

The Septuagint, Does it teach The 14th or The 15th?

The Septuagint ^{LXE} (Brenton Translation) It is alleged that the *Septuagint* aligns the Passover on the 15th: alluding to the fact that the *Septuagint* is an older document than the Hebrew text that is in the Bible. Be that as it may, we still need to see what the Greek words mean and not what men say they mean. The Hebrew language is far more categorized in detail than the Greek or English. There are about 5,624 defined words in the Greek Bible language and 8,674 defined words in the Hebrew Bible. The word “Feast” is a good example: considering the Festivals of Yahweh (not including banquet feasts/suppers) the Greek uses expressly one word for all of them, while the Hebrew categorizes the Festival days as #1 Moadim *Strong’s* # 4150 (מוֹעֲדִים [plural]) – the appointed day for the Holy Convocation; #2 *Strong’s* Chag #2282 (חַג) for all festival days and for the pilgrimage Feasts and #3 *Strong’s* Chagag #2287 (חַגֵּג) (*the day of celebration*) identifying the first, last, (or both) to be held at the מוֹעֲד [mowed singular] (appointed time, the Holy Convocation Lev. 23:2,4); while the Greek uses the same word (*Septuagint Strong’s* 1859 ἑορτή, [plural] ἑορταὶ [singular] “heorte”).

Examples and Comparisons in Hebrew and Greek:

Mowed Feast Day - The Day of the Holy Convocation

^{KJV} **Leviticus 23:4** These *are* the feasts (מוֹעֲדִים Moadim) of יְהוָה, *even* holy convocations,

Greek Septuagint ^{LXE} **Leviticus 23:4** These *are* the feasts (ἑορταὶ *heorte*) to YAHWEH, holy convocations,

Chag Feast days - associated with the Pilgrimage feast days

^{KJV} **Leviticus 23:34** Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast (חַג) of tabernacles *for* seven days unto יְהוָה.

^{LXE} **Leviticus 23:34** Speak to the children of Israel, saying,

On the fifteenth day of this seventh month, there shall be a feast (ἑορτή) of tabernacles seven days to YAHWEH.

Chagag Feast Day – Celebrated as the first, last or both High Days

^{KJV} **Leviticus 23:39** Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall **keep a feast** (חַגֵּג verb qal imperfect 2nd person masculine plural) unto יְהוָה seven days: **on the first day shall be a sabbath**,

Note: the New American Standard and NIV say “you shall celebrate the feast/ival”

^{LXE} **Leviticus 23:39** And on the fifteenth day of this seventh month, when ye shall have completely gathered in the fruits of the earth, ye shall **keep a feast** (ἑορτάσετε verb indicative future active 2nd person plural) to YAHWEH seven days; **on the first day there shall be a rest**, and **on the eighth day a rest**.

Nevertheless, the Greek does recognize the appointed times such as the (Hebrew Moadim (מוֹעֲדִים plural) as a set time; in this instance the word is (*Strong’s* #2540 καιρὸς kairos **Meaning:** *time, season - 2. a fixed and definite time: ...*; at the (divinely) appointed time,...

[*Thayer*] [καιρὸς] the Septuagint for עֵת and מוֹעֵד;) as used in Genesis 1:14, and Passover as the set time Num 9:2 Corinthians 6:2 etc... – Notice this in Genesis 1:14.

plural^{KJV} **Genesis 1:14** And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons (מוֹעֲדִים plural Moadim), and for days, and years:

plural^{LXE} **Genesis 1:14** And Elohim said, Let there be lights in the firmament of the heaven to give light upon the earth, to divide between day and night, and let them be for signs and for seasons (καιρὸς) and for days and for years.

Strong’s 2540 καιρός kairos noun accusative masculine **plural** common [UBS] appointed or proper time, season, age ... always, at all times;

singular^{NAU} **2 Corinthians 6:2** for He says, “AT THE ACCEPTABLE TIME (Καιρῶ) I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.” Behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION “—

Καιρῶ noun dative masculine **singular**

Before we look at the argument that the time to kill the Passover is at 12 p.m. and/or 3 p.m. to 6 p.m. we must look at the times that the lexicons say that these times are. Reasoning is only as good as the proof it comes from so let’s first look at the Hebrew definitions of the words pertaining to Even(ing) and at even (ing)

Strong’s # 6148 עֶרֶב (‘ārab) [used with *beyn ha arbayim*; between the evening]

a prim. root; **to braid**, i.e. **intermix**; tech. to *traffic* (as if by barter); also to *give* or *be* security (as a kind of exchange):-

Strong’s #6150 עֶרֶב (‘ārab)

a prim. root; [rather ident. with 6148 through the idea of **covering with a texture**]; **to grow dusky** at sundown:-

Strong’s #6153 עֶרֶב ‘ereb {eh’-reb} from 6150; *dusk*:-

Brown Driver & Briggs 6153 עֶרֶב ‘ereb {eh’-reb}

Meaning: 1) evening, night, sunset 1a) evening, sunset 1b) night

Origin: from 06150; TWOT(*Theological Wordbook of the Old Testament*) - 1689a; n m

Usage: AV - even 72, evening 47, night 4, mingled 2, people 2, eventide 2, eveningtide + 06256 2, Arabia 1, days 1, even + 0996 1, evening + 03117 1, evening + 06256 1, eventide + 06256 1; 137

Note: this word is not translated *one time* as noon or 3 p.m. Moreover, out of the 137 times it is translated, only one time is it translated as *days*. Likewise, the word “*evening*” in Greek means the same; it is when **Two Greek words** are combined that the word midday or towards evening is so translated and an *alleged time* is assumed. Let’s look at what the original meanings of these **two words** are.

