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Reflections

WHAT IS PASSOVER?

IT'S THE LAMB OF ELOHIM, YAHUSHA HA'MASHIACH, ONLY YISRAEL (THOSE IN A COVENANT WITH YAHUAH) MAY PARTAKE OF THE PASSOVER; AND THIS IS ONLY THOSE WHO ARE CIRCUMCISED - (THOSE IMMERSSED INTO THE NAME OF YAHUSHA ARE CIRCUMCISED BY MASHIACH IN HEART). GENTILES BECOME ISRAEL AT THE TIME OF THEIR IMMERSION INTO THE NAME, AND ARE FELLOW CITIZENS OF ISRAEL (EPH. 2:8-13). NO OTHERS MAY OBSERVE PASSOVER. (SEE EX./SHEMOTH CHAPTER 12). WITHOUT BEING IMMERSSED, ONE EATS OF THE PASSOVER UNWORTHILY, NOT BEING OF ISRAEL. NON-ISRAELITES HAVE NO COVENANT. (SEE EPH. 2:8-13, 1COR. 11:27-30). FOR MORE ON WHY CHRISTIANITY HASN'T HAD A "PASSOVER", SEE ARTICLE AT WWW.FOSSILIZEDCUSTOMS.COM/CONSTANTINE.HTM

The Hebrew word is Pesach. Passover is a “shadow” of coming things, and is an observance that involves the understanding of blood-covering, the significance of the firstborn, judgment, and the marriage feast of the Bride. It is a remembrance for all generations that Yahuah brought out the children of Israel from the bondage of slavery (sin). The remembrance meal which Yahusha instituted is a full day before the arrival of the 15th, and I've been studying the texts of Shemoth 12 & Luke 22 for the correct way of looking at this. Yahusha sat down with His students at the beginning of the 14th and told them to remember Him, so the night of the 14th has to be observed - **there's no way to ignore it**. The day of the 14th remains a “preparation” day for the annual festival. Because Yahusha instituted that we take bread and wine at the beginning of that day, we can reflect on His suffering during the entire preparation day, and have something to do on both nights.

The main thing I've seen by studying the events in Shemoth 12 concerns which night Yahuah slew the firstborn in Mitsrayim. I've formerly understood that their deaths were on the night portion of the 14th of Abib, but further study reveals it was on the 15th that He slew the firstborn, and on the same day brought Israel out.

Exo 12:17 'And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.'

Exo 12:18 'In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.'

Exo 12:51 “And it came to be on that same day that Yahuah brought the children of Yisrael out of the land of Mitsrayim according to their divisions.” ~ Notice

it says “that same day”; in order to be the Festival of Unleavened Bread, it had to be on the 15th.

If Yahuah had brought Israel out of Mitsrayim on the 14th, it would not yet be the Unleavened Bread (Feast of Matsah). The thing that was confusing me was the mention of the 14th “at evening”, because I was sure that days begin at evening. However, look at the way Yahuah uses the same way of expressing Himself for another very important annual Sabbath, the 10th day of the 7th moon, Yom Kaphar: The “evening” of the ninth until the “evening” of the 10th – completely encapsulating the “10th” 24-hour period:

Lev 23:32 ‘It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath.’

Yahusha indeed instituted a memorial meal as the Passover Lamb at the beginning of the 14th. Yahusha’s statement that He desired to eat this Passover with them before He suffered can still be very troubling, however when the word “Pesach” is used it can refer to the general time around the festival. As we see the Pagan culture around us perceives that “Christmastime” embraces a large span of days, yet it is only one day, so also the word Pesach is used to refer to a span of time. We are correct in observing the memorial meal at the beginning of the 14th, because Yahusha Himself did so. We also observe the 15th as a Sabbath, so generally much is still the same; what has been altered is our understanding of when the Israelites put the blood on the lintel and doorposts, and that the “passing-over” occurred on the night of the 15th. The night of the 15th is commanded to be a vigil in Shemoth 12, so we have the 14th and the 15th to consider as vigils. The 14th at midnight recalls the time of Yahusha’s arrest, and the 15th at midnight recalls the time of the death of all the firstborn. The thing to do is obey first, then the meaning will be revealed. That is my advice for everyone.

Passover night is a vigil and a memorial - when is it observed?

