



FEASTS OF THE

First

Month

BY

APOSTLE NORMAN WILLIS

Feast of the First Month, Version 1.0
By Norman B. Willis
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May the name of Yahweh be glorified.
In Yeshua's name, amein.

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Preface

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 and the Greek is from Textus Receptus (TRG).

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

Rosh HaShanah 2022

In this series, we are going to talk all about the feasts of the first month. We have some studies on the Passover (Pesach) that we are going to incorporate into this new video series as well. This way we will have all the feasts of the first month right together. Also, we are including Pentecost in this series because the Pentecost is effectively an extension of the Wave Sheaf Offering.

Congratulations! It is time for celebration! Because we have the barley reports in for Rosh HaShanah, 2022. As of March 5th, 2022, it is time for the head of the new Hebrew calendar year. And this is the same calendar that was kept in the days of Moshe (Moses) in the wilderness and also in the first century with our Messiah and King, Yeshua HaMashiach.

Later in this chapter, we are going to take a look at some photographic evidence from a believing sister (Becca Biderman) who lives in the land of Israel. She reports that there is plenty of barley that will be *aviv* (medium dough) on Yom HaNafat HaOmer, the Day of the Wave Sheaf Offering. And so we expect Yom HaNafat HaOmer to take place this year on March 20th, 2022. It is important to offer it this month because there is no way that barley will survive until April 17th, 2022, the next possible date for the Wave Sheaf offering. And we will take a look at the photographic evidence at the end of this chapter. But based on the stage of barley and the new moon seen on March 4th, 2022, we are declaring Rosh HaShanah, the head of the year for 2022.

Some people I know might say, *“Oh, new-year, new-smear. Barley-schmarley. Who cares, right?”*

Well, no. Really, this is something I believe that we all need to care about very much. Because this is something that Yahweh wants. And as we saw in our [*Ancient Hebrew Marriage*](#) studies, Yahweh's feasts effectively serve as dates between the Bridegroom Yeshua and His bride, Nazarene Israel. And when I stop to think about how He has taken a bag of dirt like me and all of us and is trying to groom, train, and mold us over millennium into a people that is worthy to be a Proverbs 31 bride for Him and His Son, it just really evades my comprehension. And so, if there is anything that I can do to please Yahweh, I want to do it. Especially if it is showing up to His feast party that He just wants us to celebrate at the same time as He is celebrating the feast! How wonderful is it that He just wants us to be there with Him? That is all He wants. He wants us to show up when He says and to do the things that He says. And that is certainly not too much for the King of the universe to ask.

Now, I realize that the barley and the calendar can seem like a very complex issue and that it takes time to study it out. But to not show up when the King of the universe says, *“I want you to be here on this day doing these things. And we are going to mold and train you to become a bride worthy of My Son”*, or perhaps to show up a month late (like many, many groups are doing), is really like standing Yeshua up. Can we imagine that He is standing there waiting for us on the corner and we do not show up for another month? Repeatedly, year after year? How likely is it for Him to keep the wedding date with us? I think not too likely.

So, we want to start the same calendar year at the same time He is starting His calendar year. Because can two walk together unless they be agreed? No, they cannot. They must be in agreement in order to walk together. So, we need to agree with Him on when His calendar year

begins. And considering the fact that these are dates with our Husband Yeshua, it is important to get the head of the year right. Because if we get the head of the year right, all the rest of the calendar dates are going to align correctly. Meaning, all of the rest of our dates with our Husband are going to flow from the head of the year. In other words, if we recognize Rosh HaShanah (the head of the year) at the right time, then the Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacles), all of the feast days, are going to line up in their correct seasons. And then how happy we are going to be to be there with Yahweh!

As important as that is, everything boils down to one single question. It is a complex calendar issue and arriving at this question is not easy. But it all boils down to details that hinge on one thing. The decision of when to declare (recognize) the head of the year all depends on when we are able to present Yahweh with the very first full sheaf (the firstfruits) of aviv barley in all the land of Israel.

If we are looking at the moon and we know that we can present those firstfruits 15 to 21 days later, on the day of the Wave Sheaf Offering (Yom HaNafat Omer), then that is the head of the year, and we should recognize it as such. I am going to say this again in a couple of different ways, just to help people grasp it. On the day we sight the first crescent sliver of the new moon from the land of Israel, if our trained barley observers tell us that yes, we will be able to present Yahweh with the very first sheaf of aviv barley firstfruits in all the land of Israel 15 to 21 days later on Yom HaNafat HaOmer, then the priesthood should recognize and declare that new moon day as the new moon day of Rosh HaShanah, the head of the year. Conversely, if on the day we are physically sighting the new moon from the land of Israel, as it was

seen on March 4th, 2022, our trained observers tell us that no, we are not going to be able to present Yahweh with the very first sheaf of aviv barley firstfruits in all the land of Israel 15 to 21 days later, on the day of Yom HaNafat HaOmer, then the priesthood should not declare or recognize Rosh HaShanah. Basically, the whole thing comes down to whether we can or cannot present the presentation sheaf (wave sheaf) on its day.

We need to understand this, this is what the whole thing boils down to. If we will be able to present the first full sheaf of aviv barley firstfruits to Yahweh on Yom HaNafat HaOmer, 15 to 21 days after the new moon, then we should declare the head of the year. And if we cannot do that, then we should not declare the head of the year. Very simple equation.

We are going to talk about a whole bunch of issues before we talk about the photographic evidence at the end of this chapter. And I just need to speak to the people that really want to please Yeshua and who really want to get this thing right, deep in their heart. I want to talk to the people who want to be His Proverbs 31 bride and who are willing to make the effort.

One of the reasons that things get so confused every year is that, sadly, most of the barley search teams happen to have a Karaite (Sadducee) spirit. I say this because they teach a Karaite (Sadducee) doctrine. We will talk more about that through this study. And, to say this with respect and love, it becomes a real problem. Because some of the Messianic barley search teams are regurgitating and even defending the Karaite doctrine. So, really, they are parroting the teachings of the Karaite spirit and that becomes a problem. Because a lot of believers in Yeshua, a lot of Messianic, a lot of Ephraimites, and a lot of Two-House believers are being

misled and getting turned on to this Karaite (Sadducee) doctrine, which Yeshua specifically said to be aware of. We are going to see the reasons why Yeshua said to be aware of it coming up.

I believe there is a real danger in “drinking from all fountains”. There are a lot of people in our culture that will eat whatever is in front of them. They will eat junk food, candy, soda, just whatever kind of food. They do not care if it is GMO, or if it is modified, or if it is polluted. They do not care if it is grown in toxic soil. They just take all kinds of food into their bodies. And as a result, they wonder why they get cancer and why they have bad health.

Well, in the same way, there are many people who do not take care with the spiritual food they take into their bodies. They do not guard their gates. They do not guard what they watch, they do not guard what they hear. Yet a lot of people take pride in the concept of drinking from all the fountains.

There are a lot of people who believe, *“Oh no, I can listen to the rabbis. I can listen to the Karaites. I can listen to this group, that group, and some other group. I know they are wrong on these other points, but it is going to be okay. Because I have the wisdom to sort all this out.”*

And as a result, we have seen some people end up with some really bad spiritual health. For those who have ears to hear, getting sick like that can really cause you to miss the wedding feast. That is something we do not want to do. So, I would warn everyone to be aware of something called “*interfaith*” search efforts. There are a lot of people that claim they are just looking at the scientific data and deciding for themselves. That is not

what it is. We are going to take a look at that in just a moment.

We need to remember that this is the end-times. And we have seen that the Roman Catholic church has their ecumenical movement where they are trying to bring everyone back to the Roman Catholic church. Well, guess what. The New World Order also has their subtle interfaith efforts. They host certain gatherings for Christians, Messianic, Ephraimites, whoever is going to listen. And if we are going to talk and be real about things, the purpose of these interfaith efforts is to first see who they can separate from the correct doctrine. And then, once you take the first step off the cliff and you have been separated from the correct doctrine, then ultimately, they want to see if they can separate you from your love for Yeshua. And there it happens; they *steal your crown*.

And we have seen Karaites conversion ceremonies. They do not publicize them anymore, but they still happen. So, word to the wise, we really need to guard all of our gates.

Just as a question, do people realize that the New World Order is an interfaith faith? And realizing that the New World Order is an interfaith faith, what do we think about these interfaith search efforts? It is just something to consider. For those that want to know the full truth and are willing to study to show themselves approved, we have an entire video and transcript series all about the aviv barley and Rosh HaShanah in which we cover all the details. That study, [*Establishing the Head of the Year*](#), can be found free of charge on the [*Nazarene Israel*](#) website. We also have the videos posted on the [*Nazarene Israel*](#) YouTube channel.

In [Establishing the Head of the Year](#), we step through all of these various subject areas in detail. We cover some seven or eight topics so that you can know effectively, with respect, why we believe the Karaite doctrine is wrong and should be absolutely avoided, and also what the correct doctrine is. So, please look for that. I want to say this in love. We are certainly not looking to cause problems or dissension, but we need to speak the truth in love for those of our people who want to know and for those of our people who want to listen. We understand that the Karaites do not believe in Yeshua. We get that. The Karaites did not like Yeshua in the first century and they do not like Him now. These interfaith search efforts are something to think about, concerning the New World Order and how they operate.

Respectfully and in love, you could call the Karaites brethren, but they use a completely different model for the Wave Sheaf. To speak the truth in love, it is based on an anti-Yeshua spirit. And they do not believe in Yeshua, they do not like Yeshua. Therefore, they do not see the wave sheaf as being symbolic of Yeshua. And this causes them to interpret the same data in a completely different way. And I need to talk about this.

I was voted most scientific in my high school graduating class. Now, you would think that if you are going to look at the scientific data and I am going to look at the scientific data, that you and I are both going to draw the same conclusions from the same scientific data, right? Well, you have certain groups of scientists that, when they look at earth's weather patterns, some believe in global warming while other people believe there is no global warming happening. And then scientists look at the evidence and some believe in evolution while other ones do not believe in evolution. So, we know that our belief systems influence our philosophy, and our

philosophy then influences what we think, how we behave, what we do, and how we act. When we believe something, our beliefs impact our interpretations very much. Likewise, whether we believe on Yeshua or do not believe on Yeshua impacts those facts and our interpretations. We can look at the same data and draw completely different conclusions. And we are going to see evidence of this in this study.

If you are of a mind to study and have time, I would encourage everyone to check out our study, "[The Error of Harvestable Fields](#)". It is a little bit thick of a teaching, but a very fruitful a very rewarding teaching. The Karaites have a doctrine that is called "Harvestable Fields are Required by Yom HaNafat HaOmer". Some believe even earlier than that. But what they are saying is that they have to have whole fields of harvestable barley ready on the day of the Wave Sheaf Offering. And you may think that it is okay and that it is just their idea. But if you follow this doctrine out, you are going to see that it requires a completely different definition of aviv barley from the true definition of aviv barley in Strong's Concordance because they are looking for the barley to be harvestable. We talk more about that in "[The Error of Harvestable Fields](#)".

We go by the standard Strong's definition where the barley needs to be tender, green, and young. We talk about that in a number of our videos. They are defining *aviv* barley as *harvestable* barley, so their aviv is much harder, drier, browner than our aviv barley. And it takes about an extra week for the barley to progress to that point. Now if you think about that depending, upon where the barley falls with regard to the new moon, that can hypothetically make their feast fall a month later than our feast. It is very easy to understand that. So, that is a small problem.

A much bigger problem is that the “Harvestable Fields Theory” also requires *whole* fields of barley to be aviv or harvestable. Someone did the calculation. I mean, they are talking thousands of acres of barley they require to be harvestable. Because their doctrine is that they first need to see these whole fields of barley that will be harvestable so that they can bring in the harvest and then bring a sheaf of that harvest to the priesthood later and pretend that later sheaf is the firstfruits of their barley (when there is really nothing first about it). And, as we show in “The Error of Harvestable Fields”, they let the true firstfruits of barley fall to the ground and be lost. Think about that from a spiritual perspective, considering that the barley firstfruits represent Yeshua and they let the firstfruits of barley fall to the ground and be lost.

The problem, in a calendar sense, is that it can take them (on average) about an extra month to declare the new year. So, we are trying to present on the first wave sheaf. We want to bring the first wave sheaf of barley to Yahweh. They want to wait until they have whole fields of barley so that they can bring in a very large part of the main crop before they will declare the barley to be aviv. And that takes about an extra month because the barley in Israel ripens over about a two-month span more or less again depending on the year, so it takes them about an extra month to get to the place where they are willing to say that the barley is aviv. So, on average, their feasts run four, maybe five weeks later than ours depending on the year, the weather, and those kinds of things.

If you follow the Karaite calendar, as there are also some Messianic groups that regurgitate and defend the Karaite doctrine, you are going to see that on average they are going to celebrate their feasts about a month later than we are. And they are saying aviv and we are saying aviv, but it is two totally different conditions and

two totally different *avivs*. Because we are basing ours on the first fruits symbolic of Yeshua and they are basing theirs on the whole harvest. A totally different thing.

Now, if that was not enough, wait, there is more! On top of all that, as if that was not enough, some of the Karaites want harvestable fields on Rosh HaShanah itself, on the day the new moon itself. Elsewise they are not going to declare Rosh HaShanah. So, they are going to declare it even two weeks earlier (15 to 21 days earlier) even though the barley is going to continue maturing during those 15 to 21 days. And again, one of the big problems that generates is that this guarantees that the true firstfruits of barley, symbolic of Yeshua, are going to be on the ground by the Yom HaNafat HaOmer.

So, if you are following the Karaites or the Messianic, just understand what you are doing from a spiritual perspective. Yeshua says loud and clear for us to beware the leaven (the doctrine) of the Pharisees and the Sadducees. If you are following the doctrine of the Pharisees and the Sadducees, basically you are allowing the true firstfruits of barley to fall to the ground. Think and pray about that from a spiritual sense. You will see that it is true. But again, this also means that those who are following this Harvestable Fields Karaite doctrine are celebrating their feasts, on average, a month or more later than we do. It could hypothetically even be two months, depending upon how the new moon and the barley harvests fall out, especially in an extreme year like we had last year, in 2021.

But now think about all this. How would you like to keep a Karaite doctrine that requires you to redefine the term *aviv* differently from the Strong's definition? In other words, how would you like to just ditch the Strong's and say I am not going to listen to Strong's I am going to

listen to the Karaites, even though Yeshua says to be aware of their doctrine? And how would you like to keep this calendar doctrine if it means that you are going to keep the feasts (dates) with your husband a month (or more) later than you should keep them? And if you were Elohim, what would you think if the fiancé for your Son showed up a month (or more) late every year for the dates that you set with her? Would the marriage still be on? Or would the marriage be cancelled? Something to think and pray about for those of you who love Yeshua.

Oh, wait! If that was not enough then there are even more problems. In our study, "[Let's Not Break Deuteronomy 16:9](#)" as well as a number of places, we showed that the Karaites insist that you can break, disregard, or not worry about Deuteronomy sixteen, verse nine. Because they say that you can cut the firstfruits of your crop without starting the omer count. And I have tried dialoguing with them, I have tried talking with them, I have tried soft shoeing it with them. It does not work. They cannot hear it because they have a different spirit that denies Yeshua HaMashiach. The Karaites will insist that it is okay. And we show in this study that is expressly prohibited by Deuteronomy sixteen, verse nine.

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..."

Deuteronomy sixteen, verse nine states that you begin count from the time you begin to cut. From the time you begin to cut, you begin your omer count. Karaites claim, "*No, that only pertains to the main harvest, it has nothing*

to do with the firstfruits. The firstfruits can either fall to the ground or they can be cut and set aside. The omer count does not begin”.

If you would like to know the full details, I would encourage you to watch or read [“The Error of Harvestable Fields”](#). And if you really want to “go for gold” and to know the inner details of where the Karaites error on this, then I would like to encourage you to watch or read, [“Josephus, the Talmud, and the Omer”](#). But if you just want to know what the main issue is without going into all the details, then I recommend [“Let’s Not Break Deuteronomy 16:9”](#). Because this just shows what the Karaites are doing and gets a little bit into the how and the why. But mostly, it shows what it is that they are doing wrong.

Well, that is about the Karaites. Now, on top of that, as if that was not enough, we have Messianic groups that are parroting, regurgitating, repeating, adhering to, and defending the Karaite’s doctrine. And they are also adding and subtracting things to Yahweh’s Torah while they pretend that they are not. Once again, you try to talk and to communicate with them. If or when they do respond, they do not want to hear about it. We have attempted to communicate both the Karaites and with the Messianic.

Here is one thing I would say to anyone who loves Yeshua. I know that these matters can be difficult to study out. I know it can be challenging at times. But I would say that it is very important to do your own research and know these matters for yourself. You need to be able to give a reason for what you believe. Because when you get to the judgment, Elohim is going to say, *“Why did you do what you did? I want you to*

account for everything you did and account for everything that you did not do."

And if you say, "*Well, Norman said...*", that is not good enough. Elohim is going to be like, "*Did you read my book? did you do what my book said?*"

And if we did not read His book and we did not do what His book said, that is not going to be good enough. We need to realize that we have Messianic groups that are adding things to Yahweh's instructions (Yahweh's Torah) that Yahweh does not command anywhere. And some of these things are so wild and so far out there that you just have to wonder where they got these rules. Where and how did they come up with these things?

For instance, some of the Messianic groups are adding things regarding the equinox. We have another study on "[Where is the Equinox Commanded?](#)" which explains why the equinox is not commanded. They are calling it the *Equilux*. *Equinox* and *Equilux* are the same thing. Equinox means equal parts night and day. Equilux means equal parts of day and night. Do you know what I am saying? Equinox, Equilux, same exact thing. It is twelve hours of light and twelve hours of darkness, or twelve hours of darkness and twelve hours of light. We have one of the Messianic leaders who claims that Equilux is from Yahweh and equinox is of the devil. How does he figure that twelve hours of light and twelve hours of darkness is from Yahweh, but twelve hours of twelve hours of night and twelve hours of day is from the devil?

I mean, things that just do not make any sense. Meanwhile, people are just soaking it up. They are just like, "*Wow, this is so great! Thank you so very much for posting these reports!*"

Check out the study, "[Did Ancient Israelites Qualify their Barley Fields?](#)"

Here is something more. They are adding rules on how to qualify a field. In other words, if they do not like your field, if it is too hilly or if there are rocks, they are going to throw it out. You cannot use it. Even if some of the fields they throw out are fields that Scripture tells us were historically used.

They add rules about bird migrations. All kinds of things. And you try to talk to them, "*Where did you get all these rules about bird migrations?*" But they just they add all sorts of rules that Yahweh never gives, even though Yahweh strictly prohibits doing that. They are adding the Equinox, the Equilux, they had a requirement for Spring. It must be after the equinox. Just all sorts of additions. And these additions also cause the head of the year to be delayed by, on average, about a month. And it is not supported in Scripture.

You really have to ask yourself what it is about this. Why do people want to take the focus off of Elohim and His commandments? We are here to teach Yahweh's commandments and to help people understand and obey Yahweh's commandments. Why would you want to modify Yahweh's commandments? Why would you want to take the focus off of Elohim and His commandments and put them on you and your commandments? I do not understand this. But again, we try to talk to them, and we only get hot, hostile responses.

Devarim (Deuteronomy) 4:2

2 "You **shall not add** to the word which I command you, nor take from it, that you may keep the commandments of Yahweh your Elohim, **which I command you.**"

The precise problem here is that if we add or take away from Yahweh's commandments, they are no longer His commandments. Now they are our commandments. And to modify Yahweh's commandments and to justify in Yeshua's name, ouch! There are a lot of people following these Messianic search groups. So again, if you are thinking about *interfaith* operations or about *drinking from all the fountains*, consider the source. That is an old saying.

Now, in Nazarene Israel, we recognize that the wave sheaf is symbolic of Yeshua, and we are told that everything in Scripture is symbolic of Yeshua. That is the whole point. We are trying to establish a global unified kingdom (a single unified ministry) for Yeshua. That is the whole point of the operation. Everything points to Yeshua. One of the basic rules in Scripture that we see even from the beginning is that first, we are going to deliver unto Yahweh the firstfruits of our crops to honor Him, and then He is going to set our crops apart and bless us. And then we can harvest our crops. Very simple relationship. First, we present Him with the Wave Sheaf. Then He blesses us and sets the harvest apart. And then we can harvest our crops. Simple. It is not easy getting there, but it is a very simple operation.

Josephus tells us this is exactly how it was done back in ancient times, in his book, *Antiquities of the Jews*. Meaning, this is stuff Judah has been doing for a very long time, as it was written near the end of the first century.

“...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.]

In his book, Josephus is talking about the wave sheaf. And he clearly says that they take a “handful” of the ears, meaning that you do not need entire harvestable fields. Again, we just need the first wave sheaf, we do not need harvestable fields. So, they take a “handful” of the ears and “dry” them. We talk in our other studies about how the term *aviv* means “tender, young, and green”. It is still moist barley, so it has to be dried before it can be turned into flour. Well, there is nothing moist about the Karaite’s so-called firstfruits which are harvest-ready barley. And then Josephus also says that it is “after” the wave sheaf that they may publicly or privately reap their harvest.

Once again, it is the same pattern. First, we bring Yahweh our offering to honor Him. Then Yahweh sets our harvest apart and blesses us. Then we can bring in the crop. And that is the opposite of what the Karaites and the Messianic do. The Karaites and the Messianic want to harvest first, then bring Yahweh some random sheaf that has nothing to do with the firstfruits. Because the firstfruits are already on the ground.

We see this same basic pattern reflected all throughout Scripture.

Yochanan (John) 20:1, 17

1 Now the first day of the week, Miriam HaMigdalit went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb...

17 Yeshua said to her, "**Do not cling to Me, for I have not yet ascended to My Father**; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My Elohim and your Elohim.' "

Yeshua was saying, "*I have not yet been presented to My Father as the Wave Sheaf. I have not been presented yet. I have not yet been lifted up or ascended. But go to My brethren and say to them I am ascending. I am going to be presented to My Father and your Father, and to My Elohim and your Elohim.*"

We see the same witness in First Corinthians chapter fifteen, starting in verse twenty.

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.

Once again, we see Mashiach is the firstfruits. And this is very important, "*in his own order: [first] Messiah the firstfruits, [and then] afterward, those who are Messiah's at His coming*". That is the point. First Messiah the firstfruits was presented in the first century. And then afterward, those who are Mashiach's at His coming, at the end of the age. It is the same basic pattern. First, we present the Omer. First, Mashiach was offered up. Then

we can bring in the harvest at the end of the age. And this is what the Karaites deny.

Mattityahu (Matthew) 13:39

39 "The enemy who sowed [the tares] is the devil, **the harvest is the end of the age**, and the reapers are the messengers [angels]."

Hitgalut (Revelation) 14:15

15 And another messenger came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for **the harvest of the earth is ripe.**"

Yeshua is presented in the first century to prepare for the harvest at the end of the age. and again in revelation Mashiach was offered up in the first century. Then, at the end, now it is time for the harvest.

The same basic pattern goes all the way back to the beginning, to B'reisheet (Genesis) chapter four, starting in verse three.

B'reisheet (Genesis) 4:3-5

3 And in the process of time it came to pass that Qayin [Cain] brought **an offering of the fruit of the ground to Yahweh.**

4 Hevel [Abel] also brought **of the firstborn [bekorah] of his flock** and of their fat. **And Yahweh respected Hevel and his offering,**

5 but He did not respect Qayin and his offering. And Qayin was very angry, and his countenance fell.

Qayin brought an offering, nothing special. Not the firstfruits. Just some random offering from the middle of

the harvest, just like the Karaites offer. He brought an offering of the fruit of the ground to Yahweh whereas Havel brought of the firstborn of his flock and of their fat (their finest).

We talk about the word *bekorah* (firstfruits) in our study [“First Fruits? or False Fruits?”](#), as well as in a lot of our other teachings. Very important distinction. And we see that Yahweh respected Havel and his offering because he brought the firstfruits, but He did not respect Qayin and his offering because he just brought some random part of the harvest, like the Karaites do.

Well, self-explanatory. The thing we need to understand is that the Karaite's firstfruits is nothing but a random sheaf from the middle of the harvest. It does not have anything to do with being the first of the firstfruits. Because whether they do it on purpose or not, they let the firstfruits, symbolic of Yeshua, fall to the ground and be lost. And that is because they want to delay the new year. They are not interested in bringing the very first sheaf. Because of their confusion and their misunderstandings of Joshua chapter five and this kind of thing, they want to delay things about a month, until it is the start of the main harvest. We talk about that in [“First Fruits? or False Fruits?”](#) We will talk about it again when in the studies on the Wave Sheaf (Yom HaNafat HaOmer).

With that understanding brothers and sisters, congratulations, praise Yah! It is now time for Rosh HaShanah 2022! So, Rosh HaShanah sameach. Happy New Moon Day! We will have aviv barley by the Day of the Wave Sheaf Offering, Yom HaNafat HaOmer. And, in fact, we are probably going to have aviv barley by next week, the second week of March 2022. We base that on

a believing sister we have in the land of Israel, Becca Biderman.

This report came in on the 28th of February. Sister Biderman found numerous fields of barley around Beit She'an that were in the late "worm" to the early "soft dough" stages. We will talk all about this. That stage is about eight days away from aviv. In other words, from the 28th of February, this barley needs eight more days to be aviv. And we have fifteen to twenty-one days after the new moon of March 4th to bring the firstfruits of aviv for a wave sheaf offering. We will take a more detailed look, but we have ample time for this barley to become aviv.



Barley inspection near Beit She'an, Israel, 2022. Becca Biderman.

Above is one image of sister Biderman's February 2022 barley inspection near Beit She'an, Israel. Take a look

at how the barley is laying over. Basically, the barley has now become top heavy. You can see those grain heads, but the grain heads get heavy, the wind blows, and the barley begins to lay flat.



Barley inspection near Beit She'an, Israel, 2022. Becca Biderman.

As sister Biderman says, this is one of many fields like this. There are a whole bunch of fields in and around Beit She'an. And she is going to go back and reinspect them this next coming week.



Becca Biderman inspecting barley near Beit She'an, Israel, 2022.

The barley heads have enough development, and they are heavy enough to where they are pulling the barley to one side. It is not at the aviv stage yet and she did not say eight days for aviv stage. That is my interpretation. Biderman is very careful with her statements.



Becca Biderman inspects barley heads near Beit She'an, Israel, 2022.

Here she is inspecting, you can see the barley heads.



Barley heads inspection sample near Beit She'an, Israel, 2022. Becca Biderman.

Here we have four heads of barley. And again, these are between the late “worm” and the early “soft dough” stages. So, they are not very plump, they are not yet full. But you can see that the plant has already flowered, it has already been fertilized, the seed pods have already closed, and you already have substantial development going on in the head. We will take a look at a chart in just a moment. But because it is between the late worm and early soft dough stages, it is my interpretation that we have maybe about eight days to go from the day of sister Biderman’s February 28th report for this barley to enter into the aviv stage. She is talking about going out to inspect again at the start of next week and she expects to find aviv barley next week. That looks completely correct to us. Sister Biderman, very knowledgeable on the barley.



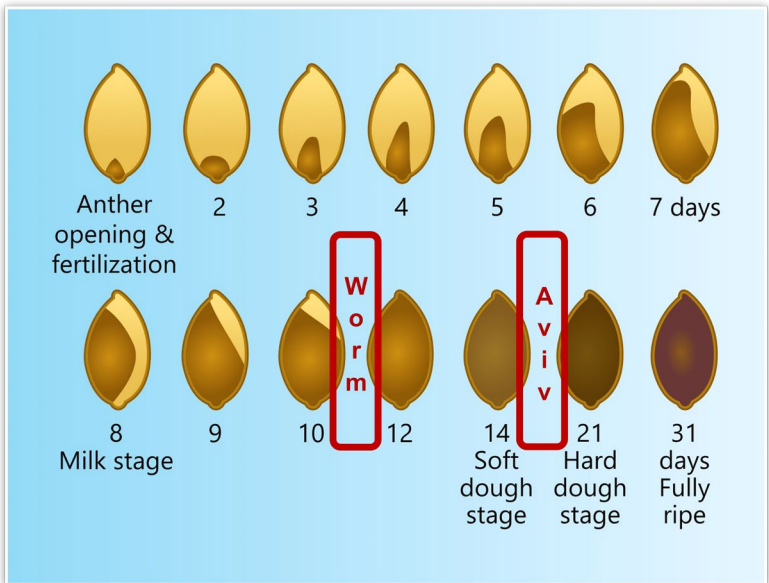
*Close up of barley head inspection sample near Beit She'an, Israel, 2022.
Becca Biderman.*

This is more of a close-up of one of Biderman's grain samples. This is in the dough stage. The way you can know that is by taking a look at the grain. When the dough has been cut with the fingernail and it holds the cut, you know that it is in the dough stage. And aviv barley is "medium dough" stage. So, we are very, very close to aviv. That barley will be aviv before the Day of the Wave Sheaf Offering, Yahweh willing.

If you want to know more details, we have a study in [*Establishing the Head of the Year*](#) called, "[Aviv Barley Simplified](#)". If you go through that study, it will take you through all the stages of barley development and growth in some detail. You will know and then the barley confusion will be over for you. That will be a day of celebration because then the confusion will no longer affect you.

But once barley flowers, is pollinated, and closes up the grain heads, it develops very rapidly. That only takes about two and a half weeks. It only takes about

seventeen to eighteen days for a pollinated flower to reach the stage called the aviv for medium dough. And our belief is that this is when the farmers would begin to harvest, using ancient sickle methods. Because there is less shattering when you harvest at the medium dough stage. And the barley is as developed as it is going to be at the medium dough (aviv) stage. We explain all that in [“Aviv Barley Simplified”](#). But here is a chart to help visualize this.



Taking a look, in place number one it says, “Anther opening and fertilization”. You have the flower opening and being fertilized, and now the flower is closing up and forming a seed pod. Over the next days, the plant is then going to pump fluid into that seed pod. This is what is known as the “water stage”. If you were to take that seed pod and tear it open, you would see what looks like a bunch of water. Then, over time, the barley also starts to pump starch into that seed pod. Now you have more and more starch being pumped into the fluid and by day eight

it forms what is called the “milk stage”. If you were to now take that barley seed pod and tear it open, it would be what looks like milk in there. Nothing substantial, just a lot of milky fluid.

Well, the barley is still going. It is still pumping starch into that seed head, into those seed pods. And now, by the time you reach day 10, 11, or 12, you are going to end up with what you call the “worm stage”.

Now, this chart is from the University of Wisconsin, and it is for average barley, in an average field, in an average year, which does not really exist. Every field is different, every barley plant is different, and every year is different. But on average and over time you can get a general idea of some averages. You still need to have someone experienced out there, in the land of Israel, to physically inspect. But there are some averages that can be known.

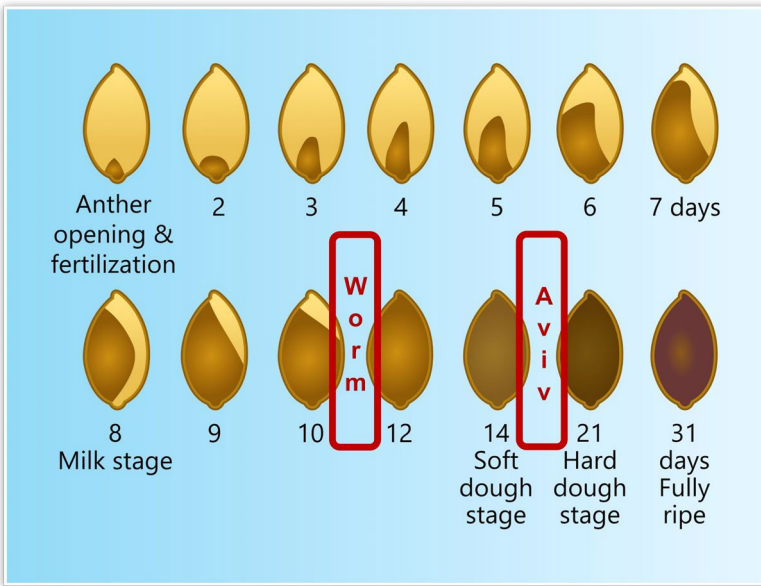
So, around day 11, you are starting to reach the end of the worm stage. And now you are starting to move into the dough stage. Now if you tear the seed pod open you are not going to see any more water or slime, no more liquid.

Now, on day 14, you are going to see something that resembles a soft bread dough. You are going to be able to cut it with a fingernail and it is going to maintain the cut. This, when there is no more slime, would be the “soft dough stage”. Then give it maybe three or four more days, and on day 17 and 18 it becomes what we call “medium dough stage”. That is aviv barley. Because now enough starch has pumped in and there is going to be no more starch. That grain is as developed as it is going to be and from that time forward it only gets drier.

Now, the Karaites are going to wait another week or so beyond that. Again, you would have to study it out and take a look at their thing. But the Karaites are going to wait into the “hard dough” or even the “very hard dough” stages and then claim that barley as aviv. We talk about that in other places. But really, aviv on day 17 or 18, that is a very special time. Because that is when the seed becomes viable as seed. And we talk about that in [“Aviv Barley Simplified”](#).

	28 BECCA	1	2	3	4 MOON	5 MOON
6	7 BECCA +8	8 BECCA +9	9	10	11	12
13	14	15	16	17 PESACH	18 PESACH	19
20 OMER						

Becca Biderman’s report indicated that there was ample late “worm” to early “dough” stage barley on the 28th of February 2022. On the 4th of March, the new moon was physically sighted from the land of Israel. Praise Yahweh! That means Rosh HaShanah begins as of March 4th, 2022, with the day of Rosh HaShanah being on the 5th, coinciding with the Shabbat. Becca did not say this. Becca only gave her report on the 28th of February and said that she expects to see aviv barley by the next week. She said it could possibly be as soon as the first day, but she did not say it would be for certain. I do not want to misquote her; she is very careful with her words, and I do not want to say anything that is against her words. But I just took a look at this chart by the University of Wisconsin which is created for an average barley plant in an average year, in an average field, with average weather. Again, every year is different, every field is different, every barley plant is unique. But there are some things we can know on average.




