



NAZARENE ISRAEL

Passover

Study

Expanded Edition with Recipes

BY

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Nazarene Israel Passover Study, Version 2.3
By Norman B. Willis
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Adapted from the Torah Calendar study.

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May the name of Yahweh be glorified.
In Yeshua's name, amen.

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Preface

There are many different theories about which calendar to use. While the correct calendar is very important, it is also neither an Acts 15 issue, nor an ethical issue. I keep the calendar I feel convicted of (which is the aviv barley calendar), but I also try to give my brothers favor, and allow them to keep the calendars they feel convicted of.

Romim (Romans) 14:4-5

4 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for Elohim is able to make him stand.

5 One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

If you keep a different calendar, please adjust the start dates according to your calendar, and use what you can find of value.

Some ask what English version I use. I begin with the New King James Version, and change the names to Hebraic forms. When it will help, I display the source texts alongside the English. The Hebrew is from the Hebrew Masoretic Text. Aramaic is copied from the Peshitta Aramaic in BibleWorks 8.

Some ask why I would reference Greek texts when I believe in a Semitic inspiration. I believe the Renewed Covenant was inspired in Hebrew or Aramaic, but I do not see how the two existing Aramaic texts (Peshitto and Peshitta) can be the originals, since there are so many Hellenizations (“Greek-isms”). The Greek texts appear

to be older, and are therefore more valuable for textual analysis.

I believe Scripture is the highest and best authority on all matters of doctrine. Rather than list a bunch of footnotes from other authors, I simply try to show what Yahweh's word states, giving only what commentary is needed to show how the verses relate to each other. My hope is that you will focus on Yahweh's words, rather than my own.

If you have suggestions for making this study better, please email us at contact@nazareneisrael.org.

May Yahweh lead us all into His perfect truth.

Norman Willis

Passover in the Original Covenant

At the time of this writing, Nazarene Israel is in the dispersion. Since neither the Tanach (“Old” Covenant) nor the Brit Chadasha (Renewed Covenant) address what to do in the dispersion, it can be difficult to know what to do. Matters are made worse by the rabbinical traditions, most of which directly contradict Yahweh’s words.

In order to understand how to celebrate the Passover in the dispersion, let us understand the Passover story. First let us look at the first Passover in Egypt, and then let us look at Yeshua’s sacrifice. This will show us several key principles, which we can apply no matter what situation we find ourselves in.

Passover is a one-day feast which is followed by seven days of Unleavened Bread. While these two feasts are technically separate, they run together seamlessly, Unleavened Bread (ULB) beginning just as the Passover ends. Because of this, these two feasts are often thought of as one long eight-day feast—and indeed, Yahweh also refers to them in this way.

Passover and Unleavened Bread speak of Israel’s redemption from slavery and bondage. Since we are presently in bondage in spiritual Egypt (i.e., the world), we still need to keep these feasts today. Indeed, as we explain in [The Torah Calendar](#) and in [Nazarene Israel](#), the feasts still serve as shadow pictures of coming prophetic events. This becomes apparent from a close reading of Colossians 2:16-17 in the source texts.

<p>Colossians 2:16-17 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body of Messiah</p>	<p>^{BGT} Colossians 2:16 16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων· 17 ἃ ἔστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.</p>
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Colossians 2:16-17 says to let no one except the body of Messiah judge us in what we eat, what we drink, or in what feast days we keep. That is, we should only take advice on these things from the body of Messiah. This is because the feasts are prophetic shadow pictures of things still to come. For example, while our forefathers went through the first exodus, we and our children will undergo a second exodus, in the future.

Yirmeyahu (Jeremiah) 23:7-8

7 "Therefore, behold, the days are coming," says Yahweh, "that they shall no longer say, 'As Yahweh lives who brought up the children of Israel from the land of Egypt,'

8 but, 'As Yahweh lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."

Children learn how to behave through their training. If we raise them up to do what Yahweh says in His Torah (without adding or taking away), then when the time comes for the second exodus, our children will have a much better idea what to do. This is one application of

the principle in Proverbs, that we should train up our children in the way they should go, so that when they are older, they will not depart from it.

Mishle (Proverbs) 22:6

6 Train up a child in the way he should go, And when he is old he will not depart from it.

One of the most important things to know about the Passover, then, is that we are preparing our children to leave spiritual bondage in the world. Just like the first exodus, our children will need to be part of a greater overall nation of Israel, whom Yahweh will lead, and protect.

Yeshayahu (Isaiah) 52:12

12 “For you shall not go out with haste, Nor go by flight; For Yahweh will go before you, And the Elohim of Israel will be your rear guard.”

While we don't know that the second exodus will look exactly like the first one, there will be a second exodus, and so we need to train our children to expect one. This is where we catch up with the original Passover story.

In [Torah Government](#) and in other places, we explain that while Pharaoh was an evil tyrant, one reason Yahweh allowed Israel to go into slavery in Egypt was to help forge a sense of national identity. Had Pharaoh not held the tribes together after Israel's death, they would likely have drifted apart. While this was a blessing, it was surely a blessing in disguise, because pharaoh attempted to wipe the Israelites out. Israel's cries reached Yahweh's ears, and Yahweh sent Moshe (Moses) to tell pharaoh to let His people go.

Pharaoh, of course, was not about to let his laborers go, and so he refused to let Israel go. At this point, Yahweh brought a series of plagues upon Egypt.

In Exodus 11, Yahweh tells Moshe that He will bring a tenth and final plague upon Egypt, and that this plague will be so horrible that Pharaoh will drive Israel out of Egypt, just to be rid of them and the plagues.

<p>Shemote (Exodus) 11:1 1 And Yahweh said to Moshe, "I am bringing yet one more plague on Pharaoh and on Egypt. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether."</p>	<p>(1) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עוֹד נִגַע אֶחָד אָבִיא עַל פְּרַעֲוֹה וְעַל מִצְרַיִם אַחֲרַי כִּן יִשְׁלַח אֶתְכֶם מִזֶּה כְּשִׁלְחוֹ כָּלֵה יִגְרֹשׁ יִגְרֹשׁ אֶתְכֶם מִזֶּה</p>
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The word “drive” is *garesh y’garesh*, (יִגְרֹשׁ יִגְרֹשׁ), which is a doubling of the meaning *to drive out*.

OT:1644 garash (gaw-rash’); a primitive root; to drive out from a possession; especially to expatriate or divorce:

That Yahweh said Pharaoh would “drive” Israel out of Egypt shows us the exodus was not a slow event, but a rapid one.

In the next verse, days before the actual exodus was to take place, Yahweh told Moshe to have the children of Israel plunder Egypt, by asking the Egyptians for objects of silver and gold. The language seems to indicate that the children of Israel asked for these objects right away,

since “Yahweh gave the people favor in the eyes of the Egyptians” at that time.

Shemote (Exodus) 11:2-3

2 "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, objects of silver and objects of gold."

3 And Yahweh gave the people favor in the eyes of the Egyptians. And the man Moshe was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people.

After Israel took the plunder, Yahweh commanded each family in Israel to take a lamb or a kid on the tenth of the month, in preparation for the first Passover.

Shemote (Exodus) 12:3-5

3 “Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats.”

This spotless lamb, of course, was a prophetic shadow picture of Yeshua. Verse 6 tells us the children of Israel were to keep these lambs until the fourteenth day of the same month, and then they were to kill them “between the evenings.”

<p>Exodus 12:6 6 “Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it between the evenings.”</p>	<p>(6) וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשַׁחֲטוּ אֹתוֹ כָּל קֵהֶל עֲדַת יִשְׂרָאֵל בֵּין הָעֶרְבָּיִם</p>
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Scholars debate the meaning of the phrase “between the evenings” (בֵּין הָעֶרְבָּיִם). Some believe it means *at sunset*, but this does not work, because it takes several hours to slaughter and then dress out a lamb. If one begins at sunset there is not enough time to finish.

Historians tell us there are two evenings in Hebraic thought: one at noon, and the other at dusk. The point *between* those two evenings refers to mid-afternoon, when the sun has begun its descent, but has not yet set. This understanding harmonizes with Deuteronomy 16:6, which tells to sacrifice the Passover at the time “when the sun comes” (כְּבֹא הַשֶּׁמֶשׁ) back to earth.

<p>Deuteronomy 16:6 6 “but at the place where Yahweh your Elohim chooses to make His name abide, there you shall sacrifice the Passover in the evening, when the sun comes [back to earth], at the time you came out of Egypt.”</p>	<p>(6) כִּי אִם אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם תִּזְבַּח אֶת הַפֶּסַח בְּעֶרְבַּיִם כְּבֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם</p>
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The passage continues with the instructions as to how the first Passover was to be eaten.

Shemote (Exodus) 12:7-10

7 “And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.

9 Do not eat it raw, nor boiled at all with water, but roasted in fire — its head with its legs and its entrails.

10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.”

Next, verse 11 specifies we are to eat the Passover in haste, with our loins girded, sandals (or shoes) on our feet, and our staff in our hand. What this alludes to is a readiness to depart suddenly.

<p>Exodus 12:11 “And so shall you eat it: loins girded [belt on your waist], your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover to Yahweh.”</p>	<p>(11) וְכָכָה תֹאכְלוּ אֹתוֹ מִתְנִיֵיכֶם חֲגָרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמִקְלָכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַיהוָה</p>
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The word *na'aleichem* (נַעֲלֵיכֶם) translates directly as *what you go upon* (i.e., what you walk on), so it refers to any footwear (including boots or shoes).

The phrase “in haste” is בְּחִפְזוֹן (b’chippazown), which means *in hasty flight*. From Strong’s OT:2649:

OT:2649 chippazown (khip-paw-zone'); from
OT:2648; hasty flight:

Looking up the reference to Strong's OT:2648, we get:

OT:2648 chaphaz (khaw-faz'); a primitive root;
properly, to start up suddenly, i.e. (by implication)
to hasten away, to fear:

Earlier we saw how Shaul tells us Yahweh's feasts are prophetic shadow pictures of things still to come. Therefore, rather than eating a fancy sit-down dinner, we should treat the Passover like a dress rehearsal for the second exodus. Whether we are driven out in haste or not, our forefathers in Egypt ate the Passover in haste, as they were told they would be driven out when Yahweh struck the first born.

Shemote (Exodus) 12:12-13

12 "For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the elohim (gods) of Egypt I will execute judgment: I am Yahweh.

13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt."

The blood on the doorposts was to be a sign that the persons within the house were faithful to Yahweh (in that they were keeping His commandments). Their obedience is what would spare them from destruction. This is also prophetic of how Yeshua's blood "marks the doorposts of our hearts," so we also are spared from destruction.

While Passover and the Feast of Unleavened Bread (ULB) are technically two separate feasts, Yahweh refers to them as if they are one in the same. For example, verse 14 says “this day” (i.e., Passover) is a memorial, and a feast by an everlasting ordinance. However, in the very next verse Yahweh says to eat unleavened bread for “seven days”—and that whoever eats anything leavened, or who does not remove the leaven from his house, shall be cut off from Israel.

Shemote (Exodus) 12:14-15

14 “So this day shall be to you a memorial; and you shall keep it as a feast to Yahweh throughout your generations. You shall keep it as a feast by an everlasting ordinance.

15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.”

The next verses tell us not to work on the first day of unleavened bread (1ULB) or on the last day (7ULB). Instead, we are to conduct a set-apart gathering. It is a rest day, sometimes called a “high Sabbath.” While we are not to do any ordinary work, or any work for pay, we can cook a fresh hot meal, in order to make the feast that much more enjoyable.

Shemote (Exodus) 12:16-18

16 “On the first day there shall be a set-apart gathering, and on the seventh day there shall be a set-apart gathering. No manner of work shall be done on them; but that which everyone must eat — that only may be prepared by you.

17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your

armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance.

18 In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening."

Yahweh wants us to eat unleavened bread from the evening ending the 14th day (also called the late 14th) until the evening ending the 21st day (the start of the 22nd day). We must not have any leaven in our houses (or on our property) during that time.

13	14	15	16	17	18	19	20	21	22
LS	P	1	2	3	4	5	6	7	

Shemote (Exodus) 12:19-20

19 "For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread."

Now let us skip ahead to verses 33-34, which tell us that our forefathers were sent out of Egypt in haste.

Shemote (Exodus) 12:33-34

33 And the Egyptians urged the people, that they might send them out of the land in haste. For they said, "We shall all be dead."

34 So the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

Because the plundering is mentioned in the narrative the morning after the Passover (below), some people believe the Passover took place on the conjunction of the 13th and 14th (also called the early 14th.) However, this does not work, because the narrative mentions the plundering of Egypt in the past tense (“had asked”), showing that the children of Israel had already asked the Egyptians for their goods before they were driven out (on the morning of the 15th).

<p>Exodus 12:35-36 35 And the children of Israel had done according to the word of Moshe, and they had asked from the Egyptians objects of silver, and objects of gold, and garments. 36 And Yahweh gave the people favor in the eyes of the Egyptians, so that they gave them what they asked. And they plundered the Egyptians.</p>	<p>וּבְנֵי יִשְׂרָאֵל (35) עָשׂוּ כְּדִבְרֵי מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם כְּלֵי כֶסֶף וְכְלֵי זָהָב וּשְׂמֹלֹת (36) וַיְהִי וַיִּתֶּן אֶת חֵן הָעַם בְּעֵינָיו מִצְרַיִם וַיִּשְׁאַלּוּם וַיִּנְצְלוּ אֶת מִצְרַיִם</p>
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Verse 39 tells us the exodus was so hasty there was not even time to prepare food.

Shemote (Exodus) 12:39

39 And they baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, since they were driven out of Egypt, and had not been able to delay, nor had they prepared food for themselves.

Exodus 12:51 gives another witness that the children of Israel did not take an extra day to plunder Egypt, for Yahweh says He brought the children of Israel out of

Egypt “on that same day” as the Passover/First Day of Unleavened Bread (i.e., the morning of the 15th).

Shemote (Exodus) 12:51

51 And it came to be on that same day that Yahweh brought the children of Israel out of the land of Egypt according to their divisions.

Returning back to verses 24 and 25, Yahweh tells us to perform this service when we “come into the land.” What this means to us is that in the dispersion, we do not need to slaughter a lamb by houses.

<p>Exodus 12:24-25 24 "And you shall observe this thing as an ordinance for you and your children forever. 25 When you come into the land which Yahweh will give you, as He has promised, you shall observe this service."</p>	<p>(24) וּשְׁמֵרְתֶם אֶת הַדְּבָר הַזֶּה לְחַק לָךְ וּלְבְנֶיךָ עַד עוֹלָם : (25) וְהָיָה כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר יִתֶּן יְהוָה לְכֶם כַּאֲשֶׁר דִּבֶּר וּשְׁמֵרְתֶם אֶת הָעֲבֹדָה הַזֹּאת</p>
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However, Numbers 9:1-3 tells us that the children of Israel did keep the Passover the following year in the wilderness. Yahweh commanded the children of Israel to keep the Passover in the same fashion as they had done during the Exodus, including the same rules and regulations.

