

Yeshua is Our Passover Lamb

“²⁹The next day, John (the Baptist) sees Yeshua coming to him and says, ‘Behold, the Lamb of God who takes away the sin of the world!’” (John 1:29 cf. Exod. 12:21, Num. 28:8, Isa. 53:5-7)... “⁷Get rid of the old chametz (Ex. 12:9), so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed. ⁸Therefore let us celebrate the feast not with old chametz (Ex. 13:7, Deut. 16:3), the chametz of malice and wickedness, but with unleavened bread—the matzah of sincerity and truth” (1 Cor. 5:7-8).

When one adds its Jewish Roots back into the Holy Scriptures the fact that *Yeshua* is the *true Passover Lamb* gets amplified and becomes completely clear. Since *Yeshua* is the fulfillment of the *Passover Lamb* of Exodus, it is essential that He would have had to have been crucified for the sins of the world on the very day of *Passover*, that is, on the *14th of Aviv/Nisan* in the *Hebrew Calendar* – on the anniversary of the night before the Exodus of the Children of Israel from Egypt right after the 10th Plague when the *Angel of Adonai* passed over the homes that were sprinkled with the blood of the *Passover* lamb of the Children of Israel in Goshen. Scripture furnishes certain facts and fixed points which make it possible to detail the events which preceded the crucifixion, to fix the time of the crucifixion, and to ascertain the duration of the time that *Yeshua* remained in the tomb (See chart)

[Rabbi Ackerman came to *Kol Simcha* and spoke in March 2018 and from his notes: “I am basing the chronology on my 2000-year calendar. Having checked 27 CE to 33 CE, 30 CE was the only year in which 14 Nisan was on a Wednesday. This fits with *Yeshua’s* time sequence: Erev Shabbat in Bethany (9 Nisan), entered Jerusalem on Shabbat (10 Nisan), taught in the Temple on Sunday (11 Nisan), taught in the Temple on Monday (12 Nisan), taught again; arranged for His Seder on Tuesday (13 Nisan), had His Seder in the evening of 14 Nisan (Tuesday night) and died on the stake on Wednesday afternoon (14 Nisan). He was placed in the tomb just before sundown and the Seder was held that evening on 15 Nisan, Wednesday night. *Yeshua* was examined four days (10 Nisan -14 Nisan; Exodus 12:3, 6). 14 Nisan was preparation day for an especially important Shabbat (15 Nisan, the First Shabbat of *Chag HaMatzot*; John 19:31). 16 Nisan was Friday, 17 Nisan was the weekly Shabbat, and 18 Nisan was Sunday, the first day of the week.

Following the Pharisaic method of counting the Omer (which he does), the waving of the first fruits took place on 16 Nisan, a Friday. But following the Sadducee’s method of counting, the waving of the first fruits took place on 18 Nisan, the day after the Shabbat of Nisan 17: *“¹⁰Speak to Bnei-Yisrael and tell them: When you have come into the land which I give to you, and reap its harvest, then you are to bring the omer of the firstfruits (omer of reshit) of your harvest to the cohen. ¹¹He is to wave the omer before Adonai, to be accepted for you. On the morrow after the Shabbat, the cohen is to wave it” (Lev. 23:10-11).* The first festival Shabbat, the first day of the Festival of Unleavened bread was 15 Nisan and the day after when the Omer was waved was either 16 Nisan (Pharisaic) or 18 Nisan (Sadduceic)].

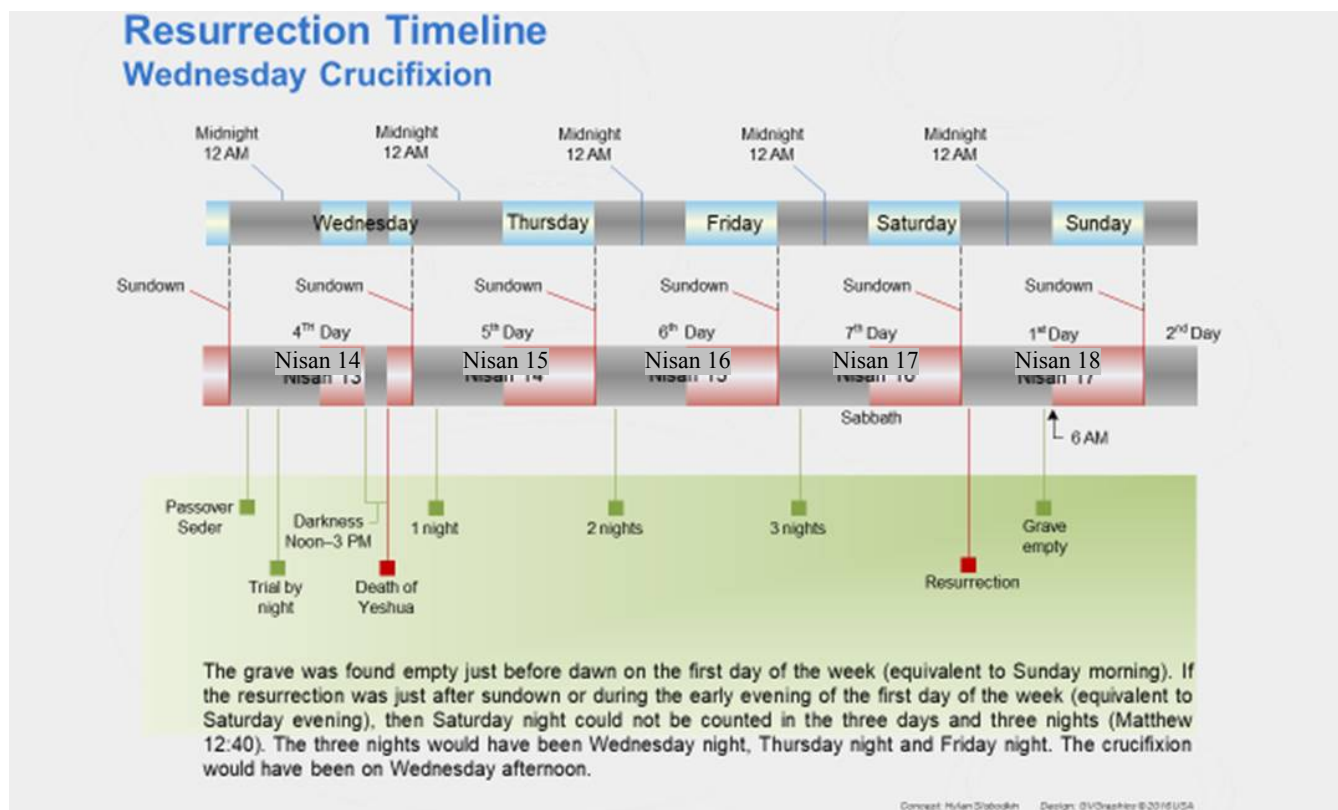
[Rabbi Hylan Slobodkin wrote on 3/6/18 at 4:04am: We follow the Sadduceic counting. You might say, “That’s sad you see,” but my simple reading of *Leviticus 23* leads me to this conclusion. The first time Shabbat is mentioned in *Lev. 23*, it refers to the 7th day, a day of complete rest. The next time it is mentioned is in regard to first fruits. Verse 11 says, “the day after the Sabbath.” My simple reading says that is the day after the 7th day, or the first day of the week. Why would Shabbat mean the 7th day in verse 3, and the day after Passover in verse 11? {Doesn’t make sense to me. I’m just a simple guy}.