Evening & Towards Evening - in the *Greek Septuagint*:

The argument is that the phrase “*Towards Evening*” in the *Septuagint* means afternoon which starts at 12 p.m., however *Towards Evening* is from two words — let us look

and see if there is anything in these **two words** that indicates evenings begins as the sun declines at 12 noon- 3 p.m. on into 6 p.m.? Let’s distinguish what time the context of the Greek and Hebrew Scriptures tell “*Towards Evening*” or twilight is.

#1 Towards Strong’s πρός 4314 (as used in Exodus 16:12) [*Thayer Greek Lexicon*] πρός pros 1. of the goal or limit toward which a movement is directed: [not a time of day]

^{LXE} **Exodus 16:12** I have heard the murmuring of the children of Israel: speak **to them**, “πρός”..

#2 Evening (as used in Exodus 16:12) [*Friberg Lexicon*] εσπέραν singular common εσπέρα *hespera*, ας, η as a time period between **late afternoon and darkness evening**

Towards *evening* “πρός εσπέραν” corresponds with ereb #6153, 6150 as late in the day which begins a day, - not 12 p.m. or 3 p.m.- 6 p.m.:

^{LXE} **Genesis 1:5** And [Elohim] called the light Day, and the darkness he called Night, and there was (εσπέρα) evening and there was morning, the first day.

^{LXE} **Genesis 1:5** {literal translation of the underlined Greek above} και(and) ἐγένετο(to become) εσπέρα(=[*Thayer*] εσπέρα, εσπέρας, η (ἑσπερος of or at evening), *evening, even-tide*: - it is toward evening, Luke 24:29.)

και(and, even, also) ἐγένετο(to become) πρωι(in the morning, early (opposed to ὀψέ:’) ημέρα(a day) μία(one)

^{LXE} **Deuteronomy 28:67** In the morning thou shalt say, Would it were evening! and in the evening thou shalt say, Would it were morning!.. Question: — Does this time advocate [6 a.m. to noon or 3 p.m. — or is it more logical to presuppose **6 a.m. – 6 p.m.**?]

^{LXE} **Judges 19:16** And behold, an old man came out of the field from his work in the evening; [Is evening — noon or 3 p.m.? ...or about 6 p.m. as indicated? Who quits field work at noon or 3 p.m.? Certainly not a farmer!]

^{LXE} **Job 7:4** Whenever I lie down, I say, When *will it be* day? and whenever I rise up, again *I say* when *will it be* evening (εσπέρα)? and I am full of pains from evening (εσπέρας) to morning. [Does this time suggest in any way — noon or 3 p.m. till the next morning? Who lies down at noon till the next morning?]

The Scriptures are consistent. Evening means evening even in the Greek; please notice these examples in the context of the Greek Scriptures.

^{LXE} **Genesis 19:1** And the two angels came to Sodom at evening.

^{LXE} **Genesis 30:16** And Jacob came in out of the field at even;

^{LXE} **Leviticus 11:24** And by these ye shall be defiled; every one that touches their carcasses shall be unclean till the evening.

^{LXE} **Leviticus 11:25** shall be unclean till the evening.

^{LXE} **Leviticus 11:26, 27, 28, 31, 32, 39—on and on shall be unclean till the evening.**

^{LXE} **Leviticus 24:3** outside the veil in the tabernacle of witness; and Aaron and his sons shall **burn it from evening** (εσπέρας) **until morning** before [Yahweh] continually, a perpetual statute throughout your generations.

Note: using their meanings of εσπέρας, **burn it from 12 noon-6 p.m., then also to 6 a.m.?** This would be *unbalanced* with 6 hours off and 18 hours on: **This isn't even logical**, but this is the time proposed by those teaching the 15th.

In the context of Exodus 16 there are three times of the evening given, which can only correspond with about 6 p.m. to night; **and in that order**. The Hebrew pinpoints these times with 3 words, (Strong's 6148, 6150 and 6153 plus the word 996 בֵּינַי beyn – meaning between). The Greek uses εσπέρας in Exodus 16:6 & 8 (at even & even) and πρὸς pros εσπέραν *hespera* “Towards evening – “again the” **two words**” in vs. 12 corresponding and equaling 996 בֵּינַי beyn—between (*beyn ha arbayim*) *the evening*

Exodus 16:6-12 (Concerning the Quail, only 1 month after the Passover)

#1 Yahweh said to Moses **He would reveal to Israel his miracles One month after the Passover** beginning in evening “ereb עֶרֶב” (**Exodus 16:6**). **Lxe** = εσπέρας

#2 Next Yahweh said He would **deliver the quail** at even – be ereb בעֶרֶב (**Exodus 16:8**). **Lxe** = εσπέρας

#3 Then in **Exodus 16:12** He told Israel **when to Eat the flesh** which is *beyn ha arbayim*.

(evening(s) עֶרְבַיִם the הַ between בֵּין) ← read Hebrew

The LXE (*Septuagint*) also uses these two words “πρὸς ἐσπέραν” representing the time of “*beyn ha arbayim* “between the evening” and in its context it is not between Noon and 6 p.m.

^{LXE} **Exodus 16:12** I have heard the murmuring of the children of Israel: speak **to** πρὸς them, saying, **Towards** πρὸς evening ye shall eat flesh, and in the morning ye shall be satisfied with bread; and ye shall know that I am [Yahweh your Elohim].