Israel in Mitsrayim was told to keep this night as a vigil throughout their generations. On the first Passover at midnight, all the firstborn of man and beast were slain. The next morning, the Israelites “plundered” the people of Mitsrayim, for the people of “Egypt” were greatly afraid and said “We’re all going to die!”. (Shemoth/Ex 12). This understanding helps explain that the whole festival of Matsah is called “The Passover”. Yahuah “passed-over” the Israelites on the night of the 15th, not the night of the 14th. That next morning, still on the 15th of the first moon, Israel came out of Mitsrayim by day, and could travel by night with a full moon overhead (The movie, The Ten Commandments, had this detail wrong). If Israel had placed the blood on the doorposts at the beginning of the 14th (as I have been thinking for many years), then it would have been too soon. Yahuah did not pass through the land to smite the firstborn at midnight on the 14th day, but rather the midnight of the 15th day; here's the verse that proves this: “And it came to be on that same day that Yahuah brought the children of Yisra’el out of the land of Mitsrayim according to their divisions.” Exo 12:51 Yahusha died at the same time the lambs were to be killed, between 3pm and sunset on the 14th day of the moon.

Scripture clearly identifies the Bride as Israel, Yahuah's Wife. People of Israel, all 12 tribes—12,000 from each—become the firstfruits at the harvest of the Earth (Rev. 14:4). The Passover in Mitsrayim which was the culmination of the 10 plagues, will relate to the fall of Babylon when final judgment falls on the whole earth as described in the book of Revelation. Pharaoh represented ha shatan, who will not allow Yahuah's people to be free from the bondage of sin.

A mistranslation at Acts 12:4 in the KJV: People trying to justify the mistranslation of the word "Pascha" (Pesach) at Acts 12:4 are straining only to defend the KJV - this translation has the word "EASTER" in the text. 28 other times the Greek word "Pascha" is used in the Brith Chadasha, it is translated "Passover". People who believe the KJV translation is "inspired" simply dismiss the possibility that there is an error, and claim that Herod was observing the Pagan festival of EASTER, so they claim the text is technically still correct. The fact is, Luke wrote the record of Acts, not Herod. So, if Herod were intending to observe the festival of Ishtar, then Luke would not have written Pesach, subsequently transliterated as Pascha in Greek. The other 28 times the Greek word "PASCHA" is used in the Brith Chadasha, the KJV translators used the word "PASSEVER". In all other versions, PASCHA is rendered PASSEVER all 29 times. The word "eucharist" means thanksgiving, and comes from the Greek, eucharistein. The Catholic organization's priests offer up a "bloodless sacrifice" of thanksgiving - as they understand it, imitating what they think Yahusha was doing with His talmidim on Passover. The Pagans already engaged in the round wafer ritual before Yahusha, believing they were taking the SUN (Mithras) into themselves. The process of mixing the Passover observance with the Pagan ritual became what we now know as "the Mass", and this became standardized about 394 CE (see FC page 49, based on timeline of events from Catholic Encyclopedia). As time went on, relics and other items came to be venerated and worshipped, including objects like water, statues, scapulars, rosaries (chaplets, 1090 CE), until finally they instituted the idea of "transubstantiation" in 1215 CE. This was the belief that the bread and wine changed into the LITERAL Body of Yahusha when the priest uttered the Latin words, "HOC EST CORPUS MEUM" - (producing the colloquialism, "hocus-pocus"). All Yahusha was doing at the supper was completing the understanding of what every Passover was really about: His death.

THE FIRSTBORN

After the Great Flood, Nimrod set up the Kingdom of Babylon. It was in opposition to YAHUAH, and ESTABLISHED THE WORSHIP OF THE OBJECTS (CREATION) IN THE SKIES. Directed by the rebellious watcher ha Shatan, Nimrod misled the descendants of Yaphath and Ham to establish customs involving the worship of the sun, moon, planets, and stars.

This was the inception of Paganism, and it was carried all over the Earth. In Egypt, or Mitsrayim, King Menes became that nation's counterpart of Nimrod. The firstborn son of each ruler became the next son of "RA", which they called their mighty one, the sun (shatan's office or seat). The solar disc, the sun-ray obelisk, and the EAGLE-winged sun disc were emblems for RA. These same symbols originated from Babylon, moved through Media-Persia, on through Mitsrayim, and into Greece and Rome later on.

Mitsrayim had other mighty ones, but RA was the chief. Diverting worship from YHWH was the plan.

THE LIFE IS IN THE BLOOD

Adam and Chuwah were created as eternal creatures, “covered” by the Chabod of YAHUAH—He dwelt with them literally. Never was there a separation, until “disobedience” occurred. Love produces obedience, and hatred produces disobedience. Pride gave birth to hatred in ha shatan. This source of hatred in ha Shatan “infected” Chuwah, spreading it like YEAST to her husband, Adam. Love is the unselfish helping of others, and emanates from YAHUAH. Being cut off from YAHUAH and without this love, His creation languishes in hatred and selfishness. Upon the removal of YAHUAH’s Chabod, and having taken upon themselves the choices of what is good and evil, Adam and Chuwah realized their nakedness and withdrew further from YAHUAH—hiding from Him. They began to die. YAHUAH “covered” their now dying bodies with bloody lamb skins. This was a type for the first Passover.

