

PASSOVER AND SHABUOTH (2008)

ONLY THOSE WHO ARE CIRCUMCISED OF HEART (IMMERSED INTO THE NAME OF YAHUSHUA) ARE RENEWED COVENANT ISRAEL.

NO OTHERS MAY OBSERVE PASSOVER. (SEE EX./SHEMOTH CHAPTER 12). WITHOUT BEING IMMERSED, ONE EATS OF THE PASSOVER

UNWORTHILY, NOT BEING OF ISRAEL. NONISRAELITES HAVE NO COVENANT. (SEE EPH. 2:813, 1COR. 11:2730).

Remember, Some dates are subject to the ripening of the Barley harvest in Jerusalem

This year (2008) we will observe the remembrance of Yahushua's death 24 hours before the onset of the High Sabbath of Matsah, as we usually do -Yahushua did this also, as we will soon see. Since the moon is used to determine when our feast days (moedim, appointments) occur, we **know** that the **15th** of the moon is the first High Sabbath (Abib 15); and the moon should be "full", for which Scriptural evidence is quoted below. At first, this will make little sense if one uses a "crescent moon sighting" to determine the beginning of the moon. But the "full" moon is very apparent when it arrives. This year, 2008, the full moon will arrive at sunset on April 20th, so from that sunset to the following sunset, we rest from work and keep leaven from our dwelling for 7 days. This means that the Passover meal is at evening when the 14th of the moon *arrives*, not when the 14th of the moon *ends* (that would make it the 15th). The lamb penned up for the Passover was to be penned up until the 14th, not the 15th. **So, this year, at sunset on April 19th, we have matsah bread, grapejuice, and shish-ka-bob some lamb meat with some veggies, the bread and fruit of the vine being Yahushua's death remembrance.**

We understand that Yahushua observed Passover at the beginning of the 14th at evening (twilight) based on what is found in His own words -the High Sabbath was not until the following sunset, after He died.

The major confusion stems from the use of the word "Passover" as it is used then and now to refer to the **whole period of time** surrounding the feast of Matsah:

"Now the first day of the feast of unleavened bread the disciples came to (Yahushua), saying unto him, 'Where wilt thou that we prepare for thee to eat the passover?'" "Eat the Passover" would be specifically observing the Passover meal, and not be the whole period of Matsah. But, the first part of this sentence cannot mean what it says; if the 1st day of Matsah had come, they'd have missed Passover. What is meant is that the 1st day of Matsah was "approaching" soon, not that it had arrived. The text continues:

"And he said, 'Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples'".

This was in answer to the specific question about "WHERE" He would have them prepare for Him to "eat the Passover".

"And the disciples did as (Yahushua) had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve."

Matt 26:17-20

Yahushua makes specific remarks about eating the Passover, and it is even in reference to being **BEFORE** He **suffers**:

"He replied, 'As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The Teacher (Rab) asks: 'Where is the guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, all furnished. Make preparations there.' They left and found things just as (Yahushua) had told them. So they prepared the Passover. When the hour came, Yahushua and his apostles reclined at the table. And He said to them, 'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of (Elohim).'" Luke 22:10-16

You'll notice Pilate referring to the **whole period of time** as "Passover". The Yahudim combined the observance of Passover with the 1st day of Matsah, so we see the texts showing they wanted the bodies taken down from the stakes before the High Sabbath arriving at sunset, the beginning of the 15th day of the moon, yet they wouldn't enter the chambers because they didn't want to defile themselves so they might be able to "eat the Passover". Yahushua had done that already the previous evening as He stated, ***'I have eagerly desired to eat this Passover with you before I suffer'***

As we each study and observe everything to the best of our understanding of Yahushua's example, we can arrive at different conclusions. We want unity too, but we accept others regardless of their differences in understanding. It's just difficult to observe Passover on the 14th when it's the beginning of the 15th. There are even differences in how people reckon the arrival of the New Moons, adding to the counting differences. We follow the dark moon, and when the sliver moon appears at sunset the following day, we know it's the END of the 1st day of the moon, not the beginning of the first day; that way, when our count to the 15th arrives, the moon will be completely full every time.

Blow the shofar in the **new moon**, and in the **full moon**, the **day** of our feast." Ps 81:3 (Referring to the Sabbaths of the 7th moon, when we blow the shofar on the new moon day, called Yom Teruah. 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 Yahushua 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 Yahushua was arrested. The fact is, observances varied among the different groups back then, just as there are variations today. If we analyze how Yahushua 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.

