

## Chapter Eight: THE FIFTEENTH DAY OF ABIB

Most people reading this book will be familiar with a spring festival on YHWH's calendar known as the Festival of the Passover and Unleavened Bread. Within this time, we have the memorial of the killing of the Passover lamb, followed by eating unleavened bread for seven consecutive days. We have a holy convocation on the first and seventh day of the festival, and enjoy fellowship with other brethren throughout the feast. Within the writings of Scripture concerning this time, there is an intricate piece of evidence in favor of the lunar based Sabbath for the seeker of truth who desires to look in the matters which YHWH has concealed (Proverbs 25:2) for His glory, and for our honor.

We begin our search in Exodus 12 where we find the instructions on how to observe the festival. The lamb is to be slaughtered at *beyn ha erebim*, or between the evenings on the 14<sup>th</sup> day of Abib (Exodus 12:6). This is correctly understood to be around what we would now call 3:00 p.m., or at the going down of the sun after its apex in the heavens at midday. This is the same time YHWH killed His Passover lamb (the Messiah - Isaiah 53:4; Matthew 27:45; John 19:14). After the lamb is slaughtered, we are commanded to eat unleavened bread and bitter herbs with it that night (Exodus 12:8). This eating of the lamb takes place on the 15<sup>th</sup> of Abib, the day that the children of Israel were delivered from the land of Egypt (Exodus 12:17, 42; Numbers 33:3; Deuteronomy 16:1). Commenting on this day, Exodus 12:14 says:

And **this day** shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever.

Here we see that the 15<sup>th</sup> day is a memorial day. It keeps us in memory of YHWH's deliverance for the Israelites of that time, from Egyptian slavery. This deliverance began when YHWH passed over the houses in the land of Egypt at midnight on the 15<sup>th</sup> of Abib and did not allow the destroyer to come into the homes of the families that had obeyed His orders. Verse 17 of the same chapter then states:

And ye shall observe *the feast of unleavened bread*; for **in this selfsame day** have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. [Exodus 12:17]

While the verse above commands us to observe the entire feast of unleavened bread, it specifies a particular day we are to observe. This is the same day mentioned as being a feast (Hebrew, *chag* - pronounced "kahg") in Exodus 12:14, for verse 17 tells us that it was in this selfsame day that YHWH brought the Israelites out of Egypt. This is undeniably the 15<sup>th</sup> of Abib (Numbers 33:3). As we know, the 15<sup>th</sup> is the first day of the festival, and thus it is fitting that *this day* is specified throughout the Biblical text. We then read in Exodus 12:41-42.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YHWH went out from the land of Egypt. **It is a night to be much observed** unto YHWH for bringing them out from the land of Egypt: **this is that night** of YHWH to be observed of all the children of Israel in their generations.

The night to be much observed unto YHWH is none other than the night of the 15<sup>th</sup> of Abib, the same day that has been singled out throughout the 12<sup>th</sup> chapter of Exodus thus far.<sup>1</sup>

In Exodus 12:43-50 we see YHWH's ordinances concerning the eating of the Passover, and then to conclude the chapter we find one further reference to the 15<sup>th</sup> when it states, "*And it came to pass the selfsame day, that YHWH did bring the children of Israel out of the land of Egypt by their armies.*" Moving along from here to Exodus 13, we find another specific mentioning of the 15<sup>th</sup> day of Abib.

And YHWH spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: *it is mine*. And Moses said unto the people, **Remember this day, in which ye came out from Egypt**, out of the house of bondage; for by strength of hand **YHWH brought you out** from this *place*: there shall no leavened bread be eaten. **This day came ye out in the month Abib**. And it shall be when YHWH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. [Exodus 13:1-6]

We advise the reader to take special notice here how YHWH continues to specifically point out the 15<sup>th</sup> by the phrase, "this day." The 15<sup>th</sup> day of Abib is singled out 8 times up to this point, in counting from Exodus 12 up to Exodus 13:5. YHWH must have really wanted His people to uphold this day in much honor and prestige for commemorating His mighty acts. The 15<sup>th</sup> is an extremely special day in the first month, and we should treat it as such by remembering "this day" as particularly special as this spring time rolls around each year. What we find next is fascinating to say the least. Notice the text of Exodus 13:6-7:

Seven days thou shalt eat unleavened bread, **and in the seventh day shall be a feast to YHWH**. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

A person would normally read Exodus 13:6 and conclude that it is speaking of the seven days of unleavened bread, and the 21<sup>st</sup> of Abib or the seventh day of the festival. However, let us explain why we feel this is an inadequate interpretation of the verse.