Bemidbar (Numbers) 9:1-3

1 Thus Yahweh spoke to Moshe in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,

2 "Now, let the children of Israel observe the Passover at its appointed time.

3 "On the fourteenth day of this month, at evening, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances."

Yahweh even adds ordinances in verses 6-14. These pertain to those who cannot keep the Passover in its time because of contact with a dead body, or because they are away on a long journey.

Bemidbar (Numbers) 9:6-14

6 Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moshe and Aharon that day.

7 And those men said to him, "We became defiled by a human corpse. Why are we kept from presenting the offering of Yahweh at its appointed time among the children of Israel?"

8 And Moshe said to them, "Stand still, that I may hear what Yahweh will command concerning you."

9 Then Yahweh spoke to Moshe, saying,

10 "Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep Yahweh's Passover.

11 On the fourteenth day of the second month, between the evenings, they may keep it. They shall eat it with unleavened bread and bitter herbs.

12 They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

13 But the man who is clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his

people, because he did not bring the offering of Yahweh at its appointed time; that man shall bear his sin.

14 And if a stranger dwells among you, and would keep Yahweh's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land."

The second Passover is called *Pesach Sheini*. It does not give us a choice of when to keep Passover, but only gives an alternative, if we are not able to keep the Passover in its time due to factors beyond our control. The timing of Passover is unpredictable, and if we are away on business, or if we have a death in the family, then we can keep *Pesach Sheini*. Yahweh did not give these rules for the original *Pesach* because everyone had to leave the land on time (whether they were ritually clean or not). However, while we are rehearsing for the second exodus, we have to abide by His rules of ritual purity. (A woman's monthly times do not apply to the *Pesach*. they only apply to the temple.)

The next time Scripture records the children of Israel as offering the Passover is in Joshua 5:10, just after they arrived in the Land of Canaan.

<p>Joshua 5:10 10 Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at evening on the plains of Jericho.</p>	<p>(10) וַיַּחֲנוּ בְּנֵי יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב בְּעַרְבוֹת יְרִיחוֹ</p>
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Rather than painting their doorposts with blood, the Israelites may have brought their Passover lambs up to

the tabernacle. This is because in Deuteronomy 12, Yahweh begins a several chapter long monologue, which gives additional rulings for how we are to hold the feasts when we live in the land.

<p>Deuteronomy 12:1 1 "These are the statutes and the judgments which you shall carefully observe in the land which Yahweh, the Elohim of your fathers, has given you to possess as long as you live on the soil."</p>	<p>(1) אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תַּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֵיךָ לָךְ לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל הָאָדָמָה</p>
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One of these rules (for when we live in the land) is the need to make a pilgrimage to the place where Yahweh chooses to place His name.

Devarim (Deuteronomy) 16:1-2

1 "Observe the month of Aviv and celebrate the Passover to Yahweh your Elohim, for in the month of Aviv Yahweh your Elohim brought you out of Egypt by night.

2 You shall sacrifice the Passover to Yahweh your Elohim from the flock and the herd, in the place where Yahweh chooses to establish His name."

When the tabernacle stood, Yahweh placed His name wherever the tabernacle was. Later, that place became the temple in Jerusalem.

Melachim Aleph (1 Kings) 14:21

21 Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years

in Jerusalem, the city which Yahweh had chosen from all the tribes of Israel to put His name there.

We only need to go up for the feasts when we live in the land. Outside the land, we may go up to the feasts, but it is not necessary (nor was it always possible in ancient times). For example, Shaul did not go up to the temple during the fourteen years he lived outside the land (perhaps because it was just too far).

Galatim (Galatians) 2:1

1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also.

The principle we have seen so far is that Yahweh's Passover is a preparation to leave Egypt (whether physical or spiritual). In order to prepare to leave Egypt, we need to have our war belt on our waist, our shoes on our feet, and our staff in our hand, ready to travel, and to protect our families, come what may. We are also to eat it in haste, as if prepared to flee at any moment.

Shemote (Exodus) 12:11

11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is Yahweh's Passover.

Things will get interesting in the Renewed Covenant, because Yeshua was in the land. He led His apostles to partake of the Last Supper (the evening before the Passover) as a rabbinical sit-down Seder meal. We will see why this does not affect or alter Yahweh's Torah commands, and why we should always default to Yahweh's commands (especially in the dispersion), except for the fact that we do not sacrifice a lamb.

Passover in the Renewed Covenant

In the last chapter we saw how the original Passover helped prepare the children of Israel to leave Egypt (i.e., the world), and go to the land of Israel. We also saw how Shaul tells us the feasts are still prophetic shadow pictures of coming events. Because of these things, we still see the Passover as a rehearsal for leaving the world, and going back home to the land.

Not everyone agrees. Some suggest Yeshua held the Last Supper as a rabbinical seder meal—and therefore they say that we also should follow His example, and hold the Passover as a rabbinical sit-down seder. While there is an argument to be made for this, we will see that this argument is not conclusive (and it causes other conflicts).

Finally, we will also see that Yeshua did not alter the Torah, and He also did not institute any new practices (such as foot washing). This is because the Last Supper was held the night before the Passover (and therefore has no bearing on the Passover itself).

The Passover *seder* (“order”) service is a scripted, highly stylized meal that involves taking four cups of wine, and also eating from various bowls of dip (*sop*). It is also held reclining. In the Middle East, slaves typically stood to wait on their masters as they ate. However, the rabbis teach that because the Jews are no longer in slavery, they should either lean or recline at the Passover table, in order to celebrate Israel’s freedom. Some point out the parallel to the Last Supper, in which Yeshua and His disciples reclined around the table.

Mattityahu (Matthew) 26:20

20 Now when evening came, Yeshua was reclining at the table with the twelve disciples.

Further, in the seder service, one also dips one's bread into a bowl (or dish).

Mattityahu (Matthew) 26:23

23 He answered and said, "He who dipped his hand with Me in the dish will betray Me."

The script calls for blessing Yahweh, breaking bread, taking four cups of wine (each at specific times), and giving thanks.

Mattityahu (Matthew) 26:26-28

26 And as they were eating, Yeshua took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."

27 Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you,

28 For this is My blood of the New (Renewed) Covenant, which is shed for many for the remission of sins."

The seder usually concludes with the singing of one or more psalms (or hymns) in praise.

Mattityahu (Matthew) 26:30

30 And when they had sung a hymn, they went out to the Mount of Olives.

The Aramaic Peshitta says Yeshua and his disciples sang praises (i.e., Psalms), which is part of the seder script.

Mattityahu 26:30 (Murdock Peshitta)

30 And they sang praises, and went forth to the mount of Olives.

It is said that in ancient times, rabbis would sometimes hold a graduation ceremony for their disciples the night before the Passover. However, even if Yeshua did hold the Last Supper as such a graduation seder, we need to realize that the instructions for inside the land are different for the instructions outside the land. As we saw in the last chapter, outside the land, Yahweh wanted the children of Israel to prepare to leave Egypt, and go home. However, in Deuteronomy 12, Yahweh begins a long monologue about how the Passover was to be different, when one lives in the land.

Devarim (Deuteronomy) 12:1

1 "These are the statutes and judgments which you shall be careful to observe in the land which Yahweh Elohim of your fathers is giving you to possess, all the days that you live on the soil [i.e., in the land]."

In contrast, when we live in the land of Israel, we are to go up to Jerusalem for the three annual pilgrimage feasts.

Devarim (Deuteronomy) 16:5-6

5 "You may not sacrifice the Passover within any of your gates which Yahweh your Elohim gives you;

6 but at the place where Yahweh your Elohim chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt."

However, the Passover was still held on the afternoon of the 14th, with the meal eaten on the beginning of the evening of the 15th. This did not change.

Shemote (Exodus) 12:6

6 "Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it between the evenings."

Both the Aramaic and Greek texts suggest that the Last Supper could not have been held on the evening of Aviv 14/15, because the bread eaten during the Last Supper was leavened (and all leavened bread is destroyed on the day of Aviv 14). For example, in the Greek texts the word is *artos* (ἄρτος), which refers to a raised (i.e., leavened) loaf.

NT:740 artos (ar'-tos); from NT:142; bread (as raised) or a loaf.

Matthew 26:26

26 And as they were eating, Yeshua took bread (ἄρτος), blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."

In the Aramaic Peshitta the word *bread* is *lechemah* (לחמא). This is the Aramaic counterpart to the Hebrew word *lechem* (לחם, meaning regular [leavened] bread).

Matthew 26:26, Murdock Peshitta

And as they were eating, Yeshua took bread (לחמא), and blessed, and brake; and gave to his disciples, and said: "Take, eat; this is my body."

This argument is critical, because if the Last Supper was the Passover meal, then Yeshua broke the Torah by
26

eating leavened bread. It also means that He did not fulfill the feast of the Passover, in that He was not our Passover Lamb—yet this would contradict Scripture.

Qorintim Aleph (1 Corinthians) 5:7

7 For indeed Messiah our Passover was sacrificed for us.

Those who say the Last Supper was the Passover itself depend on passages such as Mark 14:12 and Matthew 26:17. In English, Matthew seems to say the disciples wanted to prepare to eat the Passover on the first day of Unleavened Bread (i.e., Aviv 15).

Mattityahu (Matthew) 26:17 NKJV

17 Now on the first (πρώτη) day of the Feast of the Unleavened Bread the disciples came to [Yeshua], saying to Him, "Where do You want us to prepare for You to eat the Passover?"

The problem here is that we cannot take the English translation at its face value here, because the Passover is supposed to take place on Aviv 14, not Aviv 15. The solution is that the word *first* is the Greek word *protos* (πρώτη). While this word can mean first, it can also mean, "in front of," "before," or "prior to." Here is the root:

NT:4253

pro (pro); a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:

KJV - above, ago, before, or ever. In comparison it retains the same significations.

In context, then, what Matthew 26:17 really says is that the Last Supper took place *before* the first day of the Feast of Unleavened Bread.

Mattityahu (Matthew) 26:17

17 Now [protos: before] the first day of the Feast of the Unleavened Bread the disciples came to [Yeshua], saying to Him, "Where do You want us to prepare for You to eat the Passover?"

John uses a related word *pro* (Πρὸ). *Pro* is related to protos, yet it is translated as "before" the feast of the Passover (which makes total sense).

Yochanan (John) 13:1

1 Now before [Πρὸ] the Feast of the Passover, when Yeshua knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

Those who say the Last Supper was the Passover itself accept Matthew's reading and ignore John, even though it requires altering the Torah.

Luke uses different phraseology, saying "then came the Day of Unleavened Bread, when the Passover must be killed."

Luqa (Luke) 22:7-8

7 Then came the Day of Unleavened Bread, when the Passover must be killed.

8 And He sent Kepha (Peter) and Yochanan (John), saying, "Go and prepare the Passover for us, that we may eat."

The problem here is that if we take the phrase, "Then came the Day of Unleavened Bread" back to the Hebrew, we get something like, ובו היום המצות, (*u'bo ha-yom ha-matzot*). This could also be translated as, "Then the Day of Unleavened Bread approached." This

could just as easily refer to Aviv 13 as Aviv 14, which correctly places the Last Supper on the evening of Aviv 13/14 (which does not require violating the Torah).

We give more details in [The Torah Calendar](#), but if we simply realize that the word *protos* means “before,” the synoptic accounts all reconcile with John, and we don’t have to imagine that Yeshua changed the Torah.

Other passages show us that the Passover and the Last Supper were held on different days. For example, in 1 Corinthians 5:7-8, when Shaul writes about the Passover, he uses the Greek word for unleavened bread, which is *azumois* (ἄζυμος).

Qorintim Aleph (1 Corinthians) 5:7-8

7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed.

8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread [ἄζυμος] of sincerity and truth.

Contrast this with chapter 11, where Shaul writes about the Last Supper, in which he uses the word *artos* (ἄρτος), referring to raised (i.e., leavened) bread.

Qorintim Aleph (1 Corinthians) 11:23-26

23 For I received from the Master that which I also delivered to you: that the Master Yeshua on the same night in which He was betrayed took bread (ἄρτος),

24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

26 For as often as you eat this bread (ἄρτος), and drink this cup, you proclaim the Master's death till He comes.

All of this shows us that the Last Supper was not the Passover, and therefore the Last Supper has nothing to say about how we should keep the Passover.

Let us also realize that Yeshua was not establishing a new ceremony on the evening of Aviv 13/14, because to do so would have been to add a day of worship to the calendar, which would have been a direct violation of Deuteronomy 4:2, Deuteronomy 12:32, and many other passages. Rather, all Yeshua was saying was to remember Him whenever we take bread and wine. Since our Jewish brethren traditionally take bread and wine at all Sabbaths and feasts, all Yeshua is saying is that we should remember Him at all Sabbaths and feasts.

Some believe Yeshua also instituted a new ritual of washing feet the evening before the Passover, based on John 13:14-15. However, if we read this passage closely, it does not say to institute a new feast day, and it also does not give us a literal command to wash each other's feet the evening before the Passover. Rather, it gives us an example of how we are to love and serve each other so much that we eagerly take care of each other.

Yochanan (John) 13:14-15

14 "If I then, your Master and Teacher, have washed your feet, you also ought to wash one another's feet.

15 For I have given you an example, that you should do as I have done to you.”

What shall we say, then? The first Passover prepared the people to leave the world, and go to the land of Israel. Because Yeshua and His disciples were already in Israel, they did not need to prepare to leave the world. To the contrary, they ended up going back out into the world, so as to take the Good News into every nation, and raise up a priesthood of disciples.

Mattityahu (Matthew) 28:18-20

18 And Yeshua came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 "Go therefore and make disciples of all the nations, immersing them in My name*,

20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amein.

[*For why we immerse only in Yeshua's name, please see "[Immersion in Yeshua's Name Only](#)," in [Nazarene Scripture Studies, Volume Three](#).]

In "[About Sacrifices](#)" (in [Nazarene Scripture Studies, Volume One](#)) we explain that we should not offer animal sacrifices in the dispersion—yet apart from that, now that we are back out in the world, we should perform the Passover like Exodus 12 says. We should pack our bags and eat a meal in haste, treating it like a dress rehearsal for going back to the land. Not only is this what Yahweh commands, it will also teach our children about the true meaning of the Passover at a much deeper level than any rabbinical sit-down seder.

Shemote (Exodus) 12:26-27

26 And it shall be, when your children say to you,
'What do you mean by this service?'

27 that you shall say, 'It is the Passover sacrifice of
Yahweh, who passed over the houses of the
children of Israel in Egypt when He struck the
Egyptians and delivered our households....”

We give a short summary of recommendations in the
next chapter, as well as unleavened bread recipes.