Without the shedding of blood, there is no covering for sin. The life is in the blood. The blood of clean animals was provided as a covering for sin on the altar. One side of the Ark’s mercy seat was sprinkled as a future picture of our Passover Lamb’s offering of His life. Later, He would sprinkle the other side with His own blood.

WHEN IS PASSOVER?

According to Leviticus 23, Deut. 16, and Exodus 12, we are able to determine that the "first moon of the year" comes in the SPRING. This is clearly understood to involve the celestial body that enables us to calculate YEARS; THE SUN. The sun is for determining days and YEARS. When the sun crosses the celestial equator in the SPRING, it is an event called the "equinox" - and this means winter is done, and the arrival of spring makes that next new moon the beginning of the YEAR. We have to use the sun AND the moon. PESACH, or PASSOVER is the fourteenth day of this first moon, which arrives at evening, the beginning of the day. Twilight is the period just after sunset, and lasts about thirty minutes. This “evening” is the twilight, the beginning of a new day -- “And there was evening and there was morning the first day.” A day begins with evening, or darkening; then morning, or lightening arrives.

It is half dark, and half light, just as in the beginning when Yahuah began creating in darkness, and during the first day He said, "Let there be light". “And there was evening (darkening), and there was morning (lightening), the first day.”

A huge problem appears to exist when we look at Matthew 26:17-20, Mk. 14:12, and Luke 22:7, 13-14. The texts generally seem to say, “Then came the day of unleavened bread, when the Passover must be killed . . .” The Spirit of Messiah Yahusha within us can reveal what’s up here. The idea that is intended is simply this: “Then came near the day of unleavened bread, when the Passover must be killed . . .” A simple examination of the Greek word “proserchomai” (G #4334) at Mt. 26:17 shows this is the case, since it means “to draw near”, “to approach”, “coming up”. If we jump to conclusions rather than

look at the Greek, the WRONG conclusions will be drawn, and thus taught. As you know, Pesach/Matsah are referred to as a unit, and either word can be used for the general observance. Yahusha's students prepared for ULB which was "drawing near".

Now, a detailed peek at Numbers 33:3: "And they departed from Rameses in the 1st month, on the 15th day of the 1st month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians." The morning after the Passover (the same day), the children of Israel plundered the Egyptians and left - so Passover is really the way the Yahudim have always observed it, because the firstborn were slain on the night of the 15th - keep reading and you'll see this.

Prepare yourself for a shock: Scripture is demolishing a stronghold that has held me in grips for YEARS. Yahusha's lovingkindness is everlasting! I'm going to continue to study the texts closely, but for now my perception of when Passover is actually to be observed has shifted. It's good to see the Truth, ESPECIALLY when it proves you were wrong. I was wrong, and I plead for Yahusha to forgive me. I've strained so hard to see the "14th" in the sequence of events, I overlooked a key verse that finally set my thinking straight. We must not overlook this key verse: "And it came to be on that same day that Yahuah brought the children of Yisra'el out of the land of Mitsrayim according to their divisions." Exo 12:51 ~ Notice it says "same day".

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Yahusha's use of brothers Moshe Koniuchowsky and Frank Brown have played a vital role in helping me to overcome the obstacle of seeing "Passover" and "Unleavened Bread" as two distinct things -- when they should not be separated at all. Seven days were to eat matsah, and the whole period may be called "Passover" (Pesach). The first night is the memorial of Yahusha's death, and is a vigil. This is a very exciting breakthrough for anyone that has been seeing it as I had been for many years. Those of you who had the proper understanding all along can be encouraged to know you are correct, and I am so very glad to be joining you in this Truth.

The 13-month controversies and the Karaites

About every third year, we run into divisive brooding among all of Israel's various sects over the necessary adjustment of the number of moons for that year -- and Roman year 2005 was one of those years. The "intercalating" (adding) of an extra month is needed to keep the seasons balanced with the months, so about 7 out of every 19 years needs to have 13 months. The last Sanhedrin set up the standardized method for the calendar, and no one has the authority to trump or overrule this, except the entire Body of Mashiach. If we use the moon AND the sun to regulate our year, then Passover will not drift backward into the winter, and keep backing up through the seasons as we see the Islamic calendar does. Give the Arabs some credit though, they gave us our numerals zero through 9; you wouldn't want to be using Roman numerals. They also gave us the convention of "north" always being at the TOP of maps.