The late worm stage corresponds approximately to the 10th or the 11th day from fertilization. And then to get to the aviv stage on the 17th or 18th day following fertilization, you just add seven or eight days. So, to be safe, I added eight or nine days, just to err slightly on the side of caution. And so we end up with an estimate that looks very similar to the one Becca Biderman is giving. She expects to see it aviv barley at the start of the second week of March. That is also when we expect to see it based on her report. We have full confidence in her abilities. We do not know another qualified aviv barley witness in the land of Israel who understands the same standards as she does. It is too bad; she is presently our only witness. All the other aviv barley witnesses have different standards, requirements, and interpretations. But we feel very comfortable with this. Because if we take a look from the 7th or 8th of March, that gives us perhaps twelve or thirteen more days to the day of the Wave Sheaf Offering on March 20th. And that

is more than enough time. In fact, the timing is perfect, it really could not be any better.

	28 BECCA	1	2	3	4 MOON	5 MOON
6	7 BECCA +8	8 BECCA +9	9	10	11	12
13	14	15	16	17 PESACH	18 PESACH	19
20 OMER						

We are going to take this same chart and we are going to expand it some. We see the same data on the 28th of February. Becca Biderman reports ample or plentiful barley in between the late worm or the early dough stages. And then four days later, you come to the sighting of the new moon of Rosh HaShanah on March 4th, coinciding with the Shabbat. And then we expect to see aviv barley sometime at the start of the next week. That is a safe, fair statement.

27 Feb	28 Feb BECCA	1 March	2 March	3	4 March 	5 March SHANAH
6	7 BECCA +8	8 BECCA +9	9	10	11	12
13	14	15	16	17 PESACH	18 PESACH	19
20 March OMER	21	22	23	24	25	26
27	28	29	30	31	1 April MOON 2	2 April MOON 2
3	4	5	6	7	8	9
10	11	12	13	14 April PESACH	15 April PESACH	16
17 April OMER						

Now that barley that Becca inspected needs to be offered this month. It needs to be offered at this potential

Wave Sheaf Offering on the 20th of March. Because that barley will not make it to the next potential wave sheaf offering date of the 17th of April. One thing about barley is that it only stays in the head for so long. Barley really wants to grow and then by the time it flowers it wants to flower and produce fruit very quickly, and then it wants to drop that fruit very quickly. Because it does not want animals to come along and eat the fruit. Now, with some trees, like an apple tree, there is a hard seed. If an animal comes along and eats the fruit, the animal carries the seed somewhere else and deposits it with a nice bit of fertilizer, you might say. And there is no harm done to the seed. But the barley seed is very soft. It does not have a fruiting body with a hard seed, it only has a very soft seed. So it does not want to get eaten because it will not survive the digestive tract, it will not survive the process of being eaten. That is why barley does not stay in the head very long. And that is why Yeshua tells us that when the time for the harvest has come, the wise farmer immediately puts in the sickle. Because the barley is not going to stay in the head. The barley does not stay on the plant.

The date of March 20th is just about perfect. Take a look at the two weeks marked in yellow. If you wait much longer than the 20th, all that barley is going to be on the ground, at the very latest, by the end of that two-week period. There is no possible way for it to survive and last in the head until the next possible Day of the Wave Sheaf Offering on the 17th of April. It simply will not make it. That is another reason why we have to declare this month as the new moon of the aviv barley wave sheaf offering. Because it simply will not make it to the 17th of April.

I want to again speak the truth in love. This fact will not bother the Karaites or those Messianic groups who

follow the Karaite theology. Because again, we are talking about the spirits involved. You could say that they want those firstfruits of barley to go on the ground (even though they are symbolic of Yeshua) because they are trying to delay the harvest until the main body of the crop. You could say that they are delaying for the main body of the crop, but in a spiritual sense you might also say that they want those very firstfruits of barley, symbolic of Yeshua, to go on the ground. If you know what I am saying.

We have spoken with these other barley search teams about this, specifically some Karaite teams. And they will insist and swear up and down, *“No, no, no! You are misunderstanding Deuteronomy chapter sixteen, verse nine. It does not say that. No, you can harvest that barley and set it aside. Just as long as you do not eat of it. Just as long as you set it aside and not eat of it. You can harvest your barley; you can put the sickle to the standing grain, and it does not begin the omer count.”*

Well, it does begin the omer count. And if you have questions on that, again, I encourage you to watch or read [“Let’s Not Break Deuteronomy 16:9”](#). Because Deuteronomy sixteen, verse nine is very specific that we begin the omer count when we begin to put the sickle to the standing grain. We begin to count when we begin to cut. When we begin to cut that is when we begin to count. It is a very simple operation, very simple procedure. If you have questions on that, please study [“Let’s Not Break Deuteronomy 16:9”](#).

We really have no choice. That barley will be on the ground. And if we were farmers in ancient Israel and that was our barley, we would not want to break Deuteronomy sixteen, verse nine. And we would not want to lose our crop. So this is the month.

I would just like to add a special appeal to the barley observers, just to bring some clarity and reduce the confusion that is going on in the barley movement. Because I personally do not believe that the barley movement is well served by the confusion that is going on. So, just an appeal to the observers can you please state in your reports what you would like to see? We want to understand what you believe because we understand that the theology impacts the reporting. In other words, if you believe harvestable fields theory then your definition of aviv is very different than if you believe that the Wave Sheaf is symbolic of Yeshua.

And I know that certain people are watching our studies because they respond subtly in the things that they post and this kind of a thing. So, can you please pray about it and state in your reporting; do you want to see one sheaf of aviv barley by Yom HaNafat Omer? Because if you say that then we will understand that you are looking for a tender, green, and young sheaf that is in keeping with the Strong's definition. Or are you looking for aviv in terms of harvestable fields by the day of Yom HaNafat Omer? Because that is going to tell us that you want an aviv that is much harder, much drier, and much browner than the Strong's definition. Or do you perhaps want harvestable fields by Rosh HaShanah, before you will even declare the month as the head of the new year, Rosh HaShanah? So that when you say there is or is not aviv then we will all know what it is that you are saying. We will know that you are saying there is no aviv because you do not have whole harvestable fields, and we will also know that your definition means hard, dry, and brown. Or do you believe some other combination? The reason I am asking this is because right now, inspectors are saying aviv or no aviv. But the people do not know the difference and it is causing a ton of confusion.

So if you could all please quickly, briefly state whether you follow “Aviv by one sheaf by Yom HaNafat HaOmer standards”, or “Aviv or not aviv by harvestable fields standards” “by Yom HaNafat HaOmer” or “by Rosh HaShanah”, I believe that will begin to help people understand what it is that is being said and it is going to take a lot of the competition out of this thing. It is going to bring peace and calm to the barley community. And peace, clarity, and calmness are all very desirable things It will help us to understand who you are and what you want.

For those of you who agree with Nazarene Israel's position and who want to be Proverbs 31 bride, you want to study to show yourselves approved I would recommend our video series on [Establishing the Head of the Year](#). And again, we take the position that one sheaf is required for Yom HaNafat HaOmer.

We have a number of videos in the series. “[Aviv Barley Simplified](#)” is our primer. If you want to know the basics but, in some detail, that is a good one to start with.

“[First fruits? or False Fruits?](#)” is going to show the difference between wave sheaves. Whether you have a single wave sheaf of tender, green, and young aviv barley in keeping with the Strong's definition, or you want whole harvestable fields that are harder, drier, and browner which are not in keeping with the Strong's definition.

For those of you who want to understand what the Karaites are doing, I would recommend “[Let's Not Break Deuteronomy 16:9](#)”. There you can see our refutations to the argument that it is okay to disregard or break Deuteronomy chapter sixteen, verse nine and that you can secretly cut your firstfruits and lay them aside

without the omer count beginning. That is all covered in that study.

[“Where is Spring Commanded?”](#) points out that there is no requirement in Scripture for the equinox. People were still not grasping this so we did another study, [“Where is the Equinox commanded?”](#) There is also no Equilux commanded.

For those who really want to know all the details, I would recommend [“Josephus, the Talmud, and the Omer”](#). That is going to get deep into understanding. That is going to show why the Karaites say they do not follow the Talmud and yet why they secretly do follow the Talmud, contrary to their protestations.

I would also recommend [“The Error of Harvestable Fields”](#) for anyone who really wants to know why the Karaites are misunderstanding and misinterpreting Joshua chapter five. They are leaping to assumptions, we have tried to tell them about it, they do not want to know.

And then finally, for those who want to know what the Messianic groups are doing and why they are doing it, I would recommend the study [“Did Ancient Israelites Qualify Their Barley Fields?”](#) There you can see some of the antics and some of the escapades that are requiring bird migrations, requiring Equilux while condemning an Equinox, and these kinds of things. That is a very interesting study right there.

So, congratulations. Praise Yahweh for His time of renewing on Rosh HaShanah 2022. I would like to close with a prayer.

Father Yahweh, we just thank You so much for everything that You are doing, Father. We love You; we thank You so very much for calling us out of the nations. Thank You so much for calling us back to study and obey Your Torah, Father. There is not a single one of us here that is worthy of all the mercies that You are taking upon us. We ask that You please work with us, please take away anything in us that You find that is not pleasing. Please help us to hear Your voice. Please help us to hear and obey Your Spirit, Father. Please lead us and guide us in all things by Your Spirit. Because we want to become Proverbs 31 brides, Father. We want to be the faithful remnant. We want to be the ones who are serving You, even though we are entering the end-times, even though times are getting harder. And Father, we just thank You so very much for this time of renewal. Not a single one of us here is worthy to be a bride for Your Son and there is no way we can possibly become a bride worthy for Your Son. But Father, we ask You to please keep working with us and please continue Your great patience with us, just as You gave Your promise to the patriarchs, Avraham, Yitzhak, and Yaakov. Father, please continue to work with us so that Your word is fulfilled. So that the people can see that Yahweh Elohim keeps His word. And Father, thank You so much for calling us to keep Your feasts. We know that the timing is so very important, Father. Father, please help us to keep Your feasts when you want to keep them and the way You want us to keep them. Father, we thank you for all these things. We ask you in Yeshua's name, Amein.

Praise Yah. Praise Yah for His set-apart year. Father, we just thank You for this time of renewal. Father, please lead us and guide us in all things by Your Son's Spirit. In Yeshua's name, Amein.

Colossians 2:16-17 and Prophecy

In this book, we want to talk about what we call the Melchizedekian Pesach. This is the Passover (Pesach) that we keep in the dispersion, outside the land of Israel, under the Melchizedekian Order (Yeshua's priesthood). And that is opposed to the Passover we should keep in the land of Israel, under the Levitical Order. Those two things are different. And for those who do not understand the difference, this study could help to clarify things. We are going to talk all about the Passover in this study series and explain what it is that we should do when we are in the dispersion. There are a lot of people that do not know, and it is an incredibly detailed, complicated subject.

Before we begin our study on the Melchizedekian Pesach, first we want to cover some ground rules. As we saw in our study on *The Torah Calendar*, the calendar has suffered from what might be called *calendrical drift* (See "[About Calendrical Drift](#)").

In His Torah (His laws and instructions) of Moshe, our creator Yahweh gave us a certain calendar. But the problem is that, over time, men have changed that calendar in several ways. They have added and subtracted various commandments, statutes, and judgments. And these changes do not serve us well because they put us outside of His will. If you want to make Yahweh angry, just go ahead and change His word. Not something we recommend.

I grew up as a Christian and then came to the truth of the original faith later. But there is a general feeling in Christendom that the exact specifics of the Torah Calendar do not really matter. Many Christians have the

idea that they can keep the original seventh-day Sabbath, or we can keep the feast days if we want to. Or we can keep the Sunday as the Sabbath, Christmas, Easter, or some other random celebrations like Chinese New Year or the Japanese Plum Blossom Festival, or whatever you like to keep. And that it does not really matter how we keep them just so long as you know that *He knows our hearts*. This attitude has carried over in large part to the Messianic, Ephraimite, and Hebrew Roots movements as well.

While we can understand where people get some of these ideas, they are nevertheless wrong ideas. Romans chapter 14, verse five is a perfect example of how people twist and misunderstand the writings of the apostle to mean that the commandments of Elohim Yahweh or the words of Yeshua are now *done away with*. A lot of people interpret the writings of the Shaul with this meaning, but such things should not be.

Romim (Romans) 14:5

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

The generally accepted idea in this verse would seem to be that it does not really matter what you do, just as long as you are convinced in your own mind. But that is not the way Scripture reads. What we need to understand is that the Renewed Covenant (New Testament) was not written in a vacuum. That is, the Renewed Covenant is not disconnected from the Original Covenant (the Tanakh, Old Testament). The two things form one big book. The reason is that the Renewed Covenant was written by devout first-century Jews who wrote the Renewed Covenant primarily, first and foremost, for other devout first-century Jews. And because of this,

they use colloquial terms. You might call it a type of slang, but these terms have special meanings inside Judaism that are not reflected in the other gentile languages of the world. For this reason, it is said that when a Jew reads the Renewed Covenant, it is as if he is reading a completely different book than when a gentile reads the Renewed Covenant. Because the Jew understands the meanings and terms that are being used. This is vital to understand.

We need to understand that the Renewed Covenant was also written secondarily for what are called Hellenized Jews, or Greek Jews. Today, this might be what we know as a conservative Jew or a reformed Jew, but someone who does not necessarily believe that the Bible is the inspired, infallible Word of the Creator. The Renewed Covenant was also written for gentile converts into Judaism. But primarily, it was written as a book by devout first-century Jews for other devout first-century Jews and this is reflected in the language. That is why we need to read the Renewed Covenant as if we had devout first-century Jewish eyes. So that we can understand what the intended and implied meanings of the first-century Jewish authors are and know what it is we are being instructed, so that we can please our Husband and King.

In this study we will explore Colossians chapter 2, verses 16 and 17, and how this commonly misunderstood passage talks about the prophetic shadow pictures contained in the feasts and how they speak of prophetic events that are still to come. And then further in this series, we are going to talk about the Passover and how it speaks of our selection as Yeshua's bride.

Nazarene Israel believes in what is called a *semitic inspiration* of the Renewed Covenant. That means that we believe that the Scriptures were originally written in the synagogue languages of Hebrew and Aramaic. This only makes sense because we know that Yeshua and His apostles, being devout Jews, spoke Hebrew and Aramaic. And they wrote their epistles for other devout Jews who also spoke Hebrew and Aramaic. The early church fathers also tell us that the epistles were then translated into Greek and then began their dispersion outwards. But there is an old saying about things getting *lost in translation*. And it seems apparent that perhaps some things got lost in the translation between the original languages and what we speak today.

In the case of the King James version, not only were some things lost in the translation but some things were added in the translation as well. And although these changes may appear minor, they cause a particular problem. Now we do not mean to pick on the King James version. At least for its day, it was a particularly decent quality translation. However, it does have some serious errors, such as using the wrong names for the Father and Son, violating the third commandment.

In general, with certain exceptions, the King James version is not a bad version. But one of the problems (apart from breaking the third commandment) is that it tends to give us little tiny bits of text in some places which can invert the meaning of the original text. The reason we mention this is that the King James and most other mainstream versions tend to mistranslate Colossians chapter 2, verses 16 and 17. The meaning in these texts suggests that we can eat anything we like, drink anything we like, and keep any sabbath or any feast day in any way that we like. And that it is really not important. so let us look and see what the original first-

century Jewish authors of the Renewed Covenant would have taught.

Qolossim (Colossians) 2:16-17 KJV

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 is of Christ.**

As a child growing up in the Protestant Methodist church, they taught me that no one should be allowed to judge us in what we eat because we can eat anything we want. And no one should be allowed to judge us in what we drink because we can drink anything we want. No one should judge us with respect to the Old Testament holy days because those are all done away with. No one should judge us with respect to the new moons because who keeps those anymore? And no one should judge us with regards to the sabbath days because after all, we keep Sunday now. And they teach that the prophetic feasts were shadows of things to come, but that is all past. Because they say, the body (substance, reality) is of Christ.

That is what I was taught as a child. But now let us take these two supplied (added) words (*days, is*) out of the passage and see if it still reads the same way. Because we are told in many ways and in many separate places that we are not to add and not to take away anything from His word. Because if we change His word, then we are no longer keeping His words. Rather, we are keeping our own version of His word. And we are going to see that that is not the same thing at all.

Deuteronomy 12:32

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

So, here we go. Let us take these two supplied words (*is* and *days*) out of the King James version. We will see whether it still reads the same. The following is the verse with the exact same words, minus the added in words *days* and *is*.

Qolossim (Colossians) 2:16-17 KJV
(CORRECTED)

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:

17 Which are a shadow of things to come; but [except] the body of [Messiah].

[Supplied words (*days*, *is*) taken back out.]

Considering this verse now, is it not really saying, “*Let no man except the body of Messiah therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath? Because these things are a prophetic shadow picture of things still to come*”?

There are three main clauses to this passage.

1. 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:
2. Which are a shadow of things to come;
3. but [**except**] the body of [Messiah].

Here we will reorder the clauses and see if it is still how it reads.

1. 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**:
2. **Which are** a shadow of things to come;
3. but [**except**] the body of [Messiah].

Is this not more the message that devout first-century Jews would have written? Would not they have instructed the people to keep worshipping on the same feast days, to keep worshipping on the new moons and on the sabbaths? As we are going to see later, is that not actually what the apostles themselves did?

Now let us look at the New International version, or some people like to call it, The Non-Inspired version. And we are going to see something completely different from what the devout first-century Jewish disciples had intended.

Colossim (Colossians) 2:16-17 NIV

16 Therefore do not let anyone judge you **by what you eat or drink**, or **with regard to a religious festival**, **a New Moon celebration** or **a Sabbath day**.

17 These are a shadow of the things that were to come; the reality, however, is found in Christ.

[Not at all what the original first-century Jewish authors meant!]

What the NIV version is saying here is that the reality is in Christ. So, all you must do is believe on Christ because all these old prophetic shadow pictures are already gone. Nobody cares about those anymore. The Messiah came to do away with the old. Out with the old and in with the new, teaching a complete disconnection between the Renewed Covenant and the original

foundational covenant. That is not how the apostles believed.

Let us look again at these three main clauses reordered.

1. 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**:
2. **Which are** a shadow of things to come;
3. but **[except]** the body of [Messiah].

What we see is that the food and drink offerings are prophetic foreshadows, the new moon days are prophetic foreshadows, the seventh day sabbaths are prophetic foreshadows, and the feast days (such as Passover) are prophetic shadow pictures of things still to come. (We will talk more about Passover later in this series). What kind of prophetic foreshadows? As we saw in our study [Ancient Hebrew Marriage](#), the feasts are prophetic shadow pictures of the wedding between Messiah Yeshua and His bride, Nazarene Israel. That is why the disciples continued to practice not only the seventh-day Sabbath but also the Israelite feasts, even many years after Yeshua's resurrection and ascension. If the feasts were done away with, why would they have then continued to keep them? If you would like to know more details, I would refer you to [The Torah Calendar](#) study.

Let us look in the book of Acts, chapter 2, verse one. This is just very shortly after Yeshua's murder.

Ma'asei (Acts) 2:1

1 When the **Day of Pentecost** had fully come, they were all with one accord in one place.

Notice again in Acts chapter 20. Here it is many years after Yeshua's death and resurrection, and Apostle Shaul (Paul) is still keeping the original Pentecost feast. We are not told of any kind of a change in the calendar. He is still keeping the original calendar.

Ma'asei (Acts) 20:16

16 For Shaul had decided to sail past Ephesus, so that he would not have to spend time in Asia; for he was hurrying to be at **Jerusalem, if possible, on the Day of Pentecost.**

Pentecost is on the Hebrew (not the Roman) calendar.

Now further towards the end of Acts, in chapter 27, verse nine, we see that Shaul is still keeping the feasts.

Ma'asei (Acts) 27:9

9 Now when much time had been spent, **and sailing was now dangerous** because **the Fast** was already over, Shaul advised them...

This is another example of first-century devout Jewish authors attempting to communicate to other first-century Jews. Because the term *the fast* is a slang term. If you will, it is another meaning for Yom Kippur, or the Day of Atonement. The Jews quite often celebrate Yom Kippur by fasting. Yom Kippur comes at the end of the summer growing season when the weather starts to turn into winter. So, here in the passage, the fast (the Day of Atonement) was already over and the weather was now dangerous.

Again, we need to understand that we must read these things with first-century devout Jewish eyes. Because this term *the fast* is a reference to the Day of Yom Kippur, which takes place at the end of the summer

growing season when the weather starts to turn into winter and becomes stormy. So, the sailing was now dangerous because summer was over, and they were starting to enter winter.

But we see here, at the very end of the book of Acts, at the end of the apostle Shaul's ministry, he is still keeping these prophetic shadow pictures of the coming wedding feast.

Then, in Matthew chapter 24, verse twenty, speaking about the time of the Great Tribulation, Messiah Yeshua tells us the following.

Mattityahu (Matthew) 24:20

10 “And pray that your flight may not be in winter or on **the Sabbath.**”

We know that, at the time of this writing, *the Tribulation* is still a future event. So, we see that, in the future, at the time of the Great Tribulation, we are supposed to be praying that our flight not be in winter or on the Sabbath. If you would like to know more details about that, I would again refer you to [The Torah Calendar](#) study. We also talk more on how the feasts are symbolic of the ancient Hebrew marriage ceremony in [Ancient Hebrew Marriage](#). Because if we hope to be taken as Yeshua's bride, then we need to show up at the appointed times (the dates) that He sets to meet with us, and we need to be found doing the things He asks us to do at those times.

As we are going to see in this study, the Passover is symbolic of the *matchmaking* phase of the ancient Hebrew wedding ceremony. If we want to be found to be Yeshua's match, if we want to be found to be a helpmeet and fitting for Him, then we need to show up at the right

times and do what Scripture says. So please continue with us through this study on *The Melchizedekian Pesach* as we talk about the things that we are no longer supposed to do and the things that we are still supposed to do for the Passover in the dispersion.

When Priesthoods Change

In this chapter, I want to share with you some things that I have learned over the past 20 plus years of studying Scripture full-time. The father called me to the Hebrew Roots movement on June 6th, 1999. Some would call it the Ephraimite movement, the Two-House movement, or the Messianic movement, but whatever you want to call it, I have been very blessed to be able to study Scripture full-time ever since. And I am trying to share with people the things that I have learned.

A lot of people do not know how to celebrate the feasts or why to celebrate them. And it is a problem because there are all these different voices out there. There are a whole lot of people teaching things that are either passed down through certain sects of Christianity or simply through gentile misunderstandings of the feasts. And then you have other things that are taught from the rabbinic aspect. There is a lot of bad scholarship and a lot of confusing voices out there, and a lot of people trying to drink from every fountain. And people do not understand that if you are going to drink from polluted waters then you are going to get sick.

So, here in Nazarene Israel, we are trying to explain to people what to do with the feasts. We are trying to explain how to keep the Torah, how to please Yahweh, and how to please Yeshua.

In this study, we have what is called the Melchizedekian Pesach, the Passover that we are supposed to keep when we are in the dispersion, under Yeshua's renewed Melchizedekian Order. That is distinct from the Passover feast that you would keep if you were in Jerusalem going up to the feast three times a year under Levitical Order.

And it is also distinct from what they did for the very first Pesach in Egypt when there was not any priesthood. And we are going to see that the reason it is different is that the priesthood changed each time. And whenever the priesthood changes the feasts also change because the priesthoods are all different. So, we want to talk about what happens when the priesthoods change, how that affects the Passover, and how you as a believer in Messiah Yeshua should celebrate the Passover under Yeshua's renewed Melchizedekian priesthood if you want to please Him.

As mentioned, I have been with the Messianic, Hebrew Roots-Ephraimite-Two-House movements since 1999 and I have had the blessing and the privilege to be able to work full-time at studying and propagating the Word. And not just sharing what the Word says but helping people to do what it says. That is our goal here in Nazarene Israel. I have watched things develop and grow since 1999 and I have seen a lot of things. It just seems like the majority of people are going the wrong way and that they do not understand what it is that we are supposed to be doing or why it is that we are doing these things.

There is a lot of *blind leading the blind* happening. A lot of preachers and teachers have a bible and a camera, and they are in ministry. They are preaching a broad, easy road with a corrupted doctrine or they are preaching something rabbinic. And people like rabbinic because it is a known fact, and people do not like to think for themselves. We want to challenge you to think for yourselves in this study. Because we are going to talk about some things that are really very serious. These are things that I wish someone had shared with me 20 some years ago when I was first called to the Hebrew Roots movement.

One thing is that most people have a misunderstanding of what the word *Torah* means, what it is, and how it is actually applied. We are going to talk about a lot of things. Particularly, in this second chapter of The Melchizedekian Pesach, we are going to talk about what the Torah is and how the Torah differs from most people's conceptions.

So, when we suggest that the priesthood has changed some people freak out. They call you a heretic or all sorts of names because they do not understand what the Torah is. They say "*Well, no. Hold on Norman. Remember Matthew five, verses 17 and 18.*"

Mattityahu (Matthew) 5:17-18

17 "Do not think that I came to destroy the Torah or the Prophets. **I did not come to destroy but to fulfill [part of the prophecies in them].**

18 For assuredly, I say to you, **till heaven and earth pass away, one jot or one tittle will by no means pass** from the Torah **till all is fulfilled**.

Yeshua came to fulfill some of the prophecies contained in the Torah and in the prophets. Yeshua said that nothing at all, not even the least, smallest thing, can fall from the Torah until everything is already fulfilled. And there are still a lot of prophecies to yet be fulfilled. Meaning, the Torah cannot be done away with yet.

So, some people say, "*Norman, you are suggesting that the priesthood can change away from the Levitical Order that Yahweh established?*" And what I tell them is that they do not understand what the Torah is teaching, unless, Father forbid, we deny the Renewed Covenant.

Let us take a look at Hebrews chapter seven, verse eleven. This is something that the Rabbinical Order and also the Messianic movement really needs to deal with.

Ivrim (Hebrews) 7:11-12

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the Torah), what further need was there that another priest should rise according to the **order of Melchizedek, and not be called according to the order of Aharon?**

12 **For the priesthood being changed, of necessity there is also a change of the Torah.**

We have talked in other videos about the difference between Yahweh's precepts which never change and the specifics of the commandments which can change. But people have a really hard time with this passage. I know some people who have denied the book of Hebrews or denied the Apostle Shaul, who we believe wrote Hebrews, over this passage. Because they say Shaul is suggesting that the Torah can be done away with.

Well, that is a complete misunderstanding of what the apostle Shaul is saying here. We are going to see that there are several priesthoods contained in the Torah of Moshe (the first five books of Scripture, some people include the book of Joshua). Predominately, we get the impression that it is the Levitical Torah. But it is not really a Levitical Torah because you have more than one priesthood contained inside. We are going to talk about that.

What we need to know is that the specifics of the Passover and how we hold Passover have changed. We are going to see several examples. From the times of

the first Passover in Exodus chapter twelve, when they had no priesthood. And then also when Israel had a tabernacle and a Levitical priesthood. When the tribes went to wherever the Levitical altar was that was a separate way to keep Torah. We are also going to see that the way to keep Passover changed ever since Yeshua's renewed Melchizedekian Order took hold. Because we no longer have a temple and the sacrificial law. It is not done away with, only presently dormant. We are going to see that when the priesthood changes, so do the specifics of how we keep the feasts. Because each priesthood has its own Torah, each priesthood has its own instructions, each priesthood has its own way to keep the specifics of the commandments. That is something not often taught in the Messianic world. And I think it confuses a lot of people because what they do not understand is what the Torah is. If you want to know what the Torah really is, stick around to the end of this chapter. In the meantime, we are going to lay the groundwork so that people can understand why there is a difference.

Now, there is an old saying that if you do not know where you are and you do not know where you have come from then you are for all practical purposes lost. So, if you really want to know where we are now, where we have come from, and where we are going then I would encourage you to get a copy of the study [*The Torah Government*](#). This book will help you see the trends. But some of the things that we saw in [*The Torah Government*](#) is that there have been several priesthoods and several changes of priesthoods contained in the Torah of Moshe. There are plenty of instructions for the Levites from Exodus onward, specifically Leviticus onward, but it is more than just that because we also have other priesthoods contained in the Torah.

Concerning Passover, we see that there was a time when you had patriarchs serving as the priests of their houses. We are going to take a look at that. Then there is a time of transition to what we might call the *Firstborn priesthood*. That was the imposition of a national priesthood that did not last. Whether it was supposed to last or not supposed to last is all a separate issue. But it was the first formation of a national level priesthood. We will take a look at that, also. After that was the imposition of the Levitical priesthood, after the sin of the golden calf. That is when Israel was given ceremonial law, (tabernacle, temple, altar laws). A Levitical Order, a cleansed altar, and several other cleansed things are needed in order to put that into effect.

We have seen in several places that the apostles continued to offer sacrifices as long as the temple still stood. But when the temple no longer stood then the ceremonial law goes into hibernation. It basically gets put on hold because there are not the correct conditions. It is kind of like having a driver's license. Your driver's license does not go invalid if you have no car or no place to go. You simply do not use your license because you do not have the conditions to use a license.

Then, as we saw in Hebrews, there is also a change to a renewed Melchizedekian priesthood. Yeshua's renewed Melchizedekian priesthood does not have an altar and it does not need one until it is merged with Levitical Order. There is no ceremonial law per se under the Melchizedekian priesthood. It is sort of a 'new skins (bottles) for new wine' situation.

Let us take a look. We saw in the earliest times that Qayin (Cain) and Hevel (Abel) themselves offered sacrifices. And there are others who are recorded as offering sacrifices. But then in Genesis chapter eight,

verse twenty, we see that Noach (a patriarch) was effectively offering sacrifices for his house which could be seen as offering sacrifices for the nation of Israel. He is in our lineage. But let us notice that he did not serve as a priest for any other household, meaning that Noach did not serve as a priest for any other nation.

B'reisheet (Genesis) 8:20

20 **Then Noach built an altar** to Yahweh, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

Then we come to Genesis chapter twelve starting in verse seven where we meet Avram our leader. Avram is a pivotal character. We notice something starts to change just slightly under Avram. Avram built an altar to Yahweh, but it does not say that he burnt any offerings.

B'reisheet (Genesis) 12:7-8

7 Then Yahweh appeared to Avram and said, "To your descendants I will give this land." And there he **built an altar** to Yahweh, who had appeared to him.

8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he **built an altar** to Yahweh and called on the name of Yahweh.

That can possibly be seen as a transitional step. He built an altar, same as Noach, but he did not offer burnt offerings, he did not offer sacrifices. And the reason why is because Yahweh wants a national-level priesthood which is what we see show up in an external sense in Genesis chapter fourteen, verse twenty.

B'reisheet (Genesis) 14:20

20 "And blessed be Elohim Most High, Who has delivered your enemies into your hand."
[Melchizedek speaking] **And he [Avram] gave him a tithe of all.**

We see now that Avraham was effectively tithing to an external Melchizedekian Order. So, there is a big difference as he is tithing to a priesthood that is external to the nation of Israel. But the whole nation of Israel can effectively do that.

We come to Genesis chapter twenty-eight, starting in verse twenty and we see that Avram (Avraham's) grandson Yaakov (Jacob) effectively did the same thing.

B'reisheet (Genesis) 28:20-22

20 **Then Yaakov made a vow**, saying, "If Elohim will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

21 so that I come back to my father's house in peace, then Yahweh shall be my Elohim.

22 And this stone which I have set as a pillar shall be Elohim's house, and **of all that You give me I will surely give a tenth to You.**"

How did he give a tenth to Yahweh? Well, seeing as Hebrews (Israelites) are traditional people, he probably gave the tenth to the same external Melchizedekian Order that his grandfather did. So again, there is tithing going on from Israel to an external Melchizedekian Order.

We could talk about this in great depth and great detail but notice something very important happens when we come to Exodus chapter twelve. Israel has been down

in Egypt for four hundred and thirteen years, the majority of which was under Egyptian slavery. Basically, they have been covered by the Egyptian (corrupt, pagan) priesthood for most of that period.

Shemote (Exodus) 12:5

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

A lot of times people want to replicate the Exodus twelve Pesach. But notice that there was no priesthood at the time of the Exodus twelve Pesach. So again, just like the patriarchs, each man served as the priest of his own household, and they held the Passover by houses. Even though there was a whole nation of them they were not truly a nation yet. Because they were not yet cleansed, they had not yet gone through the Reed (Red) Sea. Also notice that they were to take their Passover from the flock (sheep or goats) in comparison to taking an animal from the herd (cattle).

Now here we come to Exodus twelve, starting in verse thirteen. We are going to see some specifics of the commandment and we are going to see some principles and precepts of the commandment. And this is something that both the Rabbinical Order and the Messianic-Ephraimite-Two-House people need to sit up and pay attention to. This is a big problem; this is a big deal. Remember, the specifics of the commandment can change. Israel does not have a priesthood at this point. Because they do not yet have a national priesthood, we see some specifics where the man of each house is going to serve as the priest of his house.

We will see coverage by houses which is not what you want. If you read [The Torah Government](#), you will

understand what it is that we are going for. We will try and talk about that a little bit later on in this chapter. But what you want is a national-level priesthood. That is what Yahweh wants. Today we see all these people trying to break up and do things independently and by their own house. All the Messianic, it is like total anarchy out there. It is just like how anarchists unite. Basically, you have all these people talking about what they and their house are going to do and then they do not take responsibility for establishing the kind of global kingdom Yeshua wants. We will talk about that in other places.

But notice how that in verse thirteen we have the specifics of the commandment and in verse 14 we are going to see the principles and the precepts. And again, the specifics change depending upon the priesthood, but the principles and the precepts do not change. Those always remain the same.

