

Observe the Month of the Aviv

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by

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יהוה

יהוה

Roeben & Matsayah Shalom

A brief Explanation of the use of the Divine Name as employed in this Study

Throughout this writing, we will employ the name of Yahweh written in only the Hebrew characters: *yod, hay, waw, hay*, as seen above in both the paleo script (ancient: *top*), and the modern script (below). These lower characters are the current text (of the last 2,400 years) as seen directly above our explanation. These four letters are known in Greek as the Tetragrammaton: tetra meaning four; and grammaton meaning letters: the four sacred letters. The question is, are those Hebrew letters consonants, or vowels? The paragraphs following this one address that question. Hebrew is read from right to left. So reading from right to left, phonetically, these letters are sounded *ee-ah-oo-ay*, and when combined together, are pronounced as *Yahweh*. In like manner, we honor His Son (John 5:23) who came in his Father's name (John 5:43), by making use of the Hebrew name Yahshua (the abbreviated form of Yahweh: *Yah* with the suffix *shua*), denoting his great work of salvation as mentioned in Matthew 1:21 and Isaiah 53. Most are content with the Hebrew name Yahshua in regard to the Son; others say Yahoshua; and a few even refer to him by the fullest form Yahwehshua. We feel that all three forms are acceptable in much the same way as Jack is a nickname for John, which is an abbreviated form of Jonathon. We do not feel that Messiah is claiming equality with his Father by coming in the Father's name any more than other young men who bear their father's name. Nor are those who use the fullest form of Messiah's name. It is simply a matter of respect and honor shown to them both.

Some have expressed that John 5:43 isn't saying that Messiah meant He came in the actual name of His Father, *but rather in the character*. The latter part of the verse would not make sense, they say, when other *believers* come in their own name to do a work for the Master, that it is not necessary for every *believer* to have the name *Yah* as part of their own name. While the logic of that statement certainly applies to *believers*: that is, *Yah* doesn't need to form part of our own name in order to do a work for Him; a second observation would be that since the Messiah did come in *the* name that is above every [other] name (Philippians 2:9), that is, the very name of His Father, others who might come *claiming to be messiahs*, could even come in non-Hebrew names and still be accepted... even above the Jewish Messiah who came in the Hebrew name of His Father. A good example would be the name Barabbas (Bar+Abba: Son of the Father). He claimed to be a messiah, and he came in his own name, and even had a following. And though he may have come in the *title* of the Father, he did not come in the *name* of the Father.

The name Yeshua was apparently not used until after the Babylonian exile, as we find in reference to Nehemiah 8:17, not to mention the 28 other places we find Jeshua, and the one place (1st Chronicles 24:11), wherein it is spelled *Jeshuah*. Although this is evidently the Aramaic form of Joshua (pronounced Yahshua), since we find it these thirty times in Ezra and Nehemiah's writings, it too, is an acceptable form of our Saviour's name. Most Messianic believers use this valid form. Others who insist on the form Yahshua say, because Joshua (pronounced Yahshua), appears over 200 times long before the Aramaic Yeshua, their preference is to that more ancient form, and even disparage the form Yeshua. But such a quarrel should not be amongst believers: both forms are found in the inspired Scriptures of Truth. Apparently, the name *Jesus* is the Greek attempt to transliterate this form Jeshua. We say attempt, because the truest meaning of the word *transliterate*, is to transfer a name from one language to another *sound for sound*. The *s* on the end of the name Jesus is known as a *declension* in Greek, denoting the masculine gender, *but is not pronounced*, in the same way that the *s* is silent in *apropos*, or *rendezvous*. So the actual pronunciation of Jesus, is *Jesu*, and since the *J* is only 400 years old, the most accurate form of Jesus is *Jesu*, a form that is found in many early hymns and songs, and comes from Yeshua.

Since many computers do not have the Hebrew fonts, in times past we have expressed the four Hebrew characters of the Divine Name by their corresponding English equivalents: I A U E (Iaue: still

pronounced as Yahweh as previously noted). Josephus, the Jewish historian contemporaneous with the apostles, and of the Levitical lineage, in his famous book, Wars 5.5.7, informs us that the Divine Name consists of four *vowels*. He was an eyewitness of the golden crown worn by the high priest, having the revered name of the Creator written upon it. If indeed, this name that is above all names consists of four vowels, then every language on earth should employ *no more than four letters* in expressing The Name, and those letters should be *vowels* rather than consonants (eg. IAUE, as opposed to YHWH). The obvious reason this is important is because, as most are aware of, one can add whatever vowels he may wish to four consonants, and from there may come up with a score of “sacred” names. Those who add an *a* and an *e* to YHWH, as in YaHWeH, have surely found the equivalent of יהוה. Clement of Alexandria (AD 150-215); Origen of Alexandria (185-254); Epiphanius of Salamis (320-403); Theodoret of Cyrus (393-457); all of them Greek historians and *Hebrew* scholars, though decades apart from one another, all bear harmonious witness in that the Tetragrammaton, transliterated into the Greek language, consists of the Greek vowels, *iota, alpha, upsilon, eta*, (IAUE) which in English, is *IAUE*. Let us bear in mind that this matter is vital enough that one of the Ten Commandments in the moral law is devoted solely to the matter of addressing it in particular. We say *moral* law with the understanding that it (the moral law), begins in Genesis 1:1, and ends in Deut. 34:12. This is brought forth for the benefit of those who may have thought that only the Ten Commandment portion of the Torah was the moral part.

We are compelled to say at this point, for the benefit of our friends who use a different form than that of Yahweh, or even Yahshua, who do not accept the record of Josephus, or any of the early Greek scholars, when you encounter יהוה, please (as we know you’ll do anyway) use the name you believe in, and love; we shall certainly understand. Even if your preference is the LORD or Jesus, we’ll understand. Just do as you do when you read a Bible, or any other article; replace the words that you are reading with what you are more comfortable with. We encourage you to read not only the entirety of this essay, but even read it more than once, as we believe you may be Scripturally surprised, and hopefully edified. And just in case you may be interested in the research we have done through the years in regard to the Divine Name, you may request our little book entitled, *A Rose by any Other Name*.

As we have endeavored to show due respect and reverence to our heavenly Father by addressing Him in His true name, we also employ the Hebrew term *Elohyim* for the English “God,” written in the English lettering, and the term *Messiah* in place of Christ. If the reader is unfamiliar with these names and titles, it will be a good exercise of the mind to do the transfer, but more importantly, we all (the writers, and the readers alike), shall express appropriate reverence to our Creator in so doing. As we would honor a foreign dignitary by addressing him by his proper name and title, though it may initially sound a little strange to our English ears, so much the more should we do in regard to our heavenly Father, and His only begotten Son. And that, having been said from a Hebrew Messianic perspective, we know that if *God* and *Christ* are the terms one has known and loved all his or her life, we certainly respect your right to exercise what you believe to be the truth. In using the Hebrew terms and names, we in no way mean to discredit or disrespect another’s convictions. We are merely following our own. It needs to be understood that we do not claim to be Hebrew scholars, but we are not exactly novice students either.

Most of the Scriptural quotes shall be made from several different versions that are available to most everyone, but we shall state which version we are quoting from. The reason we employ the several different versions is because, as we have found, some hold closer to the original Hebrew language *in certain places*, but not in others. We understand there are over 300 English versions, and we do not have access to but a few really. We believe though, that the Almighty has preserved His Word in spite of man’s interference. Many of the translational problems we believe, are not intentional. Some words in the Hebrew like *wall* (שׂוּר שׂוּר), and *ox* (שׂוּר שׂוּר) are so close that we can see how the translators could have gotten them confused, and thereby give an erroneous rendering of what was actually said.

When a Greek or Hebrew word is included, a reference number # will indicate that it is taken from the *Strong's Exhaustive Concordance*. If the reference number is quoted from the Hebrew Scriptures one will find the word in the corresponding Hebrew portion of the *Strong's* which is the first portion of the Concordance while the Greek is the latter. As is nearly always the case, it is well nigh impossible to avoid the use of certain words that shall be offensive to some. We apologize for this in advance. The term *Holy Spirit* for example, is often replaced by some with the *Set apart Spirit*, but **Set**, being the name of an Egyptian deity, we, by the same principle, do not feel free to utilize that word in reference to the Spirit of Elohyim. The term *set apart*, by the way, in Hebrew is פָּלַח *pawlaw* # 6395. The *set apart Spirit* then, would be, Ruakh HaPawlaw. It is our aim therefore to do the best we can with this inferior English language with which we have to work. We pray that you, the reader, will bear with us in this.

Some Introductory Thoughts

A reminder: According to Exodus 31:12-17, the Sabbath days are the visible sign of our sanctification. If we are not aware of that, the adversary surely is. It is therefore the focus of his concentrated effort to distort the significance *and the timing* of the holy convocations, which in the Hebrew tongue, we call the Miqraw Haqodesh. These are יהוה's appointed festivals, or mo'edim (plural). As we employ the Hebrew word *mo'ed* (mem, waw, ayin, dalet) throughout this writing, we continue (vocally) to sound the ayin with the English "g", and therefore write it in the script (as a g) rather than use the conventional apostrophe we usually see in this word. Hence, we write it as moged. The ayin was originally pronounced as a swallowed g. We don't need to try to swallow the g however, but by pronouncing it as a normal g sound (rather than being left silent), we bring to clearer light the issue of the Battle of Armageddon. The Greek writings of the New Testament left out the "h" of many names (eg. Osee for Hosea, Romans 9:25). Thus did they with the Hebrew word "har" which means mountain (by writing Ar-megeddon rather than Har-mogedim). *The mountain of Almighty יהוה* represents His power, and His right to rule. Throughout the books of Exodus and Leviticus, the words, *mountain, mountains, hill and mount* are mentioned some 52 times, and without exception, refer to Mount Sanai, wherein Moshe received the Law and יהוה established His authority over His chosen people Israel. When Israel was established in the Promised Land, He chose Mount Zion to be the place of His spiritual throne. But there is a contender for His authority.

Ezekiel 28:14-16 You are the anointed cherub that covers; and I have set thee so: you were upon the holy mountain of Elohyim; you have walked up and down in the midst of the stones of fire. You were perfect in your ways from the day that you were created, till iniquity was found in thee...you have sinned: therefore I will cast you as profane out of mountain of Elohyim: and I will destroy thee, O covering cherub from the midst of the stones of fire.

Isaiah 14:12-14 How are you fallen from heaven O Lucifer, son of the morning! How are you cut down to the ground, which did weaken the nations! For you said in your heart, I will ascend into heaven, I will exalt my throne above the stars of Elohyim: I will sit also upon the mount of the congregation [Har-mogedim] in the sides of the north. I will ascend above the heights of the clouds; I will be like the most High.

Psalms 75:5-7 Lift not up your horn on high: speak not with a stiff neck. For promotion [har: mountain of authority] cometh not from the east, nor from the west, nor from the south. But Elohyim is the judge: He putteth down one, and setteth up another.

Ezekiel 22:25 *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

The controversy over whose authority will prevail in regard to these appointed times otherwise known as holy convocations, involves our sanctification. The adversary sought to exalt his own authority above the Almighty's authority. He thought to promote himself in this evil work, going in every direction but the north where יהוה's throne is. Note this passage from Amos 8:11, 12:

Behold the days are coming saith Adonai יהוה, that I will send a famine in the land. Not a famine of bread, nor a thirst for water, but of hearing the words of יהוה. And they shall wander from sea to sea, and from the north even to the east. They shall run to and fro to seek the Word of יהוה, and shall not find it.

In the above passage we find that the majority of the world is running from the north even to the east in their spiritual starvation. As with Hasatan, they seek authority from everywhere but from the Mountain of יהוה. It was for the very purpose of establishing His authority that יהוה brought His children Israel, to His holy mountain—to free them from the pagan authority of the heathen gods of Egypt. It took ten plagues to devastate Egypt, and to break the pride of the great Pharaoh, but יהוה kept His promise to Avraham in setting his posterity free from Egyptian bondage and slavery.

We should therefore understand from the outset that the Passover is a memorial of deliverance from slavery, and the fulfillment of that original promise made by יהוה to His friend Avraham. When Yakov went to Egypt to reunite with his son Yosef whom he had not seen for over 20 years (thinking him to be dead), thus began a 430-year sojourn of the nation of Israel in that land. About half that time, they

would spend in slavery. And during the two centuries of slavery, most would forget their unique calling, and the religion of their Patriarch Avraham. Only the Levites would preserve the pure religion, and it was out of that tribe that Moshe and his brother Aaron were called. It was the Levitical tribe that kept alive the rite of circumcision, and it was this rite that was reinstated just prior to the Passover. For those who desire to restore the old paths of the holy convocations, this sacred rite of circumcision remains a prerequisite to keeping the Passover even in this present day.

Some are confused about the Divine requirement of circumcision. They reason that circumcision of the heart is good enough, not understanding that *יהוה* requires both; He always has. (Conf. Ezekiel 44: 6-9). Many who are physically circumcised go through the motions of the requirements of the Passover, and have not that circumcision of the heart. Obedience to right laws with an unconverted heart is a worse problem than ignorant obedience to wrong laws with a good heart. There is hope for those who know the Messiah in their hearts, but are in honest lack of knowledge as to His Law. Many others who may be in the know, so to speak, but look down upon all who are not, are walking under a cloud of self-deception. It would have been better for them to *not* have known the way of truth, than to misrepresent the fine character of our Master in how they treat others. The Messiah said that the people of Nineveh would rise up in judgment against the children of Israel and condemn them (Matthew 12:41) for their arrogant and pompous attitude.

Some think they are keeping the Passover by observing the Messiah's memorial supper that was held the night before the Passover. They draw a comparison between the Messiah's sacrificial death and the paschal victim of the lamb. While it is true that He suffered vicariously in our place, and is therefore *an exemption* for us, which in Hebrew is called *pesakh* (Passover), we must ask the question, is the paschal lamb a sin-offering *as was the death of the Messiah*? His death atoned for our sins (if we repent of them) and opened the way for us to enter the covenant of redemption. True enough, the paschal lamb was also an exemption that redeemed the firstborn sons of the nation of Israel in Egypt, but it was not a sin-offering. It was never declared to be an atonement for sin. It is upon this misconception that much confusion has arisen. It will become clear that it could not have been a sin-offering, and it is not therefore, a denial of the Messiah to observe it according to the command as some contend.

