

Corintyah Alef First Corinthians 11: 34 Pesach Week Procedures - When do we celebrate Pesach, Firstfruits & Shavuot?

SPECIAL EDITION

Why I Believe the Passover Slaughter is the 14th With The Passover Meal On the Night of the 15th, With The Exodus the Morning Of the 15th

By Rabbi/Brother Moshe Yoseph Koniuchowsky

Here are the facts:

- The Paschal Lamb had to be killed between the evenings on the day of the 14th of Aviv between 3-6PM *Shemot/Exodus 12:6*. This killing of the Passover on the 14th in the afternoon is confirmed in Bamidbar/Numbers 9:5. **The lamb was eaten from around 5 PM into the night of the 15th. That's where most get confused.** The eating occurred during the latter part of the 14th, and well into the 15th. That night after sundown was the 15th, making the actual completion of the meal on the night of the 15th.
- By the next morning all the lamb had to be disposed of by the morning of the 15th. That night after supper the angel of death passed by around midnight (night of the 15th) *Shemot 12:12*.
- The next morning still the 15th, Israel left Egypt, since Yahweh said the exodus was on the SAME DAY that they ate the Passover (*Shemot 12:51*). This can only make sense if the meal was the night of the 14th-15th and the exodus the morning of the 15th, thus an annual Shabbat. *Shemot 12:17*.
- Yahoushua/Joshua 5:10 confirms the killing on the 14th at evening 5PM or so, with the annual Shabbat of Unleavened Bread the next morning, the day of the 15th, after the Passover, when they ate stored grain. **Manna ceased on the 16th of Aviv that year. A clear reference to FIRSTFRUITS being the DAY AFTER Aviv/Nissan 15!**
- The scenario that has the slaughter of the lamb on the afternoon of the 13th, with the eating on the night of the 14th and the exodus on the day of the 15th is impossible. Why? Because if the slaughter was on Aviv 13 3-6 PM, it was UNSCRIPTURAL. Then if they ate the night of the 14th, then what did they do the day of the 14th? Sleep in? Watch TV? No; there was not a day off in between the Passover killing and the next day morning exodus, for Scripture is clear, that THE MORNING AFTER THEY ATE they left in haste, on the same day the lamb was eaten. A full day off is neither the next morning, nor is it a hasty exodus, neither is it scriptural.

These facts are clear and we pray it is clear to you as well.

FURTHER CLARIFICATION FROM THE BRIT CHADASHAH

In Mark 14:12, the translators have incorrectly translated the word **protos** as first, thus making it seem like on the FIRST day of Unleavened Bread, or the day of Aviv 15, that Yahshua was still alive and not dead. This is due to the fact that the word **protos** can mean either first or BEFORE. Obviously in this context the proper translation is BEFORE. This is confirmed by the correct usage of the word **pro** (Strong's Greek 4253) in John 13:1 correctly translated BEFORE or PRIOR. **The Aramaic clears this up.**

BEFORE OR PRIOR TO THE UNLEAVENED BREAD FEAST, WHEN THEY WERE SLAUGHTERING THE LAMBS [IN THE GENERAL TIME PERIOD WHEN LAMBS WERE SLAUGHTERED]. So we see Yahshua having a memorial supper not a Passover, for He died when the lambs were actually being slaughtered (AVIV 14) and by that night the 15th, He was already dead, for He HIMSELF said that HE WOULD NOT BE AROUND ON THE NIGHT OF THE 15TH

(Luka/Luke 22:15-16). He said He would like to eat the Passover, but could not until He eats in the Davidic Kingdom, or the *olam habah* (age to come).

Luka/Luke 22:1 We see that Unleavened Bread was called Passover, (even at the time of Messiah, as is done today) even though according to Torah they are separate events. How can this be? Because the start of the Passover meal was around 5 pm on the 14th, with the actual meal concluded well into the night of the 15th, thus the Passover and the Feast of Unleavened Bread came to be known as the same celebration due to the **Passover meal itself being the connection rod, that connected the 2 days, thus making them intertwined in the Israelite practice and understanding.**

HOW DO WE DETERMINE FIRSTFRUITS AND SHAVUOT?

Wayiqra 23:9 And יהוה spoke to Moshe, saying,

10 *Speak to the children of Yisrael, and say to them, When you have come into the land which I give to you, and shall reap the harvest*

No mention of barley; could be any produce.

of it, then you shall bring an omer of the beginning

Any farmer must bring a **beginning omer sheaf offering**, not a firstfruit offering. This means the grain need not be mature, or a true firstfruit, **and must be brought regardless of the stage of the grain's development.** Reshet, beginning, or start of the harvest offering, not literally firstfruits. **Notice the word Aviv is absent, here as is the word barley.** Aviv as seen elsewhere can mean any stage of development of barley. Leviticus 2:14, which does mention Aviv, is a freewill offering and not the mandatory first grain described here.

of your harvest to the kohen:

Notice in verses 10-15, the words Aviv and barley is not mentioned.

11 *And he shall wave the omer before יהוה, to be accepted for you: on the next day after the first day the kohen shall wave it.*

The day after Unleavened Bread, or Aviv 16. The LXX, or Septuagint was the Greek translation translated by 70 rabbis in Alexandria Egypt, done from a Masoretic, or traditional Hebrew text, that predated the modern Masoretic Hebrew text by some 800-900 years. Obviously it read differently in this verse.