As you may know, there are divisions among us over a few things. One detail concerns the "barley wave offering", often sighted by the Karaites in the land of Israel. A small quantity of some species of barley became almost ripe early in 2005, however the whole harvest was certainly not ready. It was still winter when the Karaites proclaimed the discovery of the ripe barley harvest -- yet the whole harvest was not yet ripe at all. Many Messianics among us jumped when the Karaites announced the first moon of the year. The equinox is used in the calculation of the arrival of springtime; this is simply because we use a lunar/solar calendar (not strictly a lunar one as the Islamic world does). Permit me to explain this "year" thing, and how Ex. 12:2 tells us that the arrival of the "first moon" of the year is in the SPRING/SUMMER cycle, not the fall/winter. Also, the barley doesn't determine when to watch for anything; we are simply told to bring a sheaf of the harvest to the priest (SEE LEV. 23:10) -- but the whole crop is being harvested, not just a patch of barley that is turning green that you had to go out and hunt down. If each one of us privately interprets how and when to do things -- as it seems we are -- people are going to be very divided. That's why we must search out the TRUTH of every matter carefully -- and it's not hard to do.

Important to note: the BODY OF MESSIAH is to be our critic. The Karaites are not believers in Yahusha. So, let no one judge you in new moons, Sabbaths, food, drink, or a festival, BUT the body of Messiah. (Col. 2:16).

ABIB THE FIRST MOON OF THE YEAR (SPRING, EX. 12:2)

"Abib" means ear, or grain, but not a "green" ear. The sun, moon, and stars are all used together for days, years, signs, and moedim (called "seasons", or appointments). Torah doesn't come out and actually say "equinox", however the SUN (and Earth's rotation, tilt, & orbit around it) determines days and years - the Hebrew term that equates with any equinox or solstice is TEKUFAN (See www.fossilizedcustoms.com/calendar.html). While other places have more pronounced seasonal variations producing 4 distinct seasons, the land of Israel has mainly 2: summer & winter. Both begin with a marked increase in rain, giving us the "early" and "latter" rains (Dt. 11:14). So, first we are to look for the arrival of the spring and its obvious "early rains", then watch for the ripening of the barley grains -- the WHOLE crop -- and when we harvest this crop, the "first fruits" of this harvest are to be taken before the High Priest, Who now is Yahusha, for

Him to wave it before Yahuah. The barley plays no role presently, because there is no operating priesthood conducting any of the waving of the first fruits aspects of the instructions in Torah; we Natsarim know that Yahusha fulfilled this first fruits offering when He resurrected and presented Himself before Yahuah. So, the unbelieving Karaites don't agree with us on every point. Ultimately, it's not BARLEY, but it's Yahusha they should have been watching for. The barley was a metaphor or allegory which pointed to Yahusha. Now, when we see the full barley crop ready to be harvested, we can better appreciate what Torah was pointing at. Yahusha is the first harvest, and we His qodeshim (saints) are part of a group of the first fruits; the larger wheat harvest in the fall are those who respond to our planting and watering work. See? It's all about "shadows" of meaning -- we need to be more concerned about the meaning behind the actual grains growing in the ground.

As Rob Miller explained it so well, "Since the discrepancy between the solar and lunar years amounts to 207 days every 19 years, the "leap month" of Adar Sheni is added to the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth year of every nineteen year period, that is, seven times in a 19-year lunar cycle." In other words, 7 years out of every 19 years must have 13 months -- so the last sitting Sanhedrin ordained that a month is to be added, or "intercalated", making those years have an ADAR I and an ADAR II. This past year was one of these, and some resist it because they saw a few grains of barley get ripened. The WHOLE barley harvest must be ready to harvest, and ready to reap: "When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest." Lev. 23:10. The barley plays an important part, but it is only the "finger" pointing to Yahusha, our true "first-fruit offering", Who offered Himself to the Father. To keep looking at the finger (barley) is a very foolish thing to do -- it signifies the Mashiach, who "waved" (was dead, then came back to life) before the Father, Yahuah.

Days begin at evening when the sun sets. The reason we can be sure of this is the example given at NehemYah 13:19: "And it came to be at the gates of Yerushaliyim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath."

"And there was evening and there was morning the first day."

Blow the shofar in the new moon, and in the full moon, the day of our feast." Ps 81:3 (Referring of course to the Sabbaths of the 7th moon, when we blow the shofar on the new moon day. The important thing to notice is the FULL MOON, the "day of our feast", which arrives on the 15th - Sukkoth or Tabernacles).