Strong's 4314 πρὸς pros is in ^{LXE} **Exodus 16:12** *twice*, notice the meaning again, this word has nothing to do with noon and/to 6 p.m.

Lxt (BLM Morph.) **Exodus 16:12 to them** (πρὸς αὐτοὺς) **towards evening** (πρὸς εσπέραν): “Strong's 4314 πρὸς pros” does not mean a time but “as shown above also from Strong's and Thayer” + [UBS Bible Dictionary] πρὸς prep. with: (1) acc. **to; toward; for the sake or purpose of, in order to, so that** (especially of πρὸς τό [= the] with inf.);..

Also, let's not forget what all the lexicons define (εσπέρας) evening as – between **late afternoon and darkness**, exactly as the Hebrew, *beyn ha arbayim*

The Passover timing was the same, except for eating the flesh. Israel was to **kill the lambs** at *beyn ha arbayim* (evening) then eat that flesh **in the night**. A lamb took several hours to roast. The Passover **BEGINS** at ereb (evening) **Deut. 16; Josh. 5.**

Exodus 12:8, “And they shall eat the (Passover) flesh **in that night**, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it.”

in that night **Strong's #<3915>** לַיִל layil {lah'-yil} or (Isa. 21:11) לַיִל leyl {lale} also layelah {lah'-yel-aw} **Meaning:** 1) night 1a) **night (as opposed to day):**...

Deuteronomy 16:6 agrees with the times Yahweh gave for the Passover, but the term “*beyn ha arbayim*” is not used, but is clarified. It shows that Passover begins at **be ereb** בעֶרֶב (at even); then *beyn ha arbayim* **follows** as when the lambs are killed then eaten in the night, “*ereb*” begins the day, just like any other day. These times are **all** between sunset and nighttime.

Deuteronomy 16:6, “...thou shalt sacrifice the Passover at even, **at the going down of the sun**, at the

season that thou camest forth out of Egypt.” (see also Joshua 5:10)

However, let’s look at some more of the Greek in comparison to see if it summons a different time!

Notice the word “until” and “till” in the Greek. The lamb is kept until - not through the day of the 14th, as shown earlier. All of Yahweh’s days being with the evening.

^{KJV} **Exodus 12:6** And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall **kill it in the evening**. (הָעֶרְבַּיִם)

(בֵּין) = between the evening

Halot Hebrew 7287 ערב; בֵּין הָעֶרְבַּיִם lit. between the two evenings, i.e. the time between sunset and nightfall, the evening twilight (de Vaux *Inst.* 1:278 = *Lebensordnungen* 1:293; THAT 1:709, with bibliography) **Ex 12₆ 16₁₂ 29_{39,41} 30₈ 23₅ Nu 9_{3,5,11} 28_{4,8}**

^{LXE} **Exodus 12:6** And it shall be kept by you till (ἕως) the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward πρὸς **evening** (εσπέραν).

till *Strong’s 2193* ἕως heos { [*Friberg Greek*] ἕως (1) as a temporal conjunction; (a) to link the event marking the end of a time period to another element in the sentence *till, until*

Evening: More definitions from other Lexicons, however, **nothing** in them about noon – 3 p.m. or 3 p.m. till – 6 p.m. either.

Greek identification of *Strong’s #2073* εσπέραν noun accusative feminine singular
εσπέρα hespera {hes-per’-ah} **Meaning:** 1) evening, eventide

[*Thayer*] εσπέρα , εσπέρας, η (ἔσπερος **of or at evening**), *evening, even-tide*:

[*UBS*] Bible Dictionary εσπέρα, ας f evening

[*Louw Nida*] εσπέρα ας f evening

[*Liddell-Scott*] εσπέρα, Ion. -έρη, η, Lat. vespera, properly fem. of ἔσπερος: **I.** (sub. ὄρα), *evening, eventide, eve,*

^{KJV} **Acts 4:3** And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide (εσπέρα). *Strong’s #2073* εσπέρα hespera..[*Friberg Greek*] late afternoon – night..

^{KJV} **Genesis 1:5** And Elohim called the light Day, and the darkness he called Night. **Genesis 8,13,19,23 and 31** And the evening (6153 עֶרֶב ereb) and the morning were the first day.

^{LXE} **Genesis 1:5** And [Elohim] called the light Day, and the darkness he called Night, **Genesis 8,13,19,23 and 31** and there was evening (εσπέρα) and there was morning, the first day.

Evening is about 6 p.m. in Hebrew *and* Greek, — not 12 noon or 3 p.m.

^{KJV} **Judges 19:16** And, behold, there came an old man from his work out of the field **at even (6153 עֶרֶב ereb)**, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

^{LXE} **Judges 19:16** And behold, an old man came out of the field from his work **in the evening (εσπέρα)**; and the man was of mount Ephraim, and he sojourned in Gabaa, and the men of the place *were* sons of Benjamin.

^{KJV} **Deuteronomy 28:67** In the morning thou shalt say, Would Elohim it were (עֶרֶב) even! **and at even (בְּעֶרֶב)** thou shalt say,..

^{LXE} **Deuteronomy 28:67** In the morning thou shalt say, Would it were evening (εσπέρα)! and in the evening (εσπέρας) thou shalt say,..

^{KJV} **Exodus 16:13** And it came to pass, that **at even (בְּעֶרֶב)** the quails came up, and covered the camp:

^{LXE} **Exodus 16:13** And it was evening (ἐγένετο δὲ εσπέρα), and quails came up and...