Shemote (Exodus) 12:13-14

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.

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.’**”

We do not have a situation like this right now. We have Yeshua’s renewed Melchizedekian Order as we read in Hebrews 7. We have a change in the priesthood. We do not have a disbanding of the priesthood. We do not have disorganization of the priesthood. Yahweh is an Elohim of order and not of disorder as in all the assemblies of the saints. And so those in the Messianic-Ephraimite-Two-House movement really need to take a close look

at themselves. Are they being organized? Are they being disorganized? Is Yahweh an Elohim of order or an Elohim of disorder? People really need to integrate the things that they are learning. You need to be looking at yourself and asking whether you are doing this. We need to examine our lives and to study to show ourselves approved, to make sure that we are in the original faith. Because that is the one Yeshua is looking for upon His return. Not the Rabbinical Order. Not the Messianic. Nothing. He is looking for the original faith that He once for all delivered to the saints. That is what He wants. That is who He wants to take His Proverbs 31 bride from.

Verse fourteen then tells us the principle. Because it does not matter what priesthood we have. We can have a no-priesthood situation, a Levitical Order situation, or Yeshua's renewed Melchizedekian Order situation. I am going to leave the rabbis out because they do not understand, they lost Acts 15. But whatever situation and whatever order we are in, Yahweh says "*You shall keep it as a feast by an everlasting ordinance.*"

That is our clue that this is the principle, and this is the precept. The specifics can change.

We are going to see the specifics change here again in Exodus chapter thirteen, starting in verse one after Israel has just left Egypt. Now Yahweh is going to establish a national Firstborn priesthood.

Shemote (Exodus) 13:1-2

1 Then Yahweh spoke to Moshe, saying,

2 "**Set apart to Me all the firstborn**, whatever opens the womb among the children of Israel, both of man and beast; **it is Mine.**"

Yahweh is saying *“Okay, you all did your Passover by houses and that is good because you did not have a priesthood. But here let us get you a priesthood. Send all your firstborn”*.

Of course, usually, we have a failure before we have a win. So, the Firstborn priesthood defiled itself with the incident of the golden calf in Exodus thirty-two and they were then replaced by an organized Levitical Order (an organized priesthood).

Now we come to Numbers chapter nine, starting in verse ten where we are going to see that Yahweh gives new instructions to the Levitical Order than what He gave to the Firstborn priesthood. The Firstborn priesthood, the Levitical Order, and then the Melchizedekian Order are all going to have different specifics of how to keep the principle of celebrating the Passover sacrifice to Him throughout our generations.

Bemidbar (Numbers) 9:10-11a

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.

11a **On the fourteenth day of the second month, at twilight, they may keep it’...**”

What is basically happening is that we do not know when we are going to see aviv barley. We have a good indication, but we do not know. So, if somebody is traveling or away, they do not know. You do not have aviv barley until you have aviv barley. That is it. You can tell in general by looking ahead, but in ancient times communication was not that good. It is like sighting the first crescent sliver of the new moon. You just wait until

you see it, then you go on certainty rather than planning in contingency.

There is an important spiritual principle in that waiting until you see something. And once you see it then you can know. But if you were away on a journey then how do you know? How can you get reports from the land of Israel back in ancient times? And if you did not have enough notice, you might not know when to keep the Passover. So Yahweh is saying that is okay if it is ancient times and you are traveling, and you honestly cannot know when to keep the Pesach. You can keep it the month following. By that time, the aviv will be known, it will be transmitted throughout the ancient world that there was aviv sighted, and you are good to go.

He does not allow a second Sukkot because by the seventh month you already know when the schedule is. You have known when the schedule is for six months, so you do not need a second Sukkot. You only need a second Pesach because the Pesach basically happens by surprise for most people, 15 to 21 days after the new moon of Rosh HaShanah (the Head of the Year) is seen.

Therefore, the Levitical Order was given provisions for a second Pesach for if you legitimately miss the first Pesach. And I have seen people abuse this, do not abuse it. Yahweh is watching. All of our actions are recorded in a book. But again, there was not a provision for this in the first Passover with the no-priesthood Passover. This is another indication that shows us that specifics of the commandment can change even though the principles and the precepts never change.

Now, in Deuteronomy chapter sixteen, starting in verse one, we have the instructions for under the Levitical Order. For those who ask "*Where is the commandment*

to celebrate the barley?” Or “Is there a commandment to have barley?” We will see Yahweh command the month of Aviv for Passover. You have these silly websites on Facebook and all these places are like “No barley required to celebrate the Head of the New Year”. Really? Well, how do you then keep the month of the Aviv? I do not know. Some of these people get a bible, a camera, and a website and they are automatically in ministry.

Devarim (Deuteronomy) 16:1-2

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

2 Therefore you shall sacrifice the Pesach to Yahweh your Elohim, from the flock and the herd, in the place where Yahweh chooses to put His name.”

Again, we see *the flock* mentioned. That is sheep and goats. But now we also see *the herd*, that is cattle. How do we get cattle added into the mix? The principles and precepts always remain the same, but the specifics can change depending upon the priestly order that presently has the anointing. In this case, the Levitical Order has the anointing so here are the Levitical instructions.

That is the Torah. Now let us take an interesting side turn here in Second Samuel where we have a very interesting character, King David. King David served as a Melchizedekian priest because he could not serve as a Levitical priest. He was not of the tribe of Levi; he was of the tribe of Judah. And of course, we know that Yeshua is David’s son (lineage). But notice, David offered offerings and wore a linen ephod. Those are traditionally Levitical priestly functions but here King David has a Melchizedekian anointing.

Shemuel Bet (2 Samuel) 6:13-14

13 And so it was, when those bearing the ark of Yahweh had gone six paces, that **he [David] sacrificed oxen and fatted sheep.**

14 Then David danced before Yahweh with all his might; **and David was wearing a linen ephod.**

Are we accusing King David of being a heretic? Are we accusing King David of doing something against the Torah? No. Because he was not of a Levitical Order, he was of a Melchizedekian Order. We have a four-part series [mini-series](#) in [Nazarene Scripture Studies, Volume Four](#) that we would love to expand someday. There is a lot more we could say about the Melchizedekian priesthood and the Melchizedekian Order. But even when you had a Levitical Order that was sanctioned and operating, at the same time you also had a Melchizedekian Order. It is a very interesting study; we could do a lot more on that.

Here we see King David prophesied in the Spirit about Yeshua.

Tehillim (Psalms) 110:4

4 Yahweh has sworn And will not relent,

"You are a priest forever

According to the order of **Melchizedek.**"

This is the same thing that is quoted in Hebrews seven. People have such a hard time with this, and they are just like *"But how can the priesthood change?"* It is because you already see changes in the priesthood in the Torah of Moshe. Whether it is five books or whether it is six it does not matter, you see changes in the priesthood depending upon the situation. We are going to talk about why that is in just a little bit. But let us keep going because we are going to see even more.

Here is another change in the priesthood for someone we do not even see in the Torah of Moshe. But it does not matter. What we are seeing is that the priesthood can change, and the priestly instructions can change depending upon which priesthood is in charge. So here we come to Ezekiel chapter forty-five, starting in verse twenty-one.

Yehezqel (Ezekiel) 45:21-23

21 "In the first month, on the fourteenth day of the month, you shall observe the Passover, a feast of seven days; unleavened bread shall be eaten.

22 And on that day the **prince [Hebrew: nasi] shall prepare for himself and for all the people of the land a bull for a sin offering.**

23 On the seven days of the feast he shall prepare a burnt offering to Yahweh, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily for a sin offering.

This is a temple that has not yet been built. This is not the anti-Messiah's temple. Anti-messiah's temple is coming and will be here before Ezekiel's temple. This is the temple that will come after the tribulation. After Armageddon and after the ingathering we will someday build. I am sure not in my lifetime, but we will build again a temple. And there will be a different character who does not even show up in the Torah of Moshe. And that person is called the Nasi (the Prince or President). It is basically a constitutional Prince. He will be a constitutional monarch with limited functions as long as he obeys the Torah. But notice again, the specifics of the Torah can change depending upon the situation. We talk about this in [*The Torah Government*](#).

Where is Israel in its performance of the mission to establish a global kingdom for Yeshua? That is the issue.

If you are still expecting Yeshua to be this Prince, then please read the [Revelation and the End Times](#) study. You could also watch [Revelation Simplified](#). But ask yourself a question. We know Yeshua is the Prince of Peace, we know Yeshua is the Tsar Shalom. But *Tsar* is a different word than *Nasi*. This is a different kind of a *prince*. Yeshua is the Tsar Shalom, and this is the *Nasi*. And the *Nasi* shall prepare for himself and for all the people of the land a bull for a sin offering. That is not Yeshua because Yeshua was this sinless spotless lamb. He does not need to prepare a sin offering for Himself. So we know that this is not Yeshua. If you need more information on that, please read [Revelation and the End Times](#) or watch [Revelation Simplified](#) on our YouTube channel. They have most of the same information but each one is a little bit distinct.

There are a lot of things that change in Ezekiel. We see changes in the priestly haircuts. There are changes in the land allotments. There are changes in who officiates at the altar. There are a lot of changes that come into play in Ezekiel that is not mentioned in the Torah of Moshe. There is a difference between the two. But what are we going to do? Are we going to throw out Ezekiel? Are we going to throw out the prophets? Cannot do that.

One of the changes we see is that we have a *Nasi* (Constitutional, hereditary prince) officiating at the altar, even though there is no *Nasi* mentioned in the Torah. The thing that people forget in this whole thing is what the Torah is and this is not taught in the Messianic movement. Because most of these independent leaders and teachers are basically book salesmen or they are

peddling their own ministries, not building a unified kingdom for Yeshua. What people do not understand is that what Yeshua has always wanted.

What is the Torah, really? What is the point? For us to just have a barbecue three times a year and that is it? What is the real deal here? The real deal is that Yahweh is seeking a Proverbs 31 bride who loves Him enough to help His son build His kingdom. Those people who help His son build His kingdom will be His bride. Not those who do not. So this is really a wake-up call for everyone in the Messianic-Ephraimite-Two-House communities or the rabbinic side of the house, definitely. Yeshua wants a unified Melchizedekian kingdom. And we are all going to go stand in the judgment one day. Are we going to be found doing the things he says he wants us to do? Are we going to be found immersing disciples in all nations and teaching them to do everything that He said? Effectively, to build His kingdom? Or are we not going to be found that way? This is the difference, and we need to be aware of it and we need to work toward it. That is what the Torah really is.

Other people try to turn Torah into this legalistic concept. *Bring your tithe offerings three times a year!* That is great and we need to do that, but that is not the big picture perspective. We need to show justice, love, and mercy, but that is part of forming the bigger overall kingdom. So, no matter what specifics change, the principle and the precept are always going to be the same. Israel is at some phase in the greater overall spiritual war effort to help establish Yeshua His kingdom. That is the thread that ties everything all together.

The real deal is that Yahweh is a man of war. He told them right after the first Pesach, right after the exodus from Egypt.

Shemote (Exodus) 15:3

3 Yahweh is **a man of war**;

Yahweh is His name.

We rebelled against Him in the garden of Eden. He chose Israel and now He chose the seed of Jacob, Yeshua, basically to bring the earth into spiritual subjection to Him. And then He will be in complete and total subjection to His Father so that all will be one in all, so that the whole thing will work. But we have to do what He says to do, there is no option for that.

“Well okay, that is great. But why are there so many changes in the priesthood, Norman? Why would you have changes? Why would you have things that are not even written in the Torah? Why would you have a different priesthood? Why would you have the Nasi and the Levites in Ezekiel when you do not see a Nasi in the Torah of Moshe? What is the point?”

Without getting too far into this, let me explain. Let us say that you have a war effort, for example. You go through different phases of the campaign. First, you have to have your buildup of supplies, then you have to have the invasion, then you have further operations to carry everything out to the end.

Yahweh has used Israel effectively as His hands and His feet in many different ways to bring about this subjection to His Son. And His Son of course will be in subjection to Him because He is a good son. So there have been times when it has been beneficial to have a priesthood by houses. There have been more times when it has been beneficial to unify around a blood altar in the land of Israel. And at this time we are in a phase when the truth needs to be taken to the ends of the earth while some other things are happening back in the land. And

then there will again come a time when He calls us out of all nations and the Melchizedekian Order will be merged with what little remains of the Levitical Order. Then out of that, we will grow the Nasi and the priesthood in Ezekiel. It is a several-phase operation with various steps. And an army does not follow the exact same instructions in all these various parts of the campaign. An army has to do different things at different phases of a campaign. That is what the changes in the priesthood are all about. That is why it is not a big deal. We just need to know who we are. We need to know where we come from, where we are now, and where we are going. That is one of the differences with Nazarene Israel.

The Firstborn priesthood's mission was to help Israel transition out of Egypt. They had been in Egypt for four hundred and thirty years. We do not know how much of that was under the covering of the Egyptian priesthood. There always has to be a priesthood covering of some kind, even if it is an external Melchizedekian Order. Right now Yahweh has us under His renewed Melchizedekian Order.

In the Firstborn priesthood, you had the men of the house officiating as the priests of the household. The point was that they were transitioning to an internal priesthood within the nation. The Firstborn priesthood defiled itself at the golden calf. So it transitioned to the Levitical priesthood.

The Levitical priesthood's mission was to unify the nation of Israel around a blood altar three times a year. Ideally inside the land of Israel, also they could be outside the land of Israel, but it has to be a cleansed Levitical priesthood with a cleansed altar. They also have to be organized in a certain way to handle large influxes of

pilgrims because the population of Jerusalem would swell enormously during the feast times. This required different operating instructions, or a different priestly Torah. Because the word *torah* translates best in English to mean *instructions*. People translate it as *law* and it works as *law*, but it translates better as *instructions*.

This is distinct from the Melchizedekian priesthood's mission which is to go into all nations and to immerse disciples in Yeshua's name. And more than that, to teach them to do everything that Yeshua said, effectively to build Him a unified global kingdom. For this particular phase of the operation, we do not need a blood altar because there is no need for animal sacrifices at this point in time. We saw that there will come a time for it later. Isaiah 66 talks about when the Melchizedekian Order will be brought back and merged into what remains the Levitical Order. At that point in time, there will again be a blood altar just like there is in Ezekiel. But at this particular point in time, the point is to go through all the world to find the true disciples (the Proverbs 31 bride) candidates that want to help Yeshua build His kingdom, and then provide a network that everyone can work together to establish Yeshua's kingdom worldwide. We all need to find some way that we can help build Yeshua's kingdom, both with our time and with our funds. That is just how it is.

By virtue of the fact that we are not gathering three times a year around a blood altar, and we are going into all nations, it requires a different organization and different standard operating procedures. In other words, we have a different priestly Torah. That is what it is speaking about in Hebrews chapter seven. That because the priesthood changed, there was of necessity a need for different standard operating procedures, or a change in the Torah, or a change in the law.

Ivrim (Hebrews) 7:11-12

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the Torah), what further need was there that another priest should rise according to **the order of Melchizedek, and not be called according to the order of Aharon?**

12 **For the priesthood being changed, of necessity there is also a change of the Torah.**

There is a different way the priesthood is going to operate. They are going to follow different standard operating procedures. Because it is understood that when you reach a different phase of the operation, you need different instructions. Or you could look at a different analogy. If you are playing football, you need one set of rules than you need when playing soccer. And if you are going hiking then you will need a different set of rules than when you are baking a cake. You need a different set of rules for different phases of the operation. This is the reason for the priesthood changing. Of necessity, you need to change the rules. That is just how it is.

Ivrim (Hebrews) 7:13-14

13 For He of whom these things are spoken [Yeshua] belongs to another tribe [Judah], from which no man has officiated at the [Levitical] altar.

14 For it is evident that **our Adon arose from Judah**, of which tribe Moshe spoke nothing concerning priesthood.

15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

16 who has come, not according to the torah of a fleshly commandment, but according to the power of an endless life.

17 For He testifies: **"You are a priest forever according to the order of Melchizedek."**

We are going to take a look at specific words here, just for those who still have questions.

Ivrim (Hebrews) 7:12

12 **For the priesthood being changed [metatithēmi], of necessity there is also a change [metathesis] of the Torah.**

The first word we want to look at, if you can pronounce it right, is *methatithemi*. I have no Greek fluency at all. But the first time the word 'changed' is used it is the Greek term methatithemi. So let us look up these terms in Strong's. Because as you know, we like to do that.

G3346 μεταίθημι **metatithēmi** (met-at-ith'-ay-mee); From G3326 and G5087; **to transfer**, that is, (literally) **transport**, (by implication) **exchange**, (reflexively) **change sides**, or (figuratively) pervert: - **carry over**, **change**, remove, translate, turn.

We see that it refers to the priesthood changing sides or changing locations, or transposition in the priesthoods.

The Levitical Order had the priestly anointing, but they defiled themselves. So, there was a change inside. There was a transposition in the priesthoods. The Melchizedekian Order had been active before, it had become inactive while the priest of the Firstborn and then the Levitical priesthood took place, and now there is a changing of sides, and the Melchizedekian Order is coming back up again. That is how that goes.

Now, as we said, the Rabbinical Order defiled itself and the Rabbinical Order rejected Yeshua. So Yahweh took away the active anointing from the Levitical Order and

gave it to the Melchizedekian Order. The active anointing changed sides. That is what Hebrews chapter seven, verse twelve is talking about. Again, both the Levitical and the Melchizedekian Orders are contained in the Torah of Moshe. That is why it is possible to have transposition in the priesthoods without changing the Torah of Moshe. Not one jot nor one tittle has to fall from the Torah of Moshe in order for the priesthoods to have transposition in the priesthoods. It is already an understood concept incorporated in the Torah of Moshe, whether you are talking five or six books. If you want to know more on that please check [The Torah Government](#) study. I would recommend that book if you want to know where we are going and what we are doing.

Now let us look at the second time this word is used.

G3331 μετάθεσις **metathesis** (met-ath'-es-is); From G3346; transposition, that is, **transferral** (to heaven), **disestablishment** (of a law): - **change**, removing, translation.

Again, it is a transferral of the law. Meaning, it is a disestablishment of the Levitical law because the Rabbinical Order has defiled itself. The Levitical temple is going to be destroyed. There is a disestablishment of the Levitical law and a change over to the Melchizedekian Order. You need new wineskins for new wine. That is basically what is being said here.

Now, as we talk about in a lot of places, the change takes time. The transition between the priesthoods can take time. One of the ways we know this is because the apostles, who were Melchizedekian priests, continued to offer animal sacrifices in the second temple as long as it still stood. We showed that in several different places. If you have questions on that then please read the chapter

[“About Animal Sacrifices for Sin”](#) in the [Nazarene Israel](#) book. Also, if you have not read this book, I strongly recommend it. It will give you a good basis and a good understanding of what it is we are supposed to be doing.

But we see here that the specifics of the commandments can change. We have shown this several times. But the principles and the precepts always remain the same. That is why King David prophesying in the Spirit said the following in Psalms 119.

Tehillim (Psalms) 119:45

45 And I will walk at liberty, **For I seek Your precepts.**

The reason he could walk at liberty from the specifics of the commandment is that he was hearing and obeying Yahweh’s voice. This is why the apostle Shaul tells us that we should seek the spiritual gifts but especially that we might prophesy, which is to hear and speak according to the Spirit. Because when we are able to hear according to the Spirit and obey, it makes so many more things possible. So if you are not a person who is clear that you are hearing in the Spirit, then it is not a good idea to walk at liberty from the precepts yet. That is something for people who are mature in their spiritual hearing. Then they can know when they are violating a principle or precept, or when there has to be a loosening of the specifics because we are no longer under that priesthood or these sorts of things.

Now we need to talk about what is the definition of *Torah*. We have already talked about this a little bit, now we are going to dig into the specifics.

H8451 תּוֹרָה תּוֹרָה **tôrâh tôrâh** (to-raw' to-raw');
From H3384; a **precept or statute**, especially the
Decalogue or Pentateuch: - **law**.

Torah refers to a precept or a statute, especially the decalogue (the Ten Commandments) or the Pentateuch (often translated as law). So we look at the reference to H3384, *yârâh*. Okay, now this is very important.

H3384 יָרָא יָרָא **yârâh yârâ'** (yaw-raw', yaw-raw');
A primitive root; properly to flow as water (that is, to rain); transitively to lay or throw (especially an arrow, that is, to shoot); figuratively **to point out** (as if by aiming the finger), **to teach**: - (+) archer, cast, **direct, inform, instruct**, lay, shew, shoot, **teach** (-er, -ing), through.

Yârâh is a primitive root, properly, to flow as water like rain. We are talking about prophecy like rain. In other words, you should be able to prophesy or follow the teaching of the Spirit just as simple and natural as the rain. Transitively, to lay or to throw, especially as an arrow. You are pointing out and indicating the way to go. You are raising up children the way they should go so that when they are older, they shall not depart from it.

That is why Yahweh is giving us His instruction. Yahweh is giving us His Torah; He is trying to raise us up as His spiritual children the way we should go so that when we are older, we shall not depart from it. That is what the Torah really is. And what Yahweh wants from Torah is a Proverbs 31 bride who is going to help His son get the kingdom that He wants. And the way we do that is to fulfill the Great Commission by going into all nations and immersing disciples in Yeshua's name (meaning, in His character), helping people become like Yeshua. And then we are to teach them to do all that He said, which

effectively is the Great Commission according to the Five-Fold ministry. That is what that really means. That is the truth. That is the Torah.

The Torah's purpose is that Yahweh is pointing the way for us at different junctures in Israel's history. When we reach different junctures, we sometimes need a different priesthood. Because one of the functions of the priesthood is to teach people the difference between the set-apart and the profane, but it is also to teach people the importance of becoming Yeshua's Proverbs 31 bride and how to do so.

What we have tried to do so far in this study is to show how the feasts have changed over time. From the time when Israel had no priesthood, then through the Firstborn priesthood, then Israel coming under an organized Levitical Order, and then to now under an organized Melchizedekian Order. To prove further points, we want to make a second pass now. So in the next chapter we are going to dig into the specifics of how the Pesach was held in Exodus chapter twelve. And for that, we want to show the specifics of how Pesach was held in Levitical times, specifically with regard to Yeshua's sacrifice in the first century. Then, after that, we will finally be ready to talk about how Yahweh wants us to keep the Pesach today under Yeshua's renewed Melchizedekian Order. So if you would like to know how to keep the Pesach today under Yeshua's renewed Melchizedekian Order, so as to please Yahweh, then you will want to keep reading the upcoming chapters.

The No-Priesthood Pesach

In this chapter, we want to talk about what we call the “No-Priesthood Pesach”. That is the first Pesach (Passover) in Exodus chapter twelve when Israel was leaving Egypt suddenly. The thing is, we should not try to recreate the Exodus twelve (No-Priesthood) Pesach today because the situation is not the same today as it was back in Exodus twelve.

Today, Yeshua expects us to be under the rules for a renewed Melchizedekian Order. And as we saw before, every time the priesthood changes, the rules and the operating instructions (the priestly Torah) for that priesthood change. To see that we are going to dive deep into the “No Priesthood Pesach”. We are not only going to see the specifics of what makes it up but we are also going to see which specifics we want to keep with us and which ones we want to leave behind. We need to leave some things behind because Yeshua is calling us forward to celebrate His renewed Melchizedekian Order Pesach. To find out what elements to keep and what elements to let go of, please join us for this study. This is information you need to know.

As we saw in our study on [*The Torah Government*](#) and as we saw in the last chapter about what happens when the priesthood changes in Israel, Israel has already been through a succession of changes to the priesthood. And each time the priesthood changes, the operating instructions (the priestly Torah) also have to change. And there is no contradiction in that. That is something written right into the Torah. Most people need to expand, revise, or update their definition of what the *Torah* truly is.

Genesis chapter eight, verse twenty shows us that although Noah was a patriarch and not a priest, he was able to fulfill the priestly function for his house. But not as a priest for any other house or any other nation.

B'reisheet (Genesis) 8:20

20 **then Noah built an altar** to Yahweh, and took of every clean animal and of every clean bird, and **offered burnt offerings** on the altar.

Let us bear this thought in mind because we are going to see it come into play again a little later in this chapter. If you would like to know more details on that I would encourage you to get a copy of the study on [The Torah Government](#). We go through all sorts of detail in that study.

Now we see a transition take place in Genesis chapter twelve, starting in verse seven.

B'reisheet (Genesis) 12:7-8

7 Then Yahweh appeared to Avram and said, "To your descendants I will give this land." And there he **built an altar** to Yahweh, who had appeared to him.

8 And he moved from there to the mountain east of Bethel, and he pitched his tent with Bethel on the west and Ai on the east; there he **built an altar** to Yahweh and **called on the name of Yahweh**.

Notice that Avraham did not offer sacrifices or burnt offerings on that altar. That is a little bit of a transition.

Now we see even more transition in Genesis chapter fourteen, verse twenty.

B'reisheet (Genesis) 14:20

20 “And blessed be Elohim Most High, who has delivered your enemies into your hand.” **And he [Avram] gave him a tithe of all.**

We see there that Avraham gave a one-time tithe of all that he had to an external Melchizedekian priesthood, meaning it was someone external to the line of Israel, Israel still being effectively in the loins of Avraham.

We see more transition in Genesis chapter twenty-eight, starting in verse twenty.

B'reisheet (Genesis) 28:20-22

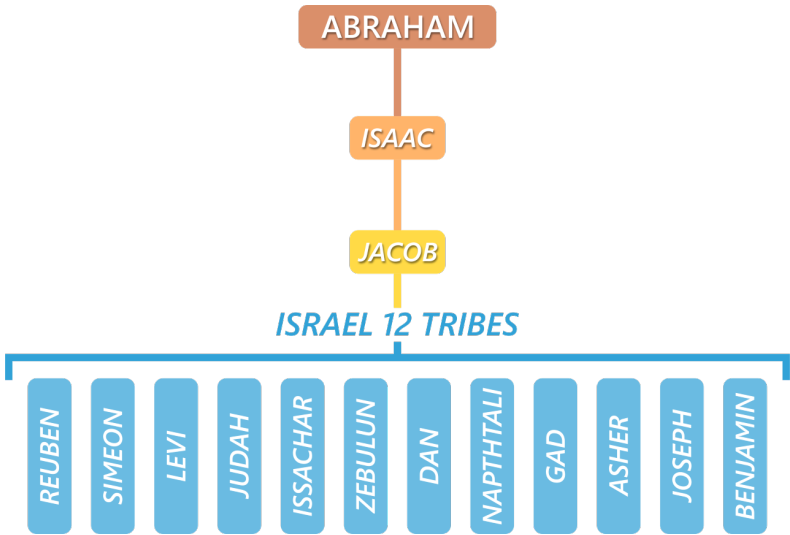
20 **Then Yaakov made a vow**, saying, “If Elohim will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

21 so that I come back to my father’s house in peace, then Yahweh shall be my Elohim.

22 And this stone which I have set as a pillar shall be Elohim’s house, and **of all that You give me I will surely give a tenth to You.**”

Here we see that Avraham’s grandson Yaakov is effectively promising to tithe. We do not know whether it is year by year but it is an ongoing tithe. And again, it was probably to the same external Melchizedekian Order that his grandfather Avram had tithed to. Because the Hebrews are such traditional people, they tend to do what their fathers have done before them.

Let us take a look at this chart to understand the reason for the changes and what happened in Exodus chapter twelve.



We know that there are three main offices in Scripture. The King, the Priest, and the Prophet. There is also the office of the Judge which is a special combination of two or three of these positions. We will talk about that in another place. But Avraham was able to serve as both the king and the priest of his own household. He only had one single heir, being Yitzhak (Isaac). So when Avram died, he could easily pass along the mantle of the kingship and the priesthood roles to his single heir Yitzhak. Because there were no other children he did not have a need for an established priesthood at that point. There was only one single living ancestor in common.

Then the same thing happened for Yitzhak. Yitzhak also only had one child who was going to receive the inheritance. So Yitzhak also could pass the kingship and the priesthood roles to his single heir Yaakov (Jacob). There were no other children at that point to take into account.

However, Yaakov had 12 sons. So when Yaakov died, there would no longer be a single surviving ancestor in

common to unite them or to serve as the king or the priest of the clan. And without a kingship or a priesthood, the children of Israel would have all gone their separate ways, causing all unity as a nation to be lost.

So, clearly, Yahweh had to do something which might seem to us like an extreme measure. We might ask *“Why would Yahweh allow Israel to get sent down into Egypt for four hundred and thirty years?”* *Why would Yahweh allow them to suffer like that?”*

Well, the reason is, Yahweh is an Elohim of order and of organization, but he also likes unity. It was necessary to take extreme measures to bring about a kingship and a priesthood inside of Israel, to prevent that unity from being lost when they left the covering of Egypt. Now it is important to understand these things. There is a real need for unity and because of that, there is a real need for covering. We are going to talk about that in just a moment.

In the days of the Exodus, four hundred and thirty years after being sent down into Egypt, the prophet Moshe (Moses) was able to serve the 12 tribes in the role of a judge. In this case, Moshe served both as a king and as a prophet, so he was able to unify the tribes as effectively the king or the judge of Israel. But the problem is that the people still needed the third office filled, they still needed the office of the priesthood. During the Exodus twelve Passover, there was not yet an internal priesthood in Israel. They could not turn to the Egyptian priesthood for help. They were leaving Egypt behind so the Egyptian priesthood is not going to help them. And the priesthood of the firstborn was not created until after the Exodus twelve Passover. We did not get the priesthood of the firstborn until Exodus chapter thirteen.

This is so important and we need the understanding to come on this.

Israel had been in Egypt, down in the iron furnace, for four hundred and thirty years. Both Paro (Pharaoh) and the Egyptian priesthood were external to the nation of Israel. Just like Melchizedek was external in a good way, Paro and the Egyptian priesthood were external to the nation of Israel in a bad way, but to good effect. It is not good to have an external government or an external priesthood because that means that either you are slaves, you are taken captive, your nation is occupied, or for whatever reason, you are under someone else's rule and you are not able to do the things that you as a people would normally want to do. That is a very difficult and drastic situation. However, the reason Elohim allowed it is because you have to have a common covering if you are going to have unity.

Now just to comment, this is why the Messianic Israel movement, the Ephraimite movement, and the vast bulk of the Two-House movement have no unity. None of us have a common priesthood at this point in time because we are in the dispersion. That is part of the costs of being in the dispersion. But we could have a common priesthood except that the book salesmen are teaching everyone against the idea of a common priesthood. And because there is no common priesthood there is no unity. Therefore, there is no organization and there is no order. And Yahweh is an Elohim of order, He likes order. That is why He likes organization, that is why He likes unity, that is why He likes a common priesthood.

Yahweh allowed Israel to suffer in the iron furnace for four hundred and thirty years because He wanted Israel to develop a sense of national identity and a sense of national unity. He did not want all twelve tribes going

their own separate ways after the death of Israel. There needed to be some way to forge them together. Effectively, to melt them together in the iron furnace so they would no longer have a sense of being independent tribesmen, but now they would think of themselves as the nation of Israel with a common sense of identity as Israelites. So, after four hundred and thirty years there was a sense of being a unified nation. And now they had a judge or a king, the prophet Moshe, to serve in the kingship role but they still needed a priesthood. They still did not have a priesthood in common.

Now we are going to take things in sequence. Let us bear this one in mind, we are going to come back to this in just a little bit. But we are going to pick up the storyline in Exodus chapter eleven, starting in verse one.

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** [יִגְרֹשׁ יִגְרֹשׁ] out from here altogether."

We are going to take a look at this term *drive you out* in Hebrew. We are going to look here in Strong's Hebrew Concordance because that is what we love to do is look up words. We will see that it is the doubling of the verb form. Whenever He wants to say "*You shall surely do*" or "*This shall surely come to pass*", Yahweh doubles the verb.

The doubling of the verb here guarantees us that the Exodus was not a slow event but that it was a rapid one. We are going to come back to this later but I wanted to include it here, so we keep things chronologically. So

listen and just bear in mind, the Exodus had to be a rapid event because that is what Yahweh said it would be.

H1644 גָּרַשׁ gârash (gaw-rash'); A primitive root; to **drive out** from a possession; especially to expatriate or divorce: - **cast up (out)**, divorced (woman), **drive away (forth, out)**, **expel**, X surely put away, trouble, **thrust out**.

That is speaking of a very quick action. And the fact that it is doubled guarantees us that it is quick.

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, articles of silver and articles of gold.”

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

We believe what this means is that, first, in verse one, Yahweh says you are going to get driven out from here very quickly. So *now* speak *now* in the hearing of the people. And let every man ask *now* from his neighbor and every woman from her neighbor, *now* ask for articles of silver and gold. Our understanding is that the asking and receiving of the articles of silver and gold of the Egyptians had to take place before the day of the Passover because they were going to get thrust out very quickly. So, Yahweh is saying “*You are going to get thrust out quickly, so ask now for the articles of silver and gold*”. We are going to come back to that later on, but we want to take things in order.

Now we come to the commandments in Exodus chapter twelve. We are going to start in verse 3. Both the Passover and the thrusting out of Egypt take place in this same chapter.

Shemote (Exodus) 12:3

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.**”

“*Every man*” is a hint. Every man shall take for himself a lamb *according to the house of his father, a lamb for a household*. That is a special language. It means that each man would have to conduct the sacrifice for his own house because there was not yet a priesthood in common. This is Exodus chapter twelve and Israel would not receive the firstborn priesthood until the next chapter, in Exodus chapter thirteen, after Israel had already been thrust out of Egypt. They could not ask the Egyptian priesthood for help because they were going to be leaving Egypt behind. There had to be some means of having a priesthood because this was effectively a “no-priesthood Pesach”. So, in this particular circumstance, each man had to serve as the priest of his own household, effectively a throwback to the days of Noah.

We continue in verse five with some specifics.

Shemote (Exodus) 12:5-7

5 “Your lamb shall be without blemish [symbolic of Yeshua], a male of the first year. You may take it **from the sheep or from the goats**.