Passover Seder Recommendations

In the previous chapters we saw how Yahweh wanted the first Passover held, and we also saw how Israel held the Passover in the land. In other Studies we also saw how Yahweh broke Avraham's seed up into three distinct groups (Ephraim, Judah, and Ishmael), so as to leaven the whole lump called *earth*.

Mattityahu (Matthew) 13:33

33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

Like the leaven is burned out of bread in an oven, the leaven will be burned out of Judaism, Christianity, and Islam during the warfare of the coming tribulation. (We cover this in [*Revelation and the End Times*](#).)

This document is not written to Orthodox Judah, to the Christians, or to Islamic Ishmael: rather, it is written to the called-out children of Ephraim and Judah in all nations, who understand the need to keep Yahweh's Torah with Yeshua's Spirit in their hearts. But how is this done? Scripture does not tell us how to hold the Passover while in the dispersion—so all we can do is infer. These are only our recommendations, and if you pray and Yahweh's voice leads you to do something different, please follow His voice instead.

The first Passover was held by houses, in preparation to leave Egypt. A year later, the children of Israel held the Passover at the tabernacle (which had just been built). Thirty-nine years after that, when Israel was in the land, the Passover was held at the tabernacle, in the place

where Yahweh chose to put His name (which eventually became Jerusalem). Then, centuries later, Ephraim was dispersed, and Judah went into the exile. The Passover became a novelty to Ephraim, while Judah made up his own rules about how to keep a rabbinical Passover.

Yahweh again chose Jerusalem in 1948, but we still have a dilemma about how to conduct the Passover. Because Yahweh has again chosen Jerusalem, if the Passover sacrifices are to be held anywhere, they should be held in Jerusalem. However, since there is no temple, and no cleansed Levitical order, we cannot offer Passover sacrifices in Jerusalem (or anywhere else) at this time. So what can we who are in the dispersion do? We can practice leaving the world (i.e., greater spiritual Egypt), so that when Yahweh calls us to go home, we and our children will be ready.

Prophecy is not given to us so that we can know the future, but only so that when prophetic events take place, we can look upon them as a confirmation of our faith. Nonetheless, it is oftentimes possible to look into prophecy, and get an idea of what may happen. In [*Revelation and the End Times*](#), we explain that there will be two more exoduses for Ephraim, which we call the *early* and the *late* second exodus. If this is correct, the *early exodus* will take place after seal 6 (nuke in the Middle East), when the New World Order turns Israel into a truly “international” country, and the borders of Israel are thrown open for immigration. We should all pray about whether or not Yahweh wants us to move to Israel under these circumstances—but in general the default recommendation would be NOT to move, in that not only will the land be under New World Order control, but we will also be pushed out of the land when the abomination of desolation goes up.

As we also explain in [Revelation and the End Times](#), the *late second exodus* will take place at the very tail end of the tribulation sequence (after the tribulation and the subsequent battle of Armageddon). All Babylonian governments will fall at the end of the tribulation, so while the early second exodus may be an orderly event (with airline tickets, passports, etc.), we may have to provide for community safety (with Yahweh's help, as during the first exodus).

However end time events play out, we want to help our children prepare for the day when we leave the world, and return back home to His land. Since children learn their sense of identity through hands-on experiences and traditions, traditions can be very useful. However, traditions are only useful when they reinforce (rather than contradict) Yahweh's word.

Many believe the feasts are remembrances of past events, but earlier we saw how Scripture tells us the feasts are not remembrances, but prophetic shadow pictures of coming events (e.g., Colossians 2:16-17). If Passover and the days of Unleavened Bread are a rehearsal for leaving spiritual Egypt, then there is no value in keeping a traditional sit-down seder in the dispersion. Rather, we need to rehearse packing up, leaving the world, and going home.

In the next chapter we will summarize the timing of the calendar, but bearing all of the above points in mind, I suggest the following traditional "seder" (order of service) for Passover in the dispersion:

On Aviv 10, you and your family pack your bags, and get ready to leave the world (greater spiritual Egypt). Before the tribulation, this may mean packing your bags for airline travel. "Take a lamb" by realizing that we do not

automatically become His bride just because we believe on Him—but that His bride is a small subset of those who believe on Him. Rededicate ourselves to our Husband. Give your children a task focused either about the Exodus, or about Yeshua's sacrifice (a play, skits, pictures, memory verses, family readings, etc.). Make it as fun for the children as you can.

On Aviv 14, make sure that all regular breads and all edible leaven (sourdough starter, yeast, baking soda, baking powder, etc.) is off of your property by noon. Eat some unleavened bread for eight days (recipes in later chapters). Assemble either in your home, or at your local congregation. Your bags should be packed, shoes on your feet, dressed, and ready to go. (If this is before the tribulation, this may look different than after the tribulation.)

When assembled, eat a meal without leaven in haste, and in joy, and help the children look forward to going home. Make it fun for them. If before the tribulation, check passports. All males should be physically circumcised (Exodus 12:48-49).

No matter how you conduct the Passover, the main thing is to help your children develop a desire to leave the world system and go back home. Make it fun for them. The second tithe in Torah was used to take the family up to Jerusalem, and buy whatever your heart desires, to make it a time of joy for you and your children. (Split your second tithe funds over all three pilgrimage feasts, to make each one special.)

Shemote (Exodus) 12:26-27

26 "And it shall be, when your children say to you,
'What do you mean by this service?'

27 that you shall say, 'It is the Passover sacrifice of Yahweh, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped.

Children learn who they are through traditions and hands-on experiences, so give them fun activities to conduct. Ask them to create a play, draw pictures, paint posters, or make dioramas depicting the plagues, etc. Encourage them to dress up like Moshe, Aharon, Zipporah, and Miriam, etc. Depending on age level, encourage them to act out the Exodus story, or the passion play. You can also give rewards for various memory verses or readings. The ideas are as varied as your imagination.

Again, these are simply recommendations. Above all, your head of house or your congregational elders should pray, hear what Yahweh wants, and then do as He leads you (and if Yahweh leads you to ignore this tradition entirely, then by all means, follow His lead.)

While the Feast of Tabernacles (Sukkot) is an "open" feast (and anyone who wants to may attend), Passover is a rite of passage for Israelites. We are told that before we can partake of the Passover, all males must be physically circumcised.

Shemote (Exodus) 12:48-49

48 "And when a stranger dwells with you and wants to keep the Passover to Yahweh, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.

49 One Torah shall be for the native-born and for the stranger who dwells among you."

This requirement applies even after Yeshua's sacrifice, for we are told that in the millennium, no uncircumcised males will be able to enter the temple.

Yehezqel (Ezekiel) 44:9

9 Thus says Yahweh Elohim: "No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel."

[Note: We do not recommend a "visual check." Only, teach on this requirement, and do not agree to any "waivers," for any reason.]

Sometimes it happens that in the dispersion, a sister has married a man who is not walking in repentance (and hence, is not physically circumcised). When these sisters later realize that the Torah still applies today, they can wonder whether or not they should eat the Passover (seeing as their husband does not meet the requirements of Exodus 12). While each situation is different, in general our recommendation is that devout sisters may eat the Passover in the dispersion, while their husbands (who are not walking in repentance) should not. The idea is for these sisters to gently encourage their husbands and children to develop as much love for Yeshua as they can, without breaking the Torah. Then, once their family's hearts are turned toward Yeshua, their husbands and children will want to be physically circumcised, so as to please Yeshua.

Qorintim Aleph (1 Corinthians) 9:20-23

20 and to the Jews I became as a Jew, that I might win Jews; to those who are "under" the Torah, as "under" the Torah, that I might win those who are "under" the Torah [i.e., Orthodox];

21 to those who are without Torah, as without Torah (not being without Torah toward Elohim, but under Torah toward Messiah), that I might win those who are without Torah [i.e., Christians];
22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.
23 Now this I do for the Good News' sake, that I may be partaker of it with you.

As we explain in "[Yahweh's Heart in Marriage](#)" (in the [Covenant Relationships](#) collection), each situation is different—but when Yahweh calls us to go back to the land, no male who is physically uncircumcised may go. Therefore, devout sisters should treat their family as their "ministry." They should do their best to encourage their husband and children to love Yeshua, regardless of circumstances. Even if her husband and children do not understand, these sisters should do this with their whole hearts, until such time as we are called to go back home. While it is a matter of prayer whether or not to go back at the time of the early second exodus, at the time of the later second exodus, we all need to go back to the land (unless Yahweh's voice says otherwise). If her husband and children are not willing to walk in repentance at that time, she will still probably need to go. (As difficult as this scenario is, it highlights the importance of marrying within the faith.)

In historical context, the command to remove all leaven is the command to throw out all sourdough starter. However, we should throw out anything that is used to leaven bread (e.g., active yeast, baking soda, and baking powder). Rabbinic tradition also says to throw out toothpaste, laundry soaps, etc. which contain either baking soda or baking powder, but since these are not used to leaven bread, we do not recommend that.

Rabbinic tradition also calls for scouring the home right before the Passover. Although we are generally in favor of cleaning before Pesach, in Exodus 12, our forefathers probably did not bother to scour homes they were planning to abandon in a few days. (However, if anyone wants to scour their home for Passover, we do not see any harm.)

As Yahweh's Spirit is calling His people to truth, more and more Christians want to attend a Passover seder, to learn about the Hebraic roots of their faith. This is very good, and Yahweh's will is that we reach out to them in love. However, there is a dilemma, as the Passover is very much a "closed" feast (which only dedicated, circumcised Israelites may attend). So what should we do? (How can we resolve this dilemma?)

One thing we can do is to host a "teaching" seder on a different day, as an outreach activity for Christians who want to know more. This is one of the most fruitful kind of evangelistic activities there is, because those who attend such "teaching" seders are already interested in learning more. So long as we hold it on a different day, then we can be kind and gracious as we can be to our Christian cousins and teach them all of the powerful symbolism contained in the Passover seder. Done right, this provides an unparalleled opportunity to make new connections, and sow seeds (just as long as we host it on a different day).

For more information about the timing of the Passover, please see the chapter on "Determining the Passover Dates."

Determining the Passover Dates

In [The Torah Calendar](#) we talk about how to establish the New Moon Day (called *Rosh Chodesh*, or the *Head of the Month*). We also saw that the first new moon day of the year is called *Rosh HaShanah* (or the *Head of the Year*). The Head of the Year is a very special day, because the entire rest of the calendar year depends upon timing the head of the year correctly. Further, if Rosh HaShanah is timed correctly, the rest of the crop harvests will line up with the rest of the feasts. Conversely, if we do not time Rosh HaShanah correctly, the rest of the crop harvests will not line up with the rest of the feasts (so it is critical to time this correctly).

As we also saw in [The Torah Calendar](#), once it is apparent to trained observers that the very first sheaf of barley in the land of Israel will be at the stage called *aviv* (or medium dough) 15-21 days later, then the priesthood declares Rosh HaShanah the next time the first crescent sliver of the new moon is seen from the land of Israel.

As we also saw in [The Torah Calendar](#), 15-21 days after Rosh HaShanah, the priesthood presents the *omer* (or *wave sheaf*) to Yahweh on *Yom HaNafat HaOmer* (the *Day of the Wave Sheaf Offering*). After this, all Israel can then harvest their crops. As we saw in [The Torah Calendar](#) and elsewhere, the Torah prohibits us from harvesting our crops before we present the Wave Sheaf Offering to Yahweh. Because this rule is broken in the Talmud, it is also routinely broken by groups who consider the Talmud authoritative (e.g., the Pharisees / Orthodox and the Sadducees / Karaites), but this prohibition should never be broken, because as we have shown in very many places, it was given by Elohim Himself.

As we also saw in [The Torah Calendar](#), the omer must be of the very first of the barley to come ripe in the land of Israel, because if the omer is taken from barley that ripens later, then those farmers with the earliest ripening barley will not be able to harvest their crops when they come ripe, and they will lose their crops. (This rule is routinely violated by the Orthodox and the Karaites, and those Messianics who foolishly follow them.)

Beyond this, not only does the omer need to be the very first of the barley to come ripe in the land of Israel, it also needs to be in one of two special states, called *aviv* and *carmel*. We will define these terms later in this chapter.

Do Not Add to Elohim's Torah

As we saw in [Establishing the Head of the Year](#), some people want to establish the head of the year based on other factors (besides the aviv barley). For example, some say that even if the barley is ripe for the harvest, that the new year cannot begin until after the Spring Equinox (or Equilux) has passed. This is a violation of Yahweh's Torah at Deuteronomy 12:32 and other verses, which tell us not to add to His commands.

Devarim (Deuteronomy) 12:32

32 "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it."

Because the Equinox does not exist in Scripture, to say that the new year cannot begin until after the Equinox (or Equilux) has passed is clearly adding to Scripture.

Another example of a requirement that is sometimes added is how some Karaites and Messianics require us to have "harvestable fields" of barley before we can

declare the new year, even though this requires the true firstfruits of barley to fall to the ground. We explain why this is against Scripture in [Establishing the Head of the Year](#).

Before we begin, let us also that the Orthodox Jewish Hillel II calendar has Rosh HaShanah start in the fall. However, in marked contrast, Yahweh places it with the ripening of the barley (as winter is ending).

About Rosh HaShanah and the Barley

To understand why the head of the year is properly placed as winter is ending, let us notice that in Exodus 9:31-32, Yahweh struck Egypt with a plague of hail. The hail struck the flax because it was budding, while the barley was *in the head* (which is a more advanced condition). The Hebrew term for “in the head” is *aviv* (אַבִּיב).

Shemote (Exodus) 9:31-32

31 Now the flax and the barley were struck, for the barley was in the head [אַבִּיב, *aviv*] and the flax was in bud.

32 But the wheat and the spelt were not struck, for they are late crops.

The term *aviv* (אַבִּיב) is *Strong's Concordance* OT:24, and it refers to tender, green, young grain. This means grain that has just barely become mature, and is not yet hard.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

Not long after the barley was aviv (medium dough), Yahweh told Moshe and Aharon that this was to be the first month of their year.

Shemote (Exodus) 12:2

2 "This month is the head of months for you; it is the first month of the year to you."

What this tells us is that when the first of the barley grains become tender, green, and young, that is the first month of the year. But to understand what to do with that information, let us take a closer look at how barley develops.