We must understand that all sacrifices were not sin-offerings. There were thank-offerings and peace-offerings, and offerings of praise. We must remember that only the priests could eat of the sin-offerings, and never the common people. But the ordinance of the Passover continued throughout the ensuing history of the Israelite people, and as we know, it was a family institution wherein each and every member of the family was commanded to partake of the meal. It extended far beyond the priesthood even down to the present day. *Messiah's Memorial Supper was never intended to displace the Passover.*

Many want to obey *יהוה* and in truth observe the Passover the way He commanded without offering any arguments or debate, but they are confused as to the manner, the place, and the timing of the feast. One will fast find out that the enemy of Truth has made sure to mass-produce his literary commentaries to confuse the issue. But we may know that the Word of *יהוה* is clear and easy to be understood. We simply need to rightly divide the Word of Truth from man's erroneous concepts.

Most however, have no regard for the festivals of *יהוה* and we need not try to convert them away from the ancient pagan festivals they so much enjoy. They'd rather have Easter eggs and Bunny rabbits than to partake of a lamb at Passover. They'd rather have Halloween and the Mass of Christ (Christmass) than to dwell in a Sukkah for a week. And we must discern that *יהוה* gives them over to the sun, moon, and stars in their autonomous worship. They're lost in these vanities, but they're addicted to idolatry, and we must leave them to it. Hosea 4:17: *Ephraim is joined to idols: let him alone.*

Deuteronomy 4:19 ...and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Yahweh thy Elohyim hath allotted unto all the peoples under the whole heaven. (ASV)

One thing we can clearly see about *יהוה*: He positively honors the choices people make for themselves. If they refuse to worship Him, He gives them over to the idolatry they adore. The word for worship in Spanish is *adoracion*. The bright lights of the winter solstice in the celebration of the Christmass may be lovely against the glittering snowfall, but they are not to be adored. We must discern between that which is right and that which is wrong. If we don't we may find ourselves attracted to the glitter, and the jingling bells in the hypnotic spells the season casts upon its devotees.

No man is able to be a servant to two masters; for he will have hate for the one and love for the other, or he will keep to one and have no respect for the other. You may not be servants of יהוה and of mammon. Matthew 6:24.

When we honor the day of the sun, we dishonor the day of the Sabbath. When we do obeisance to the Roman festivals, we reject the festivals of יהוה. And He will not share His glory with anyone. The difference is as plain as is the broad path from the narrow.

Astrologers dishonor Him by looking to the heavenly bodies for guidance, which of course, they cannot give apart from the signs that יהוה ordained. And because paganism abuses the original purpose of these heavenly bodies, some have swung themselves to the opposite extreme and disavowed their Divine purpose altogether.

While this concept of the gentiles being given over to the worship of the heavenly bodies may seem to be a paradox, let us see if we cannot confirm it yet further. We know that יהוה commanded His people in regard to what they could and could not eat. They were not to eat any manner of blood, and therefore nothing strangled. The kosher manner of slaughter is called in Hebrew, *shechitah*. It has to do with calming the animal beforehand, a quick and painless incision to the large jugular vein thus allowing the heart to pump the blood out until the animal “falls asleep.” If an animal had died in any other manner it was not to be eaten, even if it were otherwise Scripturally clean. So not only were they to be selective about what they ate, they had strict guidelines as to how to prepare their food. They were to be a people of holiness, wholly following the way of life that was right (righteous). But were these dietary laws meant for everyone? Essentially yes, but realistically No. יהוה even provided a special clause about what to do with an animal that had died in a non-kosher manner as mentioned above.

Deuteronomy 14:21 You shall not eat of anything that died of itself. You may give it to the alien who *is* within your gates, that he may eat it. Or you may sell *it* to a foreigner. For you *are* a holy people to יהוה your Elohyim.

The ancient gentile nations would not hesitate to kill and consume swine, rabbits, and even horses and mules. Some have even been known to eat lobster, shrimp, catfish, turtles, and rattlesnakes. To sell or give them a Scripturally clean animal that had died of itself was not meant to be insulting to them. It was their way of life already and יהוה permitted them to pursue a course outside His will. And so, our point is, all that יהוה commanded His peculiar people to obey is solely for them to observe. The gentile world has its own laws, customs, ordinances and festivals they celebrate. They have their own dietary regimen and their own religious worship. This is not to denounce them as unethical people, for there are gentiles who are gentlemen indeed, and their women are ladies to be sure. Our discussion centers upon the Hebrew form of worship.

And so, in reference to what the Almighty requires of us, we are bound to His Word alone. While it is true that history confirms that Word of Truth, we know there have always been people throughout history who were out of harmony with the truth. We cannot allow ourselves to be swayed to the right hand or the left by the **pros** and **cons** of the ages. For those who glean from historical accounts the erroneous ideas of apostates (**professional con-artists**), we can only continue to test everything by the Word. For it must be our only guide. For as it says in Psalm 119:105, “*Thy word [is] a lamp unto my feet, and a light unto my path.*”

Concept One

How do we find the First Month of the Year?

In this research, we'll address the controversy between the visible, sighted, new crescent moon, versus the invisible conjunction moon (the time when it is in its own shadow) just prior to its crescent phase. We'll seek to determine which phase of the moon is to be used in order to begin a month. And in the case of the first month of the year, we'll need to address another challenge, and that is, do we look to the green ears of barley in Israel, or do we wait for the sun to cross over the equator on, or near March 21st, a day known as the vernal (spring) equinox? In doing this, we'll need to examine some Hebrew words, such as the word *Tequfah*, which has to do with the equatorial spring and fall, or the beginning and turning points of the year. Whatever we find, we must resolve ourselves to accede to the weight of evidence if we are seeking to know the Truth, regardless of what our previously held opinions may have been, or what may be the current popular view of the Messianic celebrities.

The hopeful intent of such a work is to bring unity to all who have taken a step up higher in their pursuit of pure religion, undefiled (James 1:27). Of course, as we know, in the effort to achieve unity, some will have to give up a cherished opinion if indeed, that opinion can be shown to be untenable with the Scriptures. The humble are never unwilling to do this. But as we also know, many would rather continue on a path they have forged out for themselves (and perhaps a following as well), rather than acknowledge they were mistaken in their understanding. Their mind is made up and they do not want to be confused with the Scriptural evidence to the contrary.

Proverbs 26:16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

With these thoughts in mind, let us now embark on another Scriptural journey into the mysterious realms of the Torah, and pray that the Almighty will open our eyes to behold wondrous things in His beautiful Torah. For this is the standard that is perfect, converting the soul (Psalm 19:7). In it we rejoice, for it is the very standard that our beloved Messiah came to magnify and make honorable (Isaiah 42:21). It is the unerring Guide by which we will reach our destination if we will neither veer off to the right hand nor to the left. While thousands are falling on the left hand, and tens of thousands are falling on the right, we have the assurance that it will not come nigh us (Psalm 91:7) if we will but endure unto the end (Matthew 24:13) holding fast to the Truth. Messiah warned that if it were possible even the very elect would be deceived (Matthew 24:24). Such a statement indicates that the delusions will be powerful in the time of the end, and it will be a very close race indeed. But in the final analysis, we need not fall prey to the delusions of the day, if we will but humble ourselves and pray, and seek His face, and turn from all our disobedient ways. (2nd Chronicles 7:14).

A Question to Ponder

Can we begin the spring of the year in the winter? The pagan world begins their year in the dead of winter on January 1st. Can believers in the Torah follow the way of the world and begin the Hebrew year in any part of the wintertime, even if it is only the last couple of weeks of the winter? Does יהוה the Creator of heaven and earth...*and time*, set the boundaries for the seasons of the year? The word for spring in Hebrew is *aviv*. This is the word we find in all Hebrew dictionaries, but let us consider how the Scripture defines the word. When does יהוה begin His year? That is the question.

Exodus 12:1, 2 And יהוה spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

Exodus 13:3, 4 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 יהוה brought you out from this *place*: there shall no leavened bread be eaten. This day came ye out in the month Abib.

H24 אֲבִיב *aw-beeb'* From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan: - Abib, ear, green ears of corn.

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

According to Easton's Bible Dictionary, under the article Abib, we read: **Abib**, An ear of corn, the month of newly-ripened grain (Exodus 13:4; & 23:15); the first of the Jewish ecclesiastical year, and the seventh of the civil year. It began about the time of the vernal equinox, on 21st March.

Ecclesiastes 3:1, 2 To every *thing there is* a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted.

The Calendar is all about Time, and ultimately, *a test of our character*. How do we spend our time? John Milton said, "*Hours have wings and fly up to the Author of time and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken its pace. The misspents of every minute are a new record against us in heaven.*" Sincere Christians in the Sunday world assure us that it doesn't matter which day we keep as the Sabbath as long as we keep one day in seven. Thus we have the test of the Sabbath day. Is יְהוָה specific on the day He sanctified and blessed and commanded us to keep? Is He equally specific on which days we are to keep His other festivals? Does it matter when we start the year? Please consider that if we presume to begin the year by any other method than what the Creator commands, we may be keeping the festivals, but not on the days our Creator commands...any more than the Christian world is keeping their "sabbath" one day after the true Scriptural Sabbath.

The interval between birth and death is of infinite purpose. Most of us were probably born into the Sunday/sabbath culture. Eventually we came to the light of truth and began keeping the Scriptural Sabbath of the seventh day. In due course, we came into the light of the concept of the new moon, and then the holy convocations. Before long, we found ourselves being challenged on every point, *especially the timing of the festivals*. The adversary is relentless in his quest to break our loyalty to our Maker.

In the year of 2013, the day we planned to look for the new moon crescent (March 12th) of the final Hebrew month (Adar), we received a report that according to the Karaite Korner in Israel, the barley was in the aviv stage, and the crescent new moon would be sighted on the night of the 13th. According to that report the Hebrew month Aviv would thus begin; it would be the first month (rather than the final) of the new year. Of course the sun was still eight days south of the equator and so their "aviv" first month of the year was still in the season of winter. Even though *winter* doesn't end until the sun crosses over the equator, the Hebrew month Aviv does not begin on that day of the vernal equinox, but rather on the first sighted crescent moon on or after that day, whichever comes first. Many times the new moon is sighted on the very same day of the vernal equinox as it will this year 2015. For those who may not understand that phrase, *vernal* means springtime, and *equinox* means equal nights. It is the time of year when the hours of the night are equal to the hours of the day within a few seconds over most of the inhabited world. Because they are not *exactly* equal, the experts of the Karaite Korner dismiss this heavenly phenomenon as unimportant and begin their year by vegetation (barley) instead. Why do they do this?

Their opening argument for dismissing the vernal equinox is that the Roman Catholic Church uses the vernal equinox to set their date for Easter, which of course is true. This reasoning goes something like this: "*If the pagans are doing it, it must be wrong.*" But is that always true? If perverted minds should ever adopt the rainbow as their symbol should we stop enjoying its beautiful colors?

Their second reason is that in the feast of Unleavened Bread we are commanded to bring a sheaf of the first harvested barley, which of course is true. Within the context of the requisites of that festival we read that this sheaf must be presented on the day after the Sabbath that falls within that seven day feast. It is found in Leviticus 23:9-14.

Leviticus 23:9-14 And יְהוָה spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before יְהוָה, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto יְהוָה. And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto יְהוָה for a sweet savour: and the drink offering

thereof *shall be* of wine, the fourth *part* of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

Many set this passage forth as their great reason for beginning the year with barley rather than the celestial bodies, and even speak disparagingly of those who do not see how the above command regarding barley somehow circumvents the direct command of Genesis 1:14.

Genesis 1:14 And Elohyim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

(GNB) Then Elohyim commanded, "Let lights appear in the sky to separate day from night and to show the time when days, years, and religious festivals begin;

This unequivocal verbal command was instituted on the fourth day of creation week. Just 24 hours before this command, יהוה created the barley, along with all other vegetation. If He really intended for the barley to begin the year, the third day would have been His golden opportunity to make it clear to all who were to read His inspired Word that would serve as the unerring guide for their life, but did He? Why is there not a mention of barley having anything to do with the year *in the beginning*? And where in all the big Bible do we find such a change thereafter? Does the Torah contradict itself? Did He command us to look to the heavenly bodies to begin the year in Genesis, and then somehow change it to barley in Leviticus? Can we really start the springtime in the last throes of winter? If we know that the heavenly bodies determine the seasons of the year, is it possible for the common people who are not astronomers to know when one season ends and another begins? It is easier than examining barley as we're about to see.

In the last passage quoted from the Good News Bible for Genesis 1:14, it rightly interprets the seasons, "and to show the time when...religious festivals begin." The word for seasons there is *mogedim*.

H4150 מועד *mo-aw-daw'* From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand); - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

These celestial phenomena not only regulate the days, years and the four seasons within the year, they also regulate the sacred festivals when יהוה calls us to meet with Him. If we change the prototype that He set forth under the pretext of another paradigm that He supposedly set forth, we'll find ourselves missing His appointments by a whole month. Sin is the transgression of the Torah (1st John 3:4); sin is changing the Torah (Deuteronomy 4:2).

Please consider that barley is grown by farmers. How many believers live on a farm, and of those who do how many grow barley? Is it wise to place our faith in a barley report from a non-Messianic Jew from Israel, or even a believer from Israel? Did we forget that if it were possible even the very elect will be deceived (Matthew 24:24)? For those of us who were raised on a farm and are aware of the three stages of maturity for all grain (including barley) we know that if the grain can be chewed or punctured with a knife, it is not yet ripe and ready for the harvest. City dwellers buy ears of corn and boil it or roast it, and make a nice meal out of it, but that type of corn constitutes less than one percent of all corn that is grown. All grain goes from the milk stage to the dough stage to the 8% stage. If there is more than 8% moisture in any grain it is not yet ready for the harvesters to come through. Even though all grain can be plucked and eaten before the final stage of maturation, in order to store that grain in silos or barns, the moisture must be evaporated from it down to no more than 8-10%. That is precisely why יהוה gave us the celestial clock to begin our year. Do you suppose He is concerned about when grain is ready for harvest? He knows that if we go by His method of keeping time, we'll always have a wave sheaf of mature, harvest ready grain.

