

Until morning →

14	15
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They killed the Passover at this time, and they ate it "that night" (Exodus 12:8). They were not allowed to "boil it" (vs. 9). They could not let any of it "remain until the morning"¹⁰¹ (vs. 10) in accord with the sanctuary precept that it was to be eaten "the same day that it is offered", but none shall be left "until the morning" (Lev. 7:15). Any that remained, "until the morning ye shall burn with fire" (Exodus 12:10). Therefore, the next day, is counted to begin with sunrise according to the Sanctuary precept.¹⁰² The lamb was offered on the 14th day before sunset, and eaten that night, the daytime offering and the nighttime eating being counted as "the same day". Such reckoning was familiar to the Israelites because the Egyptians counted each calendar day from its beginning at sunrise to the beginning of the next day at sunrise.

Pesach	Exodus
14	15

At midnight on the 14th the angel of YHWH killed all the firstborn of the Egyptians (Exodus 12:12, 29). The 14th day was to be kept as a feast (Exodus 12:14). On the next day, the 15th, they were commanded to hold a holy convocation in the anniversary years (Exodus 12:16). Also in subsequent years they were to "observe" "unleavened bread" "for in this selfsame day have I brought your armies out of the land of Egypt" (Exodus 12:17). This refers to the 15th of the month when they started to leave their houses in the morning, and lasts till the morning at the start of the 16th. Therefore, the Israelites "departed from [the land of] Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover" (Numbers 33:3). He brought them out of Egypt "by night" (Deut. 16:1). It was the "Night of Watches" (Exodus 12:42), the night between the 15th and 16th days being reckoned with the 15th day. They went out of Egypt "at the going down of the sun" (Deut. 16:6) "by night" (Deut. 16:1). For the night after the 14th day was the Passover, but the night after the 15th day was the Exodus. For twentyfour hours, from the morning of the 15th to the morning of the 16th, 2 ½ million people and their flocks were thrust out of Egypt. They marched for twelve hours in the sight of the Egyptians, while they were burying their dead. The plundered Egypt of its treasure (vs. 36). Towards sunset they vanished into the night never to return to the land of Rameses.

Exodus	At night	Succoth
15	16	

At night they arrived in Succoth (Exodus 12:37). They had taken their dough in the morning of the 15th without leaven. This they hastily baked into unleavened cakes at Succoth on the 16th day. They had traveled on the sustenance of the Passover lamb, and now were in need of food. The day they camped at Succoth was the weekly Sabbath, the first Sabbath after the Passover, but the prohibition against preparing food had not yet been made.

Upon leaving Egypt, the people traveled for 50 days until the giving of the Law upon Mt. Sinai.¹⁰³ On the 16th day they baked their cakes. This was the first of the Sabbaths. They crossed the "End Sea" (Yam Suf) at Al Nuweba Beach.

¹⁰¹ "morning" means "dawn" or "daybreak" in Hebrew. There must be a hint of light in the east to be morning. It does not mean the nighttime between midnight and deep dawn.

¹⁰² According to the Talmud the Rabbis required the offering to be consumed by midnight during the second Temple period. This fence of theirs establishes that the night belongs to the preceding day, and is included in the "same" calendar "day".

¹⁰³ Jebel al Lawz, in the ancient land of Midian, now in Saudi Arabia.

They arrived in the Wilderness of Sin on the 15th of the 2nd month, which was the fifth of the Sabbaths (see note: 240.6, and figure 236.51). They gathered manna for six days, and rested on the Sixth of the Sabbaths. Two days after the seventh of the Sabbaths they entered the Wilderness of Sinai.

1	2	3	W	TH	F	S-50
30	1	2	3	4	5	6
S	M	T	1	2	3	

When entering the wilderness of Sinai on new moon of the 3rd month, they traveled for three days.¹⁰⁴ They prepared for a meeting with God for two days. On the 3rd day, which is the 5th day of the 3rd month, God gave the Torah to Israel at the beginning of the Sabbath.¹⁰⁵ (See Figures 219.19, 220.20, and 220.21). The Sabbath day was the 50th day on their journey out of Egypt, from the 16th of the first month to the 6th day of the third month. It was a journey that lasted seven Sabbaths until they entered the wilderness of Sinai.

During the sojourn in the wilderness additional legislation was added for the observance of the festivals. A

Passover	sheaf
15	16
Night vigil	

feast was enacted for the 15th day of the 1st month (Exodus 12:17), and an additional Passover¹⁰⁶ offering was established for the feast (Deut. 16:1-8). Unlike the first offering for the 14th, they were allowed to "boil" it (Deut. 16:7, Hebrew text). They

could also take it from the cattle herd as well as the sheep or goats. On the 15th day they were to offer this additional Passover offering "at the going down of the sun, at the set time that thou camest forth out of Egypt" (Deut. 16:6). In accord with the Sanctuary precept, "And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning" (Lev. 7:15). Therefore, none of the flesh of the Passover festive offering was to be left "until the morning" (Deut. 16:4). Therefore, the "same day" did not end until sunrise on the 16th of the 1st month. That night all Israel is to "keep vigil" (Exodus 12:42) during the "watches" of the "night". For YHWH was keeping the "watches" to bring them out of Egypt. Only after the night watches may you "turn in the morning, and go unto thy tents" (Deut. 16:7). After this, "six days" remain in which "thou shalt eat unleavened bread" (Deut. 16:8).

Sabbath	sheaf
15	16
Cease/ rest from leaven	

The 15th day of the month became a Sabbath (Lev. 23:11). From sunset on the 14th to sunset on the 15th is a Sabbath. They were not to eat any new grain until "in the day after the Sabbath" the priest waved a sheaf of it in the Sanctuary. (Lev. 23:14). Now in this day, "in time to come" (Exodus 13:14) "in the day after the Sabbath" (Lev. 23:11) your son will ask,

¹⁰⁴ Exodus 3:18; 5:3; 8:27.

¹⁰⁵ The date of this event in 1632 B.C., by astronomical retrocalculation, is Sabbath (Saturday), May 31st by Julian reckoning. Shavuot can fall on either Sivan 5, 6, or 7. If Nisan and Ziv are both 29 days, then it will be the 7th Sivan. If both are 30 days, then it will be the 5th, otherwise the 6th. Wherefore, it is necessary to count the 50 days from the 16th of Nisan. In ½ of cases, Shavuot is Sivan 6. In ¼ Sivan 5, and ¼ Sivan 7. Shavuot is a fixed day in Sivan only in the post 359 A.D. Rabbinic calendar of Hillel II.

¹⁰⁶ The use of the term Passover is related to the yet undermined etymology of the word. However, it must have some such meaning for the 15th as "Passed over" the border of Egypt.