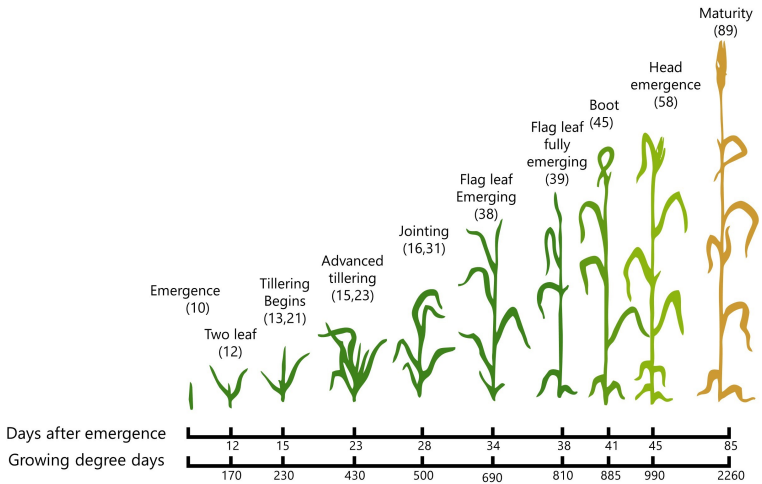
How Barley Develops

Modern agriculture uses a complex method of analyzing cereal grains, called the *Zadoks Scale*. Sometimes some people like to use the Zadoks Scale to determine whether or not barley is aviv, perhaps because it is scientific, or perhaps because the word Zadoks sounds like *tzaddik*, which is the Hebrew word for a righteous man. However, the Zadoks Scale did not exist in ancient times, so we do not use it (as it only confuses the issue).

For our purposes, barley and other cereal grains can be thought to pass through various stages of growth. These stages start slowly, and gain speed as the barley nears maturity. It may be helpful to visualize a barley plant passing through these phases.

The graphic is by the University of Wisconsin, USA, from their *Spring Barley Growth and Development Guide*. It shows the development of average modern spring barley in Wisconsin, USA. It is important to bear in mind that not only is the weather in Israel different than the weather in Wisconsin, but that these numbers are only

averages. The process takes longer when the weather is cold, and takes less time when the weather is hot. We should also remember that there is really no such thing as an “average” crop—but that each year the weather is different, and that each field is different. However, with that in mind, we can see some important patterns.



The most important thing for us to see here is that in an average Wisconsin spring, the seed head emerges from the stalk (or from what is called the *boot*) about 58 days after germination (or just under two months). Then just 31 days after that it is ready for modern combine harvest. This means from the time the seed head flowers and is pollinated, there is basically only a month until the plant is ready for harvesting by modern combine methods. However, we also need to remember that in ancient times there was even less time! That is because modern combine harvesting depends on the plant being fully mature, to the point of being brittle—and this method does not work with hand sickles (especially ancient ones).



A *combine* is called a combine because it performs a combination of actions. It slaps super-ripe, already-fragile barley with a paddle, knocking everything into a large tray. Because the barley is already brittle, the seed head shatters and the grain is largely separated from the chaff. Then the seed is further separated from the chaff.

In contrast to this, in ancient times, harvesting had to be done by hand with sickles, and ancient sickles were not nearly as sharp as modern steel sickles. Ancient sickles were typically made either of flint or sharpened animal bones mounted in wood. For example, this is an ancient flint sickle found in the land of Israel. This would be nowhere near as sharp as a modern steel hand sickle.



Here is an ancient hand sickle made with animal bones, found in the Middle East.



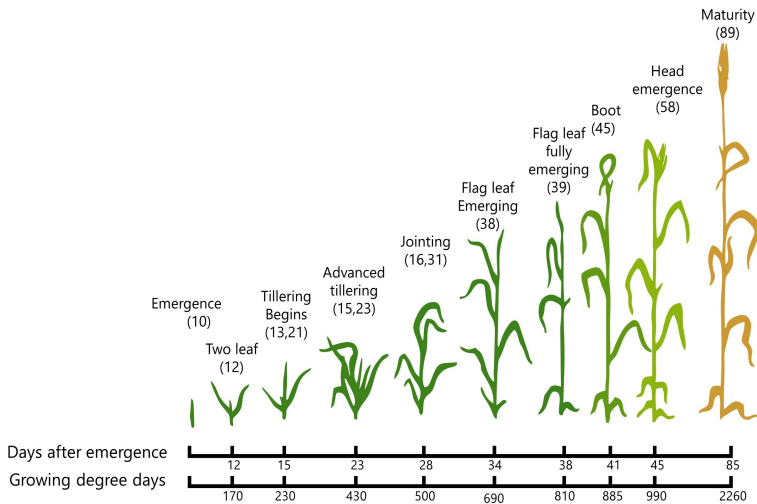
The issue is that when barley is fully ripe and golden brown (as in the picture with the combine, above) it is already much too fragile to harvest with a hand sickle. If one hits golden brown barley with a hand sickle, the grain will shatter and fall to the ground, and the crop will be lost (and the farmer ruined). To make sure that this does not happen, a farmer using hand sickles must harvest the barley when it has just barley matured and is still just a little bit tender, and green—and if we are willing to accept it, this is the very definition of aviv.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

Stages of Barley Growth

If we look at the chart from the University of Wisconsin again, we can see that barley passes through several stages of growth. The first stage is called the *vegetative growth stage*. During vegetative growth, the barley plant is soft, and flexible. It can get hit by hail and it bounces right back. This is why the wheat and the spelt were not destroyed by the hail in Exodus 9:32, is that they were still in the vegetative growth stage, and so they were still

soft and flexible (and thus they were able to withstand the impact of hail without sustaining any damage).



After the vegetative growth stage, the head emerges from the boot (i.e., the stalk), and the plant then buds and flowers. This is called the *budding and flowering stage*. During this stage, the plant stalks start to become rigid (as they are preparing to bear the weight of the grain head aloft). Further, with the development of the grain head, they also become top-heavy. If cereal grasses get hit by hail or even a hard rain during this stage, the impact of the hail or the weight of the wet grain heads can cause the plants to topple over and the stalks can kink, causing the crop to be damaged or lost. That is why the flax and barley were destroyed in Exodus 9:31 is that the flax was flowering, and the barley was aviv (which we shall see is medium dough). That is to say that the plants were now top-heavy, and their stalks were no longer flexible. Thus, the weight of the hail and the weight of any wetness pulled the plants over, and they were “struck.”

Shemote (Exodus) 9:31-32

31 Now the flax and the barley were struck, for the barley was in the head [אָבִיב, aviv] and the flax was in bud.

32 But the wheat and the spelt were not struck, for they are late crops.

The Error of “Harvestable Fields”

As we show in [Establishing the Head of the Year](#), some people incorrectly teach that before the barley can be damaged by hail it has to be already completely mature, such that it is dry, brittle, and golden brown (as in the combine picture above). However, that is completely incorrect, as the flax in Exodus 9 was also damaged by hail, even though it was only in bud. This shows us that cereal grains can be damaged by hail even when they are only in bud. They do not need to be fully combine ripe.

To reiterate, what makes grains susceptible to hail is that they are entering the budding and flowering stages, which makes the stalk brittle, and the plant top-heavy.

Barley Development



After the plant flowers and is pollinated, it forms a closed seed pod. However, at first there is nothing in the pod. If the seed pod is torn open in the first few days, the closed flower will look like cotton. This is called the *cotton stage*. After this the plant will begin to pump fluid into the seed pod. If it is torn open it will have a watery-looking fluid. This is called the *water stage*.



After the plant has pumped water into the head, then it begins pumping starch into the head. At first the liquid inside the head looks milky. This is called the *milk stage*. Depending on a variety of factors, this stage is reached approximately 8 days after flowering and fertilization.

Approximately 10-11 days after fertilization the plant has now pumped enough starch into the seed head that the seeds are starting to be substantial. If one tears open the seed head at this point, the developing seed will look like a wet, slimy worm. This is often called the *worm stage*.



As the plant continues to pump starch into the seed pods, the seeds become fuller, and harder. At about 14 days after fertilization, if one cuts the seed pods open, the seed will resemble soft bread dough inside. This is called the *soft dough stage*. Such “soft dough” is easily cut with the fingernail (but there should be no milky liquid).

At approximately 17-18 days after fertilization, the seeds should now be filled with starch. After this, the seeds will not gain any more mass. Rather, they begin to dry out, harden, and lose moisture. The plant also begins to change color from green to yellow, indicating that the plant is starting to dry up and die. This is called the *medium dough stage*, and as we will see, this is what qualifies as *aviv* barley, because the plant is basically fully mature, and yet still tender, and slightly green.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

Medium dough barley should have the consistency of medium-hard bread dough. One should be able to cut it with the fingernail, but it should not be watery inside (at all). It should be turning golden brown but still have a slightly greenish tint, because it has just barely finished maturing. Yet it should be viable as seed, because it is fully formed, and has finished maturing.



Notice how the grains in the picture are just starting to turn yellow, yet still have a slightly greenish tint. Notice also the texture inside. Although the grain can be cut with the fingernail, it is not watery at all. This is the ideal stage for harvesting with a hand sickle because the grains now have as much mass as they will ever have, but the likelihood of shattering the head when the stalk is struck with the sickle is not yet very great. That is to say that if a farmer harvests his barley in the medium dough (aviv) stage, he may have to dry the grains before threshing, but he will not likely lose much of his crop to

“sickle shock”. Only, this ideal harvesting condition does not last very long.



Here is a field where the barley plants have just started to turn yellow, but still have a greenish tint. This indicates that the seed is now fully mature, and the plants are beginning to die, and are getting ready to drop their seed (i.e., reproduce). This yellowing is a good indicator that it is time to inspect for medium dough (aviv).



We will explain why medium dough barley is *aviv* in a moment, but first let us finish talking about the stages of barley development.



At about 21 days (three weeks) from fertilization, the grains have lost some of their moisture, and now the barley grain has the consistency of hard bread dough. One can still cut it with a fingernail, but it takes effort. It has a leathery consistency.

This is called the *hard dough* stage, and it is about the latest a farmer wants to harvest his crops with a hand sickle, lest the heads shatter and drop their seeds during the harvesting process. Remembering that this stage comes only a few days after the medium dough stage, now we can understand why Yeshua tells us that the wise farmer immediately puts in his sickle as soon as the grain has come ripe, because the harvest has come.

Marqaus (Mark) 4:28-29

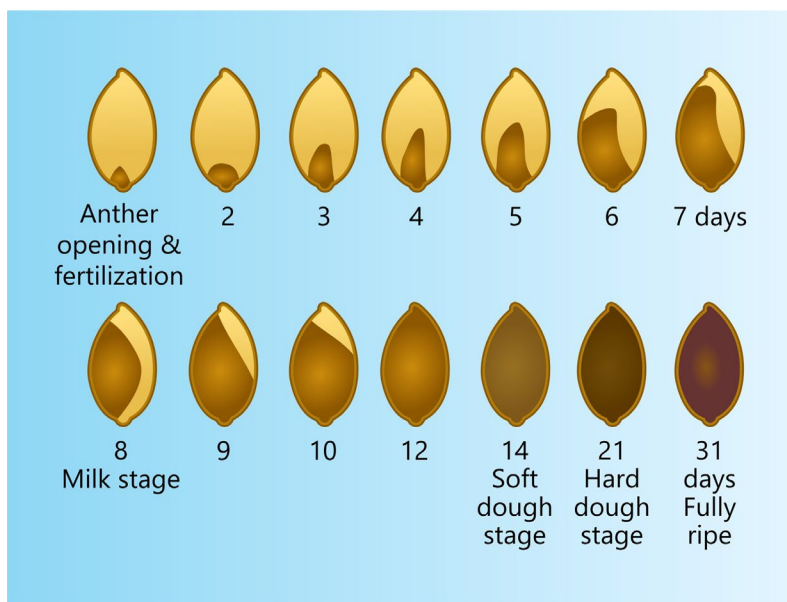
28 "For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come."



As the barley continues to harden and lose moisture, it enters what is called the *very hard dough* stage. In this stage it is still possible to dent the grain with a fingernail, but it is not possible to cut it with the fingernail. Very hard dough is already too

brittle for ancient sickle harvesting. If one tries to harvest with an ancient hand sickle at the very hard dough stage, a lot of the heads will shatter, and the barley crop will be lost (and the farmer ruined).



Finally, at approximately 31 days (i.e., a full month) after the barley is pollinated, the barley plant is ripe for harvesting with a modern combine. As we mentioned earlier, this is much too ripe for harvesting with a sickle, because if one tries to harvest with an ancient hand sickle at this point, a very large percentage (if not most) of the crop will be lost.

Finally, we should again emphasize that the whole process of maturation takes place very quickly. Barley reaches the medium dough (aviv) stage approximately 17-18 days after the barley is fertilized—and that is when farmers should begin harvesting their crops, because they have less than a week to do so before the barley heads begin shattering when they are struck with an ancient hand sickle.

At approximately 31 days following pollination (about 13-14 days after the barley becomes medium dough / aviv), the barley plants will be in the stage we call “modern

combine ripe.” At this late stage, the barley heads are already too fragile to harvest with a hand sickle, because the heads will absolutely shatter (and it is this shattering upon which modern combine harvesting depends). Yet ironically, some barley search groups wrongly call this stage “aviv”.

Bringing the Very Firstfruits of Aviv or Carmel

With this background in barley development, we can see that it is imperative that we bring the very first sheaf of aviv or carmel barley to Yahweh, to clear the way for the rest of the harvest. To see this, first let us analyze Leviticus 2:14, which tells us that we are to bring an offering of the firstfruits (בְּכוֹרִים) of our barley to Yahweh.

Vayiqra (Leviticus) 2:14-15

14 “Also when you bring an offering of firstfruits [בְּכוֹרִים] to Yahweh, you shall bring green heads of grain [אֶבִיב קְלוּי] parched in the fire, [and/or] crushed carmel [גֵּרֶשׁ בְּרִמָּל] shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

The term *firstfruits* (בְּכוֹרִים) is *Strong's Old Testament* OT:1061, meaning the very first of the fruits. It could not be simpler, but some Karaites and Messianics often miss (or ignore) this most basic of requirements, even though it clearly refers to the very first of the fruits.

OT:1061 bikkuwr (bik-koor'); from OT:1069; the first-fruits of the crop:

KJV - first fruit (-ripe [figuratively]), hasty fruit.

When we look up the root word at OT:1069, we see that it refers to the fruit that is truly first (as if “bursting the womb.”) Why can these other groups not understand that this means the very first of the barley fruits?

OT:1069 bakar (baw-kar'); a primitive root; properly, to burst the womb, i.e. (causatively) bear or make early fruit (of woman or tree); also (as denominative from OT:1061) to give the birthright: KJV - make firstborn, be firstling, bring forth first child (new fruit).

And not only does Leviticus 2:14 tell us that it must be the very first of our barley fruits, but it must also be in a special state of either *aviv* (אַבִּיב), or *carmel* (כַּרְמֶל).

Vayiqra (Leviticus) 2:14-15

14 “Also when you bring an offering of firstfruits [בְּכוֹרִים] to Yahweh, you shall bring green heads of grain [אַבִּיב קְלוּי] parched in the fire, [and/or] crushed carmel [גֵּרֶשׁ כַּרְמֶל] shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

Yahweh only accepts a wave sheaf of barley firstfruits that are *aviv* or *carmel*. But what do these two terms mean?

Aviv: Medium Dough

As we already saw, *Strong’s Concordance* defines *aviv* as tender, green, and young grain.