The Hasidic Jews are of the Karaite sect of Judaism and they have a website called Karaite Korner. They provide new moon sightings from Israel, and they adamantly believe the year begins with barley so they also provide a barley report every spring. The Karaite Korner leader told his assistant with the sickle

in his hand to be sure and not eat any of the newly cut barley until they had presented it for a wave sheaf. That statement revealed to all of us farmers that their “wave sheaf” was about two to three weeks premature; but how many amongst the barley brethren around the globe knew the difference? Of course they could have done a little research and read from most encyclopedias about when grain can be harvested. One can only imagine harvesting a 40 acre field of chewable grain and putting it up in the silo, only to see it full of mold in about a week because the moisture content was too high. ^{וְהָיָה}’s people are destroyed for lack of knowledge (Hosea 4:6).

Revelation 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

We don’t need to remain in ignorance however. In fact, we’d better not remain in ignorance. Let us remember Yahshua’s statement that when He returns two will be in the field; one will be taken to His kingdom and the other left behind. One will be looking up to the celestial bodies to properly begin the year and thereby locate the divine appointments, while the other is looking down at the barley: one taken and the other left.

Luke 17:36-7 Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

Luke 17:37 Then Jesus' disciples spoke up, "But where will this happen, Lord?" Jesus said, "Where there is a corpse, there will always be buzzards." (Contemporary English Bible).

We do not need to be dependent upon the calendar to tell us when the vernal equinox occurs; all we need to do is take note of the shadow of a pole (a common fence post) as people have done throughout history before the invention of clocks and calendars. We’ll look more into this and the matter of grain in the ensuing chapters. Just a little country education is all it takes though to get it right. Trust the PhD’s: the Post hole Diggers.

Concept Two

By What Phenomenon do we Ascertain a New Year?

One thing about vegetation, it does not all ripen at the same time. It depends on the rainfall, the elevation, the temperature of the soil, and even the variety of the grain. There are at least half a dozen varieties of barley that ripen weeks apart from each other under all the same conditions. Even with the same variety, in any given location (say in Israel), the ripening process can spread out over a two to three week span. This is typical of any place on the earth. Though there can be green ears of barley in some places, we need *yellow* (mature) barley for the harvest. *Out of the two verses* that directly refer to aviv being tender green ears, *wherein is the command* to bring tender green ears for a wave sheaf offering in the feast of Unleavened Bread? Do we need young ears of grain, or mature ears of grain?

H24 אֲבִיב 'abîyb *aw-beeb'* From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan: - Abib, ear, green ears of corn.

It says of the Messiah that He is the First-fruits of them that slept (1 Corinthians 15:20). When He was 12 years of age at the Passover visit to Jerusalem, His parents found Him in the temple engaged in deep spiritual dialogue with the learned rabbis. Could He have been the first-fruit offering at that young and tender age? No, not for another 21 years could He have qualified as the first-fruit offering, when at His final Passover visit, He was offered up. So would it not be correct to say that young, green and tender ears do *not* qualify as the wave-sheaf, but rather as merely the announcement of spring, and that winter has come to a close? Notice the Divine command of Leviticus 23:10:

And יְהוָה spoke to Moshe saying, Speak unto the children of Israel and say unto them, When you are come into the land which I give unto you and shall reap the harvest thereof, then you shall bring a sheaf of the first-fruits of your harvest unto the priest.

Question: When does one reap the harvest? When the grain is green, or mature? The context that follows the above passage states that the first-fruit offering (omer) was to be offered on the day after the weekly Sabbath that fell within the 7-day feast of Unleavened Bread. At that point, a seven week (literally, seven Sabbaths) count would begin, and reach to the seventh Sabbath, and the following day (a Sunday), would constitute Shavuot: the day known as Pentecost. That would be the day of the first-fruit offering of the *wheat* harvest. So for seven weeks from the wave-sheaf of barley, the barley harvest would ensue to the following wheat harvest. What if the wheat were mature a week early? Would we then shorten the count by one week? No, the wheat harvest will always begin seven weeks after the barley harvest begins. If it ripens a little early it won't hurt to leave it standing in the field until יְהוָה says to begin the harvest. As we mentioned in the previous chapter, this is true of all grains. When grain has reached full maturity and ready to harvest, it has a one-month standing time in which at any point during that month, it may be harvested. Only when it begins to lay down after that four-week period has the farmer waited too long. This applies to the barley as well. If one waits till after the new moon following the equatorial spring, the barley will always be ripe for the wave sheaf.

Deuteronomy 16:9 Seven weeks shall you number unto yourself: begin to number the seven weeks from such time as you begin to put the sickle to the grain.

Only an inexperienced farmer would put his sickle to immature grain. According to Leviticus 2:14, the grain has to be at a point in its maturity wherein it can be parched, or roasted (#7039 kahli: toasted). This is equivalent to popped corn. Immature grain prematurely picked will turn to mold. Be it grain, or hay or anything that is harvested while still in the green stage, and it begins to develop mold, when it is placed into a silo or storage bin, that moldy grain will generate heat and set fire to the rest of the grain, and as all experienced farmers know, they will have forfeited their year's labor.

Leviticus 2:14 And if you offer a meal offering of your first-fruits unto יְהוָה, you shall offer for the meal offering of your first-fruits ears (#24 aviv) dried by the fire (kahli), beaten (#1643 geres: to husk; a kernel, i. e. grain— beaten corn) out of full ears (both words #3759 karmel: a planted field). I'aviv kahli b'aysh geres karmell...

By removing the supplied words *green*, and *of corn*, that we come across in the KJV, and defining the Hebrew words, we find that this text is talking about mature grain that can be roasted from ripe ears. Unripe grain will evaporate over an open fire: it is still too liquid. This indicates that aviv means more than just tender green ears. Aviv takes in the full scope of the springtime when the barley is rapidly maturing from tender green, to harvest yellow before, and throughout the month...of the Aviv. Popcorn is not the only ripe grain that will pop in a skillet. All varieties of mature (dried) corn, wheat, oats and barley will do the same thing. It is a favorite repast of the Middle East to the present time. It is still called parched corn (kahli). And Leviticus chapter two by the way, is not even referring to the national grain offering of the wave-sheaf during the feast of Unleavened Bread, but rather of personal offerings presented by individuals throughout the year. The only two texts in Scripture regarding the barley wave-sheaf are found in Leviticus 23:9-14, and Deuteronomy 16:9. They both state clearly that the harvest is preceded by the initial wave-sheaf of (spring) grain that has come to maturity. We must not force the word aviv into the limited *early stage* of ripening grain. The grain continues to ripen throughout the entire month of Aviv, and for seven more weeks after the initial wave-sheaf offering (during the season of the aviv) when the wheat comes into *its* ripened condition of being harvest-ready. By following אֲבִיב instructions, both barley and wheat will be harvest-ready...on time

Remember, there are three stages of grain maturation. When it is young and tender it is in what farmers call the milk stage; a couple weeks later it matures to the dough stage (this is the period in which sweet corn is picked); and finally the firm yellow stage of harvest. All grain is otherwise harvested when the moisture content is no higher than 8-10%. This occurs between 6 to 7 weeks *after* the milk stage. In the year of 2010 the Karaites, on March 20th, published their report that they had “*found barley in the aviv condition in Israel, and the new moon the previous Wednesday (March 17th), marked the beginning of the Biblical year.*” They therefore observed the Passover in the first week of April. *But two weeks from the tender milk stage only puts barley in the dough stage.* Experienced farmers test the grain by puncturing it with a fingernail or a pocketknife. If it can be punctured or easily cut in half or chewed, it is still too immature to harvest. The moisture content is still too high. This factor is critical to a farmer. It may look convincing to see Hasidic Jews out in a barley field with sickles in their hands cutting a few sheaves of barley, but to a farmer whose livelihood depends on waiting for the correct timing of the harvest, that is a different matter altogether.

By way of analogy, Yahshua the Messiah was in the milk stage as a babe in Bethlehem. He was in the dough stage at the age of 12 in His Passover visit to Jerusalem when He was instructing the rabbis, and finally in the fully mature stage of harvest to become the first-fruit offering at His last Passover at the age of 33, when He gave His life a ransom for our soul. This analogy was not by accident. Everything in the life of Yahshua was right on time, and in perfect order. We must simply pray for discernment in order to become aware of the life of this amazing man. Nothing about Him was mere happenstance. Without a doubt, He was truly the Firstfruits offering; and that offering had to be at the right stage of development.

When grain, such as corn, is picked in the dough stage, it must be consumed within a few days, as it will turn to starch and ferment. It is a delicacy of corn and not typical of grain ready for the harvest. That is why farmers know to wait until the moisture content of their grain is no more than 8-10%. In the dough state, it is between 50-60%. Only if the barley *is already in the dough stage* before the month of the Aviv will it be ready for harvest 2-3 weeks later during the feast. The barley was in the advanced aviv stage in Egypt perhaps a month before that first Passover, *and then the month of the Aviv* came soon thereafter. Aviv only means the spring of the year when the season of winter has passed. And so it was in Egypt as they ate unleavened barley bread with the Passover lamb and bitter herbs. Let us read

Leviticus 23:14 And you shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that you have brought an offering unto your Elohyim: it shall be a statute forever throughout your generations in all your dwellings.

As it was with Leviticus 2:14, so is it here: the word green is supplied, and in neither place did the translators *italicize* the word to let the reader know that these words are indeed, both supplied. They did not abide by their own rules they set up. All one needs to do though is refer to a Strong's Concordance to find there is no reference number for the word green in either place. The Hebrew word for “green ears” in both places is karmel, which is hardened grain that can be stone ground. It is made into small cakes and fried in olive oil. The bread is baked as lekhem; the parched corn is kahli, and the “green ears” is karmel.

Verse ten of this chapter commands them *to bring* the first-fruits sheaf of the harvest to the priest, and this verse (14) further commands them to eat nothing from the newly harvested grain until that [first-fruits] offering *has been brought* to the priest. The priest, according to verse 11, cannot *wave* the sheaf until the day after the weekly Sabbath that falls within the feast of Unleavened Bread, but as long as it has been brought, the newly harvested grain can be used for the matzah (unleavened bread) or the kahli (parched grain) during the feast. By waiting for the new moon of the spring, that ripened condition will always be in place. The challenge therefore is to find the authentic new moon of the Aviv.

Concept Three

The Scriptural Test: Sun, Moon, and Stars, or Barley?

Since the climate and the rainfall may not always be consistent from year to year, it may be that we are in need of something more substantial and solid in order to correctly determine something as important as our spiritual calendar...than vegetation. So what on earth could it be, or is it even on the earth at all? What is the Word from יהוה? Since man can tamper with everything on the earth, like crops for instance, wouldn't it be wonderful to have something that man cannot tamper with to set the year and the holy convocations; something out of this world?

Genesis 1:14 And Elohim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Incredibly, there are those who deny that the heavenly bodies determine when a year begins, but as can plainly be seen, they surely do. Quoting from an article written by *Yahweh's Restoration Ministry*, entitled *Establishing the Time for Passover*, page 7, par. 5,

"The state of the crops, especially the barley and flax, is the only criterion that Yahweh gives for establishing the timing of the first month of the year. Nothing in the Bible explains how to establish the first month of the year in any other fashion than the developing green ears of barley."

The truth is however these heavenly bodies also determine the seasons of the year. As we know, there are four seasons in the year. They also hold the well-known Hebrew title of *mogedim*. And that being the case, we must acquiesce to יהוה's commanded times of *their* beginning and ending...no less important than the seven holy *mogedim*.

Jeremiah 31:35, 36 Thus saith יהוה, which giveth the sun for a light by day, *land* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; יהוה of hosts *his* name: If those ordinances depart from before me, saith יהוה, *then* the seed of Israel also shall cease from being a nation before me for ever.

Genesis 8:22 While the earth remaineth, **seedtime** and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

We see by this that the Creator declares the heavenly bodies determining the seasons to be Divine *ordinances*, Laws that He has established. Man is not at liberty to abrogate or change these sacred decrees. Though he may presume to do so, he can no more alter the set Laws of יהוה than he can stop the moon in its orbit around the earth, or the earth in its orbit around the sun. It is the giant timepiece of the Almighty, and man cannot make it stop, or declare it non-essential. We may be certain; the celestial calendar is an everlasting covenant that the Creator set in motion.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

The worldly man starts his day at midnight in pitch-black darkness. He begins his year in the dead of winter, and calls Sunday the *weekend*. He says, "*Just a minute*" when he means perhaps an hour. And though he may sing "Sweet hour of Prayer," he's often doing good to take a Sweet minute in Prayer. And while we can have some consideration for the worldly man in his confusion, it seems strange that those who profess to follow the Torah would do the same, starting their year in the season of winter. Will they have a holy convocation, or is their timing wholly complicated? In 2014 two separate groups of barley brethren were a month apart in their reckoning because they couldn't agree on whether the barley was in the *aviv* stage or not. One year another group after setting the timing and holding the feast in what they declared to be the beginning of the year, later realized they were wrong about the barley being in the *aviv* state, and changed it to the following month, and believers around the world who followed their timing

had to keep it a second time. The Torah allows for some to keep the feast in the second month but not from confusion on when the year begins. (See Numbers 9:1-11).

The question is, how does winter pass over into spring? Is it when the cold weather ceases and the barley starts growing? The moon orbits our earth every 29 ½ days. That figure times 12 months equals 354 days, but our earth orbits the sun every 365 ¼ days. The Moslems disregard the sun as having a part in establishing the year, and have a strictly lunar year of 354 days, which means their month Aviv drifts backwards 11 ¼ days per year ($365 \frac{1}{4} - 354 = 11 \frac{1}{4}$). In view of this, Aviv is for them a winter month for about eight years, a fall month for eight years, a summer month for eight years, and finally eight years later, returns to the actual spring of the solar year. Does that seem right to you? It must seem right to about one third of the world's population. They obviously see no light in the solar year.

Proverbs 16:25 There is a way that seemeth right unto a man, but the end thereof *larel* the ways of death.