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 **at twilight** [בֵּין
הָעֶרְבָּיִם].

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.”

Once again, as we saw in “[When Priesthoods Change](#)”, here we are allowed to take the Passover from the flock and then we will see that Yahweh later expands this under the Levitical Order to also include cattle (the herd). And He says that 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, basically to mark the house as being obedient to Yahweh.

Now because we love looking up words, we come to Strong’s Hebrew Concordance 996.

H996 בֵּין bēyn (bane) (Sometimes in the plural masculine or feminine); properly the constructively contracted form of an otherwise unused noun from H995; a distinction; but used only as a preposition, **between** (repeated before each noun, often with other particles); also as a conjugation, either... or: - among, asunder, at, **between** (-twixt . . . and), + from (the widest), X in, out of, whether (it be... or), within.

Bane basically means *between*. “Between (betwixt) the evenings.”

Then we come here to Strong’s Hebrew 6153.

H6153 עֶרֶב ‘ereb (eh'-reb); From H6150; **dusk**: - + **day, even** (-ing, tide), night.

And the word *ereb* (singular) means *dusk* or *evening* or *evening tide*. So *Bane HaErevim* means *between the evenings*. Some translations and some people tell us that this means at sunset. The problem is that it takes effectively two or three hours to dress out and cook a lamb depending on how expert you are at it. I am sure some people can do it quicker than that but it is a good bet that most people are going to need two or three hours to dress out and then cook a lamb. And if we wait until sunset then there is not enough time to do that. So, in Hebraic thought, there are two evenings. One is at noonday, being when the sun is starting to come back to earth, and then one is also at dusk, being when the sun is at the earth again. And there is this point in between those two periods of time at about 2:30 in the afternoon or so where it is between the two evenings, or mid-afternoon when the sun has just begun to descend but it has not yet set. That is what the term *Bane HaErevim* means.

We see a similar second witness to this in Deuteronomy chapter sixteen, verse six.

Devarim (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** [כְּבוֹא הַשֶּׁמֶשׁ **back to earth**], at the time you came out of Egypt.”

This is a commandment to the Levitical Order, we are not trying to incorporate this in the No-Priesthood Pesach. But in Hebrew the term there is *k'voe HaShémesh*, meaning *when comes the sun*. If you can imagine, you have the sun going up and then the sun is above, at its peak, for the mid portion of the day. And then at about 2:30 pm, the sun begins to start coming

back down to earth. This harmonizes with the definition in Exodus.

Back to Exodus twelve.

Shemote (Exodus) 12:8-12

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.”

11 “And thus you shall eat it: **with a belt on your waist, your shoes (נַעֲלֵיכֶם) on your feet, and your staff in your hand. And you shall eat it in haste (בְּחֶפְזוֹן).** It is Yahweh’s Passover.

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 gods of Egypt I will execute judgment: I am Yahweh.”

[**na’aleichem (נַעֲלֵיכֶם) “what you go upon”.**]

Remember, just one chapter earlier, Israel was told that they were going to be thrust out of the land of Egypt in haste and the verb was doubled. So it means that they would have to leave very quickly.

We have seen that He is saying that they will leave in haste. We will take a look at that in a moment. But let us talk about the term of *na’aleichem* (נַעֲלֵיכֶם), referring to *your shoes*. Some versions translate that as *sandals*. No, there is not a commandment to wear literal sandals. The verb in Hebrew means *what you go upon*. So,

basically, it can be sandals, shoes, boots, your choice. Whatever it is that you are walking upon.

Now about this term *in haste*.

H2649 כִּיפּוֹזוֹן chippâzôn (khip-paw-zone'); From H2648; **hasty flight**: - **haste**.

H2648 chaphaz (khaw-faz'); a primitive root; properly, **to start up suddenly**, i.e. (by implication) **to hasten away**, to fear:

In many different ways, Yahweh is telling us that the Exodus was going to be a very hasty event and they were going to have to leave suddenly. So, again, that is why it had to be the fleeing of Egypt. The asking of articles of silver and gold had to take place before the day of the actual Pesach.

Now what we have seen before is that Yahweh's feasts are effectively prophetic shadow pictures (rehearsals) of coming things. He is showing us the things that He plans to do in the future, and He wants us to rehearse what it is that we are supposed to be doing. Just to use a military analogy, that is why they do battle drills in the military. Because when you enter into conflict and combat, you fight like you were trained. What you do in training is what you are going to do in battle. Because when fear kicks in the brain shuts off and the body just responds from instinct, or by its training. So, you have to have the appropriate drills in place and the appropriate rehearsals in place. It makes all the difference what it is that we are rehearsing to do because what we rehearse is going to determine how we behave. That is going to determine how we respond when we reach that kind of a very difficult flight situation.

When we take a look, the Israelites ate the No-Priesthood Pesach standing and dressed with their shoes on their feet and girded for flight. Because they were preparing to flee Egypt suddenly. So, if we want to leave Egypt or the world system, should not we also eat the Pesach standing and dressed with our shoes on and girded for flight, as if we are preparing to go back home suddenly? We are going to talk about this shortly and then we will talk about it more in the next chapter.

In contrast, our rabbinic brothers do not stand for the Pesach. They could be living in the land of Israel, they could be somewhere else in the dispersion outside the land of Israel, it does not matter. They are going to sit down at a table and perform what they call a *Passover Seder* service, the word *seder* meaning *order*. We will talk about this also in more detail in the next chapter. We will see that Yeshua may have eaten the Last Supper as a form of a Passover seder service. And the reason why is because they were not rehearsing to leave Egypt to go back to the land of Israel, they were already in the land of Israel. So they were rehearsing staying in the land of Israel. Well, that is fine if you are living in the land of Israel and things are stable. In other words, you are not living under a defiled Babylonian government, you are not living under democracy, and the *Abomination that Makes Desolate* is not going to get set up.

I just want to speak to those from the Jewish side of the house for a moment. Because I do not think there is anything wrong with being loyal to your house. I do not begrudge any Ephraimite being loyal to the house of Ephraim, I do not begrudge any Jew being loyal to the house of Judah. But let us be real about this. First and foremost, we need to be loyal and faithful to Elohim and to Yeshua, and to what Yeshua has said for us to do which is the Great Commission. We are already told that

when the Abomination that Makes Desolate is set up in the set-apart place, basically on the temple mount, then *let him who is in the land flee to the mountains.*

So, we already know that those of us who are in the dispersion are going to want to go home and those who are in the land of Israel are going to need to flee. What sense does it make to do a sit-down seder at this point in time? Should not we be rehearsing fleeing even if you are from the Jewish side of the house and even if you are already living in the land of Israel? Does it not make more sense to rehearse fleeing because that is what you are going to have to do? This is something that Yahweh impressed on me back in 2017. The current mission is not for us in the dispersion to go back home to the land of Israel.

I do not know how many years I spent in the Two-House movement trying to find a way for Ephraim to come home to the land of Israel. I finally realized that is not what Yahweh wants Ephraim to be doing right now. Yahweh wants Ephraim to be fulfilling His Son's great commission, by means of the Great Commission and the Five-Fold Ministry.

Matityahu (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 in all the nations, immersing them in My name",**

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

As we have talked in many places before, effectively, He commands us is to set up a network of congregations in the global Melchizedekian government that is going to be used to rule and reign over the nations, after Armageddon, during the Millennium. And if anyone wants to know why we immerse in Yeshua's name only, that study is in [Nazarene Scripture Studies, Volume Three](#), in the chapter "[Immersion in Yeshua's Name Only](#)".

But that is effectively what we are supposed to be doing right now. We are not commanded to be dwelling in the land of Israel, that is not our purpose right now. That is not our point. There is nothing wrong with being a witness to Yeshua in the land of Israel if that is how Yahweh is leading you right now. We are just talking about whether there is a logic behind rehearsing a sit-down Passover seder and staying in the land of Israel at this point in time. Because we know the Abomination of Desolation is coming when we are going to have to flee the land of Israel. Does not it make more sense as a believer in Yeshua to practice a stand-up Pesach? We will talk about that both in the next chapter and also when we get to the section on the Melchizedekian Pesach.

We have a dress rehearsal right now for the second Exodus. So, whether we are inside the land of Israel or outside the land of Israel, that is what are we are rehearsing for. We are not rehearsing sitting down to remain in the dispersion. Brother Judah in the dispersion is sitting down and they are rehearsing sitting down outside the land of Israel. Well, Brother Judah would admit that there is prophetic significance to everything that happens, meaning everything that we do. So, it is not our rather goal to return to the land of Israel after

Armageddon? Basically, right now, we should all be rehearsing to leave Egypt and go home. Let us return to Exodus chapter twelve. This is a specific situation in Exodus, during the No-Priesthood Pesach.

Shemote (Exodus) 12:13-14

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. [Situation specific.]

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.’** [Precept.]

Verse thirteen is situation-specific, we will see that the situation is going to change under the Levitical Order and then change again under the Melchizedekian Order. Then verse fourteen is a precept and a principle, this verse does not change. When you see the words *throughout your generations* or *everlasting ordinance*, you should think, “Ah, this is a precept, this is a principle, this one does not change”.

Shemote (Exodus) 12:15-16

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. [Precept.]

16 **On the first day there shall be a set-apart rehearsal, and on the seventh day there shall be a set-apart rehearsal** for you. No manner of work shall be done on them; but that which everyone

must eat—that only may be prepared by you.”
[Precept.]

Again, we see verses fifteen and sixteen are both precepts. These specifics never change.

Shemote (Exodus) 12:17-18

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.**

[Precept.]

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.”

[Precept.]

Again, those are all precepts. And there is a reason I emphasize the term *armies*. I do not know if Judah has the same problem, but it is just amazing how many people on the Ephraimite side of the house just cannot seem to get this concept. Yahweh is an Elohim of order. Order takes organization. If you do not have a priesthood, you do not have organization. And the Renewed Covenant commands the Melchizedekian Order. We have covered that in many different places. So, Yahweh is calling us out of Egypt as His armies. What about that does not require order and organization? It is just a question.

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.** [Precept.]

20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.”
[Precept.]

Once again, these are also precepts.

What we basically see is that Yahweh wants us to eat unleavened bread from the evening ending the fourteenth day, that is, the conjunction of the fourteenth and the fifteenth. The Passover is sacrificed (or slaughtered) on the afternoon of the fourteenth and then the meal is eaten at the start of the fifteenth at the evening. And then we continue to eat until the end of the twenty-first day (the start of the twenty-second day). And we are not supposed to 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	

(LS= Last Supper; P=Pesach.)

Now, as we are following chronologically, we are going to come back to the concept of *leaving in haste*.

Shemote (Exodus) 12:33-36

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.

35 Now the children of Israel had done according to the word of Moshe, and they **had** [already] **asked** from the Egyptians articles of silver, articles of gold, and clothing.

36 And Yahweh had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.

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

From time to time you will hear about this alternate calendar theory, sometimes called *The Early Fourteenth* theory and sometimes called *The Conjunction of the Thirteenth and Fourteenth* theory. One of the reasons that theory is wrong is because it requires the Israelites to plunder the Egyptians during the time of the hasty exodus, during the time of being driven (and thrust) out. But that does not work because there is no time. Yahweh emphasizes again and again that it was going to be a quick, hasty exodus. He gives all kinds of clues to this. They did not even have enough time to cook their food. If you want to know more details on that please refer to [The Torah Calendar](#) study on [“The Passover and Unleavened Bread”](#).

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.

That is why *The Early Thirteenth*, *The Early Fourteenth*, or *The Conjunction of the Thirteenth and the Fourteenth* theory just does not work. There just is no time for it. There are too many witnesses to this. So, again, if you have questions on that please refer to [The Torah Calendar](#) study.

Shemote (Exodus) 12:51

51 And it came to pass, **on that very same day**, that Yahweh brought the children of Israel out of the land of Egypt according to their **armies**.

Again, we have to have organization in order to be fulfilling the Pesach.

Now we need to talk about the principles that we have seen. Because we are taking a look at the No-Priesthood Pesach and we are trying to understand what the changes are from when we had the Exodus twelve No-Priesthood Pesach, then the Levitical Pesach, then the Pesach in the first century, and then finally we are going to talk about the Melchizedekian Pesach. So, we need to take a look at what the changes are that have happened in between these Pesachim so that we can understand what it is we should be doing in the Melchizedekian Pesach and why. So, let us take a look and let us extract some principles and some precepts and see what things we need to keep and what things we need to leave behind.

One of the principles that we have seen is that Yahweh's Pesach is effectively a preparation to leave Egypt (or the world system). It can be a preparation to leave the physical land of Egypt as in Exodus twelve, or it can be a preparation to leave spiritual Egypt, whether we are in the dispersion, in the Jewish exile, or whatever we are still in. It also includes those of us who are still living in a Babylonian system in the land of Israel under democracy.

Now let us take a look at things that are coming up in order to prepare to leave Egypt. Yahweh says that we should be ready to go. We should be clothed and standing, have our belt on, have our shoes on our feet

and our staff in our hand, and be ready to travel-ready for action. To be ready to protect our families, whatever may come. And so, to rehearse that, we dress this way and we also eat the Pesach as if we are ready to be leave at any moment.

We have seen other principles which are also talked about in [*The Torah Calendar*](#) study and also in the [*Revelation and the End Times*](#). The first Pesach had a sudden exodus followed by 40 years of wandering in the wilderness such that the generation changed. In contrast, in the second exodus, we are basically expecting 40 years of increasing persecution followed by a sudden and hasty second exodus. When we think about that with relationship to the news it makes a lot of things clearer.

Now let us keep these principles and precepts in mind as we move forward through this study. In this section, we have been talking about how we keep the Pesach when there is no priesthood. In the next chapter, we are going to see how Elohim wants us to keep the Pesach under a cleansed Levitical Order. After that, we are going to take a look at the way the Pesach was kept in Yeshua's time, in the first century. And then finally, once we extrapolate the lessons from all those, we will be able to understand how Elohim expects us to keep the Pesach today, under Yeshua's renewed Melchizedekian Order. This is important information that anyone who wants to keep the feast the correct way under Yeshua's renewed Melchizedekian Order needs to know.

The Levitical Pesach

In this book, we have been talking all about the Melchizedekian Pesach, the Passover that we keep when we are under Yeshua's Renewed Melchizedekian Order.

In the last chapter, we talked about the No-Priesthood Pesach. What we saw is that Israel had been down in Egypt, in captivity, for 430 years and there was no standing priesthood. And we saw that in the very first Pesach, in Exodus chapter twelve, Yahweh had Israel keep the Pesach as preparation for leaving Egypt suddenly and moving to the land of Israel.

Now, some things are going to be specific to the situation in Exodus chapters eleven and twelve. For example, in Exodus chapter eleven, verse one, we see that the specific situation in Exodus chapter 12 was going to be different than in other times of Israel's history.

Shemote (Exodus) 11:1

1 And Yahweh said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely **drive you out** of here altogether.

Another example of something specific to the situation is in Exodus chapter twelve, verse thirteen.

Shemote (Exodus) 12:13

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.
[**Specific situation in Exodus 12.**]

The blood that the heads of the households were to apply and paint on the doorposts was to be a sign for them on the houses where they were. That is not repeated in other scenarios. Verse thirteen is specific to the situation in Exodus chapter twelve.

But Yahweh also gives other things that carry over for all time. Let us look at verse fourteen.

Shemote (Exodus) 12:14

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.

[Precepts, principles, ordinances.]

So we have seen that sometimes there are specific situations that affect how we keep the feast at that specific time. And then there are other things that count as principles, precepts, and ordinances that never change. Those are for all time.

But what do you do if you have already left the land of Egypt? You are already in the land of Israel, and you are no longer under the No-Priesthood times? Now you are under a Levitical Order. How does that change Israel's observance of the Pesach?

In this chapter, we are going to see that there are two main things that affect how we keep the feast. One is which priesthood are we under and the second is what the specifics of the situation are with which we are dealing. We are going to see that the specifics can change, but there are other things that are always going to remain the same. Sometimes those things are called principles or precepts. Here we are going to see the new

term *ordinances*. And while the specifics can change, the ordinances are always going to remain the same.

Let us look at some examples of some things that are never going to change about the Pesach.

One thing is that Yahweh wants us to remove all leaven from our houses and from our properties. The second thing is that we are supposed to eat only unleavened bread for seven days and that we are not allowed to eat anything leavened. We are also going to see that we are supposed to take off the first and the last days of the feast from work. The first and last days of the feast are called the *High Days*, the other days are called the *Intermediate Days*. We are supposed to assemble on the High Days. In fact, some people believe that we get those days off from work, so that we can assemble.

Shemote (Exodus) 12:15-16

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.

[Immutable principle (ordinance).]

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

[Immutable principle (ordinance).]

Now let us look at verse twenty-four.

Shemote (Exodus) 12:24

24 “And you shall observe this thing as an **ordinance** for you and your sons **forever.**”

The fact that we keep the feast is an immutable ordinance, but the way we keep the feast might change from one priesthood to the next. It also might be impacted by the specifics with which we are faced. In other words, we might keep the feast differently depending upon whether there is no priesthood in Israel, a Levitical priesthood in Israel, or a Melchizedekian priesthood in Israel. So, we need to learn what the principles are so that we can apply them to our specific situations.

Shemote (Exodus) 12:25

25 “It will come to pass **when you come to the land** which Yahweh will give you, just as He promised, that **you shall keep this service.**”

In Exodus chapter twelve, verse twenty-five, we see that the situation is now changing. Once again, the way that we will keep this service is going to depend upon what priesthood we are under and what the specifics of the situation are. We are also going to see that the transition of how we keep Pesach under one priesthood to the next priesthood sometimes takes time. Very important. We will see this again in a couple of chapters from now when we talk about “[The Melchizedekian Pesach](#)”. This is a hard concept for some people to understand but it is really not difficult. Just know that sometimes the transition from one way of doing things to the next way of doing things takes a little bit of time.

For example, we are going to see that two years after Israel left Egypt, Yahweh said to hold the Pesach service

the same way in the wilderness, even though they now had a Levitical order. Let us take a look.

Bemidbar (Numbers) 9:1-3

1 Now 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 "Let the children of Israel keep the Pesach at its appointed time.

3 "On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. **According to all its rites and ceremonies you shall keep it.**"

In verse three, Yahweh tells us that the Pesach was to be kept *according to all its rites and ceremonies*. This causes a lot of discussion among the commentators. Because the situation changed. Now, we are no longer in the land of Egypt, and we no longer have what we would call a *patriarchal priesthood* (no priesthood). Here we had a Levitical priesthood. And we no longer have doorposts because Israel lives in tents here. So, there is a lot of discussion among the commentators on how exactly is it that we are supposed to keep Pesach *according to all its rites and ceremonies*.

My comment here is that we need to be aware of the concept of transitional phases. And we will see this again in two chapters from now, in "[The Melchizedekian Pesach](#)".

Let us continue the passage.

Bemidbar (Numbers) 9:4-13

4 So Moshe told the children of Israel that they should keep the Pesach.

5 And they kept the Pesach on the fourteenth day of the first month, at twilight, in the wilderness of Sinai: according to all that Yahweh commanded Moshe, so the children of Israel did.

6 Now there were certain men who were defiled by a human corpse, so that they could not keep the Pesach on that day: and they came before Moshe and before Aharon on 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 unto Moshe, saying,

10 "Speak unto 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 Pesach.

11 On the fourteenth day of the second month, at twilight, they shall 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 Pesach they shall keep it.

13 But the man who is clean and is not on a journey, and ceases to keep the Pesach, 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."

So, people ask here: "*What are we talking about here?*"

Let us say that a family member dies, or you come into contact with a dead body, and they need to be buried. Yes, this does make you ritually unclean. However, it is

not your fault that you miss the Pesach, so you can keep a second Pesach. We will talk about this further in [“The Melchizedekian Pesach”](#) chapter.

Also, let us say you are traveling and perhaps on a business trip. And the barley comes ripe much sooner than you expected. In other words, you did not plan a trip to take place at the same time the barley becomes aviv, but the barley just suddenly becomes aviv. This happened just last year (2021). The barley became ripe much sooner than anyone expected. You get another chance in that circumstance because it was a surprise, it is not really your fault.

However, to answer another common question, this exception does not apply to the feasts of the seventh month. Because once the feasts of the first month are known, we know that the feasts of the seventh month come six months later. And we know those dates within a day or so. So, it only pertains to when there is a surprise.

Another common question is whether this pertains any to do with a woman's times of regular monthly cleansing. The answer to that is no. Because ritual defilement by means of coming in contact with the dead does invalidate the Pesach, but a woman's times of monthly cleansing does not invalidate the Pesach. And if we think about it, it would not really help to delay things a month. Because if she is cleansing at this time of this month, she is probably going to be cleansing at similar times on the following month. So adding a month really would not change anything.

Now, Yahweh does modify the commandments when we live in the land of Israel. He gives us some very situation-specific modifications around living in the land

of Israel and we need to obey those. And these are specifics that we need to remember because these are going to come into play again in the chapter on the Melchizedekian Pesach.

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 earth.**”

In Deuteronomy chapter twelve, verse one, Yahweh tells us something especially important about when we live in the land of Israel. This is particularly applicable to anyone who is dwelling in the land of Israel right now. If the land of Israel is your home, these pertain to you.

Devarim (Deuteronomy) 16:1-2

1 “**Observe the month of the Abib, and keep the Pesach to Yahweh your Elohim:** for in the month of the Abib Yahweh your Elohim brought you out of Egypt by night.

2 Therefore you shall sacrifice the Pesach to Yahweh your Elohim, **from the flock and the herd, in the place where Yahweh chooses to put His name.**”

Yahweh says to observe the month of the *Aviv*, meaning the aviv barley. He is not saying to keep the rabbinical calendar system or the Hillel 2 calendar. He is saying to observe the month of the aviv barley and to keep the Pesach unto Yahweh your Elohim. *For in the month of the Abib Yahweh your Elohim brought you out of Egypt by night.*

He says that you shall sacrifice the Pesach unto Yahweh your Elohim of the flock and of the herd. If you recall

what we learned before, that is a change. Let us flash back to Exodus chapter twelve, verse five, to the No-Priesthood Pesach, to when the heads of the houses were performing the sacrifice offerings and painting the blood over the doorposts.

Shemote (Exodus) 12:5

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

Both sheep and goats qualify as *the flock*. So, in Exodus, Yahweh allows only the flock (only the sheep and the goats). But here in the land of Israel, in Deuteronomy sixteen, verse two, Yahweh says that the sacrifice may be of the flock (sheep and goats) and of the herd (which includes cattle).

And Yahweh says several times, *in the place which Yahweh chooses to put His name*.

Okay, let us continue.

Devarim (Deuteronomy) 16:3-5

3 “You shall eat no leavened bread with it; **seven days you shall eat unleavened bread with it**, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life.

4 And **no leaven shall be seen among you in all your territory for seven days**, nor shall any of the meat which you sacrifice the first day at twilight remain overnight until morning.

5 **You may not sacrifice the Pesach within any of your gates** which Yahweh your Elohim gives you...”

In verse five, Yahweh says again that they were not to sacrifice the Pesach *within any of their gates which Yahweh gave them*. This is important because in the first Pesach, it had to be sacrificed within our gates. Because the males of the households painted the blood upon the doorposts. Yahweh says that this is a change when we live in the land of Israel. We are no longer allowed to do sacrifice in our gates, but rather at the place where He chose to make His name abide.

Devarim (Deuteronomy) 16:6

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

This is especially important. This is something we need to understand. Because part of the purpose of the Levitical Order is to unify the nation around a blood altar. That is why Yahweh has the people come up to wherever His name is abiding (presently Jerusalem) three times a year. Because it helps to unify the nation around a blood altar three times a year. He emphasizes several times that the sacrifice is to be done in the place which He chooses.

Devarim (Deuteronomy) 16:7

7 **“And you shall roast and eat it in the place which Yahweh your Elohim chooses:** and in the morning you shall turn and go to your tents.”

Once again, the purpose is to bring the whole nation together three times a year when we live in the land of Israel so that the nation becomes unified. That is one of the functions of a Levitical Order.

Now, we know that presently, Yahweh has chosen Jerusalem. In times past, it has been in Shiloh and in other places. But in First Kings chapter 14, starting in verse twenty-one, we are told that Jerusalem is the city which Yahweh chose out of all the tribes of Israel to put His name there.

Melachim Aleph (1 Kings) 14:21

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty one years old when he became king. He reigned seventeen years **in Jerusalem, the city which Yahweh had chosen out of all the tribes of Israel, to put his name there...**

We see further witness to Yahweh choosing Jerusalem in the book of Zechariah.

Zekaryah (Zechariah) 1:17

17 "Again proclaim, saying, 'Thus says Yahweh of hosts: "My cities shall again spread out through prosperity; Yahweh will again comfort TSION, **And will again choose Jerusalem.**"

Zekaryah (Zechariah) 2:12

12 "And Yahweh will take possession of Judah as His inheritance in the Set-apart Land, **and will again choose Jerusalem.**"

We believe that he did that in 1948 when the nation of Israel was born in one day.

Finally, Deuteronomy sixteen, verse eight.

Devarim (Deuteronomy) 16:8

8 "Six days you shall eat unleavened bread, and on the seventh day there shall be a set-apart

assembly to Yahweh your Elohim. You shall do no work on it.” [Immutable.]

Again, He is repeating the ordinances (the things that remain immutable).

So, what are some of the changes that we have seen take place in between the No-Priesthood Pesach of Exodus 12 and the Levitical Pesach? (Keeping in mind that the land of Israel is typically where you are going to find a cleansed Levitical Order, at least past the last thirty-eight years of the time in the wilderness.)

One change is that Yahweh added a second Pesach for those who are legitimately unclean by way of a dead body, or for those who are legitimately traveling and could not keep the Pesach in the first month. Maybe the barley came ripe early, and they were taken by surprise and were not able to keep the Pesach. Or someone died in the family, and they were legitimately unable to keep the Pesach in its appointed time. So, Yahweh added a second Pesach a month later. That is something you could not do in Egypt because all of Israel had to leave Egypt all the same time. They had to leave suddenly.

Another change in the land of Israel is that we can also take the Pesach from the herd (cattle) in addition to taking them from the flock (lambs or goats). However, we are not going to be able to offer the Pesach within our gates. Meaning, we no longer offer the Pesach in our homes when we are under a cleansed Levitical Order situation. We are no longer applying the blood to our doorposts. That was specific to Exodus 12. Now we are going to roast and eat the Pesach in the place where Yahweh chooses to place His name. In times past, that has been Shiloh. Nowadays, it is Jerusalem. We know that Yahweh again chose Jerusalem in 1948 when the

nation of Israel was born in one day. So, at least when we are living in the land of Israel under a cleansed Levitical Order, we are to eat the Pesach in Jerusalem.

And it is an important thing that we need to understand. One of the reasons Yahweh does that is because when the nation of Israel was traveling in the wilderness, they were all traveling together. The nation was already together and unified. But now, once Israel is going to come into the land of Israel, they are going to spread out and they are going to be in various locations. And so having the people come up to a blood altar three times a year is going to help unify the nation around that blood altar, or around Yahweh's place of worship. And one of the primary purposes of a Levitical Order is to help bring the nation together three times a year around a blood altar.

But let us now ask ourselves this question. What if we are already living in the land of Israel? Say it is the first century and we already have a Levitical Order, or at least a modification in the Levitical Order (You might call it the Rabbinical Order). If we are already in the land of Israel and we do not need to flee the land of Egypt, then do we really need to rehearse fleeing Egypt? We will talk about all that in the next chapter when we talk about the Last Supper.

The Last Supper

In this book, we have been talking all about the Melchizedekian Pesach, the Passover that we keep when we are under Yeshua's renewed Melchizedekian Order. In the first chapter of this series we took a look at what the apostle Shaul really meant in "[Colossians 2:16-17](#)". If you have not read that chapter, I encourage you to do so now. Because we are going to be talking about it all through this chapter as well as the next one.

In Colossians (Qolossim) 2:16-17, we saw that apostle Shaul was telling us not to let any man except the body of Messiah tell us what to do in regards to the ritual meat offerings (food offerings) that we eat, the ritual drink offerings that we drink, or in respect to a feast day, a new moon day, or of the Sabbath. Because these are all prophetic shadow pictures of things and events still to come.

It is particularly important that we keep those rituals the way we are supposed to keep them. But we also saw that the rituals can change a little bit depending upon whether we are in the land, outside the land, or which priesthood we are under.

In the original Pesach, when Israel was first leaving Egypt in Exodus chapter twelve, there was no priesthood in Israel. That is why the original Pesach ritual in Exodus twelve called for the heads of the houses (the men) to offer the Pesach lambs within their own gates and they also placed the blood upon their own doorposts. The reason they did this is that there was no standing priesthood. This would change after Israel left Egypt. After Israel received a priesthood that would all be different.

We also saw that for the original Pesach ritual in Exodus chapter twelve Israel was supposed to eat the Pesach with the belt on their waist, their shoes on their feet, and their staves in their hand, basically ready for action and ready to leave the land of Egypt.

Shemote (Exodus) 12:11

11 “And thus you shall eat it: **with a belt on your waist, your shoes on your feet, and your staff in your hand. And you shall eat it in haste.** It is Yahweh’s Passover.”

Yahweh told Israel to eat it in haste. That is because the first Pesach was a rehearsal for leaving Egypt and relocating back to the land of Israel. Bear that thought in mind. We are going to see it again throughout this chapter and also in the next chapter.

We also saw in “[The Levitical Pesach](#)” that there are certain commandments that apply *when we live in the land*. In Deuteronomy chapter twelve, verse one, Yahweh begins a long monologue telling Israel what the special things are that they are supposed to do when they live in the land of Israel. And these things were to apply to them all the days that they were to live on the soil, meaning in the land of Israel. Four chapters later, Yahweh is still giving Israel these special rules.

Devarim (Deuteronomy) 16:2

2 “You shall therefore sacrifice the Pesach unto Yahweh your Elohim, of the flock and the herd, **in the place which Yahweh shall choose to place His name there.**”

When Israel lives in the land, typically speaking, there is going to be a Levitical priesthood. Because when Israel was all together in the wilderness and they traveled

altogether, there was not a special need to unite them three times a year. They were already all together. But when they entered the land of Israel they spread out. Therefore, there was a need for a Levitical priesthood to cleanse the Levitical altar in order for the nation of Israel to unify around the rituals at the cleansed Levitical altar three times a year. But what happened in the first century? That is what we are going to talk about in this chapter.

In Yeshua's time, meaning in the first century and the second temple period, Israel was already living in the land of Israel. They were not going anywhere suddenly; they were not quickly leaving Egypt. So, did Israel really need to eat the Pesach standing and feasting in haste in order to rehearse leaving Egypt in haste? Is it possible that Israel could perhaps eat the Pesach sitting, lying down, or reclining to rehearse dwelling in the land? Now, this is just a question, I am not advocating this. We will talk more about this at the end of this chapter.

In order to understand what happened in the first century and to understand these events in context, we need to realize that the Renewed Covenant was not written by gentiles, nor was it *written in a vacuum*. Yeshua and His disciples were all raised as second temple period Jews and they practiced what could be called second temple period Judaism. It is important to understand this. Even though Yeshua soundly rebuked and rejected the rabbinical customs and traditions that went against His Father's Torah, He and His disciples still kept many of the general second temple Jewish customs and traditions that did not contradict His Father's Torah. And that is simply because that was the culture that they grew up in. We need to understand the second temple period culture that Yeshua and His disciples grew up in

so that we can understand what needs to be rejected and what needs to be maintained.

Let us talk about this a little bit more. Today, our orthodox brothers and sisters keep the Passover with what is called a traditional *Jewish Passover Seder* service. While the exact origins of the Passover Seder are not known, it is believed that it may have originated in the second century or so. And because the Jews are very traditional people, they like to form their customs and traditions around modifications of what they believe their ancestors did. With respect, the Jewish customs and traditions tend to drift over time, but they like to at least pretend that they are doing exactly what their ancestors did. We will see why that is important later on.

But what we see is that today's Passover Seder service may derive from customs and traditions that were practiced in the first century, in Yeshua's time, during the second temple period. So, we may see that Yeshua ate the Last Supper as a Passover Seder, but does that necessarily mean that we should do the same thing today? Or is it possible that there are other factors to consider which mean that we should not eat the Pesach as a Passover Seder meal today? We are going to talk about all these questions and more.

Now, I want to be very respectful about this. Because while we are in the nation of Ephraim, we are off in the nations. While we were serving idols and we were feeding the pigs, so to speak, our Jewish brothers and sisters were at least attempting to keep the commandments of Yahweh. There have been some profoundly serious deviations in their observances and how they keep the commandments of Yahweh. And these deviations are not small or innocuous, there are some very real problems with the way that they do

things. But at least our Jewish brothers and sisters have attempted to keep the commandments of Yahweh.

One of the things that they have come up with is what they call the rabbinical Passover Seder service, and this is their attempt to keep the Pesach now that they are no longer in Egypt. One thing we see that they do is that they do not stand, they do not eat hastily, they do not have staves in their hands, and they are not preparing to flee Egypt. Rather, they are sitting down at a table, and they are eating the Pesach in a very relaxed, leisurely fashion. And they are doing this whether they are inside the land of Israel, outside the land of Israel, or they could be in the land of Egypt for that matter. It does not matter, wherever they are, they are going to be sitting down at a table having a very relaxed, leisurely meal.

The Passover Seder looks vastly different from the Exodus chapter twelve service. It is a scripted, stylized meal that involves taking four cups of wine and eating from various bowls of dip or sop. And again, they typically sit, or in ancient times, they laid back. So, they were either sitting or reclining and that is how they went about things.

You can read the rabbinic writings and you can talk with the rabbis about why they hold the Pesach Seder the way that they do. And typically speaking, what you will learn is that in the ancient Middle East slaves usually stood to wait on their masters as they ate. And so since the Israelites were slaves and probably many of them stood to wait on their masters, and since the Jews are no longer in slavery, now the Jews believe that they should sit, lean, or recline at the Pesach table to celebrate their freedom from slavery and bondage. And that all sounds good, but the problem is that was not the

reason Israel stood in the original Pesach. In Exodus chapter twelve, Israel stood with their belt on their waist, their shoes on their feet, and their staves in their hand because they were getting ready to leave Egypt suddenly. This is one of the problems.