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

The term *kalui* (קָלוּי) means *roasted*, so *aviv kalui* refers to roasted young ears of grain. Medium dough satisfies this requirement perfectly because although the grain is still moist, it already has a full starch content. Thus, when it is roasted on the fire, the moisture is driven out, and the toasted grains can be ground into flour. Grinding into flour means we can make cakes of it, which fulfills the requirement in Leviticus 2:15 that we lay oil and frankincense on the firstfruits offering (i.e., by making cakes of it).

15-21 Days from the New Year to an Omer of Aviv

Now let us look at the requirement to offer the omer in Leviticus 23:10-11, and verse 14. This tells us that the priesthood should offer the omer (the wave sheaf offering) on the day after the Sabbath of the week in which the Passover falls. It also says that we may not eat any part of our new crops until after we have brought our firstfruits (omer) offering.

Vayiqra (Leviticus) 23:10-11, 14

10 "Speak to the children of Israel, and say to them: "When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest.

11 He shall wave the sheaf before Yahweh, to be accepted on your behalf; on the day after the [weekly] Sabbath the priest shall wave it..."

14 "You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your Elohim; it shall be a statute forever throughout your generations in all your dwellings."

For example, in 2021, the new moon of Rosh HaShanah fell on the first day of the week. Fourteen days later, the

Passover was held on Shabbat, and then Yom HaNafat HaOmer was the very next day. That means that none of that year's crop could be eaten until the day after the Passover. (Incidentally, this was also the case in Joshua 5:10-11). Thus, there were 15 days in between Rosh HaShanah and Yom HaNafat HaOmer.

Rosh	2	3	4	5	6	7
8	9	10	11	12	13	Pass
Omer						

Alternately, if the new moon is seen on the second day of the week, this pushes the Passover back to the first day of the week, and then Yom HaNafat HaOmer is not held until the first day of the following week. In this condition there are 21 days from Rosh HaShanah to Yom HaNafat HaOmer.

	Rosh	2	3	4	5	6
7	8	9	10	11	12	13
Pass	15	16	17	18	19	20
Omer						

This shows us that there can be anywhere in between 15-21 days between Rosh HaShanah and Yom HaNafat HaOmer. That is why, just before the new moon, we inspect the barley to see if the firstfruits of the new barley crop will be ready to present to Yahweh 15-21 days later, on Yom HaNafat HaOmer.

The Aviv Firstfruits are the First Thing to be Cut

It is also essential to realize that we cannot harvest any part of the new crop before we present the omer. This can be seen in an analysis of Deuteronomy 16:9, which

tells us that we need to begin a 50-day *Omer Count* up to Pentecost (Shavuot) on the day that we begin to cut the standing grain (i.e., the new crop).

Devarim (Deuteronomy) 16:9-10

9 "You shall count seven weeks for yourself; begin to count the seven weeks from the time you begin to put the sickle to the [standing] grain.

10 Then you shall keep the Feast of Weeks to Yahweh your Elohim with the tribute of a freewill offering from your hand, which you shall give as Yahweh your Elohim blesses you."

In other words, Deuteronomy 16:9 tells us to begin the 50-day omer count when we begin to cut the firstfruits of the new crop. In other words, when we cut the firstfruits of the new crop (i.e., the wave sheaf), that is when we begin the 50-day omer count to Shavuot (Pentecost). We can remember this with a simple mnemonic: "When we begin to cut, that is when we begin to count. When we begin to count, that is when we begin to cut."

It is essential to realize that Deuteronomy 16:9 prohibits us from harvesting any part of our crop before we present the wave sheaf, because it affects the timing of Rosh HaShanah (the Head of the Year). However, some barley search groups (notably the Sadducees / Karaites, and some Messianics) either misinterpret or disregard Deuteronomy 16:9, perhaps because they do not realize that the wave sheaf is symbolic of Yeshua.

The Omer Aviv Firstfruits Symbolize Yeshua

We know that everything in the Tanach points to Yeshua. For example, Yeshua was offered as the first of the firstfruits among those who will be resurrected from the dead.

Qorintim Aleph (1 Corinthians) 15:20-23

20 But now Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep.

21 For since by man came death, by Man also came the resurrection of the dead.

22 For as in Adam all die, even so in Messiah all shall be made alive.

23 But each one in his own order: [first] Messiah the firstfruits, [and then] afterward those who are Messiah's at His coming.

The basic pattern here is that after we present the very first of our firstfruits to Elohim in the omer offering, then we can harvest our crops. The Jewish historian Josephus tells us that this was also the way it was done in the first century. Speaking of the Wave Sheaf Offering, he says:

...they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God [sic]; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest.

[Josephus: Antiquities of the Jews, Book 3, Chapter 10, Verse 5.]

We should notice several things about this passage. When Josephus tells us that they took only a handful of the ears, that means it was a small sheaf. This means that whole fields of barley did not need to be ripe before they could offer the wave sheaf offering—they could have as little as a single sheaf.

Also, the fact that Josephus tells us they had to dry the ears before they beat them small tells us that the ears were mature, but not completely dry. That is, they were not harvested dry, like what we would call “modern combine ripe.” Rather, they were harvested when they were still young, tender, and green, meaning they were aviv (or medium dough).

OT:24 'abiyb (aw-beeb'); from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan:

If we are willing to receive it, this is just as Yeshua began His ministry when He was about 30 years of age, which is the time of life when the flesh is mature, and full (not old or dry).

Luqa (Luke) 3:23

23 Now Yeshua Himself began His ministry at about thirty years of age, being (as was supposed) the son of Yosef, the son of Heli...

Further, because medium dough barley is fully mature, it is viable as seed. This speaks to the symbolism in Yochanan (John) 12:24, where Yeshua tells us that when a grain of wheat (or barley) falls into the ground and dies, it produces much grain (i.e., it reproduces).

Yochanan (John) 12:24

24 “Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.”

Now let us consider that when Yeshua “fell into the ground and died”, many of the saints were raised.

Mattityahu (Matthew) 27:52-53

52 and the graves were opened; and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the graves after His resurrection, they went into the set-apart city and appeared to many.

But What is Geres Carmel Barley?

Now that we know what aviv barley is, what does Yahweh mean in Leviticus 2:14, when He says that when we bring an offering of our firstfruits to Him, we should bring him aviv grain parched in the fire [and/or] geres carmel (גֶּרֶשׁ כַּרְמֶל)? The New King James Version translates this as “crushed carmel”, and that is one possibility, but we would suggest another.

Vayiqra (Leviticus) 2:14-15

14 “Also when you bring an offering of firstfruits [בְּכוֹרִים] to Yahweh, you shall bring green heads of grain [aviv] parched in the fire, [and/or] crushed carmel [גֶּרֶשׁ כַּרְמֶל] shall you offer for your firstfruits offering.

15 And you shall put oil on it, and lay frankincense on it. It is a grain offering.”

If aviv barley is medium dough barley, then one might suspect that carmel barley would be hard dough, because hard dough can be cracked or crushed in a mortar and pestle. *Strong's Concordance* tells us that the word *beaten* is OT:1643, *geres* (גֶּרֶשׁ). This refers to grain that needs to be husked (i.e., grain that needs to have its husk removed manually).

OT:1643 geres (gheh'-res); from an unused root meaning to husk; a kernel (collectively), i.e. grain:
KJV - beaten corn.

This is related to OT:1644 garash, which refers to driving something out (as when driving grain out of the husk).

OT:1644 garash (gaw-rash'); a primitive root; to drive out from a possession; especially to expatriate or divorce:

KJV - cast up (out), divorced (woman), drive away (forth, out), expel, surely put away, trouble, thrust out.

As we said earlier, barley that is completely dry (as in modern combine ripe) separates easily from the chaff. However, when barley is less ripe than that, the husk must be manually removed (as with a mortar and pestle). This also works with Josephus' description.

...they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God [sic]; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest.

[Josephus: Antiquities of the Jews, Book 3, Chapter 10, Verse 5.]

However, there is an alternate theory regarding carmel barley that also seems to work, and is very intriguing. However, in order to understand it, first we need to talk more about the maturation process of barley, and also look at the case history of the aviv barley in 2021 CE.

Case History of the Aviv Barley in 2021 CE

There was a lot of extreme weather in Israel in late 2020 and early 2021. In late 2020 there was a lot of rain in

Israel, and then in December of 2020 and January of 2021 there were six weeks of unseasonably warm weather. Because of this warm weather, the barley began to ripen, and some of it flowered. When barley flowers and is pollinated, it reaches a sort of a “point of no return”, and it drives on toward creating grains, even if the weather gets cold again, which is precisely what happened.

After the six weeks of unseasonably warm weather, it got cold again in Israel. The barley which had not already flowered pulled back, while the barley that had already been pollinated pushed forward to make seed. This resulted what might be called two *flushes* of barley. There was one flush of early barley that pollinated during the six weeks of unseasonably warm weather, and a second flush of barley that did not pollinate until later.

On 06 February 2021, a sister in Yeshua named Becca Biderman found aviv (medium dough) barley in the land of Israel. This was a week before the new moon of 13 February. Thus, the new moon of 13 February was also Rosh HaShanah (because the barley was aviv), and the Passover was on Sabbath, 27 February, with Yom HaNafat HaOmer on 28 February.

						2/13 Moon
2/14	2/15	2/16	2/17	2/18	2/19	2/20
2/21	2/22	2/23	2/24	2/25	2/26	2/27 Pesach
2/28 1ULB Wave	3/1	3/2	3/3	3/4	3/5	3/6

The Karaites and some Messianic barley groups said that the barley could not be aviv before Spring (i.e., before the Spring Equinox), even though the barley is often aviv before the Spring Equinox (and in fact the barley was aviv before the Equinox in the spring of 2020 as well). However, what was remarkable about 2021 was that some of the early first flush of barley seemed to be striped purple.



When barley is exposed to extreme climactic stress, it can change color. The change in color is caused by the barley generating *anthocyanins*. (*Cyan* means blue.) Anthocyanins are secondary plant metabolites which help the plants to adapt to extreme environments. That is, they help the plants to adapt. Current research indicates that anthocyanins are potentially beneficial to human health. Can we imagine the parallels with Yeshua?

Sister Biderman suggested that this purple barley was what Leviticus 2:14 refers to as carmel barley, because the Hebrew word for a vineyard is kerem (כֶּרֶם), which seems to have the same root as carmel (כַּרְמֶל). Kerem is associated with wine and wine colors, and these anthocyanins appear when the barley is exposed to extreme stresses (just as Yeshua was exposed to extreme stress). If this understanding is correct, then the following verses would seem to speak of Yeshua as being symbolized by the striped, wine-colored barley as well.

B'reisheet (Genesis) 49:10-11

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh [Messiah] comes; And to Him shall be the obedience of the people.

11 Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.

And:

Yeshayahu (Isaiah) 53:4-5

4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by Elohim, and afflicted.

5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

And:

Luqa (Luke) 22:20

20 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you."

It could be that when Leviticus 2:14 tells us that barley has to be *aviv* or *carmel*, what it is really saying is that even if we have a year with extreme weather, we are to present Him with the very first sheaf of barley that comes available, as it is the fact that we have presented Him with the very first of the barley that clears the way for the rest of the harvest.

In other words, no matter whether *carmel* means hard dough barley or wine-colored barley, we are to bring him the very first sheaf of our firstfruits of barley when they are *aviv* or *carmel*, 15-21 days after Rosh HaShanah. That is what clears the way for the rest of the harvest. And this also speaks of Yeshua, who was the first of the firstfruits, clearing the way for the rest of the harvest of mankind.

Ancient Circumcision (Information only)

Disclaimer: This chapter is offered only for information value. It is not offered as medical advice. We strongly recommend that you hire an experienced medical professional for any physical circumcision procedures that might be done in your family. This is simply an explanation of how circumcision was done in ancient times. It is much safer than standard circumcision.

In modern times, medical circumcision removes the entire foreskin. Because an infant's immune system is so strong right after delivery, children nonetheless heal up relatively quickly. However, this procedure on grown adults and elderly men (such as Avraham) takes a very long time to heal and is unnecessarily painful.

In contrast to removing the entire foreskin, Yahweh told Avraham only to circumcise himself in his foreskin. This means that the foreskin would remain—only that there would be a circular cut ringing it.

B'reisheet (Genesis) 17:10-14

10 "This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised.

11 and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

12 He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

13 He who is born in your house and he who is bought with your money must be circumcised, and

My covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

If a 99 year old man makes a cut in his foreskin, he has the ability to heal up in a relatively short amount of time, as opposed to having his entire foreskin removed.

We strongly urge you to have an experienced medical professional conduct any physical circumcision that is performed in your household. However, for information purposes only, the ancient procedure would follow the following steps, were it to be conducted today.

On the 8th day, have on hand:

1. Small gauze sponges
2. Large gauze sponges
3. Sterile absorbent pads
4. Sterile latex gloves
5. Antiseptic such as providone-iodine (for external use only)
6. Healing ointment, such as Eden Salve
7. Dental floss
8. Sterilized umbilical cord scissors (curved)
9. (For adults, have styptic powder, for clotting)

Everything should be sterilized just prior to the medical procedure. Metals such as scissors can be sterilized by boiling them in clean water for five minutes. The trained medical professional and family should pray.

1. Lay out everything for easy access
2. Make the room nice and warm for the patient

3. Having a pair of assistants is a help
4. Don sterile gloves
5. Remove the patient's loin covering
6. Clean the patient's groin area with iodine prior to the incision (not after)
7. Use dental floss to gently but firmly constrict the blood flow to the patient's foreskin (acting as a kind of a tourniquet). It should not be super tight, but only snug enough to cause discoloration after a minute or two. The primary function is actually to hold the excess skin forward of the tip of the glans, to ensure a safe and clean cut



8. Line up the scissor blades just outside the floss, double-checking one last time that the tip of the glans will not be cut
9. In prayer, make the cut
10. Immediately after the cut, place a new, sterile absorbent gauze pad over the cut, and gently apply pressure for a minute or two, in order to aid clotting. In an eight-day old child, the blood loss should be minimal, and should stop soon.



11. In a young infant, the bleeding should slow to an ooze after just a minute or two.



12. Within five minutes of the incision, the bleeding should stop altogether, and a healthy clot should be forming.



13. Remove the floss. Place some sterile healing salve on a fresh gauze pad, dress the cut, and cover the loins

For infants, apply a normal post-circumcision process. Apply fresh gauze and petroleum jelly (or similar) with each diaper change. The first few urinations will likely be painful, and the child will likely cry. This is normal. This is far less invasive than a standard circumcision.

Monitor the situation prayerfully. Ensure that the child is urinating normally, and that everything is kept clean. Antibiotics should not be necessary for a healthy eight day old infant. Eighty percent healing is normal within about three days. After three days, begin pushing the foreskin back ever-so-gently with each diaper change, so that the cut skin does not try to grow together, or seal shut. This probably will not happen, but it is a good idea to move the tissues after a few days in any event, once it can be done without re-opening the wound.