Probably 90% of we Natsarim Israelites observe Pesach at the END of the 14th, and of those there are two views over how to start the moon count; so there is much division in the interpretation. All I've been trying to point out is that the FULL moon is the day of our feast (as we see Scripture tells us), and that Yahusha observed Pesach with His talmidim 24 hours ahead of the arrival of the 1st day of Matsah, which meant that He observed Pesach as soon as the 14th of the moon arrived. Had He waited until the END of the 14th to eat the Passover with His talmidim, He would have been in the tomb doing

it. We see that the 14th is a night of vigilance, and much of the city was awake when Yahusha was arrested. The fact is, observances varied among the different groups back then, just as there are variations today. If we analyze how Yahusha showed us to do it by His own example, we'll be a bit odd to the majority, but that's fine. He said, "Do this in remembrance of Me." So we do "it" (Passover), and remember His death all day on the 14th of the first moon, beginning with the arrival of the 14th, not waiting until the 14th is over. Some watch the moon differently, and wait until a "crescent" sliver is seen, then instead of seeing this as the end of the first day of the moon, they see it as the beginning point, making their count one day later. The "full" moon arrives on the 16th day of their count, yet the full moon is supposed to be the 15th day of the moon.

Establishing when the cycle of night/day arrives is a never-ending discussion among the most dedicated of us. We must be on guard to never allow it to divide us however, because I would rather be wrong than see division between the observant qodeshim. I also agree that we can look at "evening" or darkening as the END of the day, or the closing minutes of the day, bringing a new period such as a Sabbath at sundown. Bereshith establishes the general example for us to consider: "And there came to be evening (darkening) and there came to be morning (lightening), the first day." This day began with darkness, then the light arrived -- so it seems to set the general theme for us to follow (although there are many who understand that Yahuah began creation with light). Another interesting example of the "darkening" signaling the ARRIVAL of the next day is NehemYahu 13:19: "And it came to be, at the gates of Yerushalayim, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and commanded that they should not be opened till after the Sabbath." When we consider the timing of Pesach, we have an animal penned up from the 10th day "until the 14th" -- when the 14th arrives, the action begins immediately:

Shemoth/Ex. 12:5-6:

"The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight."

THE NEW MOON

The determination of when a new moon occurs has been in dispute over a range of one or two days. But it's not days we are concerned with—it is the moon. Any physicist, meteorologist or technically trained person can tell you that a new moon is a black ball, as you will see on your calendar. This is the determination that is currently used by the Yahudim. No one in Scripture ever says they "saw" a new moon. This comes only from encyclopedias and men's descriptions of what was "traditionally" recognized by the Sanhedrin. In the record of Scripture, there were no "witnesses" ever described who had to go look for the new moon. It became obvious by the FULL MOON, on the 15th, whether the count was correct, or not.

The renewed moon can be seen a day or two after the moon passes directly between the sun and the earth. People have begun to look for the new moon after sunset and they have called what they see (which is a crescent moon) the new moon. This procedure cannot be found from Scripture. The knowledge of when the new moon arrives is determined by simply counting. This is what was done: 1 Shemuel 20:5 “And Dawid said to Yochanon, ‘see tomorrow is the new moon, and I ought to sit with the sovereign to eat. But let me go and I shall hide in the field until the third day evening.’” 1 Shemuel 20:18: “So Yochanon said to him, ‘tomorrow is the new moon and you shall be missed because your seat shall be empty.’”

Nowhere in Scripture is there an example of anyone waiting to see the new moon, or looking up and seeing one. When the “crescent” moon is first visible, it is actually the 2nd day of the renewed moon. The crescent moon was used by the ancient world, but it was not Israel who used it; the worshippers of Diana (Artemis, Ishtar, Venus, Asherah, etc.,) used it as her symbol, as do the Ishmaelites (and Islam) today. The Yahudim have traditionally called the entire period of Passover and Unleavened Bread by the term “Passover.” (Luke 22:1). On the fifteenth at the beginning of the day (which is at evening) is the first day of the Feast of Unleavened Bread. No laborious work is to be done except for preparing meals. Passover is observed on this first day of Unleavened Bread so when people sit down today for a Passover Seder, it's the fifteenth (the FULL MOON). The lambs were killed between 3pm and sundown on the 14th.

We perceive that the Yahudim are correct in their determining the new moon -- and we believe that Yahusha, our Passover Lamb, was sacrificed on the fourteenth, right on time. We believe that Yahusha's last meal with His talmidim was on Passover's preparation day. He said, “with desire I have desired to eat this Passover with you before My suffering, for I say to you I shall certainly not eat of it again until it is fulfilled in the reign of Elohim.” Luke 22:15 & 16. Please confirm your festival times with the actual moon! The 15th of the real moon should be a FULL moon. The best place to check the arrival of the full moon (the day of our feast, Ps. 81:3) is the U.S. Naval Observatory web site. The exact arrival of each moon phase, and the current appearance of the moon may be seen at these two links: http://aa.usno.navy.mil/idltemp/current_moon.html
NOTE: If you use the "crescent sighting" for a new moon, then on your count to the 15th day, the moon will be one day PAST full. The day of our feast is ON the full moon, so beginning your count correctly is of utmost importance. If you can see the crescent moon at sunset, that means it's the END of the first day, not the beginning.