The Hebrew read the next day after the first day of Unleavened Bread, or Aviv 16, can fall on any day of the week.

Yahoushua/Joshua 5:10 confirms the killing of the Passover on the 14th at evening, 5PM or so, with the annual Shabbat of Unleavened Bread the next morning, the day of the 15th, after the Passover, when they ate stored grain. Manna ceased on the 16th of Aviv that year. A clear reference to FIRSTFRUITS being the DAY AFTER Aviv/Nissan 15! Manna stopped the 16th of Aviv, because they had COME INTO THE LAND and were to eat of the food of the land, after offering the first of the harvest to YHWH! Notice they did not wait 4, or 5 days, till the next "Sunday rolled around."

Now.....If we can prove historically that there was even one year when Bikkurim/Firstfruits and Shavuot/Pentecost did not fall on a Sunday, or the alleged day after the weekly Shabbat, then the overwhelming majority of believers can be proven to be wrong.

Most still insist that Bikkurim and Shavuot MUST ALWAYS fall on Sunday every year, all the time, on the first day of the week after the weekly Shabbat.

They do this primarily because they believe that First Corinthians calls Yahshua **The Firstfruits** and thus they make the illogical connection, that He must rise **on** the **DAY of Firstfruits**.

The problem is that in both the Aramaic and the Greek texts, **Yahshua is called "The FIRSTFRUIT" not the firstfruits.**

As The Firstfruit, He can rise any day; it doesn't have to be the DAY of firstfruits, as He is not the firstfruits, but rather THE Firstfruit.

So He did rise on day # 2 of the omer, the end of the weekly Shabbat and did not have to rise on day # 1 of the omer, or Bikkurim.

But now I am going to PROVE to you that the year Yahshua died, rose and ascended, Bikkurim and Shavuot both fell on a FRIDAY. That is the full and final death blow to those who follow the false Sunday scenario. Let's have a closer look.....

Yahshua rose at the end of Shabbat, at about sundown. In order to be in the tomb 3 days and nights we have to backtrack to Wednesday, between 3-6 PM for three full days and nights.

Thus in the year Yahshua rose, Thursday was Aviv 15 and Friday was Aviv 16, the day after the annual Shabbat, which begins the 50 day omer count.

We add "7 weeks/Shavuot" not Sabbaths, that brings us to Thursday and add one day for 50 days and that brings us to Friday, 50 days after Friday Firstfruits.

Remember, He rose on day # 2 of the counting of the omer. Add 40 days of appearing to His disciples seen in Acts 1:3, and we come to Ascension Day, Day # 42 of the omer count, a Thursday, as Ascension Day. Moreover,

Jewish tradition teaches that YHWH gave the Torah to Moshe (Moses) on Shavuot. This tradition is 100 % CORRECT based on the dating found in Exodus 19:1 and confirmed in Sefer Yahshar/Book of Jasher chapter 82:6 stating that **Yisrael got the Torah on the 6th day of the 3rd month,** a calculation showing that the correct way to count the omer is always starting on Aviv 16, and NOT THE SUNDAY OF PASSOVER WEEK! **Counting from the day after Passover always brings Shavuot to month 3 day 6, as celebrated by Hebrews. Sefer Yahshar shows clearly the Karrites to be in error.**

If Sunday Pentecost and Firstfruits must always be on a Sunday, as falsely alleged, then in the year Yahshua died, Aviv 14 was a Wednesday. and then one must supposedly wait until Sunday; **thus that Sunday would have been Aviv 18. Add 50 days and you do not come to the third month and the 6th day. You'd come today # 8 of the third month, again contradicting, Torah, Sefer Yahshar and the writings of historians such as Josephus.**

One more item of note-For those wanting to celebrate the Moshiach's MEMORIAL SUPPER you may do so in a small group setting as Yahshua did with the 12-1. That night this year would be Aviv 13 Friday July 18th around 3 PM.

It is very accurate to say that Yahshua celebrated the MEMORIAL SUPPER the night before the Passover and not the Passover itself, the year He died, although in ALL other years He celebrated it on the 14th.

Luke/Luka 22:

15 And He said to them, *With desire I have desired to eat this Pesach with you before I suffer:*

16 *For I say to you, I will not any more eat of it, until it be fulfilled in the malchut of YHWH.*

We see He desired to eat the Passover but did not. What did He do that night?

Every chabad orthodox rabbi even to this day has an extra Passover, as a training lesson. Today this practice is seen in the Lubavitch movement when they gather on the last night of Unleavened Bread for what they call the Messiah's Supper, looking forward to the coming of Messiah. Rabbi Yisrael Baal Shem Tov instituted the custom of partaking of a "Messiah's meal" on the afternoon of the last day of Unleavened Bread. Some consider it a Pesach, even though it is officially just a preparation for Messiah's coming.

In Yahshua's day, the added "Meal of Messiah" was held a day before the actual Passover. Yahshua looked and acted as if it were the Passover, without it actually being the Passover. This seeming contradiction is fully understood from a Hebraic mindset.

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