The reason of course, it is so important to know when the year begins, is because the Lawgiver has set His Divine appointments that He expects His people to attend...*on time*. There are seven of these scheduled festivals, and one of them is a day of fasting (the 10th day of the seventh month). It is all right to fast on other days throughout the year, but if we miss this particular fast through disregard of His ordinance of timing, it is quite serious to say the least. The Day of Atonement is the most important day of the year. One could be cut off from his inheritance in Israel if he is feasting and playing on the very day when he should be fasting and praying. These seven holy convocations are listed in Leviticus 23, and notice the wording to the introduction:

These are the set feasts of **תִּפְתִּיחַ**, even holy convocations, which you shall proclaim in their appointed season.

In order for these holy convocations to synchronize with their proper season of spring summer and fall, we must follow the Master's Plan for dividing the season of winter from the season of spring just as we do the Sabbath from the other days. So how do we do that?

Genesis 1:14 And Elohyim said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and **for seasons**, and for days, **and years**.

Unbelievably, there are those who denounce this command as astrology and paganism. And with no Divine command for doing so, they look to the grain as their sign for the season of spring, and their ensuing mogedim (sacred festivals). Ironically, the dictionary differentiates plant grains from mineral grains (of sand), by the term *cereal*. That is why grains of corn, oats and wheat are the primary cereals that people eat. Under the article *cereal* in the World Book Encyclopedia, it says that the word cereal comes from the pagan goddess of grain called *Ceres*, which also has an article written on her. *So who are the pagans?* That's a rhetorical question asked in the spirit of good humor between Hebrew friends who are in obvious disagreement over an issue wherein one is right and the other is wrong, and in the classic gracious manner, revert to calling each other pagans.

Regardless of all the unending arguments, just as we need the three components to compose a day: (namely the sun, a spinning earth, and a specific location on the earth), so do we need three components to compose the beginning of a new year: (namely the sun, the specific location of the equator on the earth, and the visible sighting of the entity of the new moon *on or after* the sun crosses over the equator). We then have an equal length of day and night: *equi + nox at the equator*. The word vernal means the season of spring. And that season does not begin until the grand event of the sun resting on the equator. Though we may have some warm days toward the end of winter in some locations on earth, the season is still winter until the sun crosses over the equator. Just because it may be warm in Mexico around the end of February and flowers are blooming there doesn't mean it is that way in Canada. Believers around the world need a common starting point. Just as we may know when the new moon has occurred over Israel (even without emails or telephones), and that is our common starting point to begin our month, so must we look eastward for when the sun has lit upon the equator for **תִּפְתִּיחַ**'s signal from the heavens to know when the moged of winter has passed, and the moged of spring has begun. These are the Divine decrees of the eternal Lawgiver that He set in motion.

To repeat a very important point, only hours before He appointed sun, moon, and stars, working in harmony with each other, to be our guide for the signs of the sacred mogedim, the days *and the year* (on

the fourth day of creation week), He created the barley on the previous day. And since we find in His order of creation that the barley (along with the rest of the vegetation) was created only a few hours before His grand declaration of the function of the celestial bodies, one would wonder why His silence regarding the barley as being the sign for the beginning of the year if that was His real intent? Has the barley tried to usurp the rulership over the sun, moon and stars? Yosef, after dreaming that his brother's sheaves of grain bowed down to his sheaf, dreamed later that the sun, moon and stars bowed down to him (Genesis 37:5-9). That dream was prophetic of Yosef's future destiny, and it was from יָדָהּ. When Adoniyah (1st Kings chapter one) tried to usurp the throne of his father from his brother Solomon, he challenged the authority of his own father. Is the barley now trying to displace the Divinely appointed ruler of the year? Is someone challenging the heavenly Father?

Concept Four

What and When is the Passover of יְהוּדָה?

In this chapter we shall address *the timing* of the first annual holy day as given by the eternal יְהוּדָה. This feast is called Passover in English and Pesakh in Hebrew. But first let us review the definition of the Scriptural day.

What then is a day? The word *Yom* in Hebrew signifies two things, as is the case in every other language on earth: it is a full revolution of the earth on its axis every 24 hours, and it is the time in which the sun shines upon any given part of the earth, from sunrise to sunset. Poetically, some have said, “*We each are given every day, 24 golden coins. How we spend those coins determines our destiny.*” This well depicts the value of time. The best way to begin a day is on our knees in prayer.

When Messiah said, “*Are there not twelve hours in a day in which to work,*” (John 11:9), He referred to the daylight portion of the 24-hour *Yom*. This Hebrew word *yom*, יוֹם # 3117 in Strong’s, means: to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, *or from one sunset to the next*). We must never forget our Creator’s first description of the word day as found in the first chapter of the Scripture, Bereshyith, verse 5:

And Elohyim called the light Day, and the darkness He called Night.

We learn by this that the first inspired definition for the word day is that segment of time when the sun shines upon our portion of the planet. The entire revolution upon our axis is also called a day, but specifically, it is the time from sunrise to sunset. Let us consider however this extended definition. For if the day ends at sunset when the night begins, to which day does that night belong, the closing one or the coming one? The Creator assigns the night to the coming day. Let us consider also the meaning of the word even, *or evening*. When a day is drawing to a close, it is evening (verb), *or leveling* out its final moments, and we thus call it the evening (noun). So when the Sabbath is drawing to a close at sundown, we call it the evening, those enchanted moments of the twilight glow, which then quietly ushers in the night portion of the first day of the new week. One day levels out and closes, another begins. A new day begins in darkness, just as it did on the first day of creation: “*darkness was on the face of the deep.*” We have then, a co-mingling of the two days: one ending in darkness, the other beginning in darkness. When we see the witness of the first two or three stars in the twilight glow, we may know that one day has come to a close and another has begun.

And so when we read, *and the evening and the morning were the sixth day* (Genesis 1:31), we may understand that the sixth day was drawing to a close, not just at sunset mind you, but at twilight or dusk, when the first two or three stars began to testify that one 24-hour *yom* had ended and a new 24-hour *yom* was now beginning. We thus come to see that each 24-hour period is respectively divided into the night, morning, noon, afternoon, [evening: sunset, and twilight, or dusk]. These final three stages blend into each other to end, or level out the day. In order to have a day therefore, we need the sun, a spinning earth, and a specific location on the earth. There is a need to establish these things, as there are so many variant views on the matter. So it is regarding to the holy convocations as well. When the Almighty commands us to observe a festival, the adversary seeks to confuse us as to the timing of the event. Let us unravel the confusion.

Deuteronomy 16:1 Observe the month of Abib, and keep the passover unto יְהוּדָה thy Elohyim: for in the month of Abib יְהוּדָה thy Elohyim brought thee forth out of Egypt by night.



Observe the Month

שמור את־חדש האביב

Shamar ayth khodesh haAviv...

H8104 שָׁמַר *shaw-mar'* A primitive root; properly to *hedge* about (as with thorns), that is, *guard*; generally to *protect*, *attend to*, etc.: - beware, be circumspect, take heed (to self), keep (-er, self), mark, **look narrowly**, observe, preserve, regard, reserve, save (self), sure, (that lay) **wait (for)**, **watch** (-man).

H853 אַיִת *ayth* Apparently contracted from H226 in the demonstrative sense of **entity**; properly *self* (but generally used to point out more definitely the object of a verb or preposition, *even* or *namely*).

H2320 חֹדֶשׁ *kho'-desh* From H2318; **the new moon**; by implication a *month*:

To summarize these three Hebrew words, we are to wait and watch (look narrowly) for the entity of the new moon of Aviv. As we surely know, we cannot watch for a conjunction (dark phase) moon since it is invisible. That is why לָמְנוּחַ gave us *lights* in the heavens to mark off signs and seasons, days and years: not darknesses: *lights*. We are instructed in Psalm 104:19 that He appointed the moon for seasons: *mogedim*. The one central theme wherein all are in agreement is that the moon is the final starting point to begin the New Year, and thus, the 14-day count to the Passover. If it is the *final* starting point, what is the *primary* starting point? That is the question.

Is the Primary starting point the Vernal Equinox, or the Barley in Israel?

The literal translation of Deuteronomy 16:1 reads, “Watch for the new moon of *the* Aviv.” It is worthy of note that the word *aviv* is mentioned nine times in the Scripture. Six times in direct reference to the first month of the year, once in reference to a location: Telaviv (Ezekiel 3:15); one time as “*in the ear*” (Exodus 9:31); and once as “*green ears of corn*” (Leviticus 2:14). A valid rendition therefore of Deuteronomy 16:1 would be, “*Watch for the new moon of the green ears of grain.*” Let us focus our attention on these previous two passages mentioned above.

Exodus 9:31, 32 And the flax and the barley were smitten: for the barley was in the ear (*aviv*), and the flax was balled (*givol*: in the pod). But the wheat and the rye were not smitten: for they were not grown up.

Three of these plants start out as grass: barley, rye, and wheat. While there are about 30 species of the wheat family, they can be broadly grouped into two classifications: winter wheat and spring wheat. The kind of wheat planted depends primarily on the climate. Winter wheat is grown in milder climates than spring wheat. In severely cold climates like Siberia and North Dakota, wheat would not survive through the winter, and therefore throughout the northern regions the spring wheat is grown. Winter wheat and rye are planted in the fall of the year (in the temperate zones like Egypt and Israel), just before the cold weather of winter sets in. They quickly germinate into their first stage of growth (as grass), and then winter over (lie dormant) until the following spring wherein they bounce back to continue their growth. In this flexible stage, they are not damaged by even a severe hailstorm, such as the 7th plague that hit Egypt. Through this method of planting, the harmful fungi and insect pests are killed off through the cold weather. The plants thereby have a better start in the spring and insure a more abundant harvest in the summer. Both winter and spring wheats are generally harvested in early to late summer.

Wheat covers more of the earth's surface than any other grain. The world produces more than half a billion short tons of wheat per year, enough to fill a freight train stretching nearly three times around the world. It makes one wonder why anyone should go hungry anywhere on the earth. And wheat is only one of the blessings from the Father above. In order of world grain production, corn ranks second after wheat and rice is a close third. When we consider how most of the world lives under primitive conditions we can understand why those three grains are the principal sources of energy in the human diet. Let us take a moment to consider a few things about the grain plants.

Rye is used for dark, rich flavored breads and rye whiskey. It grows in much the same way as wheat. It is planted in the fall and resumes its growth in the spring. It is usually harvested in the early summer. *Like all cereal grains, rye plants are annuals, so new seeds must be planted each year.* The reason we emphasize this statement is because there are wild varieties of cereal grains that have grown from year to year without the assistance of man (farmers). This includes barley. These independent plants grow in various places like the mountains and usually among the rocks. The reason these wild varieties have survived is due to the fact that as the plants come to maturity and drop their seeds, which in turn are blown and carried by the wind, the seeds are naturally hidden from the view of birds that would otherwise devour them. As the rocks are quick to absorb the heat of the sun however, the root system of

the wild plants will grow faster than normal, and thus come to maturity faster. The Messiah, in his parable of the seed that fell among the rocks (Matthew 13:5, 6), stated clearly that because it had no deepness of earth, these seed spring up quickly but cannot develop an adequate root system. They therefore come to maturity prematurely “and wither away.” One can quickly see the futility of using wild barley as a criterion for anything. Plus, Exodus 23:16 states that the first fruits are to be “of *thy* labors, which *thou* hast sown in the field.” Since rye doesn’t contain much gluten (like barley), yeast cannot raise rye dough as easily as wheat. It is therefore heavier than wheat bread. Most of the rye bread made in America is a combination of wheat and rye—a very delicious blend.

Flax is of the family of plants known as Linaceae and makes up the genus *Linum*. It is grown for its fibers through which come linen fabric, rope, thread, and high-quality paper. The seeds contain linseed oil, which is used primarily in the production of oil-based paints and varnishes. The flaxseed oil in its earliest stage (before much processing) is very nutritious for human consumption supplying the essential omega 3’s and 4’s. It is not for human consumption after processing however.

Fiber flax grows best in cool, moist climates with rainy summers. It is planted in the spring after the danger of frost is past: perhaps early to mid-March in Egypt. It is harvested three to four months after planting: usually in late spring to early summer.

Seed flax on the other hand grows best in areas with cool climates and dry summers. It is planted also in early spring, but harvested in the fall. One bushel of the seeds produces about 2 ½ gallons of linseed oil. After pressing the oil from the seeds, the fibers left over are made into high quality paper for cigarettes, and Bibles. What a combination.

Barley, on the other hand, is in the same family of cereal grain plants as wheat, rice, oats, corn and rye. It resembles wheat. It is used for both human and animal food, as well malt, which is used in beer, liquor, and malted milk. In warmer climates farmers usually cultivate it as a winter crop, planted in the fall and harvested the following summer. *The grain is harvested when the kernels are almost dry.* According to Britannica Encyclopedia: “There are over 150 cultivars (varieties) presently commercially grown in the United States and Canada alone, and many additional cultivars are grown in other parts of the world. New and improved varieties produced by barley breeders are constantly replacing older varieties. Several barley collections are being maintained in different countries as germplasm sources for breeding and research. These include both collections made by direct exploration in many barley-growing areas of the world and lines from barley-breeding programs. Among the largest of these collections is one maintained by the U.S. Department of Agriculture, which includes more than 17,000 individual strains.”

For those whose conviction is in the email barley report from Israel as the decisive factor in finding the month of Aviv, we must reiterate: an item of importance for all to consider would be the assurance that the barley that is watched for is not anything other *than the cultivated crop* that has been planted in a field for the purpose of harvest, as opposed to the uncultivated plants that grow in the wild. It must be the fruit “of *thy* labor, which *thou* hast sown in the field.” It says in Leviticus 23:10, “*When...you shall reap the harvest...of the land,*” and also in Deuteronomy 16:9: “*...Begin to number the seven weeks from such time as you begin to put the sickle to the corn (the grain).*” As Messiah, the antitype of the first-fruit wave-sheaf offering was cut down on the 14th of Aviv, and rested through the Sabbath, then rose again on the first day of the week as the wave-sheaf, so was the typical wave sheaf cut down and brought unto the priest on the 14th, but not waved until the first day after the Sabbath (Leviticus 23:10).