You read the rabbinic writings and you talk to some of the rabbis (even the Messianic rabbis), and you never hear about the feast being prophetic shadow pictures of coming events. The Messianic rabbis that I know might talk about the feast being prophetic shadow pictures of coming events, but you will never hear them talk about what that prophetic symbolism might be and what it might refer to. And we see that as a big problem. We will talk more about this.

Now, if we take a look, it does seem clear that Yeshua probably did eat the Last Supper in a similar fashion to what we today called the Pesach Seder service. For example, in Matthew chapter twenty-six, verse twenty, it tells us that Yeshua sat down with His disciples for the Last Supper.

Mattityahu (Matthew) 26:20

20 When evening was come, **He sat down** with the twelve.

He was not standing; he was sitting with the twelve.

Then in Mattityahu chapter twenty-six, verse twenty-three, we read that Yeshua and the disciples had dips (sops) with their meal.

Mattityahu (Matthew) 26:23

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

We come to the book of John (Yochanan), and we see that Yochanan was leaning back on Yeshua.

Yochanan (John) 13:25

25 **Leaning back** on Yeshua's breast, he said to Him, "Adon, is it I?"

Yochanan (John) 21:20

20 Then Kepha, turning around, saw the disciple whom Yeshua loved following, who also had **leaned on His breast** at the supper, and said, "Adon, who is the one who betrays You?"

It is kind of funny. You see these very famous paintings from the Middle Ages that show the disciples sitting at a modern European table very high up with chairs. That was not how they sat back then. Typically, the way that they would eat the Pesach in the first century, in second temple period times, is that they had a very low-slung table, perhaps twelve to eighteen inches off the ground. It was basically just enough to elevate the food and keep it out of the dirt. Then they would put down blankets, pillows, or whatever you had. And then people would either sit up or they would lie down.

And so they were typically much lower to the ground. You did not have these elevated European-style tables back in the first century. So, you see these funny paintings where you have the apostle Yochanan leaning over on Yeshua's breast and he is resting his head there. It is just kind of like, '*Get off me!*' you know? It is really funny the difference in culture and cultural understanding. But back in the first century, the table was a very low-slung table and they used blankets or pillows and they ate things while sitting, leaning, or reclining on the ground.

Now let us read Mattityahu, chapter twenty-six, beginning in verse twenty-six.

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 Renewed Covenant, which is shed for many for the remission of sins."

Now, remember that we talked about this in the chapter on "Colossians 2:16-17". And we said how the apostle Shaul tells us that the meat that we eat (including the bread) and the drinks that we drink are prophetic shadow pictures of coming events. Verse twenty-seven is where it comes to life.

Can we understand the importance of why the apostle Shaul was telling us we need to be letting only the body of Messiah tell us what the foods are we can eat and what the ritual drinks are that we should drink? And that it is because these things have tremendous importance and symbolism?

It is also often said that when a Jew reads the Renewed Covenant it is as if he is reading a totally different book than what the gentile is reading. That is because a Jew is going to understand the first-century, second temple period context that the Renewed Covenant was written from. Let us look at Mattityahu chapter twenty-six, verse thirty for example. I am going to pick on the New King James version here because I use the New King James.

Mattityahu (Matthew) 26:30 (NKJV)

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

That is funny because it gives us the idea that they sort of reached into the back of the pew, pulled out the hymnal, opened it up, picked a hymn, and sang it. And that is not at all what happened. They did not have that kind of a hymnal back in the first century. What they had is the Hallel Psalms. And while we do not believe the Peshitta Aramaic is the original version, there are a lot of good insights you can get from reading the Peshitta Aramaic. So, let us look at this same verse again.

Mattityahu (Matthew) 26:30 (Murdock Peshitta Aramaic)

30 And they **sang praises [psalms]**, and went forth to the Mount of Olives.

Any Jewish person will tell you that, at least traditionally, when you gather on the Sabbath, the feasts, or the New Moon days, the Jews would read from what is called the Hallel Psalms, or Psalms chapters 113 to chapters 118. And this is done at every Sabbath, every feast, and every New Moon Day. So, here now we see the Jewish context of this.

Another thing we need to understand about the context is how it is believed in the second temple period that sometimes the rabbis or teachers would hold a graduation ceremony for their disciples the night before the Pesach. Now, Yeshua was our Rabbi. He is our one and only Rabbi. There is only one there and there will never be more than one. But since He was a Rabbi or at the very least our teacher, it is very possible that He was again following the second temple period tradition in this way and that the Last Supper was a graduation

ceremony for His disciples. And we need to understand that because it was not the Pesach the laws of the Pesach do not apply to it. Because it was not the Pesach but rather a graduation ceremony held the night before the Pesach, in the manner of a Pesach Seder service.

Now, we also get into a large number of questions about the timing. We believe in what is called a Semitic inspiration for the Renewed Covenant, meaning that we believe that the Renewed Covenant (New Testament) was originally written in Hebrew or Aramaic, or perhaps a combination of both. Some of the church fathers testify to that. But we no longer have the original manuscripts. And as we stated previously, we do not believe that the Peshitta Aramaic is the original text. We explain this on the Nazarene Israel website if you want to know more about this topic. (See "[Why a Hebrew or Aramaic Inspiration?](#)" or "[About the Peshitta](#)".)

But there is a saying that '*a lot gets lost in the translation*'. We are going to see that there are certain timing issues that really are a problem, at least in the English texts. I am going to mention these. I know that some people will read this in languages other than English, but I also know that the King James version was used as a base for other translations and that the King James was a very influential translation for some of the other translations. So, if you are reading in another language, then please use what is specific to your language.

But what we need to understand here is that there are some timing issues. The Last Supper was not the Pesach, and it could not possibly have been the Pesach. Because Yeshua was on the cross (stake, tree, gallows if you prefer) and was being sacrificed on the day of the Pesach, meaning on the afternoon of the 14th. The

problem is that there is a number of mistranslation issues, particularly in English. And particularly with regard to the synoptic gospels of Mattityahu, Mark (Marqus), and Luke (Luqa) which are all patterned after each other. Now, the synoptic gospels can be misread to say that the Last Supper was the Pesach. Meaning it can be misread to say that the Last Supper was held on the afternoon of the 14th. And it was not. It is a quite simple concept. The Last Supper could not have been held on the afternoon of the 14th because that is when the Pesach was being sacrificed. So, Yeshua was being sacrificed on the afternoon of the 14th, therefore the Last Supper could only have been the night before. This is something that is very intuitive and very obvious to new readers.

But then you read these other commentaries and people will be misunderstanding and misreading the synoptic gospels Mattityahu, Marqus, and Luca. These questions always come up when we talk about the Pesach. So, we are going to talk about some of them here. If you want to know all the details, then I encourage you to read [The Torah Calendar](#) study the chapter on "[The Passover and Unleavened Bread](#)".

We are also going to see that Scripture tells us that the Last Supper was eaten with leavened bread. Now, that is impossible if the Last Supper was the Pesach. Because according to Scripture, all leavened bread has to be destroyed prior to the Pesach. The Pesach begins to be offered around 2:30 or 3:00 in the afternoon, between the evenings, as the sun begins its descent or as it begins to come back down to earth. And the tradition as it was shared with me and with many other people is that leaven has to be destroyed by noon on the 14th. So, you destroy the leaven at noon, and then by the

time the sun begins to set that is when you offer the Pesach. And that is also when Yeshua was offered.

Let us take a look at the evidence in Scripture.

Mattityahu (Matthew) 26:26

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

We see that Yeshua took *artos*, meaning *leavened bread*. That is not *unleavened bread*, it is not *matzah*. It is leavened bread (*artos*). Once again, let us think about Colossians chapter 2, verses sixteen and seventeen which tells us that when Yahweh gives us something that we are supposed to eat, it is going to be symbolic of something important still to come. Because Colossians chapter two tells us that there are future fulfillments that are still to come. So, it is important that we do things as Scripture says.

We look up the word *artos* in Strong's New Testament just to make sure we know what we are looking at.

G740 ἄρτος **artos** (ar'-tos); from G142; **bread (as raised)** or a **loaf [Hebrew: lechem]**.

And it means a loaf of bread or leavened bread, as in raised bread. That is going to correspond to the Hebrew *lechem*. Now, we do not know if it was a hollow loaf or what it was. It does not say. But it was raised (leavened) bread that Yeshua broke during the Last Supper. Again, proving it could not have been the day of the Pesach. It had to be the evening before.

Let us take a look at this in the Peshitta Aramaic. We see the same thing, just using different language and different words.

Mattityahu (Matthew) 26:26 (Murdock Peshitta Aramaic)

26 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."

The word here in the Aramaic Peshitta for bread is lechemah (לחמא). This is the Aramaic counterpart to the Hebrew word lechem (לחם), or regular (leavened) bread. Once again, it is not matzah. It is leavened bread. So, it could not have been the day of the Pesach, it had to be the evening before.

There are some more translation questions. We come to Mattityahu chapter twenty-six, verse seventeen. And again, I am going to pick on the New King James version.

Mattityahu (Matthew) 26:17 NKJV

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

We see here a translation error of the Greek word protos. Because the Greek word *protos* (πρώτη) can mean "first". But it can also mean "in front of," "before," or "prior to." The problem is that the use of the word protos here cannot mean "first" in any kind of an understandable context. Let us take a look in Strong's New Testament Concordance because we want to make sure that we are doing the right thing.

G4413 **πρῶτος** **prōtos**, (pro'-tos) Contracted superlative of G4253; foremost (in time, place, order or importance): - **before**, beginning, best, chief (-est), **first (of all)**, former.

You can legitimately translate protos as “the first”, but not in this theological context.

Let us take a look at the root word to make sure again of what we are looking at.

G4253 **πρό** pro, A primary preposition; “**fore**”, that is, **in front of**, **prior** (figuratively superior) to. In compounds it retains the same significations.

That is a lot of technical detail, but it is an especially important technical detail. Because a lot of people have been taught the wrong thing on this subject. So, let us take what we just learned and plug it back in to Mattityahu twenty-six, verse seventeen. This is again the New King James version, but with a corrected understanding.

Mattityahu (Matthew) 26:17 (Corrected)

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

The Last Supper took place before the First Day of Unleavened Bread (before the Pesach). Because Yeshua was going to be on the tree (cross; stake) on the day of the Pesach. So, this was His Pesach celebration. He is eating it the day before as a Pesach Seder, which we understand to be the Last Supper.

If we understand it in this way then everything reconciles with Yochanan. That is very important because the synoptic accounts of Mattityahu, Marqus, and Luqa need to reconcile with Yochanan.

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.

We see the word *protos* again, and it just simply means “before”. So, everything reconciles Yochanan chapter thirteen, verse one.

Well, people still have more questions. Maybe we understand now that those all reconcile. *But now, what about Luqa chapter twenty-two, verses seven and eight?*

These are some very important questions. Because originally, the translators of the King James Version (from which the New King James and many other translations are based) did not have the understanding that Yeshua was not going to violate His Father's Torah. One of the very first things Yeshua said, very clearly, in the beatitudes, was for us not to think He came to destroy the Torah and the Prophets. But that was not the understanding of a lot of the original translators, nor is it the understanding of most Christian translators either. So, there are these questions that are hanging because of these translations that have been wrongly translated. And again, much was lost in the translation.

Let us come to Luqa chapter twenty-two, verses seven and eight.

Luqa (Luke) 22:7-8

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

8 And He sent Kepha and Yochanan, saying, “Go and prepare the Passover for us, that we may eat.”

People have questions about this. Because it says, ‘*Then came the Day of Unleavened Bread*’ and they think it means that it was the first day of Unleavened Bread. But that is not what it says. Because the following is how “*then came*” or “*then approached*” would read in Hebrew.

Hebrew Translation:

“Then came [approached] the Day of Unleavened Bread” in Hebrew, translates as: ויבו היום המצות (“v’ibo ha-yom ha-matzot”).

You can also very legitimately translate it as “*then the Day of Unleavened Bread approached*” or “*then approached the day of Unleavened Bread*”. Meaning that the Day of Unleavened Bread was the next day, but it was drawing nearer or approaching. And if we understand it this way then we have the Last Supper occurring on the evening conjunction of the 13th and 14th of Aviv, not on the conjunction of the 14th and 15th of Aviv. And understanding it this way means that Yeshua was not violating the Torah. Very important. If we simply understand that the word “protos” means “before”, just like the prefix “pro” means “before”, then the synoptic accounts of Mattityahu, Marqus, and Luqa all reconcile with Yochanan, as they should. And that puts the Last Supper the day before the Pesach. Very simple. If you want to see the details, I would refer you to the chapter on “[The Passover and Unleavened Bread](#)” in the study of [The Torah Calendar](#).

Let us take a look at some other questions people commonly have regarding bread. We are going to see that the apostle Shaul (Paul) understood that the Pesach and the Last Supper were held on different days. And once again, we take a look at the form of bread that was eaten and it makes it very clear.

Qorintim Aleph (1 Corinthians) 5:7-8

7 Therefore purge out the old leaven, that you may be a new lump, since you are truly **unleavened** (ἄζυμος). For indeed Mashiach, **our Pesach**, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the **unleavened bread** (ἄζυμος) of sincerity and truth.

In first Corinthians chapter five, starting in verse seven, speaking about the feast of the Pesach, the apostle Shaul uses the term ἄζυμος (unleavened bread) in the same context as the Pesach. That is theologically correct.

So, just to make sure that we have gotten everything right, let us take a look at this word in Strong's Greek Concordance.

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

We see that it means simply unleavened, or unleavened bread, or what we would in Hebrew call *matzah* or *matzot* for plural.

By way of contrast, let us come to First Corinthians chapter eleven, starting in verse twenty-three.

Qorintim Aleph (1 Corinthians) 11:23-24

23 For I received from the Master that which I also delivered to you: that the Master Yeshua on the same night [as the Last Supper] in which He was betrayed took ἄρτος [**leavened bread**],

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.**"

Here we have an association of *artos* (lechem; lechema), or leavened bread, with the Last Supper. Because it was the evening before the Pesach. And there is something interesting in verse twenty-four. People are always trying to turn this into some new ritual observance. They are always trying to say that Yeshua was instituting some new feast or some new tradition. For instance, the Catholic church tries to try to turn this into the eucharist. The little wafers floating around here and there, it is all a kind of communion. But people are always trying to turn this into something that it is not.

The thing that we need to understand is, again, this is in the context of a Jew. And when they read the Renewed Covenant, it is like they are reading a totally different book than what the gentile is reading. Because the gentile does not understand the second temple, Jewish (Hebraic) context of this thing. But if you spend any time around religious Jews or traditional Jews, basically, they break bread and take wine any time they get together. Anytime they have a gathering, whether it is a New Moon day, Sabbath day, or in most of the feasts. Obviously, they do not take leaven bread at the Pesach or in the Days of Unleavened Bread. Because you are not supposed to have anything leavened during that time.

Also, they do not take bread at Yom Kippur because part of their understanding is that Yom Kippur is observed by fasting.

But this was not something new, this is something that, hypothetically, traditional Jews have done going all the way back to the days of Avraham when Melchizedek brought out bread and wine. So, any time religious Jews get together they are celebrating the days of Avraham and Melchizedek bringing out bread and wine. And that is all Yeshua was saying here. He is just saying that whenever we get together, whether it is a New Moon day, a Sabbath, or a feast day, and you are breaking bread and taking wine, for us to do this in remembrance of Him. Just like we talked about with Qolossims chapter 2, verses sixteen and seventeen. Because these foods are symbolic of Yeshua. That is the symbolism here. And there are still future fulfillments, but that was the symbolism in the first century.

Again, in verse twenty-five, He is not instituting a new communion wafer and a communion cup. I had a man who was studying to become a Catholic priest attempt to convince me that the wafer they offer literally becomes Yeshua's body. That is some trans-substantiation routine. And it is like people just do not understand the Hebrew context of what they are talking about. But that is all Yeshua was saying. Yeshua is the living manna, He is the living bread. He is symbolized by the matzah and He is also symbolized by the lechem, the artos or the leavened bread. And when He says "*For as often as you eat this*" in this context, He uses leavened bread. Because it is the Last Supper, it is the evening before Pesach. It is very interesting because, for the Last Supper, Shaul is using the word artos, referring to a raised or leavened loaf.

What we need to understand is that the Last Supper does not institute a new ritual nor does it alter the Pesach. People are attempting to use the Last Supper to add things to the Pesach and to alter the Pesach. But it was not the Pesach. We would look at it as a graduation ceremony of a rabbi or a teacher with His students. Yeshua would not have done anything to change His Father's Torah. He was very clear not to think that He had come to do that. And while people are always trying to establish the Last Supper as an additional day of observance the day before the Pesach, we should not do that. Yeshua was not adding to His Father's calendar.

Yeshua was not establishing a new ritual ceremony on the conjunction of Aviv 13-14. And the reason we know that is that adding to the calendar is strictly prohibited in the Torah. In places like Deuteronomy chapter four, verse two, Deuteronomy chapter twelve, verse thirty-two, and other places, we see we are not to add or take anything away from Yahweh's words. Again, spend time around religious Jews. Any time they get an excuse, they are breaking bread and taking wine. So, on the Sabbath, New Moon days, and most of the feast days, they are breaking bread and taking wine. That is what they are doing, that is what Yeshua was doing here. He is not adding anything to the calendar.

And it is the same thing with the ritual of the washing of the feet. You have a lot of people, once again, incorrectly teaching that Yeshua is attempting to institute a new rite or a new ritual of washing feet the evening before the Pesach, at the at the time of the Last Supper. And they base this incorrectly on Yochanan chapter thirteen, verses fourteen and fifteen. Some churches even come up with "*A night to be much observed*" and all these kinds of things. No! That does not exist. Yeshua did not

change His Father's Torah. He would have been a disobedient Son. He was not a disobedient Son. He did not break the Torah. We know that Yeshua was the sinless, spotless lamb who kept the Torah perfectly. How could He break the Torah and keep the Torah perfectly? That does not make any sense at all.

Okay, let us take a look.

Yochanan (John) 13:3-5, 14-15

3 Yeshua, knowing that the Father had given all things into His hands, and that He was come from Elohim, and went to Elohim;

4 rose from supper and laid aside His garments; and took a towel and girded Himself.

5 After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

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."

Well, people are trying to turn this into a new ritual observance, and it just does not work. You cannot have Yeshua keeping the Torah perfectly by breaking the Torah through adding new rites, rituals, days of worship, observances, and these kinds of things. All Yeshua was doing was saying, *"Look, I am your King. I am the one you are doing this all for. I am serving you. That is how you need to grow My kingdom. You need to serve other people through humility and through the Spirit. That is how My kingdom is going to grow. That is how I want you to serve Me."*

And people are like, “*Oh, no, no, no, no. We do not have to do that. We just have to wash each other's feet once a year.*”

Or they are trying to take communion once a year. No. No. No. That is not what Yeshua was doing. Once again, when a Jew reads the Renewed Covenant, it is like he is reading a totally separate book. Because he has got a different context to this thing.

So, let us answer the questions that we posed at the beginning of this study. If Yeshua likely ate the Last Supper in a manner similar to today's Passover Seder service, does that mean that we also should do the same thing today? Our feeling is that, no, we should not do that. Because the Last Supper was not the Pesach and Yeshua did not add anything to His Father's Torah. Yahweh commands us to keep His Torah in places like Deuteronomy chapter four, verse two, and Deuteronomy chapter twelve, verse thirty-two. And He specifically commands us not to add anything and not to take anything away from His Torah. Yahweh commanded the Pesach. He never commanded a night of the Last Supper. He never commanded, “*A night to be much observed*”. He never commanded ritual foot-washing, breaking bread, taking communion once a year, or anything of the sort. And Yeshua did not institute any new commandments. He just would not have done that.

Now, let us answer the other question that we posed at the start of the study. That is, should we perhaps keep the Pesach today in the manner of Exodus twelve, feasting in haste with our shoes on our feet, our belt on our waist, and our staff in our hand, as if we are ready to leave Egypt at a moment's notice? Is that how we are supposed to eat the Pesach today? Our feeling is, yes, that is absolutely how we are supposed to keep the

Pesach today. And I want you to hear me on this, especially now. Even if you are a believer in Yeshua and you are living in the land of Israel today. What we need to remember is that Yeshua did not tell us to have a sit-down party. This is not all about us. Yeshua rather gives us the Great Commission.

Basically, the mission He gave us is to go into the world and immerse disciples in His name. In the first century, He gave His disciples the mission to go back out into the world and immerse disciples in all nations in His name and to teach them to do everything that He said to do. In context, we know that is to establish a single kingdom, single ministry, and single body of Messiah worldwide for Him. That is what He wants us to do and travel is involved in that. Take a look in Mattityahu chapter twenty-four, starting in verse fifteen.

Mattityahu (Matthew) 24:15-16

15 "Therefore when you see the '**Abomination of Desolation,**' spoken of by Daniel the prophet, standing in the set-apart place" (whoever reads, let him understand),

16 "then let those who are in Judea flee to the mountains..."

I say this with respect toward our Jewish brothers and sisters who are living in the land of Israel. We need to understand that our mission right now is not to be in the land. Specifically, per se, our mission is to go into all nations to build a global unified ministry for Yeshua. And yes, the land of Israel is one of those nations where we need to go into and make disciples that do everything that He says to do. But one of the things He says for us to do is that we are going to need to flee the Zionist land of Israel. And I say this with respect to our Jewish brothers and sisters. We have other studies on the

website if you are interested. But the term *Zionism* basically refers to those who believe that you can bring Israel back to the land without the Messiah. The concept of Zionism is that the people can serve as the Messiah, an anti-Yeshua concept.

So, if you are a believer in Yeshua and you are dwelling in the land, you might want to pray about which takes priority. Dwelling in the land or obeying your Messiah and King. And that is all I am going to say and I hope to say that with love and respect. But no matter where we are living, our mission is the Great Commission now. Whether we are a Jew living in the land of Israel, or an Ephraimite in the dispersion, or maybe we do not know what we are. We are not supposed to be rehearsing the Pesach right now by sitting down and resting under a Babylonian, Egyptian, or Zionist Democratic government. Because as we show in the study [*Revelation and the End Times*](#), Babylon will fall. You could also say that Egypt will fall. And we know for a fact that Zionism will fail because again, Zionism has the concept that the people can serve as the Messiah. And that is an anti-Yeshua concept. So, wherever we are living and whatever we are doing right now, we need to be rehearsing leaving Egypt (leaving the world) in the second exodus.

That means we still need to rehearse fleeing. If we are outside the land of Israel then we need to rehearse going back to the land of Israel. If we are inside the land of Israel then we need to rehearse fleeing the land of Israel when the *Abomination that Makes Desolate* is set up and then coming back to the land of Israel in the second exodus. That is what we are supposed to be doing. If you would like to know more about the details of the end-times, I recommend for you to study [*Revelation and the End Times*](#). Or you can also check out the [*Revelation*](#)

[Simplified](#) video series on our YouTube channel. But whoever we are, whatever we are doing, we are supposed to be rehearsing leaving Egypt (the world system). And we are going to talk about this more in the next section.

So, no matter who we are and no matter where we are living, yes, we have reasons to rehearse fleeing Egypt.

Now, even if we need to flee the land of Israel when the Abomination that Makes Desolate is set up, each of us who believe on Yeshua has the goal of going back home to the land of Israel in the second exodus, which comes after Armageddon. You can read about that in the study on [Revelation and the End Times](#). When we come home after the second exodus, that is when we are going to build Ezekiel's temple, sometimes called the Millennial temple. And that is when we are going to establish His true millennial government here on this earth. And at that time He will be our head in the heavens and we will be His body serving as His hands and His feet, doing the things that He says to do as communicated by His Spirit.

So, our conclusion is, yes. We should very much treat the Pesach as a dress rehearsal for fleeing during the second exodus. And we are going to talk about this in the next chapter. However, we will also see in the next chapter, we should not sacrifice a lamb today as it was in the days of Exodus twelve when there was no priesthood in Israel.

The Melchizedekian Pesach

So far, we have been talking all about the Melchizedekian Pesach, the Passover that we keep when we are under Yeshua's renewed Melchizedekian Order. And so far in this study, we have seen that some parts of the Pesach rituals can change depending upon which priesthood has the active anointing, and other parts of the Pesach rituals can change depending upon whether we are inside or outside the land of Israel. However, there are also certain ordinances, statutes, and judgments of the Pesach, which never change no matter which priesthood has the active anointing.

The question then becomes this. How should we keep the Pesach today under Yeshua's renewed Melchizedekian Order?

We have covered a lot of ground so far in this chapter. Now, we would like to first talk about the ordinances of the Pesach that never change, no matter which priesthood has the active anointing. Then we are going to review the reasons why some of the specifics of the rituals can change from one priesthood to the next. And then, finally, armed with this detailed information, we are going to be able to see which of the specifics apply to Yeshua's Melchizedekian Pesach and which do not.

We learned a lot from the original ritual in Exodus chapter twelve, where Israel is getting ready to leave Egypt in order to become its own independent, sovereign nation. They will be equipped complete with their own internal priesthood. And they are going to go to the land of Israel as an organized nation. Yahweh calls them "*the armies of the living Elohim*". It is important that we understand that we are being called

out as an organized nation. And for those of you who read the Torah Parashat, Deuteronomy chapters twenty-nine, verse nine through chapter 30, verse twenty is covered in Parashat Nitsavim. But Israel is not called “a *mass of motley individuals*”, but rather an organized nation. It is important that we understand that.

In Shemote (Exodus) chapter twelve, starting in verse eight, Yahweh says some things that are never going to change. Let us take a look at some of these things.

Shemote (Exodus) 12:8-9, 14

8 “Then they shall eat the flesh on that night [14th/15th]; 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...**”

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**.”

Yahweh tells us that any time there is a generation of Israel, we are supposed to keep this feast. He says that we shall keep it “*as a feast by an everlasting ordinance*”. That is pretty clear language. We always want to keep the Pesach. The only question is how we should keep the Pesach?

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 [symbolic of sin and false doctrine] from the first day until the seventh day, that person shall be cut off from Israel.”

For me, this is particularly important language. Because we know that leaven is symbolic of sin and also of false doctrine. What this means is that anyone who partakes of sin and anyone who partakes of false doctrine is going to be cut off from the nation of Israel. That is pretty serious and pretty severe. We need to pay attention to that, we need to have fear of the living Elohim. Let us continue.

Shemote (Exodus) 12:16

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

Now, in the first chapter, we talked about how the apostle Shaul (Paul) warns us in Colossians chapter two, verses sixteen and seventeen that we need to be extremely careful not to let any man besides the body of Messiah tell us what to do with regard to the ritual meal offerings (such as the Pesach), the ritual drink offerings (such as the Renewed Covenant in Yeshua’s blood, or the cup), or in respect of a feast day, or of a new moon day, or of the Sabbath days. Because these are all prophetic shadow pictures of things that are still to come.

And if you want to talk about some craziness, how many Messianic are there who listen to the Rabbis and to the Karaites (people who are not the body of Yeshua) to tell us not only when to keep the Pesach, but also how to keep the Pesach? That is specifically what the apostle Shaul was writing against here. Because we are told to beware of the leaven of the Pharisees and the Sadducees. Because Yahweh is going to cut off from Israel anyone who partakes of false doctrine. So, be

Careful. Some people believe it is okay to drink from all fountains. A lot of people believe it is okay to listen to this teacher and that teacher, and this group and that group, and this sect and that sect. And you end up with some people who end up doing very much the wrong things. It is important that we do not do that. Continuing on in verse seventeen.

Shemote (Exodus) 12:17

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.**”

Once again, we are always going to keep the Pesach. It is only the way we keep the Pesach that is going to change, depending upon which priesthood has the active anointing, and whether we are inside the land of Israel or outside the land of Israel in the dispersion. The ordinances of the Pesach never change.

Shemote (Exodus) 12:18

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.”

Again, this is something that is never going to change no matter which priesthood we are under and no matter where we are living.

Shemote (Exodus) 12:19-20

19 “**For seven days no leaven [sin, false doctrine] shall be found in your houses**, since whoever eats what is leavened [sin, false doctrine], 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 [no sin, no false doctrine]**; in all your dwellings you shall eat unleavened bread.”

What we are really saying here is that we have to be conformed to Yeshua’s example. We have to be conformed to Yeshua’s image and likeness, or effectively, He does not like it and He rejects us. We must be conformed to Yeshua’s walk, or we are going to be cut off from the nation of Israel.

Again, we saw that the Last Supper was on the evening conjunction of the 13th and the 14th. That is different than the Pesach (Passover) meal which happens on the conjunction of the 14th and the 15th. The Pesach is sacrificed on the afternoon of the 14th, and we actually eat the Passover meal at the start of the 15th. And then we are to eat unleavened bread for seven days until the evening beginning the 22nd day of the first month. Those are the things that never change.

Now let us talk about some of the specifics that do change that are specific to the various rituals of the No Priesthood Pesach. In Exodus chapter twelve, with the No Priesthood Pesach, there was no internal Israelite priesthood because they were down in Egypt under the kingship of Paro and under the priesthood of the Egyptian priests, (not a clean priesthood). So, the purpose was to help Israel leave Egypt, become an organized nation, and go to the land of Israel.

In Exodus chapter eleven, we learned that the exodus would be a rapid event. Israel was to prepare for a rapid flight from Egypt.

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.**”

Then in Exodus chapter twelve, verse three we see that Yahweh had the heads of each house take a lamb for their household.

Shemote (Exodus) 12:3

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.**”

This is because Israel had no priesthood in Egypt at that time. For that reason, the men of the houses (the patriarchs) were responsible for the offerings for their own house and also for putting the blood on the doorposts (symbolic of Yeshua’s blood).

Shemote (Exodus) 12:5-7

5 “Your lamb shall be without blemish [Yeshua], a male of the first year. You may take it **from the sheep or from the goats [flock]**.

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** [בֵּין הָעֶרְבָּיִם].

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 [our hearts].**”

The 14th day is an ordinance, which is never going to change. Applying some of the blood on the two doorposts and on the lintel of the houses, however, is the shadow picture. Today, of course, we apply Yeshua's blood to our hearts.

Shemote (Exodus) 12:8-10

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

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

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

Eating the flesh that night, roasted in fire, with unleavened bread and bitter herbs is an ordinance. To let none of it remain until morning and to burn with fire what remains is specific to Exodus chapter twelve, the first Pesach.

Shemote (Exodus) 12:11

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

This concept of feasting in haste while standing is also specific to the Exodus twelve situation. Because it was a rehearsal for fleeing Egypt.

Now let us take a look at the specifics of the Levitical Pesach, specific to the Levitical Order.

Shemote (Exodus) 12:25

25 "It will come to pass **when you come to the land** which Yahweh will give you, just as He promised, that **you shall keep this service.**"

Once again, the fact that we keep the Pesach will never change. It is only the way we keep the Pesach that is going to change. Because now, instead of not having a priesthood, Israel is going to have a Levitical Order. That is especially important.

Devarim (Deuteronomy) 12:1

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

Again, these are things that are specific to when we are living in the land of Israel, which is typically where you find a cleansed Levitical priesthood. And the reason you find a cleansed Levitical priesthood in the land of Israel is that when Israel was traveling together out in the wilderness, they did not need to unite three times a year around the altar. Because they were already together. But once Israel had gone into the land of Israel, and they had spread out, it was necessary to unify the nation three times a year around a sacrificial altar.

The same monologue continues four chapters later in Devarim chapter sixteen, verse one. This is something very important, this part is an ordinance.

Devarim (Deuteronomy) 16:1-2

1 "**Observe the month of the aviv, and keep the Pesach to Yahweh your Elohim**, for in the month

of the Aviv Yahweh your Elohim brought you out of Egypt by night.

2 Therefore you shall sacrifice the Pesach to Yahweh your Elohim, **from the flock and the herd, in the place where Yahweh chooses to put His name.**

For those of you who are on the Jewish side of the house, or you are speaking Hebrew, I would like you to consider this. He does not say “*observe the month of aviv which takes place in the spring on the Jewish Hillel 2 Calendar*”. He says to observe the month of the aviv. It is very important that we observe the month of the aviv the right way. Because we saw before, Yahweh wants us to keep the Pesach in its time. And if we are listening to the Karaites or certain Messianic groups, we are going to end up keeping the Pesach in the wrong month. Because the Karaites and certain Messianic groups typically keep their feast about a month after it is actually supposed to be observed. We will talk about that when we talk about the Days of Unleavened Bread.

He also says that, while living in the land of Israel, you may sacrifice the Pesach from the flock or from the herd. If you are living in the land of Israel, your Pesach can be of beef. If you are outside the land of Israel, it can only be from the sheep or from the goats. And if we are inside the land of Israel then we should keep the Pesach in the place where Yahweh chooses to place His name, which we saw before is Jerusalem.

Now, one of the things we saw is that sometimes the transition from one priesthood to the next takes time. It can happen over a number of years. There is a lot more we could say about that if we had time and we will talk about this more at the end of this chapter. But for example, in the first month of the second year, after

Israel left Egypt, Yahweh said to hold the Pesach service the same way in the wilderness. Ironically, even though Israel now had a Levitical priesthood and no doorposts. That is a subject for further discussion at another time and place. Because it was not really possible to keep the Pesach exactly the same way, but as close as they could.

Bemidbar (Numbers) 9:1-2, 9-11

1 Now 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 "Let the children of Israel keep the Pesach at its appointed time.

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, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.**"

Basically, the change we see here is to keep the Pesach a month later. But again, when we are in the land of Israel, there are going to be certain statutes and judgments that are going to apply to us as long as we are in the land of Israel.