^{KJV} **Genesis 29:23** And it came to pass **in the evening (בְּעֶרֶב)**, that he took Leah his daughter, and brought her to him; and he went in unto her.

^{LXE} **Genesis 29:23** And it was even (εσπέρα), and he took his daughter Lea, and brought her in to Jacob, and Jacob went in to her.

The Greek “twilight” and “towards evening” are the same time as the Hebrew “beyn ha arbayim.”

#1 Between the evening times in Greek (Lev. 23:5 μέσον τῶν εσπερινῶν) is sited by some to mean that evening starts at noon when the sun starts declining, however, this simply is not the case according to the definition of the words. The word between in Lev. 23:5 for example “μέσον” describes that the Passover takes place **in the middle of the evening**; exactly as the Hebrew states “between the evening.” See the definitions following:

[Friberg] μέσον adjective normal accusative μέσος, η, ον with a basic meaning *middle, in the middle*, translated according to the context; (1) as an adjective **in the midst or middle of, between, among**.

[Liddell-Scott] μέσος, ΜΕΨΟΣ, Ep. in Poets also μέσος, η, ον: *middle, in the middle*,
LXE **Leviticus 23:5** In the first month, on the fourteenth day of the month, **between the evening times** is Yahweh’s **passover**.

LXT **Leviticus 23:5** ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ μέσον τῶν εσπερινῶν πάσχα τῷ κυρίῳ

LXT **Leviticus 23:5** ἐν τῷ πρώτῳ μηνὶ ἐν τῇ τεσσαρεσκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς ἀνὰ [Thayer] ἀνά **1.** in the expressions ἀνά μέσον (or jointly ἀναμέσον (so Rst Tr in Rev. 7:17)) **into the midst, in the midst, amidst, among, between** — μέσον([Thayer] μέσος **1.** as an adjective: μέσης νυκτός, **at midnight**, Matt. 25:6;) τῶν(the) εσπερινῶν([Thayer] **belonging to the evening, evening**;) πάσχα(**Passover**) τῷ κυρίῳ

#2 Towards evening also is sited by some to mean that evening starts at noon when the sun starts declining, however, this simply is not the case according to the definition of the words. The word “Strong’s #4314 πρὸς pros” **towards** means—

Strong’s <4314> πρὸς *pros* **Meaning:** *advantageous for, at* (denotes local proximity), *toward* (denotes motion toward a place)

[Thayer] πρὸς **1.** of the goal or limit toward which a move-

ment is directed:

[Friberg] πρὸς preposition; **I.** with the genitive to show advantage *necessary for, beneficial toward* (AC 27.34);

The synopsis is that there is nothing in the lexicons that associates these two accompanying words other than with the late afternoon and evening; *evening being associated with noon is the ideas of men* and the commentaries on Pharisaical Judaism.

KJV **Numbers 28:4** The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

Note: *some* definitions are in duplication; however, we are showing these meanings again to employ other lexicons other than Strong’s to demonstrate the harmony.

LXE **Numbers 28:4** Thou shalt offer one lamb in the morning, and thou shalt offer the second lamb **towards** evening.

LXT **Numbers 28:4** τὸν ἄμνον τὸν ἕνα ποιήσεις τὸ πρωὶ καὶ τὸν ἄμνον τὸν δεύτερον ποιήσεις τὸ πρὸς εσπέραν **≡ to make towards the evening** notice the definitions below.

ποιήσεις [Friberg] (**I.** active, with a basic meaning **make, do**, and the translation varying widely to suit the context;) τὸ (**the**)

towards ≡ πρὸς([Thayer] πρὸς **1.** of the goal or limit toward which a movement is directed:— [Liddell-Scott] πρὸς, ΠΡΟΣ, Prep. with gen., implying *motion from* a place; with dat., *abiding at* a place; with acc., *motion to* a place:)

evening (as defined before) = εσπέραν([Liddell-Scott]εσπέρα, Ion. -έρη, η, Lat. vespera, properly fem. of ἔσπερος: **I.** (sub. ὥρα), *evening, eventide, eve*,)— [Thayer] εσπέρα εσπέρας, η (ἔσπερος of or at evening), *evening, even-tide* [Friberg] εσπέρα, ας, η as **a time period between late afternoon and darkness evening**

KJV **Exodus 30:8** And when Aaron lighteth the lamps at even (*Strong’s* בֵּין הָעֶרְבָּיִם bēn. Between, among, et al. From bayin, a substantive that expresses the notion “interval,” “space between.”), he shall burn incense upon it, a per-

petual incense before YAHWEH throughout your generations.

#3 The word 3796 ὄψε *opse* is also cited by some to mean that evening starts at noon when the sun starts declining, however, this simply is not the case according to the definition of the words. The word “*Strong’s #3796 ὄψε opse*” in the evening means— “*Strong’s 3796 ὄψε opse Meaning: long after, late*” this word simply does not mean *between noon and 6 p.m.*

^{LXE} **Exodus 30:8** And when Aaron lights the lamps in the evening, he shall burn incense upon it; a constant incense-offering always before [YAHWEH] for their generations.

in the evening ^{LXT} **Exodus 30:8** καὶ ὅταν ἐξάπτῃ Ααρων τοὺς (#1)λύχνους (2)3796)ὄψε (3+4)θυμιάσει ἐπ’ αὐτοῦ θυμίαμα ἐνδελειχισμοῦ διὰ παντὸς ἕναντι κυρίου εἰς γενεάς...

