong men stood and helped our Messiah – only our Father did it as it was His will – 'Not my will but yours Father'.) Freedom came in the blackest night while families huddled around the Passover table, their bags packed, waiting for deliverance. Deliverance not just from the bondage of the body and physical pleasures of life but from spiritual servitude. When YHWH's time came, the Egyptian captors not only released us, but begged us to go and showered us with gold and riches.

(At this time the world may not be showering us with gifts but they will! Eg. Zec 14:14)

We remember that event with humility and praise; there is no room for pride. Amen!

Later, when Pharaoh changed his mind and set his chariots loose upon our fleeing tribes, YHWH came through again. All Israel stood a trembling, already having doubts about their freedom.

This was after 3 days – likewise our first brothers of Yeshua stood around, huddled in fear because their King was dead!

But YHWH destroyed the great Egyptian army affirming that he does not remain aloof and distant from the affairs of mankind.

But our Father destroyed death!!!

*In the events of the Exodus we realized that YHWH was not just a national deity but the King of all Creation, the Master of History, YHWH is our Savior **and he alone**. Amen!*

We were redeemed with a purpose, to serve YHWH and to keep his Torah. Amen! Yeshua is the completion of and perfection of the Torah, the divine instructions of God!

True freedom is not just the negation of slavery, in whatever form it manifests itself, but the willing acceptance of a higher discipline.

Israel attained complete and true freedom at Sinai when we willingly accepted the discipline demanded by the Torah. We were

¹⁴ <http://www.karaites.org.uk/passover.shtml>

released from subjection to an earthly master in order to prove our worth as a chosen people prepared to serve YHWH. The truth has therefore been impressed upon us: there is no absolute freedom!

Only a choice of masters, we can serve YHWH and be free, or else serve man and be enslaved. Amen!

Therefore for us, the Children of Israel, independence from Egypt means dependence upon YHWH. This pattern of dependence was to continue throughout our time in the wilderness. **When we ran out of water, YHWH provided. When food supplies failed, YHWH provided. When the 'Amelekites attacked, YHWH provided.**

End Note:

“The Wars Of The Jews Or The History Of The Destruction Of Jerusalem” By Josephus

An excerpt from Chapter 9 regarding the siege of Jerusalem in 70 AD:

*“...So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was **two hundred and fifty-six thousand five hundred**; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy; for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship...”*