Devarim (Deuteronomy) 16:1

1 "**Observe the month of the Aviv, and keep the Pesach to Yahweh your Elohim,** for in the month of the aviv Yahweh your Elohim brought you out of Egypt by night."

If you have access to Hebrew and you read Hebrew, I encourage you to look this up. It says, “the month of the aviv”. What is the month of the aviv? Well, we will talk more about this when we talk about the Wave Sheaf Offering, but the month of the aviv is the month in which the very first sheaf of aviv barley firstfruits can be offered to Yahweh on the Day of the Wave Sheaf Offering (Yom HaNafat HaOmer) 15 to 21 days after that New Moon Day (Rosh HaShanah). That is what we are supposed to do. We are supposed to bring Him the very first sheaf of aviv barley firstfruits. The Karaites and certain Messianic groups do not do that. Because rather than basing their calendar on the first sheaf of firstfruits, they base their calendar upon the main harvest, which typically comes about a month later.

In fact, with the Karaite and the Messianic calendars, the very first sheaf of aviv barley firstfruits is typically already completely shattered and fallen on the ground. And when you consider the symbolism that this first sheaf of aviv barley firstfruits is symbolic of Yeshua, the Karaites and even the Messianic are waiting until it is shattered and on the ground. If you think about the symbolism of that, that is very unclean. We will talk more about that when we talk about the Day of the Wave Sheaf Offering.

Devarim (Deuteronomy) 16:2

2 “Therefore you shall sacrifice the Pesach to Yahweh your Elohim, **from the flock and the herd, in the place where Yahweh chooses to put His name.**”

Continuing in verse two, we see again that we are able to have the Pesach from cattle or from beef when we are living in the land of Israel. And that He is very specific about holding the Pesach ritual in the place where He

chooses to put His name. and He emphasizes that several times.

Devarim (Deuteronomy) 16:5

5 **“You may not sacrifice the Pesach within any of your gates** which Yahweh your Elohim gives you...”

In Exodus chapter twelve, Israel did not have a priesthood. They had been under the Egyptian priesthood. So, the patriarchs of each house sacrificed the Pesach within their gates and then placed the blood upon their own doorposts. The reason Yahweh does not want that in the land of Israel, as we mentioned before, is because Israel is spread out when they are in the land of Israel. And it is necessary to unify the nation around a sacrificial altar three times a year in order to maintain a sense of cohesiveness and a sense of being a nation, by unifying the nation around a sacrificial Levitical altar.

Devarim (Deuteronomy) 16:6-7

6 **“but at the place where Yahweh your Elohim chooses to make His name abide**, there you shall sacrifice the Pesach between the evenings, at the going down of the sun, at the time you came out of Egypt.”

7 **“And you shall roast and eat it in the place which Yahweh your Elohim chooses:** and in the morning you shall turn and go to your tents.”

So, we have a large number of witnesses that, when we live in the land of Israel, Yahweh wants us to come to the place where His sacrificial altar is placed so that the nation will then stay together. And we know that this is Jerusalem. We will see a reference to this again toward the end of this chapter. But we have witness of this in Zechariah.

Zekaryah (Zechariah) 1:17

17 "Again proclaim, saying, 'Thus says Yahweh of hosts: "My cities shall again spread out through prosperity; Yahweh will again comfort Tsion, **And will again choose Jerusalem.**"

Zekaryah (Zechariah) 2:12

12 "And Yahweh will take possession of Judah as His inheritance in the Set-apart Land, **and will again choose Jerusalem.**"

We believe Yahweh choose Jerusalem again in 1948 when the nation of Israel was born in one day.

Now let us see what things are specific to the Last Supper. Let us remember, in Yeshua's time, which was in the first century, second-temple period, Israel was already living in the land of Israel. They did not need to rehearse fleeing and going to the land of Israel in haste. So, by the second-temple period, our Jewish brothers and sisters had already developed a tradition of eating the Pesach sitting down. They would have a low-slung table, typically twelve to eighteen inches off the ground, and put down blankets and pillows and these kinds of things. And they would lean, recline, or sit. But generally speaking, they would make themselves comfortable.

Now again, I will try to say this in as much love as I can. If you talk to the rabbis (even the Messianic rabbis that I know) about why the ritual looks this way for the Pesach Seder and they will say that in the ancient Middle East slaves typically stood to wait on their masters as they ate. And the rabbinic thinking is that since the Jews are no longer slaves, they should therefore lean or recline at the Pesach table to celebrate Israel's freedom from bondage. The problem with that is that has no relation and no bearing whatsoever on Scripture. That is not the

reason Israel stood in Exodus chapter twelve. This is typical of the things that the rabbis do. They give you a bunch of reasons that sound good, but they just really do not hold up to scrutiny. They do not really “hold water”, so to speak. Because they are basically making things up.

But what we see is that the Passover Seder is a very scripted, stylistic meal. They literally have a script for it. And it involves taking four cups of wine and eating from various bowls of dip or salt. The modern seders point to a shank bone, sometimes they have an egg on the plate, things that have no relation or bearing to Exodus chapter twelve in any way, shape, or form. And they also emphasize sitting or perhaps, in ancient times, laying down and generally being in a reclining or lying back position.

It does seem that the Last Supper tends to follow what later became the Pesach Seder ritual. For example, in Matthew, we see that Hebrew sat down with His disciples and that they also had dips (sops) with their meal.

Mattityahu (Matthew) 26:20, 23

20 When evening had come, **He sat down** with the twelve.

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

Now, this is what is called the *ancient Hebrew wedding ceremony*. We will talk about this a lot more when we get time, but in the ancient Hebrew wedding ceremony, you had three phases of the wedding. The first phase was what is called *Shiddukh* (*Shiddukhin* for plural). The parents of both the groom and bride had made the match, the groom, and the bride themselves had

consented to the match, and then the wedding was confirmed by holding a celebratory meal together. That effectively ratified the marriage and then they would hold the public ceremony later. And what we have seen in our studies so far is that the match is later publicly announced at Shavuot (Pentecost), or at least that is the symbolism of Shavuot. It is the phase called *Erusin*. We will talk more about that in another place. What we need to see here is that the Last Supper was not the Pesach because the Last Supper was held the night before the Pesach, on the conjunction of the 13th and 14th. Therefore, it does not have anything to say about the rites or rituals of the Pesach on the conjunction of the 14th and the 15th. Rather, the Last Supper was a covenantal wedding meal confirming the match (Shiddukh).

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 renewed [wedding] covenant, which is shed for many for the remission of sins.**" [Shiddukhin.]

Symbolically, we are going to eat His flesh and drink His blood. And when we eat something, it becomes incorporated into our bodies. This is how we become one flesh. We eat His flesh, and it is incorporated in us. Same thing with the cup. Yeshua is giving us the cup to partake of His blood. And you might perhaps imagine that, when we drink His blood, it is then applied to the lintel and the doorposts of our hearts. That is the symbolism. But the whole thing is a renewal of the

Shiddukhin marriage vow. And later, at Shavuot, it would then become public. We will talk more about that.

We see in all this the extent of Elohim's great love for us. Because Yeshua came to redeem his bride Ephraim in the same way Hoshea (Hosea) went to redeem his sinful, wayward bride Gomer. Gomer had sold herself into sexual slavery and Hoshea literally went to go pay for her and to buy her back. In much the same way, Yeshua came to pay for Ephraim's sins and also for the sins of those of Judah who sojourn with Ephraim with His blood. That is love.

But it is important to understand that people do all sorts of strange, crazy things with the Last Supper. Think about it. Yeshua never said, *"Let us take the eucharist wafer in a cup of ritual-communion wine and let us make an annual foot-washing ritual on "a night to be much observed"."*

Yeshua was not saying that. He was saying for us to remember our wedding vows. That is what He was saying. And that is what makes it so crazy when people allow the rabbis and the Karaites to tell them not only when the Pesach is, but also how to observe it. Can you imagine being in business and talking to your competition to ask them for advice on how to run your business? Or how about going out to battle and facing war? Judah is our brother, but he is in opposition to us. Judah has been given an opposing role. Do you take counsel with your enemy to ask them how you should run things? I do not understand it. To me, it just baffles my mind. I cannot understand why any Messianic would do such a thing. Especially when both Yeshua our Messiah and His servant, apostle Shaul, clearly warn us not to listen to those outside the body of Messiah. It makes absolutely no sense whatsoever.

Colossians 2:16-17 (Reordered)

1. **Let no man [except] the body of Messiah**
2. [therefore] judge you in meat, or in drink, or in respect of a set-apart day, or of the new moon, or of the sabbath:
3. **Which are a shadow of things to come.**

Now we want to take all this detail that we have been given and see about the specific elements of the Melchizedekian Pesach. We are going to see what applies to us today and what does not.

The very first thing that we need to do is to understand our purpose. Yeshua came for a Proverbs 31 bride who is going to help Him build His kingdom. That is what the *Great Commission* is all about.

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 in all the nations, immersing them in My name",**

20 **"teaching them to observe [keep, obey] all things that I have commanded you;** and behold, I am with you always, even to the end of the age." Amein.

If you would like to know why we immerse in Yeshua's name only, I would encourage you to go to [Nazarene Scripture Studies, Volume Three](#). There is a study called "[Immersion in Yeshua's Name Only](#)" and there you can see why we do not use the Trinitarian formula.

But a disciple is someone who does everything Yeshua says to do. Someone who eagerly wants to be conformed to Yeshua's image, likeness, and example.

That is our purpose. We are supposed to go into all nations to immerse disciples in His name.

Well, the land of Israel is one of those nations. It is not a cleansed nation right now; it is presently a Babylonian-Democratic nation. The Scriptures never advocate democracy, we talk about that in [Acts 15 Order](#) and also in [The Torah Government](#). But the Scripture never advocates democracy.

The key thing we need to realize is that our job is not to be in the land of Israel at this time. I remember when I first came to the Messianic movement and got called to serve, I spent a lot of time and a lot of effort looking for ways that we could go back to the land of Israel. There are a lot of Ephraimites and a lot of Two-House people who are concerned with going back to the land of Israel early. We are not supposed to do that, Yeshua never said for us to do that. Yeshua says to go into all nations and immerse disciples in His name, those who are going to literally do everything He said to do.

At the time of this writing, we are entering into the end-times. We are going to see the governments of the world fall when the Babylonian system falls at the seventh trumpet. We talk all about this in [Revelation and the End Times](#), you can also watch the video series [Revelation Simplified](#) on the [Nazarene Israel](#) YouTube channel. But when the governments of the world fall, when the Babylonian system falls and goes down hard, never to rise again, there is going to have to be a replacement system of the world, spiritual government. Something that is beneficial for the people of the world. That is what Yeshua is calling us to.

That is the high calling that He wants from us. And the only way we can do that is to literally do everything that

He is calling us to do. That is why He is asking us to just immerse disciples in all nations and to teach them to do everything that He says to do. Because He is going to give us His rod of iron to rule and reign over the nations during the millennium, with Him as our head in the heavens, communicating with Him by His Spirit. We are going to be His body with His rod of iron, we are going to be His hands and His feet dashing the nations to pieces. The only way you can do that with integrity is to submit completely to the Spirit and to listen for the Spirit 24-7. There should never be a time when we are not listening for His Spirit to tell us what to do and how to do it. Because that is the calling, that is what we are supposed to be doing.

The land of Israel is one of those nations we are supposed to go into and make disciples. The ministry is first to the Jew and then also to the returning gentile Ephraimites. But one of the things is that we really need to remember is that our mission is not to be in the land of Israel right now. And if anyone tells you it is, they do not know what they are talking about. If you happen to be Jewish and you are born in the land of Israel, or you feel the call to go to the land of Israel, that is fine and well. You need to obey whatever Yahweh's Spirit is telling you to do. But bear in mind that relocating to the land of Israel is not our mission right now. That is to force the door open, that is not what we are supposed to do. And if we live in the land, we are going to need to flee the land of Israel when the Abomination of Desolation is set up during the second half of the tribulation. We talk about that in [Revelation and the End Times](#) and also in our video series [Revelation Simplified](#) on the [Nazarene Israel](#) YouTube channel.

Mattityahu (Matthew) 24:15-16

15 "Therefore when you see the '**Abomination of Desolation**', spoken of by Daniel the prophet, standing in the set-apart place" (whoever reads, let him understand),

16 "then let those who are in Judea **flee** to the mountains..."

Rather than leave in a time of duress, to me, the thing that makes sense is to not go to the land of Israel right now. There are a lot of Two-House and Ephraimite people playing that game of trying to find a way back to the land. Do not do it, that is a bad game. That is not what we are supposed to be doing. Our job right now is to be establishing the global spiritual kingdom by immersing disciples in all nations. That is our primary job.

So, if you are called to the land of Israel, to be there and to witness to your other Jewish brothers and sisters, go and may Yahweh be with you. May Yahweh give you His words to speak and may He give you all favor. But do not let that be your focus, just let that be one of the many lands that we are called to go to witness and immerse disciples. And if you do go there or if you are there now, at some point, you are going to have to flee. And then you are going to meet up with the rest of those of returning Ephraim, those who are being immersed in all the other nations. And we also are going to have to leave, but not flee. So, to put this in context, those who are living in the land of Israel are going to have to flee at the midway point of the Tribulation. And then after both the Tribulation and Armageddon, there is going to come what is called the *Ingathering* (the second exodus).

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.”

This is when redeemed Ephraim is going to come back from all the nations, along with those of Judah who are sojourning with Ephraim. We will have to leave Egypt, so to speak. But we will not flee Egypt or go out in haste. That is the difference. If you are in the land of Israel right now, yes, you will have to flee in haste when the Abomination that Makes Desolate is set up. But then, once you have left, we come back to the land of Israel. We will leave Egypt and the world system, but not in haste nor by flight. Because Yahweh has us covered.

So, just to hit this with more detail, again we need to remember always what we are rehearsing. If you are in the land, you are rehearsing “fleeing the land of Israel” when the abomination that makes desolate is set up on the set-apart place. If you are living in the land of Israel, you should rehearse fleeing for the Pesach. Also, we are effectively renewing and confirming the Shiddukhin phase of the marriage (our marriage vows). And then for the rest of us who are outside the land, they are going to join us, and we are all going to rehearse going home to the land of Israel in the second exodus (the ingathering). And we are going to rehearse leaving, but not fleeing. Important distinction. We will talk about this further later on. But again, we are also confirming our marriage vows.

Luqa (Luke) 22:19

19 And He took bread, gave thanks and broke it, and gave it to them, saying, **“This is My body which is given for you; do this in remembrance of Me.”**

We are remembering and confirming our marriage vows, the Shiddukhin phase.

Now we are going to talk about how all these things are related. The following charts are going to ask three clarifying questions.

1. Which priesthood are we under?
2. Are we inside the land of Israel, or outside the land of Israel?
3. What are we rehearsing? (What are we trying to do? How are we trying to build Yeshua's kingdom?)

Let us take a look at this chart.

Which Priesthood?	What is the <u>Purpose</u> of the Pesach?
Patriarchal No-Priesthood (Ex. 12)	Shiddukh, plus Flee Egypt as an Organized Nation
Levitical	Remember our Wedding Vows (Shiddukh Ex. 12)
Last Supper	Establish <u>Renewed Covenant</u> (Wedding Vows)
Melchizedekian	<u>Remember Renewed Covenant</u> (Wedding Vows)

Down the left-hand side, you are going to see the different priesthoods listed. First, we have the No-priesthood (or the patriarchal priesthood) of Exodus chapter twelve. Then we have the Levitical priesthood. Then we take a look at a snapshot of the Last Supper, which is under the Levitical priesthood. Then we take a

look at Yeshua's renewed Melchizedekian Order which has the active anointing today. And then in each one of those four categories, we are going to take a look at the purpose of the Pesach. What are we trying to do? What are we rehearsing? What is the point?

Under the No-Priesthood (patriarchal) priesthood, the purpose of the original Pesach was the Shiddukhin of the *ancient Hebrew wedding ceremony*. We will talk about this more in the future. But the purpose was to "make the match". There was an agreement between Yahweh and Israel, and this is the private covenantal meal that will be made public at the time of Shavuot (Pentecost). We will talk more about that when we give talk about Shavuot. A secondary purpose was to prepare Israel for fleeing Egypt as an organized nation. Again, take a look at Parashat Nitsavim. But Israel was called into Yahweh's service as an organized nation.

Then we come to the Levitical priesthood. What is the purpose of the Pesach under the Levitical priesthood? It is to remember our wedding vows; it is to renew the vow of the Shiddukh originally taken in Exodus chapter twelve.

It is the same thing with the Last Supper, except the Last Supper was also to establish a Renewed Covenant. In other words, to renew the wedding vows through the body and blood of Yeshua Messiah. And that is also the purpose today, to remember these renewed wedding vows and to remember the renewed wedding covenant. That is the purpose of the Pesach today.

Now granted, a wedding in Yahweh's sight looks a lot different than it looks on earth. As we talk about in the study on [*Revelation and the End Times*](#), Armageddon is

the wedding feast. So, it is a wedding feast with combat boots. That is a different matter.

Now let us take a look at whether there is a standing priesthood in each scenario.

Which Priesthood?	Is there a Standing Priesthood?
Patriarchal No-Priesthood (Ex. 12)	No
Levitical	Yes (Levitical)
Last Supper	Yes (Levitical/Rabbinical) Transition to Melchizedekian
Melchizedekian	Yes (Original/Christian/and now the Restoration)

In the No-Priesthood there was no priesthood, so there was no standing priesthood. They did stand during the ritual of Exodus chapter twelve, but there was not a standing priesthood like you could say under Levitical Order.

In the Levitical Order, obviously, there is a standing priesthood. And in the Last Supper, yes, there is still that Levitical Order. You might say it had corrupted itself into what today we call the Rabbinical Order. But at least there was a standing priesthood. But something else also happened. Earlier in this series, we talked about transitions and how sometimes the transition from one priesthood to another can take time. So, we begin to see the transition to the Melchizedekian Order. Yeshua was renewing the wedding vows with His Proverbs 31 bride.

And then later, in the book of Acts (Ma'asei), we begin to see how Yeshua's priesthood was being established.

And so, is there a standing priesthood today? Yes! Exactly. That is what Nazarene Israel is now. There has been a *great falling away* and right now there is presently being a restoration from that great falling away. We see the evidence of the original priesthood in the book of Acts. And then there is a falling away into Christianity, and then further into Catholicism. And then there is a partial restoration in Protestantism, a little bit further restoration in the Messianic movement, and now we are beginning to see the full-on restoration of the original first-century sect of the Nazarenes. We talk about this in the [Nazarene Israel](#) study.

Which Priesthood?	(Rehearse Fleeing in HASTE?)
Patriarchal No-Priesthood (Ex. 12)	Yes
Levitical	No (They rehearsed dwelling in the land)
Last Supper	No (They would eventually leave Israel, but no haste)
Melchizedekian	In the land: Yes In the dispersion: No

Next, we should ask whether there is a need to rehearse fleeing in haste. Well, in the Exodus twelve Pesach, yes, there was clearly a need to rehearse (prepare) to flee in haste. However, in the Levitical priesthood, they were already dwelling in the land of Israel. So, effectively, they were rehearsing dwelling in the land. At the time point of the Last Supper, they were also effectively rehearsing

dwelling in the land. They would eventually leave Israel to go into all nations to make disciples in all nations and immerse them in Yeshua’s name, but they would not do so in haste.

We just saw in the Melchizedekian Order, if you are living in the land of Israel then yes, there is a need to rehearse fleeing the land of Israel in haste. Because the Abomination that Makes Desolate is going to be set up. But if you are in the dispersion, while there is a need to leave Egypt (the world system), there is not a need to flee in haste. So, under both circumstances, we are leaving. But in the land, it is with haste while in the dispersion it is not with haste.

Which Priesthood?	(Blood on the Doorposts?)
Patriarchal No-Priesthood (Ex. 12)	Yes (Physically)
Levitical	No (Blood at the Altar, to Unify the Nation)
Last Supper	Yeshua’s Blood on the Doorposts of our Hearts
Melchizedekian	Yeshua’s Blood on the Doorposts of our Hearts

What about blood on the doorposts? Obviously, in the Exodus twelve service, they physically placed the blood on the doorpost. Because that was a prophetic shadow picture of Yeshua.

But in the Levitical Order, no they did not place the blood on the doorpost. Because for one, you would leave your house and come up to Jerusalem, and then you would

offer your sacrifices at the altar. Because one of the purposes was to unify the nation. But typically speaking, it is way too far to take the blood back to your house and apply it to the doorpost. Does not work like that.

And then in the days of the Last Supper, you had the same thing going on at the temple. The physical lamb sacrifice was going to be offered at the altar. But we would effectively place Yeshua's blood on the doorposts of our hearts. And that is the same as today, in the Melchizedekian Order. We are placing and confirming Yeshua's blood on the doorposts of our hearts, so to speak.

Now, we get some very good frequently asked questions. A lot of people dismiss them, but there is a lot to this.

Some people ask why we do not automatically revert back to the Exodus chapter twelve service if we are not living in the land of Israel. That is a very good question. But the answer to that is that we are not under a No-Priesthood situation. This is not a No-Priesthood Pesach. We now have a standing Melchizedekian Order. And while the Order of Melchizedek can operate with a blood altar, it does not need a blood altar in order to operate. And that is an important key factor because Yahweh has again chosen Jerusalem in 1948 when the nation of Israel was born in one day. And because Yahweh has again chosen Jerusalem, we believe that is where He would want any blood sacrifices offered. Now, it is especially important to understand that we are not offering blood sacrifices today. We are going to talk about that in just a moment.

Which Priesthood?	(Where do we hold the Pesach <u>RITUAL</u> ?)
Patriarchal No-Priesthood (Ex. 12)	In our Gates (by Houses)
Levitical	Levitical altar
Last Supper	Levitical altar (13 th) (Yeshua on Tree on 14 th)
Melchizedekian	In the Land: Jerusalem In the dispersion: Houses*

Now the question is where do we hold the Pesach ritual? We are choosing that word very carefully. Again, in Exodus chapter twelve, it was held within our own gates. In other words, it was performed by individual houses.

In the Levitical priesthood, it was performed at the Levitical altar. Because part of the purpose was to unify the nation around Yahweh's altar three times a year.

At the time point of the Last Supper, the lamb was offered on the Levitical altar on the conjunction of the 13th and 14th. But Yeshua Himself was offered on the tree (cross; stake) the 14th.

But what do we do in the Melchizedekian Order? That is what we are trying to find out, that is what we want to know. Okay, this is tricky, so let us pay close attention here. I do not want to say the wrong thing. In the land of Israel, if you live in the land of Israel and you are blessed to be able to go up to Jerusalem, meaning you are not bedridden or anything like that, you should clearly go to Jerusalem for the Pesach. However, in the dispersion, with most of Ephraim and much of Judah that is

sojourning with Ephraim, our belief is that we should do it again by houses. And the reason we believe this is that the original Pesach ritual was done within our gates (or on our property). The original Pesach ritual was done by houses and then there is a public set-apart gathering (mikra kodesh) on the first day and the seventh day of unleavened bread.

I know that everyone wants to make a big public gathering on the day of the Pesach. But the first time we see the Pesach in Scripture, the Pesach itself is held in the home and then Israel gathers together on the first day and the seventh day of unleavened bread. I realize that is different than the way the rest of the world does it and different than the way the rabbis do it. But we are not concerned really with what the rabbis do. We are not really concerned with what anyone, but Yahweh wants us to do.

Now, I want to be clear about this thing. There are some people who like to go to the land of Israel to celebrate the Pesach. We strongly recommend against celebrating the Pesach at the coming anti-Yeshua temple. There is a third temple on the way, and it will not be a clean temple. Our brothers and sisters in Orthodox Judah are getting ready to put together this third temple. We can see world leaders right now conspiring to do this. It will not be a clean temple, it will not be a clean priesthood, it will not be a clean altar. We need to wait for the fourth temple to be built, which will be Ezekiel's temple. And we will know that is Ezekiel's temple because it will be built to the specifications found in Ezekiel chapters forty through forty-six. If anyone is interested to know more about that, I refer you to the study on [*Revelation and the End Times*](#) and also the video series [*Revelation Simplified*](#).

Which Priesthood?	(Eat Standing?)
Patriarchal No-Priesthood (Ex. 12)	Yes
Levitical	Tradition: No
Last Supper	Tradition: No because it was NOT the Pesach
Melchizedekian	In the Land: Yes In the dispersion: Yes

People want to know what we should do today. Should we eat standing? In the original Exodus twelve Pesach, yes, they would eat standing because they were leaving Egypt.

In the Levitical Order, the tradition was that you did not need to eat standing because we are not going anywhere. The tradition is that we are rehearsing dwelling in the land.

At the time point of the Last Supper, the tradition again applied. We saw that Yeshua ate the Last Supper sitting down, similar if not identical to the manner of a Passover Seder. But it does not really matter because the Last Supper was not the Pesach, and the Last Supper does not affect the rules of the Pesach in any way.

So, what are we supposed to do under the Melchizedekian Order? If we are in the land of Israel, yes, we should eat standing. Because we are going to flee the land of Israel when the Abomination that Makes Desolate is set up. And if we are in the dispersion, yes, I believe we should still eat it standing. But not because

we are going to flee in haste nor go by flight. But we are going to leave the world system, we are going to leave the dispersion, nonetheless. So it makes sense. Again, we are trying to rehearse leaving Egypt. We are trying to rehearse leaving the world system and going back home to the land of Israel. That is how we should rehearse. The difference is that if we are in the land then we eat standing and in haste, but if we are in the dispersion we still eat standing, only not in haste.

The next question becomes how we should dress.

Which Priesthood?	(How Should We Dress?)
Patriarchal No-Priesthood (Ex. 12)	Belt on waist, Shoes on Feet, Staff in Hand
Levitical	Tradition: Reclining Because Rehearsing Dwelling in Land
Last Supper	Tradition: Reclining Because Rehearsing Dwelling in Land
Melchizedekian	Belt on waist, Shoes on Feet, Staff in Hand

On the original Exodus twelve Pesach, they ate the Pesach with their belt on their waist, their shoes on their feet, their staves in their hands. Bags packed, ready to go. Because Yahweh told them they were going to be driven out in haste. They were going to have to go suddenly.

In the Levitical Order, the tradition was that they were already free, and they did not have to go anywhere. So they ate reclining or laying down. Because they were rehearsing dwelling in the land.

Same thing with the time point of the Last Supper. The tradition was to recline because they were rehearsing staying and dwelling in the land. They would leave Israel later, but that is a separate question.

What should we do in the Melchizedekian Order? Well, we have our belt on our waist, our shoes on our feet, and our staff in our hands so to speak. Because we are leaving Egypt. The only difference is when we are in the land we should eat in haste because we are preparing to flee when the Abomination that Makes Desolate is set up. In the dispersion, we are still preparing to leave Egypt and the world's system, but we do not flee. Therefore, we do not eat in haste. That is the only difference. We dress the same in both circumstances, but inside the land, haste makes more sense.

Which Priesthood?	(Rehearsal for Leaving Egypt?)
Patriarchal No-Priesthood (Ex. 12)	Yes
Levitical	Tradition: No
Last Supper	Tradition: No
Melchizedekian	In the land: Yes In the dispersion: Yes

Do we treat it as a rehearsal for leaving Egypt? In the Levitical Order, the tradition was no. And this was again the same in the time of the Last Supper. They were already entered into and dwelling in the land.

But under the Melchizedekian Order, if you live in the land, you are preparing to leave Egypt. Because

effectively, the entire world right now is under the Babylonian system and the existing land of Israel is no different. Babylonian democracy is of the world, the world equates to Egypt. We are effectively preparing and rehearsing to leave Egypt. The same thing for in the dispersion.

Which Priesthood?	(Confirming Wedding Covenant [Shiddukhin]?)
Patriarchal No-Priesthood (Ex. 12)	Yes
Levitical	Yes
Last Supper	Yes
Melchizedekian	In the land: Yes In the dispersion: Yes

Is the Pesach a confirmation of the wedding covenant? Is the Pesach like a confirmation of Shiddukhin? Absolutely! Yes. And one of the main things we need to do in the Melchizedekian Pesach is to remember our wedding vows, the great sacrifice that He made, and to confirm that, yes, we are going to be disciples for Him. Yes, we want to be His Proverbs 31 brides doing all things that He said to do, which is to help establish His global Melchizedekian ministry.

Chag HaMatzot

In this series, we have been talking all about the feasts of the first month. We talked in previous chapters about the Passover meal that we keep when we are under Yeshua's renewed Melchizedekian Order. As the Pesach ends, that is when Chag HaMatzot (the Feast of Unleavened Bread) begins. And that is actually when the Pesach meal is eaten, on the evening of the very first day of Chag HaMatzot.

We have been receiving a lot of questions about how we should eat that meal and people are making requests for a Pesach seder for Nazarene Israel. We are also getting specific requests for a Passover Haggadah script, meaning, step-by-step instructions for how we partake in that meal. We are going to cover all that information and a whole lot more in this chapter.

Let us rejoin the storyline in Exodus 11, verse one.

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.”

Yahweh says to Moshe that it is going to be a very hasty event. Chapter twelve explains the reason it was a hasty event.

Shemote (Exodus) 12:29-34

29 And it came to pass at midnight that **Yahweh struck all the firstborn in the land of Egypt**, from the firstborn of Pharaoh who sat on his throne to

the firstborn of the captive who was in the dungeon, and all the firstborn of livestock.

30 So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and **there was a great cry in Egypt, for there was not a house where there was not one dead.**

33 And the Egyptians urged the people, that they might **send [the Israelites] 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.**

The flight was so hasty that they did not even have time to leaven the bread or to allow it to rise.

Shemote (Exodus) 12:37, 39

37 Then the children of Israel journeyed from Rameses to **Succoth**, about six hundred thousand men on foot, besides children...

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.**

When they arrived at Succoth (Sukkot), which is the same word as tabernacles, that is when they were able to cook. What is interesting is that we know the feasts are prophetic shadow pictures of things to come. But we see that there is mirror imaging in these prophetic shadow pictures. We see this when, in the first month, we first have a half-day event in the afternoon (Pesach) and then that is followed immediately by a seven-day feast (Chag HaMatzot). But then in the seventh month, we have the seven-day feast of Sukkot (the Feast of Tabernacles) followed immediately by a half-day event

in the morning called Shemini Atzeret (the Eighth Day Assembly).

1 st Month	7 th Month
First is a ½ day event in the afternoon called the <i>Pesach (Passover)</i> .	7-day feast called <i>Sukkot (Feast of Tabernacles)</i> .
Then is a 7-day feast called <i>Chag HaMatzot (Unleavened Bread)</i> .	Then is a ½ day event in the morning called <i>Shemini Atzeret (The Assembly of the 8th)</i> .

We are going to talk a lot more about this when we talk about the Ancient Hebrew Wedding model. But what we see is that the Pesach is very important to Yahweh, and it also should be very important to us.

Shemote (Exodus) 12:14

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.”**

We are supposed to keep it as a feast by an everlasting ordinance. And we are going to see why in just a few verses. That means that no matter whether we live inside the land of Israel or out in the dispersion, we are commanded to keep the Pesach. And not just the Pesach. Because Yahweh is not only referring here to the Pesach, but also to Chag HaMatzot, the Feast of Unleavened Bread. He talks about them as basically one big eight-day-long feast.

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.**” [Leaven represents sin.]

Traditionally, our Orthodox brethren begin to scour their houses and do what they call a deep Pesach cleaning starting about two or even three weeks ahead of the Pesach. They are very thorough. They have been known to remove windows from frames. I have heard of them removing grout from tile, all these kinds of things, just to make sure they get rid of leaven. But technically, we are allowed to remove leaven on the first day of Chag HaMatzot if we have not gotten rid of it prior to that. It is very important to get rid of the leaven. Because whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. Leaven represents sin. It also represents false doctrine which is, effectively, sinful. We will talk a lot more about that later.

Shemote (Exodus) 12:16

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

On the night of the Pesach, we are supposed to eat the Pesach, typically in our homes. But on the next day, during the first day of Unleavened Bread, we are supposed to gather together in our assemblies to pray and to prepare to leave the dispersion, to go back to the land of Israel as an ordered nation. There is a lot of Messianic, Ephraimite, and Two-House people who are avoiding, some in ignorance, the need to behave as an ordered nation. But that is so important, we are going to

need this one day in the not very distant future. We will talk about that a lot more shortly. But first, we want to talk about the definition of *mikra* according to the Strong's Hebrew Concordance.

H4744 מִקְרָא miqrâ' (mik-raw'); From H7121; something called out, that is, a **public meeting** (the act, the persons, or the place); also a **rehearsal**: - **assembly**, calling, **convocation**, reading.

Yahweh is calling us out to come join Him in a public meeting and it also serves as a rehearsal. What are we rehearsing again? We are praying and rehearsing leaving Egypt (the dispersion) as an ordered nation. Meaning, as the armies of the living Elohim. It is ignored right now by most of the movement, but that is so important. We are not going to be in Yahweh's favor without that component because He calls us an ordered nation.

Shemote (Exodus) 12:17-18

17 "So you shall observe Chag HaMatzot, 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."

He is calling us out of Egypt as an ordered army, not just some gaggle of individuals. There is a structure to what we are supposed to be doing and that is what He wants us to do. And it is so important to Him that He tells us to memorialize this by observing this day throughout our generations as an everlasting ordinance. Because this

is when we began to become an ordered nation. We were tribes before, but when we were called out of the land of Egypt and left Egypt to go to the land of Israel, which is when we began to be an ordered nation. So, we celebrate this. On the fourteenth day of the month, at evening, we are to eat unleavened bread. And we are to eat unleavened bread until the twenty-first day of the month at evening.

Shemote (Exodus) 12:19-20

19 **“For seven days no leaven [representing sin; false doctrine] 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 [returning gentile Ephraimite] or a native of the land [Israeli-born Jewish believer in Yeshua].