Since the flax was in the pod, and the barley was in the aviv (tender stage), it appears that in the year of the exodus, the new moon must have occurred sometime after the vernal equinox for both plants to have been that far along, approaching maturity. We remember that Passover occurs two weeks after the new moon of the Aviv when the wave-sheaf of barley must be presented. That never changes. *But when the barley was in the aviv stage of development in Egypt did it coincide with the first month of spring also known as Aviv?* At first glance this question may sound a little strange, but when we consider that Egypt has essentially only two seasons: a very mild winter lasting from around November to April with temperatures ranging from 47 to 65°; and summer from May to October with temperatures of 70 to 107°, then the aviv stage of *barley* grain in that area could well occur from February to April, even before the vernal equinox and the so-called month of the Aviv. We must not forget that aviv, according to Strong’s (#24) means “tender, green ears,” a condition or stage of development in grain: *all grain*. The term aviv is not limited to barley alone. Wheat and rye come into the aviv stage in early to late May. It is akin to the Hebrew name of the second month, Ziv (1st Kings 6:1). That word means colorfully bright

[flowers], because as we all know, “*April showers bring May flowers.*” So while Ziv is the name of a month, it also describes a condition of the blossoming flowers, another cheerful member of the plant family (see Strong’s # 2099). If flowers bloom in March or April as they sometimes do in the temperate zones, that doesn’t mean the month of Ziv has arrived any more than if barley is early in the green ear stage in Egypt where the whole story began. While it is true that the word aviv carries the meaning of green ears of corn, *it is only incidental to the season of spring* in which the month falls. Aviv in Hebrew means Spring. Some disavow that Aviv is explicitly a month per se, but claim rather it is only a condition of green ears. We must bear in mind however; that it is יהוה who calls it by the name of the Aviv (Exodus 13:4). It is He, the Almighty Lawgiver who designates it as the first month of the year (Exodus 12:1, 2).

Surely no one would start the month of Ziv two weeks early (halfway into Aviv) just because flowers started blooming early. We repeat, the flowers are only incidental to the month, not the cause of it. And so again, we say, “*April showers bring May flowers,*” but neither showers nor flowers *make* the months. They just happen to come at those times. And since the climate and the rainfall may not always be consistent from year to year, it may be that we are in need of something more substantial and solid in order to correctly determine something as important as our calendar...than vegetation.

For example, during the seven years of drought when Yosef was in charge of Egypt, there was no barley crop at all. The same drought conditions that caused the 7-year famine in Egypt existed in Israel wherein Yakov and the rest of his family resided. That was the Promised Land. Granted, this was over four centuries before the exodus and the first Passover, but we must not forget that there was a 3-½ year famine in the days of Eliyah some 600 years *after* the exodus from Egypt. With no barley crop for three and a half years, how could it be known when the New Year began if indeed, barley had been the criterion? Famines were numerous in Palestine. The Messiah said that famines would even be one of the signs of the end of the age in Matthew 24:7. One can easily see that vegetation cannot be the catalyst to begin the year, nor should he rely on the testimony of man declaring when the barley is ripe in the land of Israel.

Famines in Israel

As mentioned above, besides the seven year famine in the Promised Land in the time of Yosef, plus the 3 ½ year famine in the time of Eliyah, about 20 years after that famine, there was another seven-year famine in the Promised Land in the days of Elisha (see 2nd Kings 8:1). We also read of a three-year famine in the time of King David (2nd Samuel 21:1). It should be evident from these few examples that with no crop of any kind growing during the lengthy times of famine, it would be impossible to determine the beginning point of the year if indeed, barley were the commanded sign to watch for. When put to the test of the Torah, we find only one thing commanded to be the sign to begin the year: *Genesis 1:14*. But first let us consider the meaning of the word *aviv*.

We cannot negate the fact that apart from the six references of aviv meaning the month, and the one referring to a place, we are left with *only two passages* out of the entirety of Scripture bearing on the matter by which we are even aware of what the word aviv must mean: (Leviticus 2:14 & Exodus 9:31). It means tender green ears of grain. It is an early stage of the maturing process of grain. According to the Torah, it was in Egypt that we learned about the aviv stage of barley (Exodus 9:31).

Egypt and southern Arizona are almost identical in terrain, climate and cultivation of crops. Cairo (Memphis on the Nile) is 30° north latitude, and Phoenix is 33°. They are equal in temperature ranges throughout the year, as well as rainfall. Both are dependent on irrigation to water their crops, and both can (and do) have two harvests annually of various crops, one of them being corn. Corn is in the aviv stage once in the spring, and once in late summer. Cotton, like the flax, is in the boll, or pod (Hebrew givol), in both spring and fall. Reading from Exodus 9:31:

And the flax and the barley were smitten: for the barley was in the ear (aviv), and the flax was balled (givol).

As we know, this incident is in reference to the plague of hail that יהוה sent upon Egypt. It does not say exactly when in the year this devastation came, but we may safely surmise it was sometime just before, or early into the season of spring. There were yet three plagues to follow: the destruction of the wheat and the rye (as well as every other crop) by means of the hungry locusts; the three days of thick darkness, and finally the death angel which took the firstborn of all who were not under the protective shield of the paschal lamb. *It was just before that last plague* that יהוה instructed Moshe that he had now entered the month of the Aviv: the month of the Spring of the year (Exodus 12:2). It was undoubtedly the

rosh qodesh (the new moon) as He told Moshe to begin counting to the 10th day of the new month, upon which day each family was to select their lamb for the Passover meal. *It is a step by step chain of events.*

The reason the detailed record of these events involving the last three plagues is so vital to us is that it affords us a visible witness to confirm the location of the moon of Aviv. We are not told how long it was after the incident of the 7th plague of hail that the 10th plague came and the children of Israel, by keeping the Passover that fateful night were exempted from the tragedy, and on the following morning, left Egypt. What we are told however, is that *some time after* the hailstorm יהיה instructed Moshe that now, the month of the Aviv had begun, and that he was to begin counting ten days to the day each family was to select a lamb for the Passover that was to be slain four days later. This means of course that the barley in Egypt was in the immature stage of aviv *before* the month of Aviv had arrived.

It was in union with the Passover that יהיה instituted to the children of Israel, the rosh qodesh lashanaw, *the beginning month of the year* (Exodus 12:2). He later instructed them to watch diligently for that most important new moon of the aviv: the new moon of the spring (Deuteronomy 16:1). By this we can see that a new month could not begin without the visible sign of the heavens: i. e. the sighted crescent moon in the west, just after the setting of the sun: two heavenly bodies working in perfect harmony with each other. And so we continue to ask that persistent question: how do we ascertain exactly when the new year begins? By celestial phenomenon, or by vegetation?

By now, as the evidence continues to surmount, we believe the conclusion we are approaching is too clear to miss. We say this not in an air of religious pride, but as humble students of the sacred Word. Oh that brethren would study diligently to rightly divide the Word of יהיה from the fanciful notions of men (2nd Timothy 2:15). We know that many have simply misunderstood the written Word, and are therefore honestly mistaken, but at the same time, we must remember that the adversary is roaming the earth like a vicious lion seeking whom he may devour (1st Peter 5:8). He devours through deception. Remember that he was quoting Scripture to Yahshua in the wilderness of temptation. He was also quoting the Word of יהיה in the forbidden tree in the Garden of Eden but his quotations were partial and misleading. The ploy of the adversary is to feign allegiance to the Scriptures while manipulating them to say something other than they really say, or to contradict them altogether: such is the master subterfuge. We must be wiser than that serpent in the tree; we're in a life and death struggle here. We were forewarned of a final battle between good and evil, and perhaps unbeknownst to us, we are presently on that battlefield. We're in the battle of the Har Mogedim (Revelation 16:16). The war for the mountain of the holy convocations.

G717 Ἀρμαγεδδών Armageddōn *ar-mag-ed-dohn'* Of Hebrew origin [H2022] and [H4023]; *Armageddon* (or *Har-Megiddon*), a symbolical name: - Armageddon.

Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon **the mount of the congregation**, in the sides of the north:
(ISV) You said in your heart, 'I'll ascend to heaven, above the stars of God. I'll erect my throne; I'll sit on **the Mount of Assembly** in the far reaches of the north;

The word devil is from the Latin diabolos, and means *one who cuts across*. He has for the most part succeeded in usurping the authority of the Mount of the Covenant wherein the Torah was handed down to us through the hand of Moshe. The majority of the religious world rejects the Sabbath and the holy convocations; they have surrendered their will to the servants of diabolos who has presumed to change **the Time of the Assembly**: from Sabbath to the so-called venerable day of the sun, the Sunday. As we know, he has supplanted the holy days with holidays. Many of us departed Babylon when we saw the subterfuge, but did we think the devil would not try to interfere with the holy days too? If we had to guard ourselves against the smooth talking ministers of Babylon, we'd better put up a double guard in the holy city of the Messianic, Hebrew Roots Movement.

Daniel 7:25 And he shall speak *lgreat* words against the most High, and shall wear out the saints of the most High, and think to change times and laws... (laws dealing with time).

He is wearing out the saints with numerous variations over the name of יהיה, and over the laws dealing with the time of the assembly. He doesn't care which side of the bridge we fall off of, just so long as we fall off. We best not fall off of either side on any point.

Concept Five

The Problem with the Vernal Equinox

The problem with the Vernal Equinox is the equinox. It is a compound Latin word meaning equal nights, having to do with the point in time when the sun being directly above the equator (on March 20th or 21st), the day and night *there* are of equal length. Will they be of equal length all over the rest of the earth? No, because if one is traveling from the equator northward or southward toward the poles, the circumference of the earth gets smaller, and the ratio of day and night will be different. Those in the Barley School rightly point this out, declaring the Vernal Equinox to thus be a farce, even connecting it with Roman Catholicism and Easter as we have mentioned. But the only misleading part of the VE is the E. We must bear in mind that it is a human term, and a limited one at that. The day/night ratio is not the same all over the globe on March 21st. Some good encyclopedias explain the problem. But the reasoning of the Barley School is that if one part is wrong, the whole thing is wrong. But is that right? The vernal part is right. It is from *vernalis* (spring), which is the Latin equivalent of the Hebrew word *aviv*. So the writers from the Barley School don't need to exploit the fact that the ratio of day and night is off in *their* locale. No one in his right mind would deny it, not even those in the Celestial Bodies School (CBS). But the fact is, the length of days and nights are not even an issue in Scripture which should be our common guide in every discussion. What is important is the vernal: *the aviv*. In other words, Israel's locale is not part of the equation. The equator is the equation. Nor did Brother Moshe need to live on the equator (as some have suggested) to know when the springtime of Aviv had finally arrived. This is not some esoteric knowledge he learned in Egypt. It is the Word of יהוה.

Because our earth is tilted on a 23 ½° angle, as we make our way around the sun, the sun seems to swing from north to south and back again in a circuit of its own throughout the year, when in fact it is this angle of our earth causing this effect. The phenomenon of the winter solstice on December 21st (when the sun is 23 ½° south of the equator on the tropic of Capricorn); the equatorial spring on March 21st (when the sun is due east right on the equator); the summer solstice on June 21st (when the sun is north of the equator 23 ½° over the tropic of Cancer (the crab)), and finally the equatorial autumn on September 21st (when the sun is due east again back on the equator), is all due to the tilt of our earth. יהוה is the Creator of the heaven and the earth, and we may thank Him for our tilt, because without it we could not enjoy the four mogedim (seasons) of spring, summer, fall and winter. Because the word equinox is really a misnomer, this author prefers to call the occurrence of spring by the term *equatorial spring*. But can a new year begin prior to the equatorial spring?

To *begin* the year with a new moon *prior* to the equatorial spring is to begin a new year while still in the closing phase of the old year, which of course is an impossibility: spring and winter are separate seasons. It is comparable to presuming to start a month in the dark conjunction phase of the moon, *which is the final phase of the old moon* and not a new moon at all. The new moon can only come when the light of the sun shines upon it *after* the old moon is ended. The New Year can only come when the light of the sun crosses over the equator, and winter (the old year) has ended. Though some may jump the gun so to speak, and think to use the new moon *before* the equatorial spring, though they begin the feast of Passover the following full moon two or three weeks later (and will therefore be in the spring by then) it will still be a month early because Aviv cannot *begin* until the first new moon *on or after* the equatorial spring, as we shall see. In essence, all the rest of their hallowed mogedim will be a month early throughout the remainder of the year, including the sacred *fast* on the Day of Atonement. Bear in mind, the barley crop is only incidental to the Aviv, not the cause of it. It can be in the aviv state a little early if there is a very mild winter, as could happen in Egypt or Israel. The heavenly bodies of sun and moon are self-adjusting. If a new moon occurs a little before the equatorial spring, it only signals a second Adar or Veadar as some call it, regardless of the barley. For those unfamiliar with that term, Adar is the name of the final month of the year. But because 12 lunar months is 11 ¼ days shy of a solar year, in order to keep the seasons in harmony with the solar year, seven times in 19 years, we must add *a leap month* called a second Adar: Veadar, or Adar Bet.

The ancient Anasazi Indians of New Mexico, ancestors of modern-day Pueblo Indians, fully understood this astronomical event of a 13th calendrical month. On a certain mountain in the Chaco Culture National Historical Park about 100 miles northwest of Santa Fe, they somehow placed three huge monolith stones that permit two shafts of light from the sun to shine through, reflecting on a wall directly behind. On that adjacent wall is inscribed a large spiral circle with three points marked out wherein, on

the summer and winter solstices of June 21st, and December 21st respectively, as well as on the two occurrences of the equatorial spring and fall (March 21st and September 21st), a dagger of light accurately points to those three positions in the spiral circle. This amazing feat of human engineering continues to the present time. Also, the dagger accurately accounts for the 13th month seven times in 19 years. The ancestors of the Navajos, in 14 different known locations of northern Arizona, have similar circles and daggers of light to accurately mark the seasons of the year. One can go to these places in Montezuma Castle, Canyon de Chelly (pronounced d'Shay), the Painted Desert, Petrified Forest, and others on the above-mentioned dates and witness these remarkable daggers of light for himself. Such ancient wisdom was famous throughout the antiquated world.

Stonehenge is another of the earliest monuments dating back to about 2800 BC. It is found on the Salisbury Plain in Wiltshire, a county in southwestern England. Scholars have shown how these monolith stones, some of them standing 22 feet tall, and weighing between 30 to 40 tons, precisely determined important astronomical events such as mentioned above. These are but two of many more profound mysteries revealing the knowledge and the wisdom of ancient civilizations well familiar with the Divine timepiece of the Almighty.