I personally do not believe that the *omer of reshit* mentioned above fits *Yeshua’s* resurrection in either the Pharisaic or Sadduceic way of counting. I don’t believe *Yeshua* rose on the 16th (Pharisaic counting) or the 18th, (Sadduceic counting) a Sunday. One important thing that has not yet been mentioned is *the sign of Jonah*, three days, and three nights in the belly of the earth. *Yeshua* said: *“⁴⁰For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights” (Matthew 12:40 TLV).* *“¹⁹Destroy this Temple,” Yeshua answered them, “and in three days I will raise it up” (John 2:19 TLV).* Resurrection on the 16th would only be two days and resurrection on the 18th (Sunday) would be more than three days. I believe that *Yeshua* rose late on Shabbat, 17 Nisan, which was three days and three nights. *“Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb” (Matthew 28:1).* When the women got to the tomb just after sundown on Saturday, *Yeshua* had already risen. The International Standard Version correctly states that it was after the Sabbath(s) because it was after *The First Shabbat of Chag HaMatzot and the weekly Shabbat*. Whether or not this version correctly translates the Greek, *sabbaton*, I don’t know. *“After the Sabbaths, around dawn on the first day of the*

week, *Mary Magdalene and the other Mary went to take a look at the burial site*" (Matthew 28:1 ISV). The two *Miryam's* went to the tomb as the Hebrew day was dawning (not sunrise), which would have been beginning of Sunday, just after Shabbat ended Saturday evening.

Even though in my opinion *Yeshua* did not rise on the Pharisaic day of *reshit counting*, 16 Nisan, or the Sadduceeic day of *reshit counting*, 18 Nisan (Sunday) He remains the *first fruits* of the dead." *Bikkurim* is the word used in *Leviticus 23:17* to refer to the wheat offering at Shavuot. The word used in *Leviticus 23:10* to refer to the Omer of barley is *reshit*. I would separate the day of *Yeshua's* resurrection from the time of the offering of the Omer of barley. The TLV puts Paul's words this way: "20But now Messiah has been raised from the dead, the firstfruits of those who have fallen asleep" (1Cor. 15:20). The emphasis should be on *the first fruits of those who have fallen asleep*. *Yeshua* as the first fruit is a type of those who have fallen asleep (died). He is the first fruit, the *reshit*, of all of us in His body of believers who have died or will die before He returns. His *reshit* body, the 1st of its kind, His resurrection body (a glorified body), foreshadows the body which we who die in *Messiah* will receive at His return. Paul's focus is *Yeshua's* resurrection (not when) & our future resurrection.

I believe that our approach to the time of *Yeshua's* resurrection should be with regard to the "sign of Jonah" and when three days and three nights in the grave were completed. I also believe that our focus on *Yeshua* as First fruits should be as *first fruits from the dead* (Lazarus rose, but not in a glorified body) and not as the *reshit* offering in *Lev. 23:10*].



It should be noted that *Yeshua's* own words in *Matt. 12:40* that He would be in the *heart of the earth three days and three nights* could mean that He would be entombed *three days and three nights*. This makes it clear that the start of the *three days and three nights* was when he was entombed (at sundown), and not at death (3pm). He had to be entombed before sunset and it appears from the Gospel texts that *Joseph of Arimathea* entombed *Yeshua's* body barely before sundown leaving the Resurrection to be at the conclusion of the *Shabbat* of Nisan 17, the first day of the week.

What does all this analysis say about *Messiah Yeshua's* sacrifice and His Meal? When was His Meal? What was the emphasis of His Meal? What are we to remember each time we do this? *Shabbat Shalom!*