Notice the definitions of #1 (lamps), #2 (in the evening) and #3+4 (he shall burn)

(#1) λύχνους (lamps) *Strong’s 2985 λαμπάς lampas*

(#2) *Strong’s 3796 ὄψε opse Meaning: long after, late ὄψε* ([*Thayer*] ὄψε (apparently from ὄπις; see ὀπίσω, at the beginning), adverb of time, *after a long time, long after, late; a. especially late in the day*)

[*Friberg*] ὄψε adverb; *late, at a late hour*; (1) as a time beginning with the first watch of the night (from 6:00 P.M. to 9:00 P.M.) *evening* (MK 11.19);

[LS] ὄψε, ὈΨ’Ε, ὄψε ὈΨ’Ε, Adv. *after a long time, late,*

(#3+4) θυμιάσει ([*Fri*] θυμιάω 1aor. ἐθυμίασα; *burn incense, make the incense offering*) ἐπ’(on, over, at the time...)

There is *nothing* in the Greek that indicates that these words which correspond with *beyn ha arbayim* “בֵּין הָעֶרְבַּיִם” (appointed time, evening or twilight) mean 12 p.m. or 3 p.m. to 6 p.m. in any of the meanings from the Lexicons; just the opposite is shown “*late, at a late hour, eventide and evening*”, however, let’s look at other evidence.

Straight forward honest answers to these questions:

Is the Passover a feast day? Those who hold to traditions say no, but many Scriptures say it is. It simply is not a partial sacrificial day beginning at noon or 3 p.m. then going into the night of the 15th. Almighty Yahweh tells 12 times in His Words that the Passover is the 14th and that He would pass over in the **NIGHT of the 14th!** Shouldn’t we believe Him who invented time? And if *He meant the 15th*, wouldn’t He have said the 15th? who shall we believe, Yahweh or the *reasonings of men?*

The Whole Passover Service is the 14th

^{LXE} **Exodus 12:6** And it shall be kept by you till the fourteenth

^{LXE} **Exodus 12:8** And they shall eat the flesh in this night

^{LXE} **Exodus 12:12** and I will go throughout the land of Egypt in that night,

^{LXE} **Exodus 12:18** Beginning the fourteenth day of the first month, ye shall eat unleavened bread from evening,

^{LXE} **Deuteronomy 16:7** And thou shalt boil and roast and eat it in the place, which Yahweh your Elohim shall choose; and thou shalt return in the morning, and go to thy house.

^{LXE} **Numbers 9:3** On the fourteenth day of the first month at even, thou shalt keep it in its season;

^{LXE} **Numbers 28:16** And in the first month, on the fourteenth day of the month, is the Passover.

^{LXE} **Joshua 5:10** And the children of Israel kept the passover on the fourteenth day (ἡμέρα) of the month at evening,

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

^{LXE} **Ezekiel 45:21** And in the first *month*, on the fourteenth day of the month, ye shall have the feast of the passover; seven days shall ye eat unleavened bread.

^{LXE} **Numbers 8:17** For every first-born among the children of Israel is mine, whether of man or beast: in the day in which I smote every first-born in the land of Egypt, I sanctified them to myself.

^{LXE} **2 Chronicles 35:1** And Josias kept a passover to

[Yahweh his Elohim]; and sacrificed the passover **on the fourteenth day** of the first month. - ¹⁶ So all the service of Yahweh was duly ordered and prepared **in that day, for keeping the passover, and (καὶ) offering the whole-burnt-sacrifices on the altar** of Yahweh, according to the command of king Josias.

^{LXE} **Deuteronomy 16:6** But in the place which [Yahweh thy Elohim] shall choose, to have his name called there, **thou shalt sacrifice the passover at even at the setting of the sun**, at the time when thou camest out of Egypt. ⁷ **And thou shalt boil and roast and (καί) eat it in the place**, which the Yahweh thy elohim shall choose; **and καί** thou shalt return in the morning, **and go to thy house**.

Note: Israel went to their house after they ate the Passover; not on the journey to Succoth.

The Passover lamb was sacrificed on the first day of unleavened bread.

^{LXE} **Deuteronomy 16:1** Observe the month of new *corn*, and thou shalt sacrifice the passover to Yahweh your Mighty-One; because in the month of new corn thou **camest out** (ἐξῆλθες *Strong's #1831*) **{camest out =** (two sources) [*Thayer*] ἐξέρχομαι ἐξῆλθες verb the Septuagint for **נָס'** #3318 times without number; **to go or come out of; 1.** properly; a. with mention of the place out of which one goes, or of the point from which he departs; α. of those who leave a place of their own accord: } of Egypt **by** ([UBS] ἐκ (ἐξ before vowels) prep. with gen. from, out from, away from; by, by means of, **by reason of**, because; for; on, at;) **night. {= night of the passover }**

^{LXE} **Deuteronomy 16:2** And thou shalt sacrifice the passover to Yahweh your Mighty-One, sheep and oxen in the place which Yahweh your Mighty-One shall choose to have his name called upon it.

^{LXE} **Deuteronomy 16:3** **Thou shalt not eat leaven with it; seven days shalt thou eat unleavened bread with it**, bread of affliction, because ye came forth (ἐξῆλθες *same as above*) out of Egypt in haste; that ye may remember the day of your **coming forth** (*Strong's #1831*) [*Thayer/Fri*] ἐξοδίας **literally going out, exodus, departure**) out of the land of Egypt all the days of your life.