Neither was this knowledge hidden from the early Jewish nation as some have tried to imply. The Jerusalem Talmud (from the early Christian era) also speaks of the vernal equinox (Berachot 2c 1:1). Josephus mentions in *Antiquities of the Jews*, Book 3, chapter 10, par. 5, that the month of Nisan (Aviv) “...is the beginning of our year...when the sun is in Aries.” While this statement doesn’t disclose anything directly about the vernal equinox, it does reveal that the beginning of the year was not reckoned by barley plants, but rather by the celestial bodies. The ancient Hebrews were assiduous students of the Celestial Bodies School of thought (CBS), and were not from the Barley School.

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

Psalms 74:16, 17 The day is thine, the night also is thine; thou hast prepared the moon and the sun: Thou hast set **all the borders of the earth**; summer and winter--thou didst form them.

Borders for the Seasons

We see by these passages that יהוה created the seasons of spring, summer, autumn, and winter just as He created the Sabbath. They are as sure as the day and the night, and all in their perfect order. We also learn that there are *borders* for the seasons. In other words, there are perimeters, or starting and stopping points, just as it is with the day and the night. As mentioned before, because our earth is tilted on a 23½° axis at the poles, as we make our journey around the sun, the sun’s rays shine on the tropic of Capricorn down in Rio de Janeiro, Brazil (which is 23½° south of the equator) on December 21st. That is their longest day of summer down there in the deep south, and our shortest day of winter up here in the northern hemisphere. It is called the winter solstice, and is the beginning border for the winter. Three months later (March 21st) the sun shines directly on the equator, in the city of Quito, in the little country of Ecuador also in South America. Winter has then reached its closing border, and we cross over into the season of spring for the next three months. The equator is the final border of winter and the beginning border of the spring. The tropics to the north and south of the equator are the beginning borders of winter and summer. The word tropic is from the Latin tropicus, which means the turning point. They are the northern and southern borders. יהוה is the one who set these borders and man cannot change them for any reason. He may *think* to change laws dealing with time, but he’ll never prevail over the Lawgiver. Where in all of Scripture is the alleged law of the Barley?

Song of Solomon 2:11-13 For, lo, the winter is past, the rain is over *land* gone; The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

The Divine Ordinance

Jeremiah 31:35-6 Thus saith יהוה, which giveth the sun for a light by day, *[and]* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; יהוה of hosts *[is]* his name: If those ordinances depart from before me, saith יהוה, *[then]* the seed of Israel also shall cease from being a nation before me for ever.

The celestial calendar is an ordinance (a law) of יהוה and it will not ever pass away. He set it all in motion in the beginning, and man just cannot make it stop, no matter how hard he tries. *Nor can he change the rules.* Even the strictest sect of Judaism (Hasidic, Karaite) has no authority to alter the Torah of יהוה. According to Exo 12:49, the same law applies to the Jew as does the stranger sojourning among them. Judaism is not above Divine Law.

Daniel 7:25 And he shall speak *[great]* words against the most High, and shall wear out the saints of the most High, and think to change times and laws... (laws dealing with time).

When we leave spiritual Babylon, we leave behind her pagan festivals as well. We then find ourselves being challenged in regard to the timing of the sacred festivals as given by our Creator. Some would have us look for the last waning moon in the east, and then think to observe an invisible (dark phase) conjunction moon that following night. The moon can be invisible for the next three nights after the last waning moon in the east. The conjunction can occur on any one of those three nights. In order for one to know for certain when the invisible conjunction occurs, he needs a Naval Observatory Moon Chart, or a Farmer's Almanac. This of course, should reveal the misconception of using a dark moon for anything. But we have learned that as the day begins in the west with the setting of the sun, so does the new month begin in the west with the setting of the crescent moon. יהוה commanded us to look *for the lights* He set in the sky. And we are to look for the visible crescent, *but not in the winter.* The moon of Aviv is found in the spring, and the border of spring is the equator. That is the way the Creator set it up. The heavenly bodies working in unison with our earth is the means by which we may know where we are in the spectrum of time. Like giant gears in a mammoth clock, these gargantuan planets and stars in the vast expanse of the heavens comprise the Timepiece of the Almighty.

The winter is past. Does winter just mean cold weather? *"The cold weather is past"*? Israel is only 30° north of the equator and doesn't experience extremely cold weather like Turkey and Russia to the north. There must be something other than the temperature of Israel to determine when the winter is past for the entire northern hemisphere. The plant kingdom in the temperate zones north and south of the tropics, make no sudden changes. While it is usually cold in the winter, mild in the spring, and hot in the summer, even the weather makes no abrupt changes. Birds do not all mass-migrate south on September 21st, the first day of autumn, nor do they return north on March 21st, the first day of spring. Birds in the tropics seldom leave at all. They know when they have a good thing. Though the invitation was open to all in the days of Noah to enter the ark, why did only the animals have the good sense to enter in?

Isaiah 1:2-4 Hear, O heavens, and give ear, O earth: for יהוה hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken יהוה, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Just because the general populace has been weakened in their ability to think and reason doesn't mean יהוה's people need to be destroyed for lack of knowledge (Hosea 4:6) too. The Scriptural formula is clear, we just need to apply ourselves and invest a little time in learning how to tell time with the tools He has provided. We can strengthen our mind in spite of the general trend to rely on calculators and the Google machine. Let's give it a try. Nearly everyone can dig a post hole in an open place and put that post vertical to the earth and watch the shadow change through the seasons. But then again, there are probably plenty of poles already in the ground that can be used for that purpose. When the shadow is true east and west the equatorial spring has come. The following chapters will open up some avenues for thought. Let us now learn about that marvelous Hebrew word Tequfah and how it relates to יהוה's celestial Timepiece in the heavens.

Concept Six

The Circuit of the Sun

Psalm 19:1-6 The heavens declare the glory of Elohyim; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. *[There is]* no speech nor language, *[where]* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *[is]* as a bridegroom coming out of his chamber, *[and]* rejoiceth as a strong man to run a race. His going forth *[is]* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Let us focus in on these last three verses. The subject is in verse one: the [atmospheric] heavens and the firmament, which is the starry heaven. They have a line (called the ecliptic), or perimeter that goes throughout or around the circumference of the earth. Within these perimeters the path of the sun is set. The sun shines from the eastern end of the heaven, and the sun's circuit to the other end of heaven. A circuit is round: East, South, West, and North. We know that the sun does not travel across our sky from east to west as was believed in medieval times. It is stable and our earth is revolving (on its axis) from west to east, creating the illusion of the sun crossing over our heads every day. Nor does the sun travel south in the winter and north in the summer. It only seems to do so because of the tilt of our earth in its orbit around the sun throughout the year. But this circuit within the ecliptic (from north to south) in Hebrew is called *Tequfah*, and means, a *revolution* (of the sun); that is, *course*, (of time) *lapse*: - circuit, come about, end. So this circuit is from east to west every day, and north to south every year. And the Hebrew word to describe this solar phenomenon is *Tequfah*:H8622 תְּקִיפָה *tek-oo-faw'*, From H5362; a *revolution*, that is, (of the sun) *course*, (of time) *lapse*: - circuit, come about, end. I offer the following paraphrase for the above passage based on the Hebrew text:

The atmospheric (cloudy) heavens reveal the majesty of Elohyim, and the starry heavens display His ingenuity. Every day they speak to us, and every night they teach us knowledge. Every language on earth can understand them. The measuring rule [of the heavens] has been sent by commandment throughout the earth, and their perimeters to the borders of the globe. In them (these borders) has He appointed a dwelling place for the sun which [every morning] is like a bridegroom coming out of his bedroom; who rejoices like a mighty warrior to run upon his well trodden path, defending his territory. His dawning in the east is always within the borders of the starry heavens, and his [northern to southern] circuit to the very edges thereof (the tropics north and south of the equator). And there is nothing concealed in his manner of travel.

Let us pursue this word *Tequfah* a little further. Let us see how the Scripture uses it elsewhere. We will discover that it is indeed, an inspired word in the inspired WORD.

Exodus 34:22 And you shall observe a Feast of Weeks for yourself, the firstfruits of the harvest of wheat; also the Feast of Ingathering at the turn of the year. (LITV)

The feast of Ingathering, or Tabernacles occurs soon after the time of the equatorial autumn (September 21st) at the end of the summer season, which was “the turn of the year.” Each season, as we know, is three months long. When a woman conceives, she carries her baby through three seasons of the year (three trimesters), and even her time of gestation is called her *season*. Notice First Samuel 1:20:

(Webster) Wherefore it came to pass, when the time had arrived, after Hannah had conceived, that she bore a son, and called his name Samuel, *saying*, Because I have asked him of יהוה.

“...*when the time had arrived*,” is the word *tequfah*, and it denotes this gestational season. It marked the final perimeter of her season, just as the sun, in its *tequfah* circuit reaches the perimeters of its borders...in its seasons.

2nd Chronicles 24:23 Now in the spring, the army of the Aramaeans came up against him; they came against Judah and Jerusalem, putting to death all the great men of the people and sending all the goods they took from them to the king of Damascus. (BBE)

We note that the BBE (Bible in Basic English) has tequfah as “in the spring,” while the KJV calls it “the end of the year.” We find therefore, that this word denotes either of the turning points of the year. Since the autumn was the “going forth” of the year (in its final half), the spring would be its “return.”

We may prove that the BBE is accurate with another text that tells us about the military campaigns of ancient kings being in the spring, and another Hebrew word called teshubah, which some versions refer to as “the return” of the year.

2nd Samuel 11:1 Now in the spring, at the time when kings go out to war, David sent Joab and his servants and all Israel with him; and they made waste the land of the children of Ammon, and took up their position before Rabbah, shutting it in. But David was still at Jerusalem. (BBE)

And so, we may ask the question, In view of the evidence regarding the celestial calendar (as opposed to the theoretical vegetation calendar), when does יהוה command the year to begin?

Exodus 12:1-4 And יהוה spake unto Moses and Aaron in the land of Egypt, saying, This month *I shall be* unto you the beginning of months: it *I shall be* the first month of the year to you. 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 יהוה brought you out from this *I place*: there shall no leavened bread be eaten. This day came ye out in the month Abib.

We learn two things by the above passages: the first month of the year is called Abib, or more accurately Aviv, and it was upon a certain day in that month that they left Egypt. Bearing in mind that they were to watch for the new moon of the spring (Aviv: Deuteronomy 16:1), there is no question that a heavenly body had to be used to ascertain the beginning of the first month of the year. By the very same token, another heavenly body had to be used to be sure that they had the true first month, knowing that a 13th calendrical month had to be added seven times in 19 years. That second heavenly body according to Genesis 1:16, was the sun. And even the 12 constellations were a second witness (as Josephus noted that the sun was in Aries in the month of Aviv), since each month the sun passes by one of each of the twelve stellar constellations. What day by the way, in the month of Aviv did they leave? The knowledge of this will help us to discover the timing of the feast of Passover and Unleavened Bread.

Deuteronomy 16:1-6 Observe the month of Abib, and keep the passover unto יהוה thy Elohyim: for in the month of Abib יהוה thy Elohyim brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto יהוה thy Elohyim, of the flock and the herd, in the place which יהוה shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *leaven* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which יהוה thy Elohyim giveth thee: But at the place which יהוה thy Elohyim shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

That they would know how to locate the moon of Aviv is evident from all that we have thus far studied. When the sun rises true east on the day of the equatorial spring, the morning shadow will be true west. And when the sun sets that evening, the shadow will be true east. One can test this himself by hanging a sturdy cord with a weight attached to the end of it from a clothes line that is located in an open place where the sunrise and sunset can be seen. By tracing the morning and evening shadows, a straight line will be drawn upon the ground. This will not be the case any other time of the year except upon the days of the equatorial spring and fall. The shadows will be angular at all other times of the year because the sun will be north of the equator in the spring and summer, and south of the equator in the fall and winter. We must remember that Noah was on the ark for over a year during the time of the flood, and he somehow knew the exact day of each month without any vegetation to view throughout that time. He must have had a more reliable calendar than nonexistent barley through the flood. We may thus learn by what the Scriptures plainly declare, and even by what they do not declare. We cannot add to the Word, nor take from it.

Upon this event (of the equatorial spring), they were then to watch for the upcoming visible crescent moon whenever it came thereafter. The following morning would therefore mark the first day of

Aviv, and a countdown would occur to the tenth day, in which they would select a lamb to be kept penned up through the 14th day. This lamb would be slaughtered in the afternoon of the 14th day, and roasted up into the evening, and eaten with unleavened bread on the first night of the feast of unleavened bread. Whatever was left uneaten by the following morning was to be consumed with fire early in the morning as they had to leave Egypt before sunrise in haste, on the 15th, while it was yet dark.

Deuteronomy 16:3 Take no leavened bread with it; for seven days let your food be unleavened bread, that is, the bread of sorrow; for you came out of the land of Egypt quickly; so the memory of that day, when you came out of the land of Egypt, will be with you all your life.

By this we see that the roasted lamb was to be eaten with unleavened bread on the first night of the feast, and this matzah (unleavened bread) was to be eaten for a total of seven days. They were commanded to remove the leaven for a period of seven days: not six, and not eight. The sacrificial lamb was to be eaten with the matzah only upon the first night of the feast, and no more. And the command was that the lamb was to be sacrificed in the afternoon, toward sundown preceding the feast in which they came out of Egypt. And so, we ask, when did they begin their exodus out of Egypt? We know that it was on the same day as the first day of the feast of unleavened bread by the above text. Let us compare this text with another as found in the book of Numbers (33:3).

And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians. (Webster)

So, the day they left Rameses was the 15th of Aviv, the morning after the paschal meal had been eaten in the night. The death angel passed through the land of Egypt around midnight and had passed over every Israelite home wherein the blood of the lamb had been applied. It was *the* night much to be remembered. That meal had been eaten in the night portion which preceded the morrow, or the morning portion of the 15th day of Aviv. This was the day the great exodus commenced from the land of Egypt, and the Passover was the final plague upon that nation which set the captives free. They were thrust out of the land in haste on Aviv 15. When it says that they left Egypt by night (Deuteronomy 16:1), we must remember that it took a week before they actually crossed the Red Sea by night, and were finally out of the land of Egypt altogether. They left Rameses in the early morning hours probably before sunrise, but they were still a distance from the Red Sea, and there were well over a million of them.