SHABOUTH(for HeathenRoman year 2007) Shabuoth is Hebrew for "weeks", since "shabua" means "week":

We differ somewhat from the orthodox Yahudim on the observance of Shabuoth, because Lev. 23 clearly states it is always on Yom Rishon, the first day of the week. They begin their count of the 50 days from a different "Sabbath"; instead of the **weekly** Sabbath, they use the movable High Sabbath, and count off "groups" of seven days, ending up with a day that rarely turns out to be the "morrow after the seventh Sabbath".

Shabuoth is a wedding anniversary, often called by the Greek term, "Pentecost", and also is a High Sabbath.

We understand the differences and nuances, but weighing all the evidence there is only one way it will work out correctly. **We will be recognizing Shabuoth starting on the evening of the Roman date 26 May to evening on 27 May 2007.**

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 Yahushua'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 YHWH.

Since Christians-Evangelicals are believers in Yahushua, they need to realize they are **engrafted into Israel**, and therefore must worship (obey) the same instructions as given -and not repel the instructions (Hebrew, Torot) as many have been taught to do for many generations.

Through the Covenant (Torah, 10 Words), we are counted as Israel, the people of 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 Yahushua'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.

How do we 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 Yahushua with His talmidim. It also provides the account of His arrest and death -which Pesach points to, since Yahushua is the Lamb of Yahuah.

The order (seder) traditionally observed by the Yahudim is fine also, however they miss the Mashiach in theirs. To perform the traditional haggadah takes hours and hours. Here is one site where you can download a .pdf of one: www.ccarnet.org/Haggadah

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 (disciples) 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.

We differ from many in that we observe Pesach at the **beginning** of the 14th, rather than the end.

The 15th is the first day of Matsah, so if you wait until twilight at the beginning of the 15th, the 14th is over, and you will have missed Pesach.

Don't follow this without testing it with Scripture at Lev./Wayyiqra 23 & Dt./Debarim 16. The beginning of the 14th day of the first moon this year will arrive at sunset, April 19 (Roman date). The following evening/sunset, will be the high Sabbath of the first day of Matsah, Unleavened Bread, the beginning of the 15th day of the moon, and the moon will be full -as it was when Yahuah led the children of Israel out of the land of Mitsrayim.

NEW MOON CALCULATION

There will always be differences in interpretations, but love overcomes these. Some "sight" a new moon sliver at sunset, others know the dark moon is the actual new moon. The day **before** a new moon, a "sliver moon" (old moon) appears just before **SUNRISE**. Then, there's approximately one day without a moon to see at all. When a sliver moon appears at **SUNSET**, that simply means that the first day of the moon just ended. The best test of when we should be beginning our count is when the 15th of the moon arrives (on the 15th, the moon should always be full).

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).

It's not what the MOON is doing, but how we INTERPRET what it is doing that determines things.

If the moon is **FULL** on the 15th of our count, then we started with the dark moon. If the full moon arrives on the 14th of our count, it is because we started our count with a sliver moon. If the moon is **FULL** and we've only counted to 14, the following day the moon will be **missing the same amount of light we started our moon with**.

The only new moon day that is a Shabbath of rest is the first day of the seventh moon. The reason you're seeing so many differences in Messianic Natsarim observance is because people have allowed themselves to be infiltrated with **teachings** of former individuals, or even unwittingly from

anti-missionary groups. Those who don't believe in Yahushua as the Mashiach must not be any sort of source for our doctrine, but as time passes the **Karaites** and the **Talmud** are being quoted by more Messianic teachers all the time. Without the indwelling of the Teacher, we can be tossed back and forth by any wind of doctrine. Much may be correct, but there are even differences in observance between the Orthodox Yahudim and the Karaites. No "moon sighting" is mentioned in the Torah as we see being done today by many. (As we understand it)

"Then Jonathan said to David: 'Tomorrow is the **New Moon festival**. You will be missed, because your seat will be empty.'" 1 Sam 20:18 "Jonathan" knew in advance that the new moon was coming, since the "old moon" crescent before SUNRISE is a sure indication that the moon is one day away. The **NEW MOON FESTIVAL** he referred to must have been the 1st day of the 7th moon, which is a commanded feast called Yom Teruah, or the day of blowing the shofar. Some teach that EVERY new moon is a commanded convocation, even without a scrap of Torah to quote. Always ask them to produce a solid Scripture, not a "sound bite" that overreaches what the text is really saying.

For the most part, we find that Scripture agrees with most of the Orthodox views in the weekly Shabbath, and the 7 High Shabbaths, except for the count to Shabuoth - the Karaites actually keep that correctly. Neither of these groups have belief in Mashiach Yahushua; but if we have the Scriptures, the discernment of Yahushua, and the moon, we can eventually find the correct pattern. Most importantly, we are well advised to be at peace with others in spite of subtle differences. I'm not saying to compromise what we believe, but rather accept that others are searching for the Truth as well. Impatience, unkindness, and intolerance will interfere with the work of Yahushua. People change as they better understand Torah. There is still quite a bit that people do that is not found in Torah, and one of those is the "sighting" of a new moon. The only new moon that we are told is a day of rest from regular work is the 1st day of the 7th moon.