20 **You shall eat nothing leavened; in all your dwellings [moshavoteichem] you shall eat unleavened bread.”**

Whoever eats what is leavened during this time shall be cut off from the congregation of Israel. Meaning, if we are sinning or practicing false doctrine (which is sinful), we shall be cut off from the nation of Israel. No matter whether we are returning gentile Ephraimite, a stranger, or whether we are a native of the land. We can be either a returning gentile Ephraimite or we can be an Israeli-born Jewish believer in Yeshua. Does not matter. If we are practicing false doctrine, it is all for naught. We are going to be cut off.

He says that we shall eat nothing leavened. We should not partake of sin or a false doctrine anywhere in all of our dwellings (moshavoteichem). We will look at this word next. But we are to eat unleavened bread, meaning the pure, true doctrine.

H4186 מוֹשָׁב מוֹשָׁב mōshâb, (mo-shawb'); From H3427; a seat; figuratively a site; abstractly a session; by extension an abode (the place or the time); by implication population: - assembly, dwell in, dwelling (-place), wherein (that) dwelt (in), inhabited place, seat, sitting, situation, sojourning.

There are a variety of pronunciations listed. But “*shav*” is “*seat*”. So, figuratively, *moshav* is a site where you sit or where your seat is.

Well, if we take the people who sit (the population) and they are dwelling in and inhabiting a certain place, we have what is called a *moshav*, or a community.

H3427 יָשַׁב yâshab (yaw-shab'); A primitive root; **properly to sit down** (specifically as judge, in ambush, in quiet); by implication **to dwell, to remain; causatively to settle**, to marry: - (make to) **abide** (-ing), continue, (cause to, make to) **dwell** (-ing), ease self, endure, establish, X fail, **habitation**, haunt, (make to) **inhabit** (-ant), make to keep [house], lurking, X marry (-ing), (bring again to) place, **remain**, return, seat, **set (-tle)**, (down-) sit (-down, still, -ting down...

This is the place where our people are settling in. That is a *moshav*. We see a second witness to this in Exodus chapter thirteen, verse seven.

Shemote (Exodus) 13:7

7 “Unleavened bread shall be eaten seven days. And **no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters** [gevulecha, borders, boundaries].”

Another word here is “*gevulecha*”, meaning boundaries or borders. Yahweh is really saying that no leaven shall even be seen among us. No false doctrine and no sin is to even be seen among us in all of our borders (boundaries) or else we are to be cut off. To know this, we come to one of our favorite books, Strong’s Hebrew Concordance.

H1366 גְּבוּל גְּבוּל gebûl (gheb-ool’); From H1379; properly a cord (as twisted), that is, (by implication) **a boundary**; by extension **the territory inclosed**: - **border**, bound, coast, X great, landmark, limit, quarter, space.

By implication, we are talking about the chord we use to mark our boundaries. And by extension, this is the territory within our boundaries, meaning, of the land of Israel. What Yahweh is saying is that no leaven (no sin, no false doctrine) is even to be seen among us in all of our borders, all of our boundaries, anything that pertains to our communities, anything that pertains to the places that we inhabit and where we dwell. There should be no leaven, no sin, and no false doctrine for, as a minimum, seven days. And, of course, hopefully for much longer than that.

H1379 גָּבַל gâbal (gaw-bal’); A primitive root; properly to twist as a rope; only (as a denominative from H1366) **to bound** (as by a line): - be **border**, **set (bounds about)**.

We are not even supposed to see sin or false doctrine anywhere our people dwell. That is what Yahweh is really going for, that is what He wants to see.

Shemote (Exodus) 12:24-25

24 “And you shall observe this thing as an **ordinance** for you and to your sons **forever**.”

25 “It will come to pass, **when you come to the land** which Yahweh will give you, just as He promised, that **you shall keep this service**.”

We are supposed to keep Chag HaMatzot and become purer year by year so that one day when we come back to the land of Israel, there will not be sin or false doctrine. Because we have been practicing being leaven-free year by year up until that time.

Now, the Pesach meal is eaten on the first day of unleavened bread, in the evening starting the first day of unleavened bread.

Shemote (Exodus) 12:48-49

48 “And when a stranger [Ephraimite] dwells with you and wants to keep the **Pesach** 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.”

Now, this is important. Yahweh says that there is not going to be a difference between native-born Jews and returning gentiles (Ephraimites). There is one standard that applies to all. The reason we mention it here is that this applies to the Pesach meal itself eaten on the night starting the first day of unleavened bread. However, we are not certain, but we do not believe it applies to the rest of the feast of unleavened bread.

One thing that happens is when there are Christians that hear how the Last Supper was held after the form of a Passover Seder and so they get curious. And they want to see what a Passover seder is like because they believe they want to see what the Last Supper was like. Somebody gives them this rote, traditional seder that has nothing to do with what Yeshua did on the Last Supper, but they have heard that, so they want to come to partake of the Pesach with us.

The problem is that they cannot. Because the Pesach is supposed to be what might be called a “*closed feast*”. In order to attend the Pesach, all of the males in the household need to be physically circumcised. If you have questions on that, we talk about this all throughout our works. For a good place to start, I would recommend the study “[Making Sense of Circumcision](#)”, in [Nazarene Israel Scripture Studies, Volume Three](#). In that study, we show why all males will need to be circumcised. So, Pesach is closed. We do not need a bunch of tourists at the Pesach. And if you want to hold a training seder or something like that, that is a fine thing you can do for evangelization purposes. But the Pesach itself is a very serious time of reflection and prayer, praying from the heart to Yahweh. It should not be held in the manner of a rote, modern Passover seder. The Feast of Sukkot (Tabernacles) is an open feast and anyone from the nation can come. But the Pesach meal itself is a serious time of prayer and being with Yahweh.

Now, the Last Supper does not change the Feast of Unleavened Bread. As we saw in our study on “The Last Supper”, the Last Supper was not the Pesach. Rather, the Last Supper was the night before the Pesach. Because of that, the Last Supper does not have anything to say about the Pesach. It does not change the Pesach; it does not change the Feast of Unleavened Bread. If

you would like more information on that, please see the earlier chapter on "[The Last Supper](#)".

We know that the disciples continued to keep the Feast of Unleavened Bread and the Pesach.

Qorintim Aleph (1 Corinthians) 5:7-8

7 Therefore purge out the old leaven, that you may be a new lump, since you are truly **unleavened** (ἄζυμος). For indeed Mashiach, **our Pesach**, was sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the **unleavened bread** (ἄζυμος) of sincerity and truth.

Shaul is talking about a spiritual change that needs to take place in us. And here he is using the Greek word for unleavened bread, adzumos (ἄζυμος).

But we should really talk about leaven and about what leaven is in Scripture. We know what leaven is. Today, we can go to the supermarket, and we can buy it in packets, we can buy it in jars, this kind of a thing. But what is leaven in Scripture and what does it mean in Scripture? How do we get rid of this leaven? And what is leaven symbolic of, what does leaven represent?

Well, we are going to see that leaven is symbolic of sin, as well as false doctrine, and that we need to get rid of these things. That is the main point behind the prophetic shadow picture.

H7603 שֶׁאֵר se'ôr (seh-ore'); From H7604; **barm or yeast cake (as swelling by fermentation): - leaven.**

H7604 שָׂאֵר shâ'ar (shaw-ar'); A primitive root; properly **to swell up**, that is, be (causatively make) redundant: - leave, (be) left, let, remain, remnant, reserve, the rest.

Basically, leaven has bacteria, and the bacteria eats the sugars, either of the crushed grapes or of the grains. And the bacteria give off gas which is what leavens (raises) the bread. That is how leaven works.

Wikipedia tells us a little bit more about what *barm* is.

Barm is the foam or scum formed on the top of a fermenting liquid, such as beer, wine, [1] or feedstock for spirits or industrial ethanol distillation. **It is used to leaven bread**, or set up fermentation in a new batch of liquor. Barm, as a leaven, has also been made from ground millet combined with must out of wine-tubs [2] and is sometimes used in English baking as a synonym for a natural leaven (**sourdough**)...
(From Wikipedia.)

We see that *barm* is the foam or scum formed on the top of a fermenting liquid, such as beer or wine. (Yuck!) Barm has a leavening agent, it is a leavening action, and it is sometimes used in English baking as a synonym for natural baking. Basically, we are talking about sourdough starter. Now, sourdough starter is a very healthy way to eat your bread. The fermentation process helps break things down in a way that the body can digest it much easily. But still, avoid it during the Feast of Unleavened Bread.

[3] Various [leavening] cultures derived from barm, usually *Saccharomyces cerevisiae*, became **ancestral** to most forms of **brewer's yeast [beer**

and wine] and baker's yeast [bread and baking]
currently on the market.
(From Wikipedia.)

In simple, plain language, barm (the floating scum you have on the top of beer or wine) is the ancestor both of brewer's yeast, which is what they use to make beer or wine, and also of baker's yeast, which is what they use to bake bread. And since the barm is the ancestor, you can substitute one for the other. And in fact, just do an internet search for *beer bread*. You can search for making beer and wine with baker's yeast, making bread, or baking with brewer's yeast. You will see there are many recipes. It changes the flavor significantly, but both brewer's yeast and baker's yeast can absolutely be used to leaven bread.

Now, for anyone who is making wine or beer, whether commercially, for homebrew, or whatever you are doing, there are some things to be aware of. First, the land of Israel is in the northern hemisphere. In the land of Israel, barley is typically harvested at the start of the harvest year. (There are some places in the northern hemisphere where barley is harvested at the end of the year, but that is a separate subject.) Wine grapes are also typically harvested at the end of the harvest year. I do not know the technical details about making beer and wine. I am a Nazirite; I do not drink alcohol. But one way or another, you want to be sure to finish with the barming process before Chag HaMatzot. Especially if you live in the southern hemisphere, where the harvest states are going to be inverted, you are going to need to pay attention to what the dates of Chag HaMatzot are in the land of Israel and be sure to conclude any kind of a barming process before the feast week.

Most of us are not making homebrew or making beer or wine for a living. Most of us just want to know how we delevaen our homes, what the Scriptural requirements are. *“Just tell me what I need to do”*, right?

So, the Scriptural requirement is to get rid of anything that can be used to leaven bread. That is going to include yeast, baking soda, baking powder, and also sourdough starter. Sourdough starter is great. I used to eat that as a child. It effectively ferments the grain, and the fermentation process makes it easier to digest. It also gives a certain flavor that a lot of people enjoy. However, not during Chag HaMatzot. Also, we talked about barm and getting rid of any scum from making beer or wine. We will talk about that again.

But for those who just want to know how to delevaen their homes, we know that there are certain foods that typically contain leaven. Some of them are easy to spot, such as breads, muffins, and pizza crust. Most cereals are leavened because it makes things light, fluffy, and easy to crunch. You might think flatbread is not really raised; it is flat. But most of your flatbreads do also contain leaven. Most of your crackers contain leaven. Tortilla shells, taco shells, pita breads, flatbreads, those all typically contain leaven.

Some dog and cat foods also contain active yeast. That is important if you have a kosher dog or cat. If you want your dog or cat to be kosher, time to throw that food out.

You also have many foods that you might not suspect of having leaven. Some ice creams contain leaven, batter on fish sticks contains leaven, there are also some canned soups that have leaven. Either they will add the leaven to the canned soup to make it taste good, or

especially if you have noodles. Quite often the noodles can be leavened.

The main thing is that leaven can hide in places you really do not expect. So, check the ingredients, and check both your freezer and your pantry. Check all of your food. If you have not done that before the Pesach, a very good day to do that is on the first day of unleavened bread.

What it all comes down to is that if any leavening agent can be used to make bread rise, we need to get rid of it, get out of our houses, and make sure we do not eat it for seven days. However, if it cannot be used to make bread rise, we might not need to remove it from our properties. Now, I do not know all the details on this. But if you have bottled beer or bottled wine, it may have yeast or some yeast residue in it. However, it cannot be used to make bread rise because it does not have that same barm. Remember, it is the barm and anything that can be used to make bread rise that we are trying to get rid of. Forgive me if I do not know the technical details on that. I do not drink.

Well, about the rabbis. I hope I will say this respectfully, I do not mean to laugh. But the rabbis give several technical recommendations for Pesach that we advise you to completely ignore. The German/European *Ashkenazi* tradition, in particular, prohibits any food that contains *chametz*. How do they define *chametz*? The rabbis define *chametz* as any leavened bread (which is fine) or as anything else that is made with wheat, barley, oats, spelt, or rye. In other words, you cannot have pearled barley, you cannot have boiled rye. They do not permit that because it might “get leavened” somehow.

The Ashkenazic tradition also prohibits what they call *kitniyot*. And that is anything that looks like those grains. This includes rice, corn, soy, millet, peas, almost all legumes, almost all beans, or anything deriving from those products. Because someone might mistake that as being from those prohibited chametz grains. Rabbis like to make their own rules. They also prohibit anything deriving from those products, such as corn syrup, tofu, soy, oil, sesame seeds, sesame seed oil, fennel, peanuts (technically a legume), and those types of things. We recommend ignoring that. And I say that with respect, but we are to speak the truth in love.

There are some other recommendations the rabbis make. We simply cannot support them on these things. Different rabbis have different rules. But some of the rabbinical rules advise throwing out any household products that contain baking soda. There are certain laundry detergents and certain toothpastes that contain baking soda. For example, Arm and Hammer makes a fine detergent. They also make a good toothpaste. The rabbis say to throw those out. They are adding what they call *fence laws* to the Torah. They are trying to add additional rules to the Torah so that you do not accidentally break Yahweh's Torah. You may think, "*Well, okay. Good reason, right?*" But it is not okay. Because Yahweh strictly prohibits us from adding or taking away from His word in multiple places.

Devarim (Deuteronomy) 4:2

2 You **shall not add** to the word which I command you, **nor take from it**, that you may **keep the commandments of Yahweh your Elohim** which I command you.

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.”**

Not to be cheeky, but why do you not just throw out all the food? And just fast or eat *only* unleavened bread for seven days? Do you know what I mean? The problem is it is no longer Yahweh’s Torah if we add or take away. Now it becomes *our* Torah. And Yahweh does not like that.

Why do we need to throw out the toothpaste? Are we going to be using it to leaven our bread? Are we going to use the laundry detergent to leaven our bread? Enough said.

Now, there are some health supplements that you should be aware of. Some anti-cholesterol supplements such as Red Yeast Rice and also Brewer's Yeast that have a good health benefits. Some people also like to add yeast to their popcorn. While I have never seen anyone take a brewer's yeast tablet or a veggie capsule, crush it, and use it to leaven their bread, the problem is that they are able to leaven food. And Yahweh not only says to not eat these things, but He also says for us not to have them anywhere within our borders during the Chag HaMatzot. We cannot do much about the border thing while in the dispersion. However, if you have these products and you do not want to just throw them out, one thing you can do is give them to your neighbors. And when we believe enough in what we are doing that we give these products away, this gives a witness and testimony of our faith. So that we ourselves do not have to partake of them during this time.

Another thing we recommend to completely ignore is the “*Rabbinic Kosher for Passover*” designation. It would take hours and hours to explain, and we do not have the time. I am not interested. But the rabbis have all kinds of very intricate rules for what matzo can be kosher for Passover but not kosher for the Passover meal, or that are kosher for the Passover meal and for all of Passover, or for matzah that is not kosher for Passover at all. Just forget all that.

Respectively, we recommend focusing instead on eating organic or natural, as much as you can, all year-round. In the 1970s, glyphosate was discovered to have herbicidal purposes and was brought to use in agriculture. About ten years ago, people began to become aware that a lot of farmers are using glyphosate on their crops. Glyphosate (basically, Roundup) is a derivative of *Agent Orange* and a very serious known carcinogen. The leaves of the plant (as well as the roots) absorb it. And because it enters the crop, it cannot be fully washed away. And because a barley or a wheat field does not all come ripe evenly, due to different conditions and different parts of the field, the farmers have learned to spray the whole field with this Roundup. This kills the plant so that all of the grain ripens uniformly. It melts plants and other carbon-based life forms. The problem is that *Agent Orange* (Glyphosate; Roundup) gets on the grain and cannot be completely washed out. Our recommendation would be to ignore the rabbinical rules because those things completely transgress Yahweh’s commandments and focus on organic. If you cannot get organic, at least try to get natural. That would be our recommendation.

Now, here is a photo of an Israeli supermarket with leaven products concealed for Pesach. This is the rabbinic interpretation of when Yahweh says, “*Let no leaven be seen within your borders*”. They are going to just cover it up, they put up plastic, a tarp, or whatever they put up. You can go into the stores, and you will see ice creams, breads, crackers, cookies, also canned goods, anything that has leaven they are going to cover it up. The problem is that this does not fulfill the requirement to remove it from our borders. This leaven is still within our settlements, so we are not fulfilling the requirement here.



A word to the wise is sufficient. I am trying to be respectful. Another rabbinical ruling is about their Pesach cleaning which is very difficult and very different. We do not understand the point. We do not have anything against a good deep cleaning. Cleanliness is a very good thing. But because our Orthodox brothers do not have the same Spirit that we are blessed with and have a different spirit, our Orthodox brothers try to

remove every molecule of leaven from their homes, but then they leave them in the grocery store and just cover them up. Again, it does not make sense. Why do you not just cover your home up? Just throw a bunch of tarps around your home and then you do not have to clean it.

When they fled Egypt, they did so *in haste*. They were in so much of a hurry that there was not any time to do a deep scouring on their homes. There was no time to do a deep Passover cleaning. So, what are we doing here? We are trying to scour our homes so we can hand them over to Paro (Pharaoh)? What is the point? Again, we do not have anything against a deep cleaning. If you want to do a deep cleaning that is a very good thing. But just do not add rules to Yahweh's Torah, do not make up your own rules and put Yahweh's name on them. Yahweh does not like that. Again, we advise you to beware of the leaven or the rabbinical rulings.

Something else that is rabbinical that we get a lot of requests for is to issue our own Passover seder service. Specifically, we get a request for what is called the *Pesach* (Passover) *Haggadah*, which is basically a booklet that you can follow that tells you exactly, page by page, how to conduct the Pesach. We believe we get these requests because a lot of people look at the Messianic, Jews, and rabbis. And they see these Passover seder booklets and the Pesach Haggadah service, and they are aware that the Last Supper was held in a similar fashion to a modern Pesach seder. And so they figure that since they are using a Haggadah booklet today, they should as well. The problem is that the Pesach Haggadah is literally a rote script and Yeshua was never in favor of rote prayers or scripts. He was always in favor of praying from the heart.

In our studies on the ancient synagogue service (see [Beit Kneset Leader's Guide](#)) and our study on "[The Last Supper](#)", we see that the Last Supper was very much unscripted. We see Yeshua making long prayers at the Last Supper. Yeshua was always in favor of praying from the heart and never rote prayers. That is what we should also do. Yeshua never had anything good to say about rote prayers or those who prayed in that fashion.

Mattityahu (Matthew) 6:7

7 "And when you pray, **do not use vain repetitions as the heathen do**. For they think that they will be heard for their many words."

For Yeshua to use the word *heathen*, He is talking about those who were trying to introduce rote prayers. Because when you pray and hold a service by rote, where is the function of the heart? It flies out the window, it walks out the door. Yeshua was always in favor of praying by heart. Something very important to Yeshua should be very important to us also.

Another reason we do not want to issue a Pesach Haggadah (Passover booklet) is that Yahweh gives us His own Pesach Haggadah, right there in the text. Yahweh tells us what to do, how to do it, when to do it, the whole thing. Let us take a look.

Shemote (Exodus) 12:8, 11

8 "Then **they shall eat the flesh on that night [1ULB]**; roasted in fire, with unleavened bread and with bitter herbs they shall eat it."

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."

We do not want to add or take away anything from Yahweh's words. Because Yahweh tells us very clearly not to add and not to take anything away from His word. Elsewise, it is no longer His word, but rather our own word. And that is to be effectively setting ourselves up in the demigod role. Not a good thing to do, Yahweh does not like that.

Now, we saw earlier that the feasts, the new moon days, and the Sabbaths are all prophetic shadow pictures of things that are still to come. The question is, what are we rehearsing? Speaking to those of us who are Jewish believers in Yeshua, living in the land of Israel, Yeshua tells us what to do in Matthew chapter twenty-four.

Mattityahu (Matthew) 24:15-16

15 "Therefore when you see the '**Abomination of Desolation**,' spoken of by Daniel the prophet, standing in the set-apart place" (whoever reads, let him understand),

16 "then let those who are in Judea **flee** to the mountains..."

This means that if we are living in the land of Israel, then we will need to flee the land of Israel when the Abomination of Desolation is set up. As we spoke of in other places, that takes place during the second half of the tribulation. So, if you live in the land of Israel, you should rehearse fleeing. That means eating the Pesach meal in haste.

Conversely, for those of us on the Ephraimite side of the house or for those Jews who are presently sojourning in the dispersion, there will come an event called *the Second Exodus*.

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.”**

We know that we are not going to *flee* in that time, so is it really necessary to eat in haste, or can we spend more time praying? Again, the all-important question is, what are we rehearsing? What are we getting ready to do? If you are living inside the land of Israel, you should be eating in haste because you are rehearsing fleeing the land of Israel when the Abomination that Makes Desolate is set up. Then you will be dwelling with the rest of us outside the land of Israel, in the dispersion. And at that point in time, we will need to rehearse going home to the land of Israel, but not in haste. Because Yahweh says, *“You shall not go out in haste or go by flight”*.

So, as we spoke about in the study on the chapter on [“The Melchizedekian Pesach”](#), when we are outside the land of Israel, yes, we are rehearsing leaving. But no, we are not rehearsing fleeing. We are not going to eat the Pesach in haste. We are going to spend more time praying from the heart, just like Yeshua spent more time praying from the heart during the Last Supper. That would be our recommendation.

The next question that arises is about what the symbolism is behind the bitter herbs.

Shemote (Exodus) 1:14

14 **And they made their lives bitter with hard bondage**—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

The general consensus is that the bitter herbs are there to remind us of the bitterness of our slavery in Egypt. Scripture does not tell us which bitter herbs. That is probably by design because Scripture is for everyone all over the world in every nation. Every tribe, tongue, family, and clan are now heir to salvation in Messiah Yeshua should they choose to accept it. There are a lot of different herbs all over the world. We do not know what the list is, but they should be bitter herbs for the Pesach.

If you do an internet search, there are some traditional herbs suggested that we feel are more appropriate for children. Celery seed, parsley, and romaine lettuce are really much too mild for adults. Those do not call to mind the bitterness of slavery and the hard bondage in all manner of work in the field, mortar, and brick. There are some western herbs that are more bitter. For example, horseradish, coriander, thyme, dandelion root, marigold greens, and cumin. Black cumin is very good for the health. The saying is that *it is the cure for everything but death*. I do not know about that, but it is extremely good for the health. There is also hyssop (*Hyssopus officinalis*). We know that they had hyssop at the time of the first Pesach. Avoid the oil because the oil gets too concentrated. But hyssop itself is a very good bitter herb.

There are some other things we can recommend if you happen to have a health-food store around you. mugwort, horehound, and endive are all bitter. Burdock root is very bitter and also good for the kidneys and liver. The same thing can be said of yellow dock root and dandelion roots. Very good for the kidneys and liver. Also, rue and wormwood are very bitter and good for the stomach. Bitters are typically good for the stomach. And for those of you who want the bitterest herb, the bitterest herb I know of is horse chestnut. That is an extremely

bitter herb. I do not believe it is appropriate for children. If you are an adult and you want to do something extremely bitter, you could try horse chestnut. But that might be for those of us who want to really appreciate just how bitter slavery was in Egypt for 430 years. One disclaimer. Check with your natural medical doctor if you have any medical concerns. Herbs are very powerful. They should be safe for most people, but if you have medical concerns, please check with your medical doctor.

Let us talk about the symbolism of leaven. what is it that we are really doing here? Are we just following a bunch of rules, just because we have to? Or what are we actually trying to do? Well, one of the things we learned from reading Yeshua's words is that leaven is symbolic of false doctrine and false doctrine is sinful. We want to avoid false doctrine however we can. And this is a bigger problem than people might think in the Messianic, Ephraimite, and Two-House movements.

Mattityahu (Matthew) 16:6

6 Then Yeshua said to them, "**Take heed and beware** of the leaven of the Pharisees [Orthodox rabbis] and the Sadducees [Karaites]."

Here, Yeshua is talking about the Orthodox rabbis and the Karaites. He is clearly telling us to avoid their false doctrine. It is not good for you; you are going to get misled somehow or other. You are going to stumble and fall. But some things do not change much. His disciples did not understand, they did not get it.

Mattityahu (Matthew) 16:11-12

11 "How is it you do not understand that I did not speak to you concerning bread?—but to **beware**

of the leaven [false doctrine] of the Pharisees and Sadducees."

12 Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees [Orthodox rabbis] and Sadducees [Karaites].

This is a bigger problem than people give it credit for. We have been talking about this for a long time and we are going to talk about it for a while more. Because there are a lot of people who are not truly understanding the dangers of following the rabbinic and the Karaite doctrines. These are stumbling blocks. They are alternate positions that do not lead to Yeshua's kingdom. So, it is very important that we avoid them.

We have a lot of what might be called "*interfaith*" ministries here in the end times. We have interfaith new moon and barley inspection teams; we have Christian evangelicals setting up all kinds of interfaith activities with brother Judah. And brother Judah is very happy to let us play along into that trap. Just as the Roman Catholic church has their ecumenical movement, the purpose of which is to get all the churches to come back in under the Catholic Pope (with many agreements already having been signed), there is also what you might call the *New World Order*, which is hosting its interfaith efforts with Messianic, Ephraimites, evangelical Christians, and all these other groups. And the purpose of these interfaith groups is to first form a relationship with you. And they will typically tell you that you need to form a relationship with some real, genuine Jews. But they are really trying to form a close relationship with you in order to turn you away from first, the correct doctrine, and then away from Yeshua. They are going to try and be friends with you to get you to value your friendship more than you value service to

your Master and King, and especially His doctrine. Once you step away from the doctrine of Yeshua, it is just one more step of stepping away from Yeshua. Because you have already taken one step off the cliff at that point.

Marqaus (Mark) 8:15

15 Then [Yeshua] charged them, saying, "Take heed, **beware of the leaven of the Pharisees and the leaven of Herod.**"

Yeshua also warns us against the leaven of Herod. You may ask, "*What is that?*" "*I have never heard of that...*" or, "*I remember reading about that, but I did not understand, what is that?*"

If we have ears to hear and are willing to accept it, the leaven of Herod would basically be politically based efforts to bring about redemption for the nation. If you are following a political leader and looking for salvation, redemption, or upbuilding of the nation (meaning, you are following a human leader as opposed to following Yahweh), placing your trust in man and in princes, that is basically what the leaven of Herod is.

We come to Wikipedia, and we see that Herod the Great was a Roman, *client* king. (In other words, a *vassal*, and a *puppet*.) His time is referred to as the *Herodian Kingdom*. Herod the Great is known for his colossal building projects throughout Judea. If you have ever taken a look at the before and after diagrams of the second temple which was constructed in the days of Ezra and Nehemiah, it was originally this tiny second temple. Then it was expanded into the big, sprawling complex that Herod the Great had put up, as a vassal, puppet king of the Romans. He also expanded the Temple Mount towards the north, enclosed the Cave of the Patriarchs in Hebron, constructed a port at Caesarea

Maritima, and built a fortress at both Masada and Herodium.

...Herod the Great, was a Roman client king of Judea,[3][4][5] referred to as the Herodian kingdom. He is known for his colossal building projects throughout Judea, **including his renovation of the Second Temple in Jerusalem and the expansion of the Temple Mount towards its north**, [6] the enclosure around the Cave of the Patriarchs in Hebron, the construction of the port at Caesarea Maritima, the fortress at Masada, and Herodium.
(From Wikipedia.)

He was very popular among the Jewish people because of all these things he did for the Jewish nation, all that wonderful work. Despite the fact that he tried to kill Yeshua and succeeded in killing a very large number of small children. *“But wow! Look at all the things he did for our nation! We are going to overlook the negatives, like trying to kill Yeshua and succeeding in killing the children.”*

Can we perhaps look to a political leader in modern times? One who brings about a political solution to what might be considered a religious problem? And people look to this prince as opposed to trusting in Yahweh?

Well, also from Wikipedia, for one example among many, we have the *Abraham Accords*. The Abraham Accords was a joint statement between the state of Israel, the United Arab Emirates, and also the United States. It was reached on August 13th, 2020. Subsequently, the term was also expanded to refer to other agreements, such as the ones between Israel and the United Arab Emirates, and between Israel and

Bahrain. So, there was a normalization agreement between the United Arab Emirates and Israel and there was also a normalization agreement between Bahrain and Israel. A political solution to what might be termed as a religious problem. And a much-celebrated political leader who is held highly and adored by the people. The people think great things of him. But notice some very strange, interesting things in the following picture.



(Left: Egyptian President Abdel-Fattah el-Sissi; middle: Saudi King Salman bin Abdul-Aziz Al Saud; far right: former President Donald Trump. Global Center for Combating Extremist Ideology, 2017.)

Here you have former President Trump, Egyptian President Abdel-Fattah el-Sissi, and Saudi King Salman bin Abdul-Aziz Al Saud laying hands on an illuminated globe. Very interesting. That is one example among many. Do people understand that they are seeking a New World Order and that the New World Order is effectively an *interfaith faith*? And it calls for certain adjustments, allowances, tolerance, and compromise issues in the faith. What that means is, instead of

following Yeshua's doctrine, we are now compromising on Yeshua's doctrine. And is that not the definition of Babylon? People need to beware of interfaith ministries. You have to be smarter than Satan if you do not want to get tripped up by him. They have plenty of interfaith ministries going on in the New World Order.

Yeshua never says to form interfaith faiths. Yeshua never ever, not once does He say to work together with these other groups. In fact, that is contrary to His approach. Yeshua says to focus on His doctrine and His doctrine alone. He says to *beware the leaven of the Scribes and the Pharisees and of the leaven of Herod*. If you get the time, I can recommend a very interesting study called, "[The Case of the Missing 'The'](#)". You can find it in [Nazarene Scripture Studies, Volume Three](#) for free on our website.

Luqa (Luke) 18:8

8 "I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find **[the]** faith on the earth?"

In Luqa chapter eighteen, verse eight, most versions read "*will he really find faith on the earth?*" Meaning, "*Will the Son of Man find devout believers?*" But that is not what it says in the source text.

In the source text, it says, "*But when the Son of Man comes, will He really find the faith on the earth?*" Meaning, will He really find the sect of the Nazarenes that He himself set up? Will He really find people following the doctrine of the sect of the Nazarenes that Yeshua Himself established? Will He really find people walking the way that He walked? He never used interfaith faiths. He told us to beware of the leaven of the Scribes and the Pharisees, and of the leaven of Herod.

Well, now that we know that leaven is symbolic of sin (which includes false doctrine), let us take a look again at what we are really trying to do here.

Shemote (Exodus) 12:19

19 “For seven days no leaven shall be found in your houses, since **whoever eats what is leavened [false doctrine], that same person shall be cut off from the congregation of Israel, whether he is a stranger [Ephraimite] or a native of the land [Israeli-born Jew].**”

Shemote chapter twelve, verse nineteen tells us that, for seven days, no leaven (meaning no sin, no false doctrine) shall be found in our houses or anywhere in our borders. Because whoever eats what is leavened (or whoever partakes of false doctrine) will be cut off from the congregation of Israel. (Probably during the tribulation period). And this is going to happen whether he is a stranger (think Ephraimite, returning gentile) or a native of the land (Israeli-born, Jewish believer in Yeshua). Is not Yahweh really saying here that if we partake of false doctrine, we are going to be cut off, perhaps during the tribulation period? And if that is so, then should we not take special care to avoid false doctrine for those seven days? And in fact, why stop at just seven days?

Well, for those who find that question interesting, I would like to recommend two more resources to you, both of which are on the [Nazarene Israel](#) website. Go to the studies tab (on the right side of the page) and then find the [Nazarene Israel Passover Study](#) and go to the final two sections. The first of these is on “[Ancient Circumcision](#)”. Now, this is for information only. But we believe we understand how it was that Avraham could become physically circumcised using a different

procedure than the one they used today. Today the procedure they use for newborn males is extremely invasive and cuts away a lot of flesh. Without modern treatment, there is an extreme risk of infection and also an extreme risk of bleeding. These things could be very dangerous for a man who is well along in his years. We show in this study that we believe there is another way that has far less risk of bleeding and far less risk of infection, particularly in a desert environment. We post this for those of you who may live in a place where males are not circumcised on the eighth day so that you know what to do if circumcision is not common where you are. However, we advise this for information only. And if you choose to have that procedure done, please have it done by a qualified medical professional.

The other section, the last chapter in the Nazarene Israel Passover Study, is for your dining pleasure. We have a plethora of unleavened bread recipes, so, if you do not have access to organic (or at least natural) matzah but you have access to natural grains, you can make your own unleavened breads. You can make a lot of very delicious unleavened breads and the recipes are all right there.

On that note, I would like to invite you all to join us for Yahweh's 7-day Chag HaMatzot challenge! You have heard of a 50-day challenge. You have heard of a 40-day challenge. This is Yahweh's 7-day challenge. And in this seven-day period, He challenges each and every one of us to not partake of any sin, to not eat any food that is leavened, and also to avoid false doctrine for seven days (hopefully longer). Because false doctrine is what will get you cut off from the nation of Israel, probably during the tribulation period. But in order to avoid the false doctrine, first, we need to know what Yeshua's true doctrine is. We need to know what the

original walk was that Yeshua walked. So that we can imitate Him.

Yahweh's 7-Day Chag HaMatzot Challenge!

- Do not partake of any sin.
- Do not eat any food that is leavened.
- Avoid false doctrine.

And in that, the [Nazarene Israel](#) website stands ready to help you. So, happy reading! And please join us for Yahweh's 7-day Chag HaMatzot challenge.