Exodus 12:31 And he called for Moses and Aaron **by night**, and said, Rise up, *land!* get you forth from among my people, both ye and the children of Israel; and go, serve יְהוָה, as ye have said.

Finally, upon reaching the Red Sea, Pharaoh had caught up to them with the intent of destroying them then and there. They were hemmed in with no place to go but into the sea, and now the night was falling. But observe what the Protector of Israel chose to do.

Exodus 14:19-21 And the angel of Elohyim, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them!*, but it gave light by night *to these!* so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and יְהוָה caused the sea to go *back!* by a strong east wind all that night, and made the sea dry *land!*, and the waters were divided.

Exodus 14:24 And it came to pass, that in the morning watch יְהוָה looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptian.

This was the grand finale of their departure from the Pharaoh and his tyranny, and the land of the Egyptians. This was their Emancipation Proclamation, as sung by Moshe on the other side of the Sea. Undoubtedly, the night they crossed the Sea was the final day of the Feast of Unleavened Bread, the bread of affliction, as their affliction was then over.

Numbers 28:16, 17 And in the fourteenth day of the first month *is!* the Passover of יְהוָה. And in the fifteenth day of this month *is!* the feast: seven days shall unleavened bread be eaten.

Leviticus 23:5-6 In the fourteenth [day] of the first month at even is פסח's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto שבועות: seven days ye must eat unleavened bread.

And so we see that the 15th of Aviv is the first day of the feast of unleavened bread, and also the day the children of Israel left Rameses in the land of Goshen. We see that the day preceding the 15th (the 14th), was called the Passover. Does this mean that the paschal meal was eaten on the 14th? Some are of that opinion, but let us see if it is justifiable.

We recall that the first day of the 7th month was the day of Trumpets: *Yom Teruah HaShofar*. The 10th day was the Day of Atonement: *Yom Kippurim*. The 15th day of the seventh month was the first day of the feast of Tabernacles: *Yom Sukkoth*.

In like manner, the first day of the 1st month (of Aviv) was the New Year's Day: *Rosh HaShanah*. The 10th day was the day to select the paschal lamb: *Yom HaSeh*. The 15th day of the first month was the first day of the feast of Unleavened Bread: *Khag HaMatzoth*. This day had a preparation day because the paschal lamb was to be eaten with the matzah on that first day of the feast. Let us follow the sequence of events as found in Exodus, chapter twelve.

Exodus 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house.

When did the 10th day of Aviv begin? It began after sundown of the 9th, and lasted all the way through the sundown of the 10th, just the same as the 10th day of the seventh month. It is unlikely that anyone went out after sundown of the 9th to select a lamb without blemish in the dark portion of the 10th day of Aviv. More than likely they waited until the daylight portion to better examine their lamb or goat. When does the Day of Atonement commence, and when does it end?

Leviticus 23:32 It [shall be] unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your Sabbath.

We see by this that the Day of Atonement (the 10th day of the seventh month), commences at the end of the ninth day (at even) as it draws to a close. Since *yom* denotes the heat of the day, the evening out of the day is when the heat begins to decline around three in the afternoon, until the setting of the sun. The twilight glow just after the sunset on the ninth day is called *erev* in Hebrew, and the final *even[ing]* in English. It has to do with the twilight. The Day of Atonement then begins with the closing twilight glow of the ninth day, and extends through the tenth day to its twilight glow the following evening. So, as we demonstrated before, a day begins in the evening and ends in the evening. The night belongs to the beginning of a new day.

Exodus 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Concept Seven

In the Evening

...*bayin haArabayim*: בין הערבים *between the evenings*. According to the historian Josephus, in *Wars* 6.9.3, the Passover sacrifice ‘*was offered from the ninth to the eleventh hour*’, i.e., between 3 and 5 p.m. He states that this sacrifice was done on the 14th day of Nisan, which is Aviv (*Antiquities* 11.4.8). This means that the sacrifice of the paschal lamb was not done in the night portion of the 14th, but rather in the afternoon of the 14th, and roasted up into the twilight moments of the 15th, to be eaten with the matzah, which was the first day of the feast of Unleavened Bread.

The KJV “*in the evening*” Strong’s # 6153 merely shows erev in the singular, instead of the actual Hebrew, *arabayim* which is the plural as we read in the Torah. As we mentioned before, according to the Talmud, the first evening is the time in the afternoon when the heat of the sun begins to decrease (3:00 PM); and the second evening commences with sunset. So the lamb could not have been slaughtered after sunset *at the beginning* of the 14th in the dark, but rather *toward the end* of the 14th before the dark portion of the 15th, which commenced the first day of the feast of Unleavened Bread.

Exodus 12:6 ... And ye shall keep it up *until*.. (Strong’s H5704), Properly the same as H5703 (used as a preposition, adverb or conjugation; especially with a preposition); *as far* (or *long*, or *much*) *as*, whether of space (*even unto*) or time (*during*, *while*, *until*) or degree (*equally with*): - against, and, as,

If we were talking of space (distance), it would translate even unto (*from here even unto there*); if we are referring to time (which we are), it would translate *during*, *while*, *until*. “...And ye shall keep it (penned) up *during* the 14th, or *while* (on the 14th the paschal preparations are being performed), or *until* the 14th (between the evenings from 3-5 p.m.). This latter rendering is the most accurate because as we see from the other times in the same chapter which we shall examine, it is thus used. But notice how it is used elsewhere in Scripture. Reading from Leviticus 11:25:

And whosoever beareth *tougtl* of the carcase of them shall wash his clothes, and be unclean **until the even**.

The book of Leviticus gives us 25 references of being unclean until the evening. The uncleanness did not extend into the following day, which began at twilight after the evening of the previous day. Even the books of Mark and Luke demonstrate that evening belongs to the ending of a day rather than its beginning. Let us read in Mark 15:42:

And now when the even was come, because it was the preparation, that is, the day before the Sabbath...

And so, the even, or evening belonged to the preparation day and not to the Sabbath day. It is of vital importance that we assign the proper term to the proper day. In simple terms, as a day evens out, it comes to its evening wherein the setting sun, as it sinks below the horizon, gives its final twilight glow. Then the night falls, and that nightfall belongs to the following day. In a 24-hour day, the night precedes the morning. The day wears on from its beginning (morning), to its closing (evening). So it was in each day of creation: the evening and the morning were the first day, etc. The Hebrew word erev (evening), denotes darkness, and before the light of the day, darkness was upon the face of the deep.

Luke 23:54 And that day was the preparation, and the **Sabbath** drew on.

The children of Israel were commanded to prepare their food on the day before the seventh day Sabbath (Exodus 16:23). There was to be a distinction between the two days. Throughout the sixth day of the week, they had ample time to make all their necessary preparations for the coming Sabbath. In like manner, the 14th of Aviv was the preparation for the sacred appointment of Unleavened Bread. The lamb having been selected four days before, they had the entire 14th day to do the necessary preparations for the coming feast wherein the lamb would be eaten with matzah and bitter herbs that following night.

Exodus 12:17, 18 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. In

the first month, *on the fourteenth day of the month at even*, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

In the same way that the Day of Atonement commences at the closing of the ninth day, so does the beginning day of Unleavened Bread (Aviv 15) commence with the closing of the previous day (the 14th), just after the twilight glow. And so, we must ask the question, when is the Passover?

Leviticus 23:5 In the fourteenth [*day*] of the first month at even *ליל* 14th's Passover.

Ezra 6:19, 20 And the children of the captivity kept the Passover upon the fourteenth [*day*] of the first month. For the priests and the Levites were purified together, all of them *לָוֵי* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

Concept Eight

What Exactly is the Passover?

By what we have studied thus far, we may know that the same rules apply to each and every day of the year: they all start at the ending of the previous day. But we must not only ask *when* Passover is, we must ask also *what* Passover is? In the previous text we find that the priests *killed* the Passover. Is Passover a festival, or a meal? How can one kill a festival or a meal? We obviously need a Scriptural definition.

H6453 פסח *peh'-sakh* From H6452; a *preemption*, that is, *exemption*, used only technically of the Jewish *Passover* (the festival or **the victim**): - passover (**offering**).

According to this, the Passover is technically the sacrifice. Both the definition and the context verify this. Though the word also applies to the festival, there would essentially be no festival without the sacrifice, or the victim, or the offering. This insight is the pivotal point upon which our conclusions must justifiably rest. By way of demonstration no one has ever killed the Unleavened Bread, or the Pentecost. No one has ever sacrificed the feast of Trumpets, nor the feast of Tabernacles.

As mentioned before, it may be noted that upon each of the seven feasts of יְהוָה there were various sacrifices offered, but never could the common people partake of them. Only upon this feast of Passover and Unleavened Bread could every person participate in the meal. The sacrifice of the Passover explains the timing of the Passover in that all the people ate of that sacrifice in the same night as they did the matzah, its opening night. Reading now from 2nd Chronicles 35:13:

And they roasted the passover with fire according to the ordinance: but the *lother!* holy *lofferings!* sod they in pots, and in caldrons, and in pans, and divided *lthem!* speedily among all the people.

When we compare this text with our previous text of Deuteronomy 16:1-7 (in chapter six of this study), and specifically verse seven, we find there a word that has raised a controversy that we must address at this point, and that word is *bashal*: (**H1310** בָּשַׁל). Some have contended that it means only to boil, and therefore that Deuteronomy 16 is not referring to the Passover, but rather other sacrifices offered within the feast of Unleavened Bread. The reason this is important to them is because in verse six it says that the paschal lamb is to be sacrificed at the going down of the sun, which would be in the afternoon of the 14th as opposed to the previous night portion of the 14th. We are forbidden to boil the paschal lamb in Exodus 12:9. “*Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.*” The interesting phrase “*sodden at all*” in Hebrew is *bashal*, which verily denotes the act of boiling, but as we are about to discover, *bashal* by itself, while it can mean boil, can also mean *bake*. Let us look again at our previous text.

2nd Chronicles 35:13 And they **roasted** the passover with fire according to the ordinance: but the *lother!* holy *lofferings!* **sod** they in pots, and in caldrons, and in pans, and divided *lthem!* speedily among all the people.

In this text we find two words in English that mean two different things: roasted and boiled. However, in the Hebrew we find the identical word *bashal*, which, as we noted before can signify either boil, or roast. And therefore the above passage is correct in saying that they roasted the paschal lamb, but they boiled the other sacrificial offerings in water. Such is the case with Deuteronomy 16:1-7; the singular word *bashal* is therein used denoting either, or. And so by comparing Scripture with Scripture we find that the paschal lamb was to be sacrificed on the 14th, in the afternoon: *bayin ha arabayim*.

With this very important fact in mind (that we are talking about the sacrifice), we need now to summarize the details surrounding the sacrifice of the Passover in order to determine what transpired on that 24-hour period of the 14th day of Aviv: here we need to pay very close attention. Our summary will detail the 14th and the 15th days consecutively. Using Exodus twelve as our reference point, we find the following scenario (the numbers on the left are the verses):

3-5 On the 10th day of Aviv, they were to go through their flock of sheep or herd of goats, examining the best looking ones to be sure to find and select one without any flaws;

6 They were to keep the animal penned up until the time of its sacrifice on the 14th day, and each family was to kill it between the evenings of 3PM to 5PM in the afternoon of that day;

7 They were to catch some of the blood in a basin and with hyssop, apply it to their doorposts and lintels;

8 After the sacrifice (Hebrew zebakh: slaughtered animal) was thoroughly roasted, it was to be eaten that following night (of the 15th), with matza and bitter herbs;

9 It was not to be boiled, but roasted in its entirety. No bones were to be broken (as is done in the Jewish Seder meal with the shank bone). The vital organs and the intestines were to be removed, and destroyed later in the burning coals after the meat had been cooked;

10 Anything not eaten that night was to be consumed in the fire the following morning;

11 The meal was to be eaten in a manner of preparing to be liberated from the Egyptian bondage;

12 The confirmation that judgment was about to befall Egypt that very night;

13 The assurance that the blood would be the sign for the death angel to pass over their houses on that fateful night;

14 The law legislated for the memorial of that day of liberation (Aviv 15);

15 The seven-day feast of unleavened bread instituted;

16 The first and last days of the feast declared to be holy convocations, and the only work permitted was involving the meal;

17 The sole reason for the institution of the Feast: their Liberation from slavery;

18 The instruction that from the ending of the 14th day (beginning the 15th) **until** the ending of the 21st day, nothing leavened to be eaten (conf. v. 8); [note] the word *until* designates the entirety of the day. The same rule must apply “until the 14th,” as it does to the 21st, i.e., *all the way through the day*.

19 Excommunication declared for anyone who violates this institution by eating anything leavened;

20 A reiteration of the above, thus confirming it further;

21 The command to initiate the ordinance;

22 The instruction to apply the blood of the sacrifice with hyssop to the doorposts and lintels of the houses in the evening of the 14th just before sundown;

23 A confirmation of v. 13;

24 **וְיָדוּ** declares the Passover to be an unending ordinance independent of a priesthood;

25 To be continued in the land of Promise;

26 The children in generations to come are to inquire the meaning of the ordinance;

27 The parental explanation that it signifies their freedom from bondage;

28 The performance of the rite;

29 All the firstborn smitten that night (Aviv 15) at midnight;

30 The terrible cry of the Egyptians upon that event;

31 The Pharaoh’s mandate for the immediate expulsion of Israel from Egypt;

32 That everyone and everything to go, and a plea for a personal blessing too;

33 All Egypt urgent for the immediate departure of the Israelites;

34 The unleavened dough, etc, taken with them in haste;

35 A reiteration of something that had already occurred: according to Exodus 11:1-3, this “spoiling” of the Egyptians took place before the final plague. And the poor translation of the KJV in the use of the word *spoil* casts a bad light on the Israelite people as though they would borrow with no intention of repaying. A better translation would have been “*ask wages of*.” The truth is, it was the Egyptians who owed the Israelites over 200 years of back wages. And so their collecting of wages did not occur the morning after the death angel came through. By that time, the Egyptians were urgent for the Israelites’ expulsion out of their country;

36 The favor had been given prior to the plague of the death of the firstborn;

37 Rameses was the Israelite town in the land of Goshen in the Nile Delta. Succoth was still in Egypt west of the Nile; some have mistakenly taught that Rameses and Goshen were two different places. A close examination of Genesis 45:10; 47:1-11, v27 and Exodus 1:11 reveals otherwise. {On Bible maps of ancient Egypt, Rameses is one of the treasure cities (Exodus 1:11) in the land of Goshen. When they left Rameses, they left Goshen; they are one and the same place.} This negates the idea that they left in stages under the idea that the Passover was the night of the 14th, the following morning being “the first stage” of their exodus out of Egypt in which they left the land of Goshen and went to Rameses. Then on the morning of Aviv 15 they proceeded from

Rameses toward the Red Sea. The problem is however, Rameses is on the *western* border of Goshen. Why would they travel west when the Red Sea was to the east of Goshen? They would have begun their journey in the opposite direction from their destination of Mount Sinai to the east, and the Promised Land yet further east from there. Raamses by the way is the same word in Hebrew as Rameses; the latter being a misspelling: רעמסס : Raamses.