This procedure is far less invasive than a normative Western medical circumcision. Notice the minimal amount of foreskin removed, as compared to a penny, and the relatively tiny amount of bleeding.



The commandment in Torah is not to remove the whole foreskin, but to be circumcised in the foreskin. The medical advantages of following the letter of this command should be obvious.

A child's immune system is strong enough to withstand the full removal of his foreskin. However, an elderly man such as Avraham has an immune system that is nowhere near as strong. While Avraham could easily have survived the above procedure without serious blood loss, or risk of infection, the same cannot be said for the removal of his entire foreskin. This is therefore the kind of physical circumcision that Avraham likely undertook, in fulfillment of Yahweh's command.

Unleavened Bread Recipes v4.1

Shemote (Exodus) 12:39

39 And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.

As we explain in [The Torah Calendar](#), Yahweh instructs us not to eat anything leavened during the Passover and the Feast of Unleavened Bread (ULB). However, the commandment is not only to avoid eating anything leavened, it is also to eat some bread each day that *is* unleavened.

Shemote (Exodus) 12:15

15 “Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.”

In several places Scripture tells us not to add to Yahweh’s words (e.g., Deuteronomy 4:2). However, despite Yahweh’s commandment not to add to His Instructions, the rabbis have created various “fence laws” (man-made laws that go above and beyond what Yahweh tells us to do in the Torah).

With regards to unleavened bread, the rabbis have added laws that tell us that in order for matzah (unleavened bread) to be “Kosher for Passover,” the flour must be mixed for no more than 18-22 minutes before the matzah is baked (or else it might somehow become leavened, and rise). The rabbis also tell us that

matzah must be carefully inspected before, during, and after the baking process, as well as run over with a special machine that pokes holes in the bread (making sure that it does not rise), which is what gives matzah its familiar pierced appearance.

The rabbis also say that matzah made by machine can only be made from potato flour (i.e., potato starch), since flour from either wheat, barley, or other grains might inadvertently rise. This is ironic, seeing as matzah was not traditionally made from potato starch. Rather, Passover takes place just after the barley has become aviv. The matzah our forefathers ate on their flight from Egypt would not be certified as “Kosher for Passover” today.

Scripture does not tell us that matzah must be made from potato flour. Scripture only tells us to throw out all leavening agents (such as yeast, sourdough starter, baking soda, and baking powder), and not to eat anything leavened during the Passover/Unleavened Bread week. In ancient times this was carried out simply by throwing out the sourdough starter (and all of the sourdough bread).

People sometimes ask me what I do for unleavened bread. Because I tend to be a scriptural literalist, and because I am a ‘basics’ kind of guy, I usually just buy a few boxes of regular unleavened bread made with wheat or barley flour, rather than their “Kosher for Passover” potato-based cousins. If someone will make it, I really prefer homemade unleavened bread with barley flour.

Some of our brothers and sisters, however, really have fun with their unleavened breads, and they have a number of unleavened recipes. Here are some of the recipes that people have sent in, which contain no yeast,

sourdough starter, baking powder, or baking soda. There is everything from pancakes to macaroons. Some of the recipes have nothing to do with unleavened bread, but we included them anyhow, just to share.

May Yahweh bless you and your household during this special time, and may you enjoy this special Feast of Unleavened Bread with your family, as our forefathers did in the days of old.

Pesach Sameach!
(Happy Passover!)

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BREADS

Unleavened Bread

1/2 c. water
2 Tbsp. sugar
1 tsp. salt
2 Tbsp. oil
1 1/4 c. flour

Knead until smooth. Roll out to quarter inch thick. Bake at 300 degrees for 30 to 40 minutes. Put on cookie sheet. This only makes a small batch (about a quart size bag), but it can be doubled easily.

Second Unleavened Bread Recipe

3/4 cup scalded milk
1 egg
1/4 cup honey
2-1/4 cup flour
1/4 cup butter
1 tsp. salt

Beat egg, milk, honey, and butter together. Add the flour gradually. Knead until smooth. Roll the mixture to 1/4" thick, then cut in shapes (round or square). Prick with a fork. Bake on baking sheet at 375 degrees for 15 or 20 minutes.

Third Unleavened Bread Recipe

Cheese Bread

- 1/2 lb longhorn cheese
- 3 eggs
- 1/2 lb jack cheese
- 1-1/3 cup milk
- 1 cup flour
- 1/2 cup melted butter
- 1 tsp salt

Grate cheeses. Mix ingredients and put in greased pan. Bake at 350°F for 45 minutes. Score with a fork to produce the stripes by which we are healed.

Anonymous Unleavened Bread

- 1 1/2 c. flour
- 1 lb. dark brown sugar
- 1 c. nuts, chopped
- 4 eggs
- 1/2 tsp. salt
- 1 tsp. vanilla

Beat eggs well. Then add remaining ingredients and beat well. Pour into a greased and floured 9x13 inch pan and bake for 30 minutes in a 350 degree oven.

Darrel's Unleavened Bread

- 1 cup whole wheat flour
- 1/2 cup olive oil
- 1 cup water
- 2 Tbsp. honey (for Passover meal omit honey)

Mix oil and flour first; stir. Add water and honey and whisk (it will be runny). Spread thin on baking sheet. Bake as hot as you can (about 500-600 degree oven) for 6 to 7 minutes.

Matzah

1 cup flour
1/4 teaspoon salt
2 tablespoons shortening
5 tablespoons water (about)

Mix dry ingredients, cut in shortening, mix in enough water to make dough soft and kneadable. Divide into fourths. Roll out to about 8" and cook on a hot skillet until browned. Flip and brown other side. Makes four 8" matzos. Keeps well if thoroughly dry.

Cinnamon Matza (My Husband's Favorite)

1 cup flour
1/2 teaspoon cinnamon
1/8 teaspoon cloves
1/8 teaspoon nutmeg
1 tablespoons sugar
1/4 teaspoon salt
1 tablespoons butter
2/3 cup water (about)

Mix dry ingredients, cut in shortening, mix in enough water to make dough soft and kneadable. Divide into fourths. Roll out to about 8" and cook on a hot skillet until browned. Flip and brown other side. Makes four 8" matzos. Keeps well if thoroughly dry.

Matzo (thanks to Tahar for this recipe :)

Before you start mixing all ingredients, turn oven on and preheat to 425.

- 2 cups of flour
- 3/4 cup liquid (I use kosher wine and water mixed)
- 1/2 cup oil (olive is the best)
- 1 cup sugar

Mix together, break apart in pieces, and flatten. Adjust liquid if needed. Pierce each cake with a fork. Bake until edges are brown, about 15 minutes. They are like unleavened cookies.

Egg and Onion Matza

- 2 1/4 cups flour
- 3/4 tsp salt
- 1/3 cup butter
- 1 egg, beaten
- 1 Tbs onion powder
- 1/2 cup milk

Combine onion powder and milk in a small bowl, allow to soak for a few minutes. In a mixing bowl, combine flour and salt. Cut in butter. Add egg and onion powder/milk mixture. Knead dough until smooth and soft, adding additional flour if needed. Divide dough in half. On a lightly floured surface, roll each piece of dough into a large rectangle (at least 1/4" thick, but no more than 1/2" thick). Cut dough into 2" x 2" squares or desired size. Place squares on a lightly greased and lightly salted cookie sheet. Prick each square with a fork several times before baking. Bake at 450 degrees for 10-14 minutes or until golden and cooked through (but not hard or dark). Remove to wire rack; cool.

Italian Version: To milk and onion mixture add 1 tbs garlic powder, ¼ tsp dried parsley, and ¼ cup parmesan cheese.

Mother Vance's Communion Bread

- 1 1/2 cups plain flour
- 1 tsp salt (or more if you like the salty taste)
- 1 Tbsp sugar
- 1/2 cup shortening
- 3 Tbsp water (or more if needed to roll out)

Mix all ingredients together. Roll out on cookie sheet you intend to bake on. Score into small squares before baking. Bake at 450F for 15 minutes (no longer). Check to see if burning on edges close to end. Temperature and times are important.

Golden Discs (Unleavened Bread)

- 4 c. unbleached flour
- 1 tsp. salt
- 1 1/2 c. water (room temp.)

Combine the flour and salt. Add enough water to make dough that will clean the sides of the bowl and can be gathered into a ball. Turn out onto a lightly floured board and knead 10 minutes. Shape into a ball and cut in half. Cut each half in 8 pieces and form into 16 balls. Roll out each ball to form about a 7" circle. Place on an ungreased cookie sheet and bake in a preheated 500-degree oven for 5 minutes or until discs are lightly colored, blistered, and crisp. Serve with cheese chips and soups. Makes 16 discs.

Snacking Bread (Unleavened)

Blend:

- 1 3/4 cups all purpose flour
- 1/2 teaspoon salt
- 3 cups whole wheat flour
- 1/2 cup brown sugar

Add:

- 2/3 cup vegetable oil
- 1 egg
- 1 cup milk

Mix well. Before baking, sprinkle a mixture of 2 tablespoons sugar and 1/2 teaspoon cinnamon over the surface of bread. Preheat oven to 400 degrees. Spray cookie sheets or jelly roll pan with oil. Divide dough in half. With lightly floured hands, pat each ball of dough onto sheet until it is desired thickness (about 3/8 inch). Cut raw dough into squares and prick center of each square with fork. Bake 15 to 18 minutes or until it begins to brown. Over baking will cause it to be too brittle.

Stew Bread

Blend:

- 1 3/4 cups all purpose flour
- 2 cups whole wheat flour
- 1/2 teaspoon salt

Add:

- 2/3 cup vegetable oil
- 1 egg
- 1 cup milk

Mix well. Before baking, sprinkle a mixture of 2 tablespoons sugar and 1/2 teaspoon cinnamon over the surface of bread. Preheat oven to 400 degrees. Spray

cookie sheets or jelly roll pan with oil. Divide dough in half. With lightly floured hands, pat each ball of dough onto sheet until it is desired thickness (about 3/8 inch). Cut raw dough into squares and prick center of each square with fork. Bake 15 to 18 minutes or until it begins to brown. Over baking will cause it to be too brittle.

Raisin (or Blueberry) Bread

Blend:

- 3/4 cups all purpose flour
- 2 cups whole wheat flour
- 3/4 cup sugar or honey
- 1 teaspoon cinnamon
- 1 cup raisins (or blueberries)
- 1/2 teaspoon salt

Add:

- 2/3 cup vegetable oil
- 1 egg
- 1 cup milk (3/4 cup if honey is used)

Mix well. Before baking, sprinkle a mixture of 2 tablespoons sugar and 1/2 teaspoon cinnamon over the surface of bread. Preheat oven to 400 degrees. (If you use honey, preheat oven to 375 degrees.) Spray cookie sheets or jelly roll pan with oil. Divide dough in half. With lightly floured hands, pat each ball of dough onto sheet until it is desired thickness (about 3/8 inch). Cut raw dough into squares and prick center of each square with fork. Bake 15 to 18 minutes or until it begins to brown. Over baking will cause it to be too brittle.

Passover Bread

3 pints milk
1 pound butter
flour

Take milk, butter, and as much flour as needed to give it a body similar to pie dough. Divide into four parts and work each until it blisters; then roll out till about the thickness of pie dough. Score or prick with fork (like a pie shell). Bake at 350 degrees until slightly browned at the edges.

Cheese Popover Puffs

1 C flour
1/2 t salt
1 C milk
2 eggs
1 T margarine, melted
1/4 C shredded cheddar cheese

Combine all ingredients, except cheese. Beat at medium speed until smooth; stir in cheese. Heat a well-greased muffin pan in hot oven for 3 minutes. Spoon in batter, filling 2/3 full. Bake at 425 degrees for 15 minutes; reduce heat to 350 degrees and bake 25 minutes until golden brown. Serve immediately. Do not open door while baking!

Puri (East Indian Bread)

2 1/2 cups stone-ground whole-wheat flour
1 1/4 teaspoons salt
1/2 cup soft shortening
1 1/3 cups yogurt

Mix all ingredients well. Roll to 1/8 inch thickness and cut in rounds with 4 inch cutter. Fry in hot oil (350 degrees) until puffed and brown. Drain on absorbent paper. Makes 36.

Almond Bread

- 4 eggs
- 1 cup sugar
- 3/4 cup oil or butter
- 1 tablespoon almond extract
- 3 cups flour
- 1 small bag slivered almonds
- 1/2 teaspoon vanilla

Mix sugar, eggs, and 1 cup flour. Add oil or butter. Add remaining ingredients, pour into two greased bread pans. Bake at 350 degrees for 30 minutes. Remove from pans.

Chapatti

- 4 cups whole wheat flour
- 2 cups unbleached flour
- 1/2 pound soft butter
- 1 teaspoon honey (optional)
- 1 pint milk
- ground sunflower and pumpkin seeds, as desired

Cut butter into flour. Add milk and work into dough. Roll as thin as you like. Cut into squares. Prick each square with a fork. Bake at 350 degrees for 20 minutes.

Flour Tortillas

- 4 cups flour
- 1 1/2 tsp salt

1/3 cup softened butter

1 – 1 ¼ cups water

Mix together first two ingredients. Cut in butter until crumbly. Pour in water. Stir with a fork until it makes a cohesive ball. Knead 20 times. Form into 12 balls. Roll each ball in a little flour and roll out into 7” circles as thick as you can. Cook in a hot pan about 30 seconds on each side.

Corn Tortillas

2 cups Masa Harina tortilla flour

1-1/4 cups warm water

In a medium mixing bowl, combine tortilla flour and water. Stir mixture together with your hands until dough is firm, but moist. (If necessary, add more water, 1 tablespoon at a time.) Let dough rest for 15 minutes.

Divide the dough into 12 equal portions and shape each portion into a ball. Using a tortilla press or rolling pin, flatten each ball between 2 pieces of waxed paper to form a 6-inch circle. Carefully peel off top sheet of waxed paper. Place tortilla, paper side up, on a medium/high, ungreased skillet or griddle. As tortilla begins to heat, carefully peel off remaining sheet of waxed paper. Cook, turning occasionally for 2 to 2-1/2 minutes or until tortilla is dry and light brown (tortilla should still be soft). Wrap tortillas in foil if using immediately. Makes twelve 6-inch tortillas.

Make-Ahead Tip:

To freeze tortillas, stack them with 2 layers of waxed paper between each. Wrap the stack in a moisture and

vapor proof bag, foil, or freezer wrap. Seal tightly and freeze up to 1 month. Thaw completely before using.

Polenta Toasts

1/3 cup whole grain corn meal
1/3 cup regular corn meal
1/2 teaspoon salt or 1 tablespoon liquid aminos
2 1/2 cups water

Place cornmeal and salt in heavy 3 quart saucepan. Slowly whisk in the water (or aminos). Cook over medium heat, stirring constantly until mixture boils and becomes very thick (about 10 minutes). Heat may be lowered the last 3 or 4 minutes to prevent sticking. Stir very fast. Spray cookie sheet with olive oil and spread mixture to within 1 inch of edges. Do not cover. Refrigerate at least 4 hours. Preheat oven to 450 degrees. Cut polenta into squares and push apart slightly. Spray top with olive oil spray. Bake for 25 minutes on bottom oven shelf. Toasts should be lightly browned and easy to remove with a spatula. If not, bake 5 to 20 minutes longer.