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<sup>1</sup> By examining and comparing Exodus 12:42 with Deuteronomy 16:1 you see that the bringing forth of the children of Israel out of Egypt commenced with the 10<sup>th</sup> and final plague that YHWH performed upon the land of Egypt. This was what "jump-started" the deliverance of the Israelites, and it took place at night. The only way that the Israelites could have been delivered from Rameses on the 15<sup>th</sup> (Numbers 33:3) at night (Exodus 12:42; Deuteronomy 16:1) is if the 15<sup>th</sup> of Abib began in the evening, just as the 14<sup>th</sup> day was ending. This is proof that the Biblical 24 hour day ends and begins at evening.

First, the context up until now has singled out a specific day that YHWH would have us to remember in a special manner. Secondly, this "seventh day" mentioned in verse six is singled out as a feast, or in Hebrew, a *chag*.<sup>2</sup> There is no place in the inspired Scriptures where the 21<sup>st</sup> is singled out as being a *chag*. On the contrary, **the 15<sup>th</sup> of Abib is referred to as a *chag*** in a similar passage in **Numbers 28:17, as well as** a passage we've considered elsewhere in this study, **Psalm 81:3-6**. Both passages tell us the 15<sup>th</sup> day is a *chag*, and that is exactly what the passage in Exodus 13:6 is telling us too, but in a little different manner. Instead of emphasizing the day of the month, as in the respective books of Numbers and Psalms, the Exodus passage emphasizes the day of the week, namely the seventh day **of the week**. "This day" (in Exodus 13:6-7) is the 15<sup>th</sup> day of the month, the first day of the festival of unleavened bread, and the seventh day of the week. It is in this passage that the phrase "seventh day" is used in reference to the 15<sup>th</sup> of Abib.

One might feel that this evidence is insufficient, but we must respectfully disagree. What we have covered thus far has been built upon a proper exegesis of the Biblical text. However, for the skeptic we will provide at least one more piece to this puzzle, which should cause anyone to see the potency of this passage of Scripture. This piece is what comes directly after verses 6-7 in verses 8-9.

**And thou shalt show thy son in that day**, saying, *This is done* because of that *which* YHWH did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that YHWH's law may be in thy mouth: for with a strong hand hath YHWH brought thee out of Egypt. [Exodus 13:8-9]

Here we have YHWH telling us that we shall show our son in "that day." What does YHWH mean by "that day?" What **day** is He referring to here? The only logical and grammatically correct way to find this answer is to look back to the closest antecedent, agreeing in either name or number, to the term "that day." In this case, we find that the closest antecedent is the term "the seventh day" in Exodus 13:6! What this means is that the term "that day" refers back to YHWH's mentioning of the "seventh day" which agrees in singular form with verse 8. Exodus 13:8-9 goes on to tell us twice again about the coming up out of the land of Egypt, the occurrence YHWH would have us memorialize in a special way. One can also continue reading the 13<sup>th</sup> chapter of Exodus and find that the 15<sup>th</sup> is again spoken of in verses 14-15. The seventh day of the Feast of Unleavened Bread is not being specified in Exodus 13:6. What is being specified is the seventh day of the week, the Sabbath. How can the 15<sup>th</sup> of Abib be the seventh day (of the week) each and every year? It is only possible with lunar Sabbaths.

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<sup>2</sup> Ezekiel 45:21 states, "In the first *month*, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." While here the feast of unleavened bread (under the broad term Passover) is referred to as a feast of seven days, no specific day is mentioned as a *chag*. However, it is the 15<sup>th</sup> of Abib that begins the feast (*chag*) that lasts seven days.