^{LXE} **Deuteronomy 16:4** **Leaven shall not be seen with thee in all thy borders for seven days**, and there shall not be left of the flesh **which thou shalt sacrifice at even on the first day** until the morning.

WHAT was sacrificed on the first day of unleavened bread?

^{LXE} **Deuteronomy 16:1** states that it was the Passover!

Deuteronomy 16:5 thou shalt not have power to sacrifice the passover in any of the cities, which Yahweh your Mighty-One gives thee.

⁶ But in the place which Yahweh your Mighty-One shall choose, to have his name called there, **thou shalt sacrifice the passover at even at the setting of the sun**, at the time [*καὶ ρῶ* the appointed time on the 14th] when *ῶ* (*Friberg ῶ – under which circumstance(s)*) thou **camest out** (ἐξῆλθες (to come out “*same as above*”) of Egypt.

^{LXE} **Numbers 3:13** For every first-born *is mine*; **in the day in which I smote every first-born** in the land of Egypt,

There is no stumbling block when we realize and understand that the word “ἐξῆλθες *Strong's #1831 exerchomai*” “when thou **camest out** of Egypt.” fundamentally means that **it was the night of the Passover** that Yahweh forced the pharaoh to *let them go* “*Strong's #1831*,” moreover, Deuteronomy 16, without question, shows that it was the Passover lamb that was sacrificed on the first day of unleavened bread: nothing could be clearer.

^{LXE} **Exodus 12:31** And Pharaoh called Moses and Aaron **by night**, and said to them, Rise and **depart from my people**, (*Strong's #1831*) both ye and the children of Israel. Go and serve Yahweh your Mighty-One, even as ye say.

^{LXE} **Numbers 9:1** And Yahweh spoke to Moses in the wilderness of Sina in the second year after they **had gone forth** (*Strong's #1831*) from the land of Egypt, in the first month, saying, ² Speak, and let the children of Israel keep the passover in its season.

Passover is the first day, the 14th and included in the 7 days.

^{LXE} **Ezekiel 45:21** And in the first *month*, **on the fourteenth day of the month, ye shall have the feast of the passover**; seven days shall ye eat unleavened bread.

No work done on the first day of unleavened bread except food preparation:

^{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.

^{LXE} **Exodus 12:16** And the first day shall be called holy, and the seventh day shall be a holy convocation to you: **ye shall do no servile work on them**, only as many things as will *necessarily* be done by every soul, this only shall be done by you.

no work [Strong's #3756, 2041] οὐ ἔργον .. see the following definitions in the Greek **Exodus 12:16**

^{LXT} **Exodus 12:16** καὶ ἡ ἡμέρα ἡ πρώτη κληθήσεται ἀγία καὶ ἡ ἡμέρα ἡ ἐβδόμη κλητὴ ἀγία ἔσται ὑμῖν πᾶν (all, every, all things) ἔργον (business, employment, that with which anyone is occupied:) λατρευτὸν (inserted word [LXX Suppl] λατρευτός, -ή, -όν; *servile*) οὐ (not, no) ποιήσετε (to do, make) ἐν (in, at, by) αὐταῖς (him, her) πλὴν ὅσα ποιηθήσεται πάση ψυχῇ τοῦτο μόνον ποιηθήσεται ὑμῖν

Work or *things other than food preparation* (**Exodus 12:16**) were done on the fifteenth day of unleavened bread.

The Prophecy for The 15th:

^{LXE} **Exodus 3:21** And I will give this people favour in the sight of the Egyptians, and whenever ye shall escape, ye shall not depart empty. ²² But *every* woman shall ask of her neighbour and fellow lodger, articles of gold and silver, and apparel; **and ye shall put them upon your sons and upon your daughters,— and spoil ye the Egyptians.**

The 15th Fulfillment:

^{LXE} **Exodus 12:34-36** And the people took their dough before their meal was leavened, bound up as it was in their garments, on their shoulders.

³⁵ **And the children of Israel did as Moses commanded them, and they asked of the Egyptians articles of silver and gold and apparel.**

³⁶ **And Yahweh gave his people favour in the sight of the Egyptians, and they lent to them; and they spoiled the Egyptians.**

Exodus 12:37-39 ³⁷ **And the children Israel departed from Ramesses to Socchoth**, to the full number of six hundred thousand footmen, even men, besides the baggage.

³⁸ And a great mixed *company* went up with them, and sheep and oxen and very much cattle.

³⁹ And they baked the dough which they brought out of Egypt, unleavened cakes, for it had not been leavened; for the Egyptians cast them out, and they could not remain, neither did they prepare provision for themselves for the journey.

The 15th is the next day after the Passover:

Another Witness:

^{LXE} **Numbers 33:3** **They departed from Ramesses** (**Exodus 12:37, 13:20**) in the first month, **on the fifteenth day of the first month; on the day after the passover** the children of Israel went forth with a high hand before all the Egyptians.

the day after = [Thayer] ἐπαύριον, adverb of time, equivalent to ἐπ' αὔριον, *on the morrow*; in the N. T. τῆ ἐπαύριον, **namely, ἡμέρα, the next day, on the morrow**: Matt. 27:62; Mark 11:12; John 1:29; Acts 10:9, etc.; the Septuagint for תָּרְחָו.

Josephus, as a Pharisee and High Priest, Kept Passover on the 15th and 8 days of unleavened bread, however, he correctly wrote in his works that the ancients kept Passover on the 14th and it lasted 7 days: notice this as Josephus explains which month in Greek equals the Hebrew month Nisan.