QUESTIONS RECENTLY POSED:

I realized through our communication there are very few people keeping the feast the way we do.

Q: Do you think these are salvation issues?

response: No, our salvation is infinitely sure, and certainly covers unintentional errors in our understanding. No one is intentionally rebelling against what Scripture says if they have given their lives to the pursuit of the Truth, and wish to serve Yahushua. We are not all on the same level of understanding, even those who may have closed their eyes to listening are not rebelling intentionally

The Sabbaths, new moons, and other instructions are "shadows", and one day we will see the reality of what is casting those shadows.

Another question is from 1 Cor 11:27: Therefore whoever eats the bread or drinks the cup of Yahshua in an unworthy manner, shall be guilty of the body and the blood of Yahshua.

Q: What's your understanding on this verse?

response: (a) The simple answer would be that anyone who is not Israel cannot and should not partake of the Passover observance. Our circumcised male children (circumcised at birth) who have been trained in the Covenant and observe Torah would certainly be Israel. We as adult males, or females, coming from outside the Covenant with Israel must be immersed into the Name of Yahushua before partaking. As Natsarim, we are a very special remnant group within Israel. Eph. 2:8-13 and 1Cor. 11:27-30 directly relate to these considerations.

(b) The other interpretation (which we hold to be more relevant) is not to partake if you know that there are unconfessed sin or unforgiveness in your heart and life, or even if you know that somebody else holds something against you. It must be cleared out and forgiven before partaking.

An Email question: Brother,

We went to (a brother's) conference this past weekend. We disagree with him on a few things but especially on whether or not the Messiah ate the Passover. He says no, we say yes. I've read your article on Passover and agree with you 100%. My question is, how do we bring a message of truth to someone who has so much truth otherwise? We questioned it at the conference and the question wasn't well received.

*response: There are details that we find others don't understand in the same way. While you and I clearly see that the 12 talmidim(deciples) and Yahushua were observing **Passover**, there will be others who strongly disagree. Yahushua's own words give it away, when He said:*

*"I have eagerly desired to **eat this Passover** with you **before I suffer**. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of (Elohim)."*

Yahushua Himself called what they were doing "Passover".

We only need to make sure that we don't argue between one another; but we must also not teach error to those that we teach.

We must not attack or malign one another, but accept those who have errors - leaving the errors apart from our love for the people themselves. We will be judged according to our own judgments, not whether we are right or not. The more complete context of this area of Scripture helps establish even more that it was Passover they were observing:

"Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. (Yahushua) sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

"Where do you want us to prepare for it?" they asked.

He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, all furnished. Make preparations there." "

*They left and found things just as (Yahushua) had told them. **So they prepared the Passover.***

When the hour came, (Yahushua) and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of (Elohim)."

*After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink **again** of the fruit of the vine until the kingdom of (Elohim) comes."*

*And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." **Luke 22:7-19***

Lift up what is true, and be discerning always. I'm far from perfection myself, and always learning. We are all different "wineskins".

*The "new wine" represents Yahushua's **fresh teaching**. This fresh, **new teaching** is be put into **new wineskins**.*

*The "new wineskins" represent the **students who are untaught**, and ready to receive the knowledge, or "**new wine**".*

The "old wine" represents the teaching of former men, mixed with traditions of men. The "old wine" is in the old wineskins.

The "old wineskins" represent students that have already been taught.

You cannot put "new wine" (Yahushua's fresh teaching) into old wine skins (students that have already been taught), because they will say "the old wine" (teachings) are good enough for them. I've seen this in many people, and it's probably what is going on here with (the brother). You are a new wine skin, receiving the new wine. As it ferments, you will not burst. (The brother) has been taught differently, so the new wine is being rejected in favor of the old wine (what he was taught previously).

THE SEVEN HIGH SABBATHS

Purim	Sunset 20 – Sunset 21 Mar 2008
Pesach	Sunset 19 – Sunset 20 Apr 2008
First Fruits	Sunset 23 – Sunset 24 Apr 2008 – resurrection 24th
Unleavened Bread	Sunset 20 – Sunset 27 Apr 2008
Shavuot	Sunset 13 – Sunset 14 June 2008
Rosh Hashanah	Sunset 29 Sept – Sunset 1 Oct 2008
Yom Kippur	Sunset 8 – Sunset 9 Oct 2008
Sukkot	Sunset 13 – Sunset 21 Oct 2008