Unleavened Cornbread

- 1 cup cornmeal
- 1 cup flour
- ¼ cup sugar
- 1 tsp salt
- 1 egg
- 1 Tbs sour cream
- ¼ cup butter, melted
- 1 cup milk

Preheat oven to 425 degrees. Grease a 12 cup muffin pan or line with muffin papers. In a bowl, stir together the cornmeal, flour, sugar, and salt. Make a well in the center, and pour in the egg, sour cream, butter, and milk. Stir until well blended. Spoon batter into prepared muffin cups. Bake for 15-20 minutes, until a toothpick inserted into the center comes out clean.

CRACKERS

Oatmeal Crackers

- 1 $\frac{1}{3}$ cup flour
- 2 cups rolled oats
- $\frac{1}{2}$ cup butter
- 2 Tbs sugar
- 1 tsp salt
- $\frac{1}{2}$ cup boiling water

Combine dry ingredients. In a separate bowl, cover butter with boiling water. Stir liquids into dry mixture. Roll out thin; cut into crackers. Bake at 350 degrees for 5-10 minutes.

Homemade Wheat Thins Style Crackers

- 1 $\frac{1}{4}$ cups flour
- $\frac{1}{2}$ tsp salt
- 1 $\frac{1}{2}$ Tbs sugar
- $\frac{1}{4}$ tsp paprika
- 4 Tbs cold butter, sliced
- $\frac{1}{4}$ cup water
- $\frac{1}{4}$ tsp vanilla
- Salt, for topping

In a bowl, combine flour, $\frac{1}{2}$ teaspoon salt, sugar, and paprika. Cut in butter with a fork or pastry blender until small crumbs form (or combine the dry ingredients and butter in a food processor and pulse until crumbly). Make a well in the center and add the water and vanilla. Stir to mix, then knead a few times, just enough to form a ball of dough. (Add just a tad more water if needed.) Divide dough in half and cover with a clean towel. Lightly grease two 11"x15" baking sheets and sprinkle lightly

with salt. On a light floured surface, roll each piece of dough into a thin rectangle approximately 11"x15". Transfer the sheet of dough to the baking sheet and cut into squares. Generously sprinkle tops with salt. Bake at 400 degrees for 5-10 minutes, or until crisp and lightly browned. Crackers will become crispier as they cool, so don't over bake. Remove baked crackers from the sheets and cool on a wire rack. (Makes about 8 ounces of crackers)

Oat and Pecan Crackers

- 3/4 cup rolled oats
- 1/4 cup pecans, chopped
- 1 tsp sugar
- 1 tsp salt
- 4 Tbs butter, room temp
- 1 cup flour
- 1/4 cup milk

In a food processor, chop pecans, oats, sugar, and salt. Pulse in butter (about 10 pulses). Add flour. With motor running, pour in milk and continue processing until the dough forms a single mass. Shape into a long log and wrap in plastic wrap. Place in refrigerator for at least 3 hours or up to 2 days. Cut log into 1/4" thick slices and place on a cookie sheet. Bake at 325 degrees for 20-25 minutes or until golden brown.

Rosemary-Parmesan Icebox Crakers

- 3/4 cup flour
- 1 tsp salt
- 1 tsp pepper (or paprika)
- 1 tsp dried rosemary

4 Tbs butter, cut into 1/2" pieces
1 cup parmesan cheese
1/4 cup milk

In a food processor, combine the flour, salt, pepper, and rosemary; pulse twice to mix. Pulse in butter (about 10 pulses). Add the cheese and pulse twice to combine. With motor running, pour in the milk and continue processing until the dough forms a single mass. Roll the dough into a log about 2" in diameter. Wrap with plastic wrap and refrigerate for at least 3 hours and up to 2 days. Cut the dough into 1/8" thick slices and place on a cookie sheet. Bake at 325 degrees for 20-25 minutes or until light golden brown. (Makes about 24 crackers)

Icebox Cheese Crackers

1 cup flour
1 tsp sugar
1 tsp salt
4 Tbs butter, room temp
3/4 cup parmesan cheese
1/4 cup milk

In a food processor, mix flour, sugar, and salt. Pulse in butter (about 10 pulses). Add the cheese and mix. With the motor running, pour in milk and continue processing until the dough forms a single mass. Shape in a long log and wrap in plastic wrap. Place in refrigerator for at least 3 hours or up to 2 days. Cut dough into 1/8" slices and place on a cookie sheet. Bake at 325 degrees for 20 minutes or until golden brown.

Sesame Crisp Crackers

2 cups whole wheat flour
3/4 cup raw sesame seeds

5 tablespoons safflower oil
2 1/4 teaspoons salt
a few shakes of any flavoring desired (onion, garlic,
etc)

Combine dry ingredients. Work oil in with fork. Stir in 3/4 cups water. Form into two balls. Roll as thin as possible; cut into shapes. Place on ungreased cookie sheet; prick with fork. Bake at 425 degrees for 10 minutes.

Wheat Crisps

1/2 cup sugar
1/2 cup wheat germ
3/4 cup margarine
1/2 cup whole wheat flour
1/2 cup powdered milk

Place all dry ingredients into a mixing bowl. Blend in margarine with a pastry blender. Knead with hands until smooth and soft dough forms. Form into small balls and flatten with fork on ungreased cookie sheet. Bake in 300 degree oven until edges are slightly browned, 20 to 25 minutes. (Makes 2 to 2 1/2 dozen).

Naomi's Delicious Unleavened Bread

1 $\frac{1}{4}$ - 1 $\frac{1}{2}$ cups flour

$\frac{1}{2}$ tsp salt

$\frac{1}{2}$ cup quick cooking oats

$\frac{1}{3}$ cup brown sugar (or $\frac{1}{3}$ cup natural, raw, or white sugar with 1 Tbs molasses)

$\frac{1}{2}$ cup (1 stick) butter, softened

$\frac{1}{8}$ to $\frac{1}{4}$ cup olive oil

Mix the dry ingredients. In a separate bowl, mix the butter, sugar, and oil together, then add to the dry ingredients. Blend and stir to make dough moist. Spread out $\frac{1}{8}$ to $\frac{1}{4}$ inch thick on a cookie sheet. Bake at 350 degrees for 10 to 15 minutes. Cool and cut into squares.

Whole Wheat Crackers

4 cups whole wheat flour

1 teaspoon salt

Sour cream (about 1 $\frac{1}{2}$ -1 $\frac{3}{4}$ cups)

Mix salt and flour. Add enough sour cream to make a soft, manageable dough. Roll out. Cut in squares and bake at 350 degrees until golden brown.

DESSERTS

Pound Cake

- 1 cup butter
- 2 cups flour
- 1 cups sugar
- 1/4 teaspoon (or more) nutmeg
- 1/4 teaspoon salt
- 1 1/2 teaspoon vanilla
- 4 eggs

Bring butter and eggs to room temperature. Grease bottom and 1" up sides of pan. Beat butter till creamed and fluffy. Gradually add sugar, beating at medium speed 6 minutes or till light and fluffy. Add vanilla; add eggs one at a time. Beat 1 minute after each: scrape bowl frequently. Stir together flour, salt, and nutmeg. Gradually add dry ingredients to egg mixture and beat. Bake 60-65 minutes at 325 degrees or till done.

Mini's Pound Cake

- 2 cups flour
- 2 cups sugar
- 5 eggs
- 1 cup butter
- 1 teaspoon salt
- 1 teaspoon vanilla

Grease and flour a Bundt pan and heat oven to 325 degrees. Sift sugar, flour, and salt in a large mixing bowl. Dab butter over the top of dry ingredients and start mixing. Add eggs one at a time, beating 2 minutes after each egg. Add vanilla; pour into Bundt pan. Bake at 325

degrees for about 50 minutes. Cool before removing from the pan.

Pumpkin Cheesecake

Crust:

- 1/3 cup margarine
- 1/3 cup sugar
- 1 egg
- 1 1/4 cups flour

Cream margarine and sugar until light and fluffy. Blend in egg; add flour; mix well. Press dough on bottom and 2 inches high around sides of 9-inch springform pan. Bake at 400 degrees for 5 minutes. Reduce oven temperature to 350 degrees.

Filling:

- 2 (8 ounce pkgs) cream cheese
- 3/4 cup sugar
- 1 (16-ounce can) pumpkin
- 1 teaspoon cinnamon
- 1/4 teaspoon ginger
- 1/4 teaspoon nutmeg
- Dash of salt
- 2 eggs

Combine softened cream cheese and sugar, mixing at medium speed with beater until well blended. Blend in pumpkin, spices, and salt; mix well. Add eggs one at a time, mixing well after each addition. Pour mixture into the pastry-lined pan. Smooth surface to edge of crust. Bake at 350 degrees for 50 minutes. Loosen cake from rim of pan; cool before removing from pan. Chill. Optional: Garnish with whipped cream just before serving.

Raspberry Bars

- 2 sticks soft butter
- 2 cups flour
- 2 egg yolks
- 1 cup sugar
- 1 1/2 to 2 cups of raspberry jam

Cream butter and sugar with electric mixer. Add egg yolks and beat well. Add flour 1 cup at a time. Chill dough for at least one hour. Divide dough in half. Roll both into a square to fit 9" x 9" pan. Place one square of dough in pan and top with jam. Add top layer of dough to pan. Bake at 375 degrees for 35-40 minutes. Sprinkle with powdered sugar. Cut when cold.

Pecan Crisps

- 1 1/2 cups sifted flour
- 1 egg separated
- 3 tablespoons milk
- 1 cup sugar
- 3/4 teaspoon salt
- 1 teaspoon vanilla
- 1/2 cup soft vegetable shortening
- 1 cup pecans finely chopped

Cream shortening, sugar, milk, and egg yolk. Add sifted dry ingredients; form into balls (walnut size). Place on ungreased baking sheet. Press flat with the bottom of a glass dipped in sugar. Brush with beaten egg whites. Sprinkle with nut meats. Bake 8-10 minutes. Do not over bake. (Makes about 5 dozen)

Jam Filled Crumb Bars

1 3/4 cups flour
3/4 cup butter
1 teaspoon shredded lemon peel
1 tablespoon flour
1/2 cup finely chopped nuts
1/2 cup sifted powdered sugar
3/4 cup jam or preserves

Stir together flour and nuts. In a large mixing bowl, beat butter until soft, add powdered sugar and lemon peel and beat until fluffy. Add flour mixture and beat till crumbly. Press 2/3 of crumbs onto bottom of ungreased 9x9x2 pan. Spread jam into pan. Stir 1 tablespoon of flour into remaining crumb mixture and sprinkle over jam. Bake at 375 degrees for 25 to 30 minutes. Cut into bars.

Matzos Sponge Cake

8 egg yolks
1 1/2 cup sugar
1/2 cup matzos cake flour
2 Tbs lemon juice
1/2 cup potato starch
8 egg whites beaten stiff

Beat yolks until light. Add sugar gradually. Add pinch of salt and lemon juice, then add cake meal and potato starch. Lastly fold in egg whites which have been beaten till stiff but not dry. Bake 45 minutes at 350 degrees in angel food pan or in two layers.

Lemon Meringue Cheesecake

Filling:

- 12 oz cream cheese, softened
- 4 oz sour cream (about ½ cup)
- ¾ cup sugar
- 2 eggs
- 2 Tbs fresh lemon juice
- Zest of one lemon

Crust:

- 1 cup flour
- ¼ cup sugar
- ½ cup coconut
- 5 Tbs butter, melted
- ¼ tsp salt

For Crust: Combine all ingredients in a food processor or mix by hand in a bowl. Press into a 9" pie pan.

For Filling: In a large bowl, beat cream cheese, sour cream, sugar, and eggs. Add lemon juice and zest; beat until smooth. Pour into pie crust and bake at 350 degrees for 40-45 minutes. Remove from oven and let cool. Chill for at least 4 hours before serving. Top with whipped cream to serve.

Key-Lime Version: Substitute lime juice and lime zest for lemon.

Mint Butter Cookies

- 1 cup soft butter
- ½ cup powdered sugar
- 1 ½ teaspoons mint extract
- 1 ¾ cup flour

Put butter and powdered sugar into a bowl and beat until light and fluffy. Add extract and mix until combined. Add flour and mix until combined. Roll into 1 inch balls and place on cookie sheet. Dip the bottom of a glass into sugar and flatten out the cookies. Bake at 350 degrees for 12 minutes.

Nut Bars

- 1/2 cup butter, room temp
- 1/2 cup oil
- 3/4 cup sugar
- 1 egg
- 1 tsp vanilla
- 2 1/2 cups flour
- 1/2 tsp cinnamon
- 1/2 tsp salt

Cream butter, oil, sugar, egg, and vanilla until fluffy. Stir in dry ingredients, then nuts. Dough will be stiff. Press into a 15"x10" jelly roll pan. Bake at 350 degrees for 25-30 minutes. Cut into bars.

Peanut Butter Chocolate Bars Version: Substitute creamy peanut butter for oil in recipe. Add 1/2 cup of chocolate chips.

Applesauce Cookies

- 1 cup brown sugar
- 3/4 cup oil
- 1 cup thick applesauce
- 1 egg
- 1 teaspoon vanilla
- 4 cups rolled oats
- 1/2 cup flour

- ½ cup nuts, chopped
- ½ tsp salt

Beat brown sugar and oil. Add remaining ingredients and mix well. Drop from spoon onto greased baking sheet. Bake at 375 degrees for 20 to 25 minutes or until well browned.

Berry Delight

- 2 cups strawberries, cut in half
- 1 cup raspberries
- 2 cups blueberries
- 1 cup tapioca pudding
- ½ cup maple syrup
- 2 cups rolled oats
- 1 cup flour
- 6 Tbs coconut oil
- 4 tsp maple syrup

If using frozen berries, let the ice crystals dissipate. Lightly oil two 13" x 9" glass baking pans. Mix first 4 ingredients, then add the maple syrup. Spread in bottom of pans. In a separate bowl, mix remaining ingredients and sprinkle over berry mix. Bake at 350 degrees for 30 minutes or until golden brown. (Makes 12 servings)

Nut Balls

- 1 cup butter, room temp
- 2 cups flour
- 1 cup almonds, chopped
- 1 tsp vanilla
- 3 Tbs brown sugar

Mix all ingredients and roll into small balls. Bake at 325 degrees for 20 minutes or until golden brown.