HOW TO OBSERVE PASSOVER

For those who may need some direction on observing Passover, many people are beginning to learn about Passover in their Christian assemblies, and this is a very good trend to be seeing. The Torah (Torah: "instruction", or Command, Declaration, Teaching, Direction) directs us to observe the Passover (Hebrew, Pesach), being the remembrance of Yahusha's death. It is properly done in the family home, and we re-tell the account of Israel being brought forth from the land of Mitsrayim by the mighty hand of Yahuah. By observing Pesach, our children learn of the literal history of their faith and walk, as well as the redemption plan set forth by Yahuah. As Israelites, we are also priests to the nations, to teach them to obey the Torah of Yahuah. The washing of the feet is often done

in imitation of Yahusha's act of washing the feet of His pupils. This act was done to teach those who would be "leaders" that we are all equally defiled in the sight of Yahuah. Also it is a teaching that we have only one Who leads us, and we are not to "lord" over one another in any way. The greatest among us is to be the servant of all, not the commander. If anyone washes feet, it should be those who have managed to put themselves in charge.

PASSOVER: THE LAMB OF ELOHIM

The Lamb is called the "Passover". "Passover" is the general term for the slaughtering of the Lamb, and the entire festival of ULB. Our "Passover" is the Lamb of Elohim, Yahusha ha'Mashiach, the atonement for the sins of the world. "Preparing the Passover" includes the slaughtering of the Lamb, but it is eaten on the 15th, beginning the High Sabbath. This is why we read that Yahusha died (was slaughtered) on the "Preparation" day, the 14th: John 19:30 So when Yahusha took the sour wine He said, "It has been accomplished!" And bowing His head, He gave up His spirit. John 19:31 Therefore, since it was the Preparation Day, that the bodies should not remain on the stake on the Sabbath – for that Sabbath was a high one – the Yahudim asked Pilate to have their legs broken, and that they be taken away.

The 14th of the 1st moon is a "Preparation day" for the "High Sabbath" which begins on the 15th, the "high" (or annual) Sabbath, distinct from a "weekly" Sabbath. Notice that Yahudah went out at night while the others were dining, leaving them the impression he was going to buy something: Yn. (John) 13:27-30: And after the piece of bread, Satan entered into him. Yahusha, therefore, said to him, "What you do, do quickly." But no one at the table knew why He said this to him, for some were supposing, because Yahudah had the bag, that Yahusha was saying to him, "Buy what we need for the festival," or that he should give somewhat to the poor. So, having received the piece of bread, he then went out straightaway, and it was night.

The Passover Lamb is to be slaughtered on the 14th. Yahusha died on the 14th, during the day of the 14th. The previous evening at the meal with His students, Yahusha sent Yahudah out on an errand, leaving the others at the table thinking he was being sent to purchase something for the coming festival of ULB (please read text above again).

Exo 12:6: 'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'el shall kill it between the evenings. The Lamb is also called "the Passover". It is the Passover of Yahuah, to be killed on the 14th: Exo 12:11 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of Yahuah. The Lamb is the Passover, and if our "house" - our bodily tent - is marked by our belief in the precious blood shed by the Lamb of Elohim, death has no power over us. If we do not observe Passover, when we are told to, on the 14th day of the first month, we do fail to recognise (discern) the Body of Mashiach (1Co 11:29).

On the first Passover in Mitsrayim, the Lamb was killed and roasted on the 14th, and eaten at the beginning of the 15th. The night portion of the 15th, no one was to go outside their house until morning, but this was only for that one time, since Yahuah was judging Mitsrayim by slaughtering the firstborn: Exo 12:22 "And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two

doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.

The first day of the 7-day feast is a day of rest, but it was not a day of rest for Yisrael until they came into the land. That first day of ULB in Mitsrayim was a great deal of work, laboring to plunder and pack, and get moving. Upon entering the land 40 years later, the remembrance of this first “Exodus” began to be observed as a day of rest.

Lev 23:6 ‘And on the fifteenth day of this month is the Festival of Unleavened Bread to Yahuah – seven days you eat unleavened bread. Lev 23:7 ‘On the first day you have a set-apart gathering, you do no servile work.

The slaughter of the Passover Lamb is to occur on the 14th, but eaten on the evening of the 15th, after being slaughtered. This same night was when the first-born of Mitsrayim were slain, and Yisrael were compelled to leave that same day: Exo 12:42 It is a night to be observed unto Yahuah for bringing them out of the land of Mitsrayim. This night is unto Yahuah, to be observed by all the children of Yisra’el throughout their generations.