^{JOE} **Ant 11:110** and they [ancient Israel] offered the sacrifice which was called the Passover, on the fourteenth day of the same month, and feasted seven days, and spared not for cost, but offered whole burnt offerings to [Elohim], and performed sacrifices of thanksgiving, because [Elohim] had led them again to the land of their fathers, and to the laws thereto belonging, and had rendered the mind of the king of Persia favourable to them.

Josephus as a Pharisee and High Priest admits the Pharisees kept 8 days — ^{JOE} **Ant 2:317** Hence it is that, in memory of the want we were then in, **WE keep a feast for eight days**, which is called the feast of unleavened bread. ^{JOE} **Ant 3:249** The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day

of the month, **and continues** seven days, wherein they feed on unleavened bread;..

Josephus admits that there were great differences in the beliefs among the Jews and Passover was/is one of them.

^{JOE} **Jwr 2:119** For there are three philosophical sects among the Jews. The followers of the **first** of which are the Pharisees; of the **second**, the Sadducees; and the **third** sect, which pretends to a severer discipline, are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have.

^{JOE} **Ant 13:297** but of these matters we shall speak hereafter. What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, **which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them,** and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from **the tradition of our forefathers.**

Two different systems of the Passover shown in the Evangels:

Those who keep the 15th for the Passover and also those who keep the 14th for the Passover, but keep the 15th for the High Day do not acknowledge, understand or else turn a blind eye to the **fact** that in the Evangels two Passover systems are paralleled in the New Testament. Please look at the evidence and let the Scriptures be the authority.

What the following Scriptures show is that Yahushua and the Sadducees kept the Passover with his disciples beginning in the day of the 14th, then went to the garden that night and was arrested; then an all night trial was held by the priests and then another trial from Pilate, then sent to Herod and then back to Pilate during the daylight time of the 14th; meanwhile the Jews in general (the majority "Pharisees") were doing what some teach today, preparing their sacrifice on the 14th for the 15th. Let us follow Yahushua and not reject *His* way, the way that is taught in the Torah for observing the Passover.

The Passover Yahushua and *His* followers Kept (A consolidation of Scriptures):

^{KJV} **Matthew 26:17-21** Now the first day of the feast of

unleavened bread **the disciples came to Yahushua**, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18.. The Master saith, My time is at hand; **I will keep the passover** at thy house with my disciples. 19.. and **they made ready the passover.**

²⁰ **Now when the even was come**, he sat down with the twelve.

²¹ **And as they did eat**, 23.. He that dippeth *his* hand with me in the dish, the same shall betray me. .. ²⁶ **And as they were eating**, Yahushua took bread, and blessed it.

The **Night** of the 14th, the night to be remembered - ³¹ Then saith Yahushua unto them, All ye shall be offended because of me **this night**: ⁵⁷ And they that had laid hold on Yahushua led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

The Daytime of the 14th:

Matthew 27:1,12-13, When the morning was come, .. and delivered him to Pontius Pilate the governor. .. ¹² And when he was accused of the chief priests and elders, he answered nothing. ¹³ Then said Pilate unto him, Hearst thou not how many things they witness against thee?...

Transitioning from the 14th to beginning the 15th:

⁵⁷ **When the even was come** (*γενομένης to come*), there came a rich man of Arimathaea, named Joseph, who also himself was Yahushua's' disciple:

⁵⁸ He went to Pilate, and begged the body of Yahushua.

The 15th that followed the 14th, the day the majority of the Pharisaical Jews kept (*breaking their holy day*)

^{KJV} **Matthew 27:62-63** Now the next day, (*ἐπαύριον*) (the 15th) **that followed the day of the preparation**, [for the Pharisaical Jews (the 14th,)] the chief priests and Pharisees came together unto Pilate, ⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive,

The Passover Yahushua and *His* followers Kept (*Luke's account*):

^{KJV} **Luke 22:7-8,13-14**, Then came the day of unleavened bread, when the passover must be killed. ⁸ And he sent

Peter and John, saying, Go and prepare us the passover, that we may eat. 13 ..and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him.

^{KJV} **Luke 22:16,17,19** For I say unto you, I will **not any more** = (Strong's 3765 οὐκέτι ouketi **Meaning:** no longer, no more [Thayer] οὐκέτι *no longer, no more, no further:*) eat thereof, until it be fulfilled in the kingdom of Elohim.

17 And he took the cup, and gave thanks, ..19 And he took bread, and gave thanks, and brake *it*, and gave **unto them** (846 αὐτός autos **I. self, myself, thyself,** etc., acc. to the person of the Verb. **Meaning:** 1) himself, herself, themselves, itself,)... 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

That Night “*trial*” of the 14th: 54 Then took they him, and led *him*, and brought him into the high priest's house...

63 And the men that held Yahushua mocked him, and smote *him*. 64 And when they had blindfolded him, they struck him on the face,...

The Daytime of the 14th:

^{KJV} **Luke 22:66** And as soon as it was day, the elders of the people and the chief priests.. **Luke 23:1,4,7,15**, And the whole multitude of them arose, and led him unto Pilate.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man...

7 And as soon as he knew that he belonged unto Herod's jurisdiction, **he sent him to Herod**, who himself also was at Jerusalem at that time.