- 38 Many Egyptians were saved the previous night by joining with the children of Israel;
- 39 An explanation for the reason of unleavened bread: they were thrust out of the land in haste;
- 40 From the time they moved to Egypt in the days of Yosef till the Exodus was 430 years, and about half that time they were in slavery;
- 41 יהוה keeps His promises to the very day;
- 42 the night portion of the 15th of Aviv is the night much to be observed for the great deliverance wrought by יהוה;
- 43 The injunction that no stranger (non-Israelite) was to eat the Passover: those who refused to enter the Covenant of Avraham;
- 44 The servant working by conscription who had converted to the faith, when circumcised, could participate. No one could be forced to embrace the faith of Israel. The uniqueness of the rite of the Passover in conjunction with circumcision is such that the latter is Israel's part in the covenant with their Creator, while the former is יהוה's fulfillment in the covenant He made with their father Avraham;
- 45 An alien and a temporary hired servant were only transitory residents in Israel. The servant of the previous verse on the other hand, had consented to the requirements of the Hebrew faith;
- 46 Perhaps a better translation would be *in one party of believers*;
- 47 Everyone to participate in this rite of the Passover;
- 48 This stranger is a *ger tzedek*, which signifies a righteous proselyte, as opposed to the stranger of verse 43;
- 49 This principle applies to the proselyte in the above verse;
- 50 A mutual consent to obey the commandments of יהוה;
- 51 On the 15th of Aviv, right on schedule, they departed.

Concept Nine

Was Messiah's Memorial Supper the Passover Meal?

The Memorial Supper was never intended to displace or supplant the Passover. Many have taken this position, and even use unleavened bread in the Memorial Supper; but as we shall see, they have done so apart from the testimony of the actual account. There are nine references to unleavened bread in the NT. Here is the Greek word for unleavened bread.

G106 ἄζυμος azumos *ad'-zoo-mos* From G1 (as a negative particle) and G2219; *unleavened*, that is, (figuratively) *uncorrupted*; (in the neuter plural) specifically (by implication) the *Passover* week: - unleavened (bread).

What type of bread did the Messiah eat at the last supper? John 13 and onward is the account of that event. What did He say concerning Judas and the sign of the betrayer?

John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth **bread** with me hath lifted up his heel against me.

G740 ἄρτος artos *ar'-tos* From G142; *bread* (as *raised*) or a *loaf*: - (shew-) bread, loaf.

This is a quote from Psalm 41:9 wherein we find the word lechem (H#3899 לחם), which of course, is raised (leavened) bread. So both the Hebrew and the Greek verify that it was not unleavened bread that was being eaten at the memorial supper. Psalm 41:9:

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

The Messiah was without corruption Himself, but he was entering into his strange experience wherein he was becoming the sin offering in our behalf. They were eating artos, the raised loaf. There was no lamb. There were no family members present even though some of the disciples had families. When he told Judas to do what he had to do, and do it quickly, the disciples thought Messiah was sending him out to buy something for the upcoming feast (see John 13:28, 29). He could not have made any purchases had they already entered into the actual feast. Therefore, as we can plainly see, the last supper was not the feast of Passover and Unleavened Bread.

Matthew 26:26 And as they were eating, Yahshua took **bread**, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

Mark 14:22 And as they did eat, Yahshua took **bread**, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

Luke 22:19 And he took **bread**, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1st Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Messiah? The **bread** which we break, is it not the communion of the body of Messiah?

1st Corinthians 11:23 For I have received of Adonai Iae that which also I delivered unto you, That the Master Yahshua the *Isame* night in which he was betrayed took **bread**:

1st Corinthians 11:26-28 For as often as ye eat this **bread**, and drink this cup, ye do shew Messiah's death till he come. Wherefore whosoever shall eat this **bread**, and drink *[this]* cup of Messiah, unworthily, shall be guilty of the body and blood of Messiah. But let a man examine himself, and so let him eat of *[that]* **bread**, and drink of *[that]* cup.

In every one of the above instances, the word bread is artos, which is leavened bread.

Even though the synoptic gospels (Matthew, Mark, and Luke) *infer* that Messiah and the disciples ate the paschal meal as the Last Supper, as we have seen, they were not eating matzah at all, but rather lekhem: *leavened bread*. This was His last supper before His sacrificial death. And so, as is evident; the synoptics are not actually out of harmony with John when we diligently search the matter out. It was indeed *the day* when the Passover lambs were to be killed, but not yet the right hour of the 14th. The Memorial Supper makes no mention of a lamb, matza, or bitter herbs. When Messiah ate that Last Supper the night before the sacrifice of the Passover, He ate His last meal of leavened bread. For the ensuing seven days, matza had to be eaten. The Saviour was crucified on Aviv 14...*in the afternoon*, when the Passover lamb was slain, at the same time as the evening sacrifice. This proves two things: #1) Messiah did not eat the Passover on the night portion of Aviv 14 as claimed, which would have made the type and the Antitype inharmonious had He done so; and #2) the Passover was slain in the afternoon of Aviv 14 at the very same moment the true Lamb of יהוה was slain, bringing harmony between the type and the Antitype.

Some have expressed concern that Yahshua would use the lekhem, rather than the matza, to represent Himself, since yeast or leaven was typical of sin. He told His talmidim (disciples) to beware of the leaven of the Pharisees, which was false doctrine (Matthew 16:6-12) and hypocrisy (Luke 12:1). We know that He had neither falsehood nor hypocrisy in Himself, but we must consider well upon the point that He was taking upon Himself the sins of the whole wide world for all time. That is why His sweat in Gethsemane was mingled with blood, and He felt forsaken of His Father on the cross. He was becoming the sacrifice for sin for us. As the leaven had to be removed from the house, so He declared to the nation of Israel, "*Your house is left unto you desolate.*" (See Matthew 23:38). He became the leaven removed from the house of Israel when He went into the tomb. We surely remember what He said to Nicodemus:

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

Why would Yahshua liken Himself to a snake? When we think of a serpent it is usually not in a favorable light; they represent evil. Because the rebellious Israelites were complaining against the Almighty in the days of Moshe, claiming that יהוה was not with them, He withdrew His presence, and the ever present snakes were then permitted to invade the camp: venomous snakes. Soon the rebels began dying from the painful bites. The Almighty instructed Moshe to make a brazen serpent upon a pole, and all who would look upon the brazen serpent would live. יהוה thus used a symbol of the very thing that was destroying them *to be their deliverance*. It represented the coming Messiah who would become a sin offering for them. So for Yahshua to use leavened bread (lekhem/artos) on the night portion of the 14th was extremely fitting as a true representation of His magnanimous work as the sin bearer. It is by no means a misrepresentation as some have thought. We are not helping Him by changing what is written.

Isaiah 53:4-6 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of Elohyim, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and יהוה hath laid on him the iniquity of us all.

2nd Corinthians 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of Elohyim in him.

The sacrificial lamb represented innocence. Yahshua was totally innocent, and could not have qualified as the perfect sacrifice were that not the case. The lamb is a fitting symbol of His divine character. We love the sight of a lamb and repulse the sight of a snake. But we must remember that the offenses of the sinner were transferred upon the innocent lamb. Though we cannot see that transference it is true nonetheless and the serpent depicts the result of that transaction. It is almost like a before and after picture. Although Nicodemus would not fully comprehend what Yahshua meant that night, he realized it when he later beheld Him on the cross. When we grasp ahold of such amazing love it should move us to tears. It was imperative that He maintain His purity from beginning to end in order to be that perfect sacrifice for our sins, and thus He did. What He endured for us is beyond our ability to fully understand. Even though He took upon Himself our sins, He was not contaminated by them; He only made the way of escape for all who would look upon Him as the final sin bearer. Such was His destiny,

and all who worked to secure His execution will one day weep and howl for their evil work. In their hypocrisy they wanted to perform their perfidy on a day other than the upcoming feast. And so they did.

Matthew 16:6 Then Yahshua said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Did not the Messiah say He longed to eat this Passover with His disciples? And how is it that the rest of the Jewish nation was keeping the feast the following day?

John 13:1, 2 Now **before** the feast of the Passover, when Yahshua knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *Ison*, to betray him.

Even though the synoptic gospels (Matthew, Mark, and Luke) *infer* that Messiah and the disciples ate the paschal meal as the last supper, as we have seen, they were not eating matzah at all, but rather leavened bread. This was His last supper before His death.

John 13:27-29 And after the sop Satan entered into him. Then said Yahshua unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some *of them* thought, because Judas had the bag, that Yahshua had said unto him, Buy *those things* that we have need of against the **feast**; or, that he should give something to the poor.

The Jews were in haste to get their evil work done in securing Messiah's execution in order to be able to prepare for the upcoming feast as well.

John 18:28 Then led they Yahshua from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

John 19:14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

John 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that!* they might be taken away.

Because the synoptics call the feast of Unleavened Bread Passover, and have mistakenly coincided the last supper that took place the night before with the Passover, (even though all the evidence indicates that it was not) still, it has caused much confusion. And that is precisely why we must rightly divide the Word of Truth.

Some contend that we cannot eat the Passover anywhere but in Jerusalem. And the Torah seems to indicate this, but let us look a little closer.

Deuteronomy 12:13, 14 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; But in the place which **יהוה** shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

As we can see, the fact is the children of Israel were commanded to not offer *their burnt offerings* wherever they wanted, but only in the place wherein **יהוה** chose to place His name. A *burnt offering* is a *sin-offering* and only the priest could eat of the sin offering, not the common person. The paschal lamb, though it is a sacrifice, is not a sin-offering sacrifice. It was an exemption for only the first-born sons of Israel. No other children would have been harmed that night as the account testifies, not even daughters.

Deuteronomy 12:15 Only with all the desire of your soul you shall sacrifice and shall eat flesh within all your gates according to the blessing of **יהוה** your Elohim which He has given you; the unclean and the clean one may eat of it, as of the gazelle and as of the hart.

Deuteronomy 12:20-22 Then יהוה your Elohyim shall enlarge your border, as He has promised you, and you shall say, I will eat flesh, because your soul desires to eat flesh, you may eat flesh according to all the desire of your soul. If the place which יהוה your Elohyim shall choose to put His name there is too far from you, then you shall kill of your herd and of your flock which יהוה has given you, as I have commanded you; and you shall eat within your gates according to all the desire of your soul. Only, as the gazelle and the hart are eaten, so you shall eat of it; the unclean and the clean may eat of it alike.

What does it mean, “*the place where יהוה your Elohyim shall choose to place His name*”? From Matthew Henry’s Commentary (with the sacred name restored), we read the following:

“The place which יהוה would choose is said to be the place where He would put His name, that is, which He would have to be called His, where His honor should dwell, where He would manifest Himself to His people, and make Himself known, as men do by their names, and where He would receive addresses, by which His name is both praised and called upon. It was to be His habitation, where, as King of Israel, He would keep court, and be found by all those that reverently sought Him. The ark was the token of Elohyim's presence, and where that was put there יהוה put His name, and that was His habitation. It contained the tables of the Law; for none must expect to receive favors from Elohyim's hand but those that are willing to *receive the Law from His mouth*. The place which יהוה first chose for the ark to reside in was Shiloh; and, after that place had sinned away its honors, we find the ark at Kirjath-jearim and other places; but at length, in David's time, it was fixed at Jerusalem, and Elohyim said concerning Solomon's temple, more expressly than ever he had said concerning any other place, *This I have chosen for a house of sacrifice*, 2nd Chronicles 7:12. Now, under the gospel, we have no temple that sanctifies the gold, no altar that sanctifies the gift, but Messiah only; and, as to the places of worship, the prophets foretold that *in every place* the spiritual *incense should be offered*, Malachi 1:11. And our Saviour has declared that those are accepted as true worshippers who worship Elohyim in sincerity and truth, without regard either to this mountain or Jerusalem, John 4:23...”

In the time of the Messiah there was no ark of the covenant in the holy of holies. The high priest Caiaphas ripped his sacred garment at Messiah’s mock trial, thus disqualifying himself to be the high priest, and even the veil that separated the holy from the most holy place in the temple at Jerusalem was torn in two at the death of the Messiah. Therefore the thoughtless claim of the Jews that Yahshua could not have been the true sacrifice for our sins is without substance. It was the Jewish nation that was disqualified, not the Messiah.

And so, by the same token, since the ark of the covenant signified the place wherein יהוה chose to place His holy name, and that ark is now missing from the temple (and indeed, the temple itself is missing since AD 70), and since the Passover is a memorial unto all generations, we are still commanded to eat the paschal meal within our gates.

Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

The Passover is a family institution to be observed within our gates, and is not dependent on a Levitical priesthood that has long since passed away, and indeed, was prophesied in the days of Samuel to eventually pass away. Since the Messiah, we have come under the Melchisedek priesthood, which means the King of Righteousness. We ourselves comprise the temple of the Most High Elohyim, and as long as we honor the Father and His Son, they are in our midst, and their name is enshrined in our hearts. For they have written their Law in our hearts, and the Law is the token of their presence.

We thus conclude our presentation of the Scriptural display of evidence. May you, dear Reader, and student of the Word, find a sure anchor in the Mountain of Truth. It is the prayer of this author that from henceforth you may enter the battlefield of the Har Mogedim (the Mountain of the sacred Feast day convocations), with your sword of the Word, shining and glistening in the full sunlight of the pure faith. And one day, if we remain faithful to our high calling, we shall eat the good of the land, and our Master’s desire to eat that great Passover with us in His Father’s house, shall be fulfilled.

שלום