Exo 12:51 And it came to be on that same day that Yahuah brought the children of Yisra’el out of the land of Mitsrayim according to their divisions. NOTE: If you have different information from Scripture concerning what I'm about to say, please let me know: The observance is to be forever, but not to begin until they came into the land. For the next 40 years, while in the wilderness, there is no record of Yisrael observing this.

Exo 12:24 “And you shall guard this word as a law for you and your sons, forever.

Exo 12:25 “And it shall be, when you come to the land which Yahuah gives you, as He promised, that you shall guard this service. 7 days we are to eat ULB, beginning from late on the 14th: Exo 12:18 ‘In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.

Please read all of these texts twice. It should be helpful knowing that Yahusha’s students thought that Yahudah was going out to buy something or prepare for the feast will be helpful, as well as the clear statement that it was “Preparation” day and the “high” Sabbath was approaching at sunset when our Passover Lamb was hanging on the tree, having died around 3 hours after noon on the 14th, right on schedule for the Passover Lamb. On the first Passover, Yisrael came out of Mitsrayim on the day that followed the 14th, since on the 14th they had put the blood on the doorposts and lintel after slaughtering the Passover Lamb. The 14th is not a Sabbath, it is the Preparation day for the high Sabbath, which is on the 15th.

What we do to observe Passover

Our family has a special meal with shish-ka-bob lamb meat, matsah crackers, parsley, and horseradish included. We read Shemoth / Exodus (ideally chapters 5 through 16), which is all the "haggadah" anyone should ever need. The minimum texts a family should read would be chapters 12 and 13. Then, we read the account of Mt. 26 & 27, which describes the Pesach observance of Yahusha with His talmidim. It also provides the account of His arrest and death - which Pesach points to, since Yahusha is the Lamb of Yahuah. The order (seder) traditionally observed by the Yahudim is fine also, however they miss the Mashiach in theirs.

We prefer to stick to Torah and the Messianic approach, without the "leavening" of the Pharisees (Orthodox Judaism). Human traditions have crept into most Messianic groups. Since Pesach is a night of "watching", we try to stay up very late. Mashiach and His talmidim went out to the garden that same night, where He was arrested, and He was trying to keep them from falling asleep. In fact, there were fires all over Yerushalyim that night, where people were up watching -- and Kepha warmed himself at one of these.

ONLY THOSE WHO ARE CIRCUMCISED OF HEART (IMMERSED INTO THE NAME OF Yahusha) ARE RENEWED COVENANT ISRAEL. NO OTHERS MAY OBSERVE PASSOVER. SEE EX./SHEMOTH CHAPTER 12 - WITHOUT BEING IMMERSERD, ONE EATS OF THE PASSOVER UNWORTHILY, NOT BEING OF ISRAEL. NON-ISRAELITES HAVE NO COVENANT. WE MUST ENGRAFT THROUGH IMMERSION IN HIS NAME TO BECOME ISRAEL. SEE COL. 2:11-13, ROM. 2:28,29. THERE IS NO RELATIONSHIP WITH YHUH WITHOUT THE TORAH. HAVING NO TORAH WOULD BE LAWLESSNESS, AND AGAINST THE TEACHINGS OF YAHUSHA. WE MUST WALK AS YAHUSHA WALKED, IN TORAH. HE THAT CLAIMS TO KNOW HIM BUT DOES NOT DO HIS COMMANDS IS A LIAR, AND THE TRUTH IS NOT IN HIM. SIN IS DEFINED BY TORAH, AND WITHOUT TORAH THERE CAN BE NO SIN. WE WOULD BE DUMB BEASTS WITHOUT TORAH.

Everyone celebrating "Mardi Gras", and preparing for the arrival of LENT, 40 days before EASTER, observes an ancient Babylonian custom. The 40 days represent the 40 years of Tammuz' lifetime, and the "weeping for Tammuz" -- since he was slain by a wild boar / pig in his 40th year. The "ash crux" the Catholics put on everyone's forehead is the symbol of Tammuz, the letter X (Tau). We shouldn't be going near any of that. Yahusha is the Passover Lamb, so there is no need to have a physical lamb; but it is not necessarily wrong to do so. His body (the Lamb's body), by His own words, is represented by the Matsah. The cup of the fruit of the vine represents the new covenant in His blood offered for the remission of sin. "Without the shedding of blood there is no remission of sin." The matsah and grape juice don't "become" Yahusha, they are simply emblems which represent His body and blood. This has been called "cannibalism" by some, however the significance of this is that He will become PART of us, LIKE the food we eat; not BE the food. These are metaphorical, that is all. He seeks to live in us, and eating the emblems represents a picture of how He is the bread of life, the Torah, which we live by. We don't live by bread alone, but by every Word that proceeds from the mouth of Yahuah. Yahusha is the Living Word of Yahuah, the Torah become a living human being. We take bitter herbs (horseradish, parsley) with matsah, and take a cup of grape juice at evening as the 14th of Abib begins. We make sure those with us doing this have been immersed, which is their circumcision; and we examine ourselves to be sure we understand what the emblems represent, and that we take the observance very seriously. It is a remembrance of Yahusha'S DEATH !!