15 [I] No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

The Passover the Pharisaical Jews were going to keep:

Note: The following verses of Scripture are during and AFTER when Yahushua kept YAHWEH's Torah ordained Passover (it would be a sin for Yahushua to keep any other Passover and Yahushua is sinless **Philippians 2:7**), moreover, the Jewish Pharisees followed the traditions of the fathers and not the Torah as **Paul, Yahushua AND Josephus** all point out (**Galatians 1:14, Mark 7:5-7 and ^{JOE} Ant 13:297— etc.**); nevertheless, the 15th system continues to this day even with

the mountains of evidence supporting Yahweh's 7 day system. Remember, we just quoted what Josephus said concerning the Pharisees not keeping the Torah: Remember the words of Yahushua?

^{NAU} **Matthew 15:9** ‘BUT IN VAIN DO THEY WORSHIP ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.’”

Matthew & John's account of the Daylight time of the 14th also tell about the Jew's Passover system i.e. of them breaking their Sabbath inquiring about Yahushua in the grave, the darkness at the 6th to the 9th hour (noon -3 p.m. - The Pharisee tradition) darkness while the Jews were trying to slaughter *their* lambs.

^{KJV} **John 18:28** Then led they Yahushua from Caiaphas unto the hall of judgment: and it was early; [(4405 προία proia) **morning** of the 14th] and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. [their passover]

This is the daylight time of the 14th while Yahushua was being tortured. The Jews would be defiled if they went into a pagan/public building to prepare *their* Passover lamb.

Note: The preparation was for *their* Passover and high day, not for any hypothetical 15th high day as Mr. Armstrong of the WWCg popularized and many Assemblies follow.

^{KJV} **John 19:14** And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

^{NAU} **John 19:42** Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Yahushua there.

^{NAU} **John 19:31** Then the Jews, because it was the day of preparation, so that the bodies would not remain on the stake on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away.

^{NAU} **Luke 23:53-55**, And he (Joseph of Arimathaea) took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

⁵⁴ **It was the preparation day, and the Sabbath was about to begin.**

⁵⁵ Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid. [The late afternoon of the 14th]

^{KJV} **Matthew 27:62-63**, Now the next day, [the 15th] that followed **the day of the preparation**, [the 14th] the chief priests and Pharisees came together unto Pilate,

⁶³ Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again...

Yahushua was dead and in the tomb, furthermore, *on the Jew's Passover High Day* the Jews were so obstinate concerning Yahushua they *broke their own Sabbath!*

Notice that this is prophesied in the Writings and told in the New Testament!

^{LXE} **Psalm 2:1-6**, Wherefore did the heathen rage, and the nations imagine vain things? ²The kings of the earth stood up, and **the rulers gathered themselves together, against [YAHWEH], and against his [Messiah];** ³ *saying*, Let us break through their bonds, and cast away their yoke from us. ⁴He that dwells in the heavens shall laugh them to scorn, and [Yahweh] shall mock them. ⁵Then shall he speak to them in his anger, and trouble them in his fury. ⁶ But I have been made king by him on Sion his holy mountain...

^{NAU} **Acts 1:16** "Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David ... (**Psalm 41:9, Psalm 55:12-15**)

^{NAU} **Acts 4:25-27**, who by the Holy Spirit, *through* the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? ²⁶ 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST YAHWEH AND AGAINST HIS MESSIAH.' (**Psalm 2:1-2**)

²⁷ "For truly in this city there were gathered together against Your holy servant Yahushua, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

Conclusion:

All of the Evangels line up and are in harmony: in addition the Passover Yahushua kept lines up

with the Torah; for those who think not, it is only their hypothetical or sincere belief; there are no Scriptures in opposition, to line up or otherwise.

100% of the Scriptures say that there are 7 days of unleavened bread *and not 8 as preachers claim.*

100% of the Scriptures show that Passover is a feast day and *not a working day as preachers claim.*

100% of the Scriptures in context, indicate that the Passover was sacrificed in the evening beginning on the 14th, furthermore, don't forget that it is our Creator who said 12 times that the Passover is on the 14th and there is only ONE MIDNIGHT on the 14th. (^{LXE} **Exodus 12:12** and I will go throughout the land of Egypt **in that night**.)

100% of the Scriptures say that on the Holy Day there is to be NO work, except for food preparation, and in this case the food preparation it is the Passover lamb.

Concerning the 15th, all of the Scriptures tell to work *and* tell of work, which was done on the 15th! – The 15th CANNOT be the Holy Day inspired by Yahweh's own Word!!!

Almighty Yahweh is an EL of His Word, He does not tell mankind to do something and then have them do something else on HIS High Holy Day that HE Sanctified. This is a tragic error that *some preachers claim and teach today* and an injustice towards people who put their trust in them.

^{LXE} **Numbers 23:19** **El** is not as man to waver, nor as the son of man to be threatened; **shall he say and not perform?** shall he speak and not keep to his word?

^{NAU} **Hebrews 6:17... it is impossible for Elohim to lie...**

There is no evidence that the *Septuagint* teaches any other Passover other than what the Hebrew Text teaches. If we write any misleading information other than what the Scriptures teach, then we will publish your findings and stand corrected – Hallelu Yah!

*The Following Passover Literature
is available upon request:*

“ECCLESIASTICAL HISTORY Of The 7 Days of Unleavened Bread”

“Passover Day a High Sabbath”

“PASSOVER—3 SYSTEMS COMPARED”

“Is Passover A Feast Day?”

“The Feast of Passover, IS IT - 7 or 8 Days?”

“The 15th Enigma”

“When is the Seventh Day of Unleavened Bread?”

“The Feast of the Passover Using the Bible Only”

“Passover—Who Should Partake?”

“Harmonizing the Scriptures on Passover”

“What Time is byn ha arabim?”

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