Yom HaNafat HaOmer

In this book, we have been talking all about the feasts of the first month. We have seen that the Pesach (Passover) comes on the fourteenth day of the first month. And after that comes the Feast of Unleavened Bread (Chag HaMatzot). And the point is that we are trying to get rid of leaven from our houses and our lives because it is symbolic of sin (and false doctrine).

During Chag HaMatzot there comes a very special day called Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering). This is when we try to get rid of leaven by lifting up Yeshua. And what better way to get rid of leaven from our lives than lifting up Yeshua? We are going to talk about this and a whole lot more.

Yom HaNafat HaOmer is the day where we get rid of the sin (leaven) in our lives by lifting up Yeshua, both as individuals and also as a nation. We have already talked a lot in our other studies about when the Day of the Wave Sheaf Offering is and what the errors about the wave sheaf offering are that we need to avoid. So, we would like to do something different in this chapter. If you are looking for something that covers the basics, then we are going to give you some resources here.

The first resource we can recommend is a chapter in [*The Torah Calendar*](#) study called "[Aviv Barley and the Head of the Year](#)". That study will go through point for point in written format. And one of the benefits of that study is that it is going to give a good, global overview of the aviv barley calendar. In general, it will cover all the feasts, also the Sabbath, and the new moon days.

For those who are looking for more detail and more information than that, we created a full video series, [Establishing the Head of the Year](#), which also has written transcripts. You can find the video series, as well as the written transcripts, on the [Nazarene Israel YouTube](#) channel, or it is also embedded on the [Nazarene Israel](#) website.

There are two specific chapters in that full video series we would like to mention. The first chapter of the series is called "[Aviv Barley Simplified](#)". That study is going to cover all the information you need to know. The second chapter is "[First Fruits? or False Fruits?](#)" That one is going to point to the errors (the sin; leaven; false doctrine) of certain Messianic and Karaite groups that basically do not listen to our communications.

And as long as you are on the [Nazarene Israel](#) website, there are over twenty years of studies to be found there.

Now, if we want to get rid of false doctrine then we need to know what the true doctrine is so that we can replace the false with the true. And it is really important to replace the false with the true, especially during this week of unleavened bread, this week of getting rid of the leaven of false doctrine from our lives. Yeshua speaks about this in Matthew chapter sixteen, verse six.

Mattityahu (Matthew) 16:6

6 Then Yeshua said to them, "Take heed and beware of the **leaven [false doctrine]** of the Pharisees [rabbis] and the Sadducees [Karaites]."

Yeshua was telling us to be careful. Because the false doctrine of the rabbis, the Karaites, and even the Messianic, are really problematic. Not only are they alternate doctrines, but they also establish what could

be called *alternate kingdoms*. And how pleased is our King going to be if we set up alternate kingdoms to the one He wants us to set up? We really need to avoid that at all costs.

We also saw apostle Paul (Shaul) warn us to be careful not to take instructions from those outside the body of Messiah, meaning the sect of the Nazarenes.

Colossians 2:16-17 (Reordered)

1. **Let no man [except] the body of Messiah**
2. [therefore] judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath:
3. **Which are a shadow of things to come.**

These things are really prophetic shadow pictures of the *ancient Hebrew wedding*. And if we want to be there at the wedding at the right time, we need to listen carefully to what the body of Mashiach tells us. Not to the Karaites, not to the Pharisees, and also not the Messianic. Because the Messianic are getting a lot of things wrong, they are going to miss the wedding feast. That is not something you want to do.

Well, we not only want to focus on the leaven (false doctrine) of the Messianic and the Karaite, but we also need to talk about the false doctrine of the Pharisees. In fact, the leaven of the Pharisees in regard to the calendar is much more widespread. Because it is a pre-calculated calendar, it is much easier to keep. But keeping something that is wrong is not something we want to do, even if it is easier.

The thing is that the rabbis do not follow the calendar found in Torah. Instead, they follow the Jewish calendar called the Hillel 2 calendar. It is not found in Scripture.

Even the rabbis who are knowledgeable will tell you it is not found in Scripture. And we get a lot of insight into how the rabbinical calendar took hold with a series of books called the *Talmud*. Now, to clarify, we do not believe the Talmud as authoritative or inspired in any way. However, the rabbis do see the Talmud as being fully authoritative. And in some cases, they will even default to the Talmud over the Torah because they have a completely different idea about what the Torah is.

Our understanding is that Yahweh gave His Torah to Moshe (Moses) and then Moshe transmitted the Torah to Israel. So our job should be to learn what the Torah says, do the Torah as best we can, and transmit it to others. Especially because we understand that it is given to Israel as a bridal covenant. So, if we want to be taken as the bride, then we need to keep the Bridegroom's covenant. Period, that is it.

The rabbis do not believe that. The rabbis believe that Yahweh gave Moshe the authority to set Torah for his generation. Then Moshe laid hands on Joshua so that he could establish Torah in his generation. And Joshua then laid hands on the judges, and so on and so forth down the line until we come to the rabbis of today. And of course, they believe that they have the authority to establish Torah for their generation today. To us, it does not even make sense because they are making up their own bridal covenant, instead of keeping the original bridal covenant of the Bridegroom.

So, we see the Talmud as a valuable historical record of what the rabbis believed in ancient times, such as in Yeshua's time, in the first century, in the second temple period. One thing we see is that the Talmud records how Israel was still using the original aviv barley calendar from the days of Moshe in the first century in Yeshua's

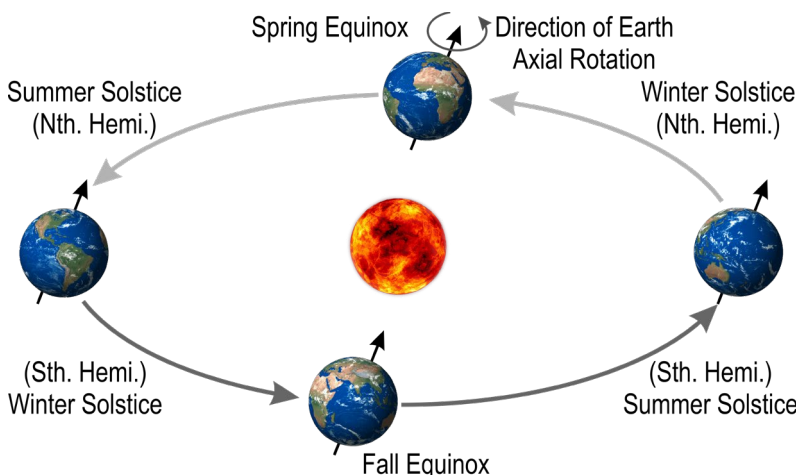
time. We talk about this also in "[The New Moon Days](#)", in [The Torah Calendar](#) study. But it began to change shortly after Yeshua's time when there began a slow development where they came to have the Hillel 2 calendar. That was perhaps finalized some three centuries later.

Well, how did we get from the original aviv barley calendar in the first century to the Hillel 2 Jewish calendar? A short crash course is that there was always a lot of rebellion by the Hebrews (Jews) against the Romans, so the Romans came in and destroyed the temple in 70 CE. Then you also had the Bar Kochba Rebellion took place around 132 to 136 CE. And after that took place there had been enough rebellions that the Romans basically said enough is enough. And so the Romans then began exiling the Jews from the land of Israel. Well, if you are exiled from the land of Israel, you have a really hard time sighting and verifying the aviv barley in the land of Israel. So, the aviv barley calendar no longer worked for them at that time.

Much to his credit, brother Judah wanted to keep something at least similar to the original calendar that was learned in the days of Moshe. They needed to come up with a mathematical calendar system so that they could approximate the sighting of the aviv. They did this by introducing the concept of the equinox.

What is an *equinox*? An equinox means that the day and the night are of equal length, or you could also say the night and the day are of equal length. The equinox means equal parts night and day while the equinox means equal parts day and night. There is a certain Messianic teacher out there who teaches that the equinox and the equinox are different and that the equinox is from Yahweh and the equinox is from the devil. Very

interesting gentleman. We talk about that in the study [Establishing the Head of the Year](#). However, equinox and equinox, really it is the same thing. It just means equal parts light and dark or if you will, twelve hours of light and twelve hours of dark.



There are two equinoxes. We have one the vernal (spring) equinox and then we have the fall (autumnal) equinox. At the summer solstice, the day is the longest. At the winter solstice, the night is the longest. And then halfway in between, you have these periods of time when the day and the night are of equal length. That is the vernal equinox in the spring and then the autumnal equinox in what is today called the fall.

The terms *spring* and *fall* do not exist in Scripture, nor does the term equinox, nor even the concept of an equinox. But what happened is, because the rabbis wanted to approximate the ripening of the barley, they incorporated the concept of the equinox and the concept of spring and fall into their calendar (The Hillel 2, or the Jewish calendar). This calendar was allegedly finalized around 359 or 360 CE, almost three centuries after the

destruction of the temple. And it approximates the ripening of the barley because barley plants tend to ripen around that time in the land of Israel. But it is by no means precise, and it is by no means accurate every year.

As we will see again in this chapter, just last year the barley came ripe six weeks prior to the equinox. And I have seen it come ripe before the equinox twice before. Once, about three or four years ago, and also in either 2013 or 2014. I would have to look up which year it was. But I have personally seen the barley come ripe (aviv) before the equinox more than once. People may not want to study it, but we are going to talk about this more as this study progresses.

In [*Establishing the Head of the Year*](#), we have a chapter called ["Where is the Equinox Commanded?"](#). In that study, we spoke about a Greek astronomer, Hipparchus of Rhodes. We did a little more research and found out that the equinox was actually first discovered by a Babylonian astronomer named Kidinnu, circa in 379 BCE. Well, Babylon, Greece, Rome, it is all Babylonian concepts. What we need to see here is that the concept of an equinox (meaning, that of spring and fall) did not even exist back when the Torah was given in the days of Moshe. The rabbis believe that Moshe gave the Torah around 1300 BC, and some place it even earlier at 1500 or 1600 BCE.

The point is that the concept of an equinox did not even exist nor was known until almost a thousand years or more after the giving of the Torah was given in the wilderness. If we find ourselves using terms that are not even found in Scripture, that is a good indication that something is wrong and that we need to re-examine our theology. So, if you are using any of the following terms:

“equinox”, “spring”, “fall”, “harvestable fields”, “intercalation”, you should know that these terms are not found in Scripture and that there is a good reason why. That is something to be aware of during this week while we are trying to get rid of leaven and false doctrine.

Also in our [Establishing the Head of the Year](#) study is another study titled, [“Where is Spring Commanded?”](#) Very similar concept, but slightly different information. The rabbinical calendar talks a lot about the “spring feasts” and the “fall feasts”. You hear a lot of Messianic also refer to spring and fall feasts. Should not do that. There is no “spring”, “fall”, or “equinox” ever mentioned in Scripture. In Scripture, we only ever see summer and winter mentioned, that is it. Again, if we are using terms that Scripture never uses, why are we doing that?

As we will see later, the barley often ripens before the spring equinox. I have personally seen this happen at least three times in twenty years. What we need to know from this is that while the Hillel 2 (rabbinical, Jewish) calendar does more or less a fair job of approximating the average date of the barley ripening, it is not reliable in any given year. That is not good enough for Yahweh.

If you are interested to know more concerning the equinox thing, we can recommend you to read our study [“The Equinox Error”](#), in the book [Nazarene Israel Scripture Studies, Volume Two](#). You can also purchase it on [amazon.com](#) at our cost if that is your preference. This study goes through some of the entries in the Talmud. We decode these references, and we show how the Talmud records the secret history of how the spring equinox was slowly brought into the calculations (or intercalation) of the head of the year. And again, there is a certain Messianic barley searcher who likes to use the term *intercalation*, even though it is not used in

Scripture. He has some very “*interesting*” theology that we recommend avoiding. Because these terms are adding things to Yahweh’s word. They are not necessary; you do not need them to do things Yahweh’s way otherwise Yahweh would use them. So, when you hear someone using terms Yahweh does not use, red alert! Red flag! Something we should not be doing.

Now, we are writing this study in 2022. This year and last year are both perfect examples of why the equinox does not work.

Let us take a look at last year, 2021.



On the 6th of February 2021, a believing sister who lives in the land of Israel, Becca Biderman, found aviv barley in sufficient quantities for a wave sheaf. I would have to check the dates to get it exact, but I believe it was around six weeks before the spring equinox. Again, the spring equinox is absolutely not a reliable indicator of when the barley is going to become of aviv.

So, in the balance of this study, we need to talk about three things that the rabbinical calendar gets wrong. The

first thing, as we just mentioned, is a pre-calculated man-made calendar that relies on the equinox which is not reliable. It does not exist in Scripture. We just covered that.

On to the second thing. The rabbinical calendar will always wrongly have the wave sheaf offered on the fifteenth day of the first month, rather than the correct offering of the wave sheaf on the first day of the week, fifteen to twenty-one days after the new moon of the aviv.

And the third problem is that this also causes the Pentecost (Shavuot) to get thrown off schedule. We are going to talk about these things next and we will see it again when we talk about Shavuot in the next chapter.

Let us look at the commandment to know why the Pharisaic calendar is wrong.

Vayiqra (Leviticus) 23:10-11

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 [barley firstfruits; omer] 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 [in which the Pesach falls]** the priest shall wave it."

In context, He is talking about the day after the "weekly Sabbath" in which the Pesach (Passover) falls. We are going to see that in just a moment. We know that Yom HaNafat HaOmer takes place fifteen to twenty-one days after the new moon of aviv (Rosh HaShanah) is seen. In the following example, Rosh HaShanah takes place on

the first day of the week. We count fourteen days and come to the Passover which, in this case, would fall on Shabbat. So, the Passover and weekly Shabbat take place on the same day here. Then, the day after the Sabbath of the Passover week comes Yom HaNafat HaOmer. That is one way for Yom HaNafat HaOmer to land, fifteen days after Rosh HaShanah.

1 ROSH	2	3	4	5	6	7
8	9	10	11	12	13	14 PASS
15 OMER						

Now, let us take a look at example two where Rosh HaShanah falls on the second day of the week. Again, we wait fourteen days and then we come to the Pesach. But this time, Pesach falls on the first day of the week. And so the next Shabbat (of the week of Pesach) does not come until the twentieth day after Rosh HaShanah. And then we wait a day, and then offer the omer on the twenty-first day of the first month. It depends on when the new moon is seen.

	1 ROSH	2	3	4	5	6
7	8	9	10	11	12	13
14 PASS	15	16	17	18	19	20 SHAB
21 OMER						

For another example, we are going to take a look at the way the situation was in the first century when Yeshua was killed. This is a very common scenario; it is going to take place about one-seventh of the time. In this instance, the new moon is seen on the fifth day of the

week (as some call Thursday). We count the fourteen days to the Pesach which in this example takes place on the fourth day of the week (in the middle of the week). Then we count an additional four more days to get to Yom HaNafat HaOmer.

				1  Moon	2	3
4	5	6	7	8	9	10
11	12	13	14 Pesach	15	16	17
18 Omer	19	20	21	22	23	24

We know that Yeshua was in the grave for three days and three nights, the sign was the sign of Jonah the prophet. Then, He was raised either *on* the Sabbath or as the Sabbath was ending and turning into the first day of the week. That is when Yeshua was raised.

The new moon of the aviv can take place on any day of the week. It can take place on the first day, second day, third, fourth, fifth, sixth, or on Shabbat. Statistically and on average, it has a likelihood of falling on any given day about one-seventh of the time. Let us take a look at the way things were in the first century. This is the way things were in the year that Yeshua was *cut off* in the middle of the week.

We see that the new moon of Rosh HaShanah was cited on the fifth day of the week. We count fourteen days later, and we have the Pesach offering. Here we have the Pesach on the fourteenth, during the middle of the week when Yeshua was cut off. But the rabbis are going to offer their omer the very next day. So, you try to talk to someone and you say, "*Well see, Yeshua fits the pattern. Yeshua was in the grave three days and three*

nights and then he was raised either on the Sabbath or as the Sabbath was turning into the first day of the week.” But the rabbinical calendar person says, “No, no. The wave sheaf is offered the day after the Pesach, on the fifteenth day of the first month, on the first day of unleavened bread”. And therefore, the rabbinical calendar person says, “You see? Yeshua does not match the pattern at all.”

				1 Moon 	2	3
4	5	6	7	8	9	10
11	12	13	14 Pesach	15 Rab.Omer	16	17
18 Omer	19	20	21	22	23	24

One has to wonder, what do all the Messianic Jews do with this? How do the Messianic Jews reconcile the fact that the omer represents Yeshua, but in the rabbinical calendar the omer is offered the very next day? How do the Messianic do that? That is a good question.

Here is the thing. The rabbis would be offering the omer while Yeshua was still in the grave. And not only that but the Wave Sheaf Offering also affects the Pentecost. We will talk about that in the next chapter. But let us take a good look at the command for the omer count. Because this is important, this is going to impact Shavuot also.

Vayiqra (Leviticus) 23:15-16

15 “And you shall count for yourselves from the day after **the [weekly] Sabbath**, from the day that you brought the sheaf of the [barley] wave offering [omer]: **seven Sabbaths** shall be completed.

16 Count fifty days, to the day after the seventh Sabbath; then you shall offer a new grain offering [of the black heirloom Emmer wheat] to Yahweh.”

Later, we are going to see that it is the firstfruits of black heirloom emmer wheat that comes ripe at a very specific time, about fifty days after the firstfruits of barley. But we see Yahweh say to count seven weeks, (seven Sabbaths) and then to add a day. And then you are going to have the new grain offering of wheat unto Yahweh, which is still going to be on the first day of the week. We will talk about that further in the next chapter.

To look at this in more detail, let us take a look at verse fifteen again. We are going to see where the rabbis make their errors.

Vayiqra (Leviticus) 23:15

15 “And you shall count for yourselves from the day after **the [weekly] Sabbath [mimaharat HaShabbat]**, from the day that you brought the sheaf of the [barley] wave offering [omer]: **seven Sabbaths** (שבתות) shall be completed.

Here, in verse fifteen, the Hebrew for the phrase “*the day after the Sabbath*” is “*mimaharat HaShabbat*”. It literally means, the day after the “weekly” Sabbath.

Then, the phrase “*seven Sabbaths shall be completed*”, in Hebrew is “*sheva Shabbatot*”. That is seven Sabbaths. Okay, so, what is the question?

Well, the rabbis are going to go in a totally different direction with this. The rabbis are going to say that the Shabbat mentioned here in verse fifteen refers to the Pesach, rather than the weekly Shabbat. They are going to say Passover is a kind of a day of rest, and therefore

a kind of a Shabbat. And because of this, they are going to offer their wave sheaf offering the day after the Pesach, no matter what day of the week the Pesach falls on. That is completely wrong. And we are going to see four main reasons why that is wrong.

Reason one. Pesach is not Shabbat. Yahweh is perfectly capable of saying Pesach if He wants to say Pesach, and Shabbat if He wants to say Shabbat. There is no reason not to believe Him and there is no reason not to take Him at His word here. If Yahweh had said to offer the omer “on the day after the Pesach”, He would have said that. But He does not say “*mimaharat Pesach*”, He says “Shabbat”. Is there some reason that we do not believe Yahweh? For some reason, we do not want to do what He says to do?

I was taught that, no matter what else you do, the number one rule of Scripture interpretation is to never, ever violate the shot what's called the *p'shat* (the face value) of the text. Elsewise, you can come up with all kinds of strange doctrines and ideas.

Reason number two. We need to talk about the instructions for the first day of Unleavened Bread. If Yahweh had wanted us to offer the omer “on the first day of Unleavened Bread”, He would have given us the instructions with the instructions for the first day of Unleavened Bread. Because both of those things would have fallen together. But He did not give us the instructions for the Wave Sheaf Offering when He gave us the instructions for the first day of Unleavened Bread. He gave them separately. And we know it is not a mistake because of the next reason we give.

				1 Moon 	2	3
4	5	6	7	8	9	10
11	12	13	14 Pesach	15 Rab.Omer	16	17
18 Omer	19	20	21	22	23	24

Reason number three. The first day of Unleavened Bread has a calendar date fixed to it. The Pesach takes place on the fourteenth day of the first month and the first day of Unleavened Bread takes place on the fifteenth day of the first month. But Elohim never sets a date for the Day of the Wave Sheaf Offering, nor does He ever set a date for Shavuot. How come? Because while these are both supposed to be celebrated on the first day of the week, the calendar date can change from year to year. Even though it is always on the first day of the week, it is not always the fifteenth day of the first month. So, if Yahweh wanted us to offer the omer on the first day of Unleavened Bread, He would have said *“Offer the omer on the first day of Unleavened Bread. Offer the omer on the fifteenth day of the first month. Offer the omer on the day after the Pesach.”* He did not do that. He gave the instructions separately. One of them has a calendar date and the other one does not.

Reason number four. We are supposed to use the principle of *“equal weights and measures”*. This means that if you are going to do one thing in one instance, you should do the same thing in the other instance. And if it does not make sense to use it in the other instances then we should not use it in this instance. The problem here is that, if we are going to be consistent, then if we are going to substitute the word “Passover” for the word “Shabbat” in Leviticus chapter twenty-three, verses fifteen and sixteen, then we need to substitute it

uniformly. Using equal weights and measures, let us take a look at verse fifteen again, substituting the word “Shabbat” with the word “Passover”.

Vayiqra (Leviticus) 23:15-16 (Rabbinical Nonsense Version)

15 “And you shall count for yourselves from the day after the **Pesach**, from the day that you brought the sheaf of the wave offering: **seven Pesachim** shall be completed.

16 Count fifty days, **to the day after the seventh Pesach**; then you shall offer a new grain offering to Yahweh.”

This would mean that we are going to have to wait seven years to offer the Pentecost. Now, obviously, that does not work if we are going to substitute in uniformly and use equal weights and measures. Because it is referring to a seven-year time frame rather than a fifty-day time frame. And you cannot count fifty days to some event that takes place seven years from now. It simply does not work.

The rabbinical interpretation is leaven. It is false doctrine. It is sin. In the next chapter, we are going to see how that leaven and that false doctrine plays out during Chag HaShavuot (the Pilgrimage Feast of Weeks).

Chag HaShavuot

In this book, we have been talking all about the feasts of the first month. Now we will talk about Shavuot, also called *Pentecost*, or the *Feast of Weeks*. And people might say, “*Wait a minute, Shavuot is in the third month.*” Yes, we understand that Shavuot takes place at the start of the third month. However, we need to understand that the date of Shavuot is effectively set by the date of Yom HaNafat HaOmer, a feast of the first month. So, if we want to understand Shavuot, the first thing we need to do is to take a look at Yom HaNafat HaOmer.

One thing we have seen about Yom HaNafat HaOmer is that it always falls on the first day of the week during the Feast of Unleavened Bread (HaMatzot). Now, if we think about the symbolism of that, it is very powerful. Because HaMatzot is where we are getting rid of any leaven (sin) from our lives, which includes false doctrine. People may be surprised by that. People may ask, “*Why would false doctrine be a sin? Does that not seem harsh? We just do not know the right doctrine, that is a sin?*”

Yes, false doctrine is a sin. Because what Yeshua wants is for us to help Him build His unified, global ministry, or His unified, global, spiritual kingdom. That is what He wants. And we cannot do that unless we have a single, unified doctrine. Can two walk together unless they be agreed? The answer is no. As we have seen time and again and as we see in many of our studies, in Scripture, *a nation* is effectively a religious belief set. In other words, when we have more than one religious belief set, we have more than one nation. And the nation divided against itself shall not stand. So, this business of having the correct doctrine is extremely important. And so this

is the context in which we need to understand Shavuot, the Feast of Weeks.

On Yom HaNafat HaOmer (the Day of the Wave Sheaf Offering) we are going to be making an offering during this Feast of Unleavened Bread. And the whole purpose of this is to get rid of the sinful parts of ourselves and to be filled with Yeshua. We have spoken before about how the omer of firstfruits symbolizes Yeshua, the first among many to be resurrected. The omer offering also symbolizes Yeshua because when we lift up the omer, we are effectively lifting up Yeshua.

How do we lift up Yeshua and what is all involved in that? Well, there are many parts to it. We can imitate Yeshua and we can learn to walk even as He walked. That means that we need to study and know His doctrine. Not the doctrine of the Pharisees, not the doctrine of the Sadducees, not the doctrine of the Messianic. We need to be careful about what fountains we drink from because it makes a big impact on our spirits. And we realize what Yochanan HaMatbil (the Immerser) said was true. We must decrease so that He might increase. Meaning, we are lifting up Yeshua as an example so we can become more like Him and imitate Him. We want to learn to become less like us and more like Him so that we can manifest Yeshua and manifest His Spirit in our bodies. By literally letting Him lead and guide us in everything that we do and allowing His Spirit to have its way with us in everything. That is how we are lifting Yeshua up, exalting and glorifying Him. Because the world can tell from our witness that we know He is worthy and then that sometimes gets people's attention.

Now traditionally, Yom HaNafat HaOmer took place just after the exodus. In Exodus chapter twelve, when Israel passed through the Reed Sea (the Red Sea), Yom

HaNafat HaOmer was basically a type of immersion. And then, the wave sheaf (omer) also has to do with resurrection. So, Israel was immersed, so to speak, as they passed through the Reed Sea, and then they were born again into a new life with Yahweh Elohim on the far side. The whole theme is symbolic of our renewed life. We leave our old lives in slavery to the world system and now we begin our renewed life with Yeshua and with His Spirit.

So, these are all things to keep in mind for anyone who wants to be considered as part of Yeshua's bride. The bride is supposed to be refining herself for these fifty days up to Shavuot, trying to learn how to please her husband. And according to tradition, this is what we are supposed to be doing from the time that the wave sheaf is lifted up. We are doing this for seven complete weeks plus one day. That is seven complete periods of time and a perfect number of them, and then we add one day later to bring us back to the first day of the week. And that is when Shavuot takes place. We are going to see the symbolism behind this.

According to tradition, Shavuot is when the Torah was originally given to Israel at Mount Sinai. One of the reasons is that Yahweh took Israel out of Egypt, from the house of slavery and bondage, and then gave her His covenant. And the Torah not only functions as a covenant, but it also functions as what is called a *ketubah*, or effectively, a wedding contract.

In the ancient Hebrew wedding tradition, the marriage is publicly announced at what is called *erusin*, which corresponds to Shavuot. Then the marriage becomes lawfully binding at the moment it is publicly announced. We are going to explain this in just a little bit now. But from the time that the deal is made and the agreement

is reached, the groom and the bride are then kept completely apart and they are only going to communicate through the groom's best friend. If we think about the spiritual implications of that, who is Yeshua's best friend? That would be the Spirit. And that is how He says He communicates with us.

Yochanan (John) 14:16-18

16 "And I will pray the Father, and **He will give you another Helper, that She may abide with you forever—**

17 **the Spirit of truth [Torah]**, whom the world cannot receive, because it neither sees Her nor knows Her; but you know Her, for She dwells with you and will be in you.

18 I will not leave you orphans; I will come to you."

That is why, in Yochanan chapter fourteen, Yeshua says that we would receive another helper, that she may abide with us forever. And we say *she* because in Hebrew and also in Aramaic, Ruach is effeminate. He also promised that He would not leave us orphans, but that He would come to us again. When did He come again? He came on the day of Shavuot, in Acts chapter two. That is when He sent His Spirit to be with us.

Ma'asei (Acts) 2:1-4

1 When the Day of Shavuot had fully come, they were **all with one accord in one place.**

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.

4 **And they were all filled with the Set-apart Spirit** and began to speak with other tongues, as the Spirit gave them utterance.

There are some interesting things we need to see about this *speaking in tongues*. We talk about this in more detail in our study, "[About Speaking in Tongues](#)" in [Nazarene Scripture Studies, Volume One](#). In that study, you can find out there are actually several different kinds of tongues and also learn which kinds are legitimate and which kinds are not. I thought we would include that because we always get asked.

Let us recap and take a look at the order from the bride's perspective. How do things happen?

First, according to the ancient Hebrew wedding ceremony, we have what is called *shiddukhin* (the match), which takes place at Pesach. You have the parents of the groom and bride, and they are going to make an agreement. Once they have an agreement, they are going to have a celebratory meal to confirm that, yes, they agree to this deal. But they are not going to announce it yet. They are going to wait and be certain, they are going to let things settle, they are going to 'sleep on it' and take their time. But the match is official. For example, in Scripture, we see the Pesach which was the match between Elohim and Israel.

So, they do not announce it immediately. They are going to have a confirmation celebratory meal, but then they are going to wait until after the Sabbath. Then, on the first day of the week the following week, they are going to begin a fifty-day count up to the erusin, corresponding to Shavuot. And that is when they are going to make the public announcement of the wedding. And again, in Hebrew thought, the wedding becomes lawfully binding when it is announced. *Legally* means man's laws, *lawfully* means Yahweh's laws. So you take seven perfect periods of seven (a perfect number), equaling forty-nine weeks, and add one, just to be sure. Because

when you announce that you are married it is your word in Scripture. The words are very important in Scripture. The parties to the marriage are considered legally binding, even though the consummation and the wedding week do not come until later.

Now, in real life, the wedding week comes after the summer growing season. And then the harvest is typically when they have it. And feast-wise, that corresponds to Sukkot (The Feast of Tabernacles).

So, we had a firstfruits offering of the barley at Yom HaNafat HaOmer. That began the omer count. And now there is a 50-day count up to Shavuot when there is going to be a second firstfruits offering. But it is not going to be firstfruits of barley this time, it is going to be firstfruits of the ancient Black Wild Heirloom Emmer wheat which grows wild in the land of Israel. At Yom HaNafat HaOmer we just brought a sheaf, but at Shavuot, we are going to bring two leavened loaves. So, the way we present the firstfruits is different.

Vayiqra (Leviticus) 23:15-16

15 “And you shall count for yourselves from the day after **the [weekly] Sabbath**, from the day that you brought the sheaf of the [barley] wave offering [omer]: **seven Sabbaths** shall be completed.

16 **Count fifty days, to the day after the seventh Sabbath**; then you shall offer a new grain offering [of the wild black heirloom Emmer wheat] to Yahweh.”

For Shavuot, it is the firstfruits of wheat. And the ancient Emmer Heirloom wheat is what is coming ripe at that time. So, what does this mean in terms of us? How can we use this information to help us understand the feasts

even better? Well, for this we need to take a look at the ancient Hebrew wedding model.

You have phase one, again, called shiddukhin (or shiddukh, the match). And from the bride's point of view, the match was made at Pesach. Then there was a private celebratory meal between both families, confirming their covenant. They do not make the announcement right away, but they wait until the Sabbath immediately following the Passover. And then wait till the very next day, on the first day of the week. That is when, according to the model, Yeshua is lifted up and the fifty-day count of the erusin begins.

What happens when you reach fifty? According to the ancient Hebrew wedding model, we now enter into the phase called erusin, when the public announcement of the wedding is made and the marriage becomes official and lawfully binding. Because the marriage is official once it is announced at erusin, even though the consummation may not take place for several more months. And in this model, the consummation would take place at the end of summer, typically when the Feast of Sukkot comes. To find out how erusin turns into *nissuin*, please see our study on [*The Feasts of the Seventh Month*](#).

Ancient Hebrew Wedding Process

1. The families make their match and share their celebratory meal (Pesach).
2. Start the 50-day count to the announcement on the first day of the week (Yom HaNafat).
3. Count 50-days (omer) to the public announcement of the marriage (waiting seven sets of seven, plus one).

4. Announce the wedding at the start of a fresh new week (erusin, they are married).

For those who are interested for themselves, if you are going to do erusin and the families make their public announcements, ideally the bridegroom is going to give his bride a ketubah, a written wedding contract. And that is going to explain what the promises, roles, duties, and responsibilities are of both the bridegroom and the bride. It is also going to spell out any punishments for breaking the contract. It is a perfect picture of the Torah of Mount Sinai. It is very clear once we understand what the pattern is. This was absolutely Yahweh's ketubah with Israel. Because He gives us the promises and He tells us what will happen if we do not want to obey. And we were given an option. Yahweh sprung us from prison and from bondage, brought us to the foot of Mount Sinai, and gave us a choice. And we gave our *"I do's"* at the foot of Mount Sinai.

Shemote (Exodus) 19:8

8 Then all the people answered together and said, **"All that Yahweh has spoken we will do."** So Moshe brought back the words of the people to Yahweh.

So, we are now responsible to do everything of the Torah that we can do, even though we are presently in the dispersion. We talk about that in our other series about the Melchizedekian Torah. If you want to know more, there are a lot more good details in a chapter called "[The Wave Sheaf and the Pentecost](#)", in [The Torah Calendar](#). If you want all the technical details or if you are trying to understand what is wrong with the rabbinic count, the Messianic and Karaite counts, and these kinds of things, [The Torah Calendar](#) is going to give you that good global overview. You can put all the pieces in place.

For the rest of us, praise be to Yahweh. We are called to the Feast of Weeks at its appointed time, fifty days after Yom HaNafat HaOmer. Let us remember to keep the count and let us remember to keep purifying and refining ourselves. So that we decrease in our own eyes and He is elevated in our eyes.

Shalom.

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.

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FEASTS OF THE First Month

If the King of the Universe made an appointment with you, would you want to keep it? Would you want to meet Him at 'His' true appointed times, rather miss out on His dates by following a different calendar?

While we can always meet with our Creator in prayer, His word tells us that He wants His people Israel to keep the calendar days He commanded in Scripture. These days were set apart from all other days as appointments, or 'appointed times.'

It may surprise some believers to know that neither the Jewish nor the Christian Gregorian Calendar is the one that the Creator commands us to keep. And that the Apostle Shaul (Paul) tells us the calendar the Creator gave to Israel is still valid, and that it serves as a prophetic foreshadow of events that are still to come. Knowing this, would you want to keep Yahweh's true calendar?

This book is designed as a companion study to The Torah Calendar. It is written as a guide not just for those who want to know the calendar the Creator originally told Israel to keep, but for those who want to do it.

For more information visit nazareneisrael.org

NAZARENE ISRAEL
"The Faith Once Delivered to the Saints"