It is still important for us today to remember how diligent Yahusha was in keeping His talmidim vigilant the night which followed the Passover Seder, because this was stipulated to be a night of vigilance by the Torah. Corresponding to the time of the slaying of the first born in ha Shatan's dominion, Yahusha was captured in the garden

and His death began. Exodus 12:30: “And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.” Exodus 13 :8,9: “And you shall inform your son in that day, saying ‘it is because of what Yahuah did for me when I came up from Mitsrayim.’ And it shall be as sign to you on your hand and as a reminder between your eyes, that the Torah of Yahuah is to be in your mouth, for with a strong hand, Yahuah has brought you out of Mitsrayim.” Exodus 12:42: “It is a night to be observed unto Yahuah for bringing them out of the land of Mitsrayim. This night is unto Yahuah, to be observed by all the children of Yisrael throughout their generations.”

THE VIGIL

The word “observed” is the Hebrew word *shimmur* and it means a vigil or a watch. Passover is not a Sabbath but a night of vigilance. This is why Yahusha was trying to keep His talmidim awake, and also why everyone was awake in the city, standing around fires for warmth. It could be that Yahusha wants us to watch, because like the slaying of the first born in Mitsrayim, He will use this same night some year to take the weeds out of the earth. This is the opposite of what the rapture cult has taught us. As we observe the seven days of Matsah that follow, we remember that we left the bondage of sin behind. The unleavened bread represents our life with Yahusha without sin, and the haste of our deliverance. The night of the Passover (and the memorial of Yahusha's death) is eaten on the 15th, and is an annual Sabbath. The next morning and the very same day, the first day of Unleavened Bread, was the day Israel came out of Mitsrayim; the seventh day of Unleavened Bread was the crossing of the Sea of Reeds and the death of the army of Mitsrayim.

The first and seventh days of Matsah are annual Sabbaths. We are commanded to eat unleavened bread those seven days, and have no leavened bread at all. This relates to our abandoning sin, and separation from the unclean and idolatrous secular realm, which will receive the judgment of Yahuah. We definitely have nothing to do with "EASTER", which is a Pagan idol also known as ISHTAR, ASHERAH, ASTORETH, ASTARTE, etc.,. (see any encyclopedia).

WHERE DO WE OBSERVE PASSOVER?

Deut. 16:5: “You are not allowed to slaughter the Passover within any of your gates (cities) which Yahuah your Elohim gives you, but at the place where Yahuah your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening at the going down of the sun, at the appointed time you were taken out of Mitsrayim.” Where do we observe Passover? Like the first one, we observe it in our homes. Yahuah’s Name dwells in His living Temple, and we are the living stones of His Temple, made without hands. We do not slaughter a lamb, because the Lamb has been slain, once for all.

SHADOW OF COMING THINGS

Passover points to our deliverance from sin, and to the marriage feast of the Lamb (Rev. 19:7-9) — we are Yahuah’s wife (bride), since we are part of the engrafted (or even

natural branches) of Israel (Romans 11). The judgment of the world will correspond to the 10 plagues of Mitsrayim. The 10th plague, Passover, represented the judgment of ha shatan, who was represented by Pharaoh (known as the “son of the sun”), and his dominion. Pharaoh was considered the “son of RA”, which was depicted as an eagle, a sundisc with eagle wings, a snake (like Marduk), or an obelisk (sun ray). The judgment was the killing of the firstborn, and all 10 plagues were judgments against Mitsrayim’s principal idols. The final plague, the death of the firstborn, showed the world the weakness of RA (Shatan). The firstborn was to become the next Pharaoh. The Pharaoh’s (or RA’s) emblem was the eagle, which he wore on his chest, and has been used by Shatan throughout his movements on the earth over all of history. The "obelisk" is another Pagan Babylonian image. The Washington Monument is the largest obelisk to ever exist, and it resides in Shatan’s center of power today. It is on “lot 666”, and is exactly 6,660 inches high — thanks to the Masonic / Illuminati planners who govern the US. The eagle is the national bird, as it was for Germany, the “Holy” Roman Empire, the Roman Empire, Zeus of Greece, RA of Egypt, Ahura Mazda of Persia, and Baal of Babylon.

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