Unleavened Chocolate Cake

- 1 1/2 cup matzo flour
- 2 cups sugar
- 1 cup vegetable shortening
- 2 tablespoons of vanilla
- 8 tablespoons cocoa
- 2 tablespoons corn syrup
- 4 eggs

Cream shortening, sugar, and eggs. Combine all other ingredients. Beat until fluffy and light. Pour into two greased 8" pans. Bake 30 minutes at 350 degrees. -Cool and frost.

Nut Fudgie Cookies

- 2 squares chocolate
- 1/2 cup vegetable shortening
- 1 cup sugar
- 1 teaspoon vanilla
- 2 eggs beaten
- 1/2 cup sifted flour
- 1/4 teaspoon salt
- 1/2 cup nuts

Melt chocolate and shortening. Add sugar and eggs. Mix quickly; add flour, salt, and vanilla. Pour into 13" x 9" pan. Sprinkle nuts on top and bake 15 minutes at 400 degrees.

Oatmeal Cookies

- 1 cup all purpose flour
- 3/4 cup packed brown sugar
- 1 cup Crisco shortening

3 tablespoons water
1 teaspoon ground all spice
1/2 teaspoon salt
1 teaspoon ground ginger
3/4 tablespoon vanilla
1 egg
3 cups oats
3/4 cup nuts
1/2 cup raisins

In large bowl, measure the first nine ingredients. Mix on low until well blended. With spoon, stir in oats, walnuts, and raisins. Grease cookie sheets. Preheat oven to 375 degrees. Drop dough by heaping teaspoons 2 inches apart. Bake 12 minutes or until golden brown. Remove to wire rack to cool. Store in tightly covered container. Good for 2 weeks. (Makes 3 dozen)

Meringue Crust

4 egg whites, at room temperature
1 cup sugar
1/2 cup shredded coconut (optional)

Preheat the oven to 250 degrees. Beat the egg whites until stiff but not dry. Gradually add the sugar, beating constantly until the mixture is thick, glossy, and stands in stiff peaks. Turn the meringue into a well-buttered 10-inch pie pan.

Spread it evenly over the bottom and bring it up in evenly spaced peaks around the sides. If desired, sprinkle with coconut. Bake for 1 hour. Turn the oven off, but leave the crust in it until the oven is cold. Makes enough for one single crust pie. This crust is great for cream-type pie fillings or any of the cooked lemon or lime fillings. For

a lighter dessert, try fruit yogurt filling (consisting of fruit yogurt and whipped cream topping covered with pecans or walnuts) or simply fill a cooled crust with softened vanilla ice cream and top with sliced fresh fruit.

Michelle's Best Shortbread Recipe – Yum!

- 1 pound / 4 sticks of butter
- 1 C. sugar
- 5 c. flour

Preheat oven to 350 degrees. Using pastry brush, coat baking sheet with 1 tbsp softened butter. Melt butter (if needed) and beat with sugar. Add flour. Form in a circle or square on baking sheet. Bake in the middle of the oven for 25 to 30 minutes, until firm to the touch or brown. Will keep 2 to 3 weeks in covered jars or tins. Enjoy!

Coconut Macaroons

- 1 (7oz pkg) Baker's flaked coconut
- 2 tablespoon flour
- 3 egg whites
- 1/3 cup sugar
- 1/8 tablespoon salt
- ½ tablespoon almond extract

Combine coconut, sugar, flour, and salt. Stir in beaten egg whites and almond extract, mix well. Drop by teaspoon onto lightly greased baking sheet. If desired, top with halved candied cherries. Bake at 325 degrees for 23 minutes or until delicately browned. Remove from sheet at once.

Applesauce Loaf Cake

- 1/2 cup raw honey or pure maple syrup
- 1/3 cup unrefined corn germ oil
- 1/2 teaspoon sea salt
- 1 tablespoon cinnamon
- 1 cup nuts
- 1 egg
- 1 3/4 cups whole wheat flour
- 1/2 teaspoon ground cloves
- 1 cup raisins
- 1 cup thick applesauce

Beat honey, oil, and egg together. Sift flour and spices together and add to wet ingredients. Fold in raisins, nuts, and applesauce. Spoon into oiled 9x5" loaf pan. Bake 40 minutes at 350 degrees.

Delicious Pastries

- 1 pound margarine
- 3 cups flour
- 1 (16 oz) small cottage cheese
- Filling or jam

Mix together margarine, cottage cheese, and flour. Let mixture set for several hours or overnight. Take 1/3 of dough and roll thin. Cut into 3" squares, place filling in center and fold corners to center. Bake 30-35 minutes. Sprinkle with confectioner's sugar and cool.

Old Fashioned Pound Cake

- 4 cups confectioner's sugar
- 2 cups butter or margarine
- 2 tablespoons grated orange rind

6 eggs
3 1/2 cups all-purpose flour
1/4 teaspoon salt

Sift flour. Cream shortening at medium speed on electric mixer for 3 minutes or until light and creamy. Gradually add sugar and orange rind; cream thoroughly. Add eggs one at a time, mixing well after each addition. Gradually add combined flour and salt; mix well. Pour into greased and floured 10-inch tube pan. Bake at 350 degrees for 1 hour and 20 minutes, or until wooden toothpick inserted in center comes out clean. Remove from pan. Cool.

Passover Chocolate Matzah Candy

6 sheets Matzah crackers
12 oz semi-sweet chocolate bits
1 cup brown sugar
1/2 lb butter (2 sticks)
1 cup walnuts (optional)

Grease both sides of aluminum foil and set in the bottom of a cookie sheet. Arrange the matzah on top of the foil, breaking them if necessary to fit the pan completely. Melt the butter and add the sugar. Cook for 3 minutes. Pour mixture over the matzah and spread evenly to cover all. Bake at 350 degrees for 5 minutes. Remove from oven and sprinkle the chocolate chips on top, spreading them when melted. If desired, sprinkle with nuts. Refrigerate until firm. Break into pieces.

BREAKFASTS

Crepes

- 1 cup flour
- 1 1/2 cup milk
- Pinch of salt
- 3 eggs
- 1/2 cup vegetable oil

Sift flour and salt. Add eggs and beat thoroughly till smooth. Add milk, beat well. Batter should be the consistency of heavy cream. Put in refrigerator for at least two hours. Pour into skillet, and tilt the skillet around until the skillet bottom is evenly covered with batter, even running slightly up the sides. Surface should be well covered but not runny.

Strawberry and Cream Crepe Filling

- 3 cups strawberries
- 1 cup sour cream
- 1/3 cup sugar
- 1/2 cup powdered sugar
- 1 cup cottage cheese

Slice berries, add sugar, set aside. In blender, whip cottage cheese till smooth, stir in sour cream and sugar. Fill crepes with some of the mixture. Fold over and top with strawberries and cream.

Passover Sour Cream Pancakes

- 3 eggs
- 1/2 teaspoon salt
- 1/4 teaspoon pepper

1 cup sour cream
6 tablespoons matzo meal

Beat eggs. Blend all ingredients. Drop by spoonfuls into greased skillet. Brown on both sides. (Makes 11 pancakes)

Passover Apple Pancakes

1 cup matzo meal
3 eggs, beaten
2 tablespoons peanut oil
1/2 teaspoon salt
1/2 cup water
3 tart apples, thinly sliced

Mix ingredients in order given and drop by tablespoon into hot oil. Fry until golden brown. Drain on paper towels and serve with sugar or a mixture of sugar and cinnamon.

Passover Chicken Blintzes

Wrappers:

5 eggs
salt
3/4 cup matzo meal
1 1/2 cups water

Beat eggs, salt, and water. Gradually add meal and beat until smooth. Heat a 6-inch frying pan. Brush lightly with oil. Pour sufficient batter just to cover surface of pan. Tip pan quickly to spread. Brown on one side and turn out on board or towel.

Filling:

- 2 tablespoons finely chopped scallions
- 4 teaspoons cooking oil
- 1 1/2 teaspoon salt
- 2 cups chopped cooked chicken
- 1 teaspoon sugar dash of pepper
- Sliced carrots and celery

Mix carrots and celery with remaining ingredients. Place 1 teaspoon on blintz wrapper. Fold in blintz fashion. Fry in hot vegetable oil until brown, or they can be browned in oven using a little oil brushed on each.

Basic Blintzes

- 2 eggs
- 1 tablespoon vegetable oil
- 1 cup milk
- 1 tablespoon honey
- 3/4 cup whole-wheat pastry flour
- 1/2 tablespoon butter

Mix together all ingredients, except butter, in a blender, food processor, or electric mixer. Cover and refrigerate for 1 hour. Melt butter in a 7-inch skillet over medium heat. Add 2 to 3 tablespoons batter, and tip pan to distribute batter evenly. Cook until browned on bottom and slightly dry on top. Place on wax paper, cooked-side down. Continue to cook until all the batter is used, replenishing butter as needed. (Makes 8 to 10 blintzes)

Blueberry Blintzes

- 1 recipe for basic blintzes (see above)
- 4 ounces creamed cottage cheese
- 4 ounces cream cheese, softened
- 1 teaspoon butter, softened

- 1 egg yolk, softened
- 1 tablespoon honey
- 1 teaspoon vanilla extract
- 1/2 tablespoon butter
- 2 cups blueberry honey sauce (see below)
- 1 cup sour cream or yogurt

Prepare blintzes according to directions above. In a medium-size bowl, beat together cream cheese, cottage cheese, softened butter, egg yolk, honey, and vanilla. Place about 2 tablespoons cheese mixture on cooked side of each blintz.

Roll up, leaving ends open. In a large skillet, melt butter. Saute blintzes seamside down, until browned. Turn and continue cooking until all sides are browned. Serve immediately, topped with blueberry honey sauce and sour cream or yogurt. (Makes 8 to 10 blintzes)

Blueberry Honey Sauce

- 6 tablespoons butter
- 3/4 cup honey
- 1/2 teaspoon vanilla extract
- 1 tablespoon cornstarch
- 3 cups fresh or frozen blueberries

In a large saucepan, melt butter. Blend in cornstarch and stir in honey and blueberries. Bring to a boil over medium heat, stirring constantly. Boil for 5 minutes. Stir in vanilla; cool before serving.

Brancakes

- 1/3 cup of bran
- 1/3 cup whole wheat flour
- 1/4 teaspoon salt

1 teaspoon oil
1 egg
1 cup milk

Mix all ingredients, The mixture will be runny, but that's all right. If you prefer a thicker mixture, you can add an extra egg. You could also add sunflower seeds. Cook your brancakes as you would regular pancakes.

DISHES

Deep Pan Pizza

1 lb. hamburger
1 small onion, chopped
15 oz. tomato sauce
1/2 tsp. basil
1/2 tsp. fennel
1/4 tsp. marjoram
2 eggs
1 C. milk
1 1/2 C. flour
1/2 tsp. salt
1 Tbsp. oil
8 oz. shredded mozzarella cheese
Mushrooms
Olives
Green peppers

Cook hamburger and onion together. Add tomato sauce, basil, fennel and marjoram. Mix eggs, milk, flour, salt, and oil together. Pour into a 13 inch by 9 inch greased pan. Pour sauce mixture on top. Top with cheese, mushrooms, olives, and peppers. Bake at 425 degrees for 25 minutes. Serves 8.

Airy Onion Kugel

6 eggs, separated
1/3 cup matzo meal
1 1/2 teaspoons salt
2 cups finely chopped onions
1/3 cup oil
1/4 teaspoon pepper

Beat egg yolks until thick and creamy. Add onions, oil, matzo meal, salt, and pepper; mix well. Beat egg whites stiff and fold into onion mixture. Pour into an oiled 2 quart casserole dish and bake at 350 degrees for 30 minutes or until a knife inserted into the center comes out clean.

English-Hebrew Pastry

Pastry:

- 1 teaspoon vanilla
- 2 eggs
- 1 teaspoon salt
- 2/3 cup vegetable shortening
- 1 tablespoon water

Filling:

- 1 pound stew beef
- 4 medium potatoes
- 4 medium onions
- 1/4 rutabaga

Sift flour and salt together. Cut in shortening. Use enough water to form dough into ball. Cut ball into four sections. Roll out one at a time into a circle. Cut meat into small pieces, grate rutabaga. Place handful of rutabaga on one half of dough. Slice 1 potatoe over rutabaga. Add salt and pepper. Add 1/4 beef and 1 medium onion; puncture top. Make other three the same way. Bake 1 hour and 15 minutes at 375 degrees.

OTHER RECIPES

Cheese Bags

- 2 8 oz pkgs cream cheese
- 2 1/4 cups flour
- 1/2 pound butter

Have cheese and butter at room temperature. Cream together, add flour, and mix well. Chill 2 hours or longer. Cut in half and roll out. (May use a large fruit can to cut out.) Fill each round with pieces of Wisconsin brick cheese (or any kind). Fold circle of dough over cheese to form a half circle. Press edges together with fork. Spread beaten egg on top of each half circle before baking. Bake till lightly browned.

Mandy's Raw Tahini Dressing or Dip (Doubled)

Ingredients:

- 20 oz raw white hulled sesame seeds
- 8 garlic cloves
- Juice of 1 lemon
- 1 cup apple cider vinegar
- 1/2 cup olive oil
- 1/2 cup maple syrup
- 2 1/2 tbsp sea salt (or more- to taste)
- 4 tsp dill (fresh or dried)

Blend all ingredients in high speed blender until smooth, adding water until it is of desired consistency. (Must be a "high speed" blender) Add less water for a thicker "dip" for veggies or fresh bread, or add more for a "dressing" over your favorite green salad. If you want your dressing cool right out of the blender, use ice instead of water.

Do you have any more recipes? Please send them to us at contact@nazareneisrael.org.

Pesach Sameach!
(Happy Passover!)

Supporting the Work

Nazarene Israel is reestablishing the original apostolic faith in the modern day. Yahweh tells His people to give, and He is faithful to bless those who cheerfully give to His Son's work (e.g., Exodus 25:2, Malachi 3:10, etc.).

Yeshua also tells us not to store up treasures for ourselves on earth, but to lay up treasures in heaven by being rich toward His work. He says that where we put our treasure, our heart will also be there (Matthew 6).

Shaul (Paul) also tells us that those who are taught should share with those who teach.

Galatim (Galatians) 6:6-9

6 Let him who is taught the word share in all good things with him who teaches.

7 Do not be deceived, Elohim is not mocked; for whatever a man sows, that he will also reap.

8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

If you believe these things, you can find ways to partner with us on the Nazarene Israel website:

nazareneisrael.org

You can also donate through PayPal, to:

servants@nazareneisrael.org

All monies will be carefully and prayerfully used to fulfill the Great Commission, and to restore the original first

century faith to the land of Israel, and all around the world.

May Yahweh greatly bless you for being wise, and for helping us to establish His Son's kingdom.

NAZARENE ISRAEL Passover Study

Short and sweet:

Some people believe we should not keep the Passover, or that we should follow rabbinic tradition, keeping the Passover seder service, even though it is not found in Scripture. This study adheres to the principle that we should obey as much of our Creator's instructions as we can.

For more information visit nazareneisrael.org

