

Notes: April 9, 2016

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: In Preparation for Passover

This year the separation of Easter and Passover is nearly an entire month. Right now, we are approximately in the middle of this time frame, so it is rather convenient timing to address a few things.

For some in this congregation, certain things are so ingrained in you, that they have become “second nature” and your response is likely one of habit rather than one of intent. To the point that I was wished a “Happy Resurrection Sunday” for which I both grinned and sighed.

Many of you have realized the errors with Easter, yet there still lingers the repackaged and more acceptable message of Resurrection Sunday. Yet, this too is erroneous in its own way.

I want to take you back several years and a journey that brings us up to the present.

This journey began in 2000, May 10th to be specific, when yours truly stepped foot in a church for the very first time, ever. It was then that a journey would begin, whereby during my initial conversation with the Pastor involved the following:

“I am on a journey and I don't know what the destination is.”

It was from this point that Adonai would take the unassembled puzzle pieces I had accumulated from my life growing up as a Reform Jew and begin assembling them. There were questions I didn't even know I had, that on this journey would be answered. I can't say I had expectations, but was in essence following the path ordered by Adonai.

Fast forwarding to a conversation Jeri and I had one time when she had asked me where is the resurrection in Passover? How would you celebrate it if you didn't celebrate Easter or what is also called “Resurrection Sunday”.

Early on, I knew there was more to Passover than met the eye, that, being as a Jew who was fully on his journey in the church. The questions I would have, my Pastor could not answer for me and therefore I felt like I was on my own, alone on this journey.

As I look back, I realize I wasn't alone in that the Ruach ha Kodesh was right there with me all the time and ultimately revealed answers to the many questions I had, not to mention the many questions I didn't even know I would have, yet those would be answered as well. All of this was long before I even knew such a thing as Messianic Judaism existed.

As I began reading Scripture, I began to see contradictions. Not contradictions with the Scriptures but contradictions with how they were being taught.

In being new to the New Covenant writings, I was struck by their mention of Passover not in passing, but throughout the Gospels. What I wasn't finding was Easter, with the exception of Acts 12:4 in the KJV that for some unknown reason translated the Greek word pascha, and translated into English as Passover, whereby the Hebrew is Pesach.

Strong's writes the following:

Pascha - Of Chaldee origin (compare [[H6453](#)]); the *Passover* (the meal, the day, the festival or the special sacrifices connected with it): - Easter, Passover.

As defined, it implies that Easter and Passover are the same, when in reality they are not.

This is the only time (Acts 12:4) in the KJV whereby pascha is translated as Easter. To the point I listened to a message by a gentleman by the name of Sam Gipp actually justify that this translation was accurate.

Keep in mind that the majority of translations convey Passover and not Easter in this verse.

Why was Passover mentioned so many times and we weren't celebrating it?

My journey would also take me on a trip back in time. An historical journey back in time whereby I would get answers to this question.

Several years ago when I was doing research for an article on origin of Easter, I came across this reference from the Catholic Encyclopedia regarding the Council of Nicea:

The Council of Nicea was a council of Christian bishops convened in [Nicaea](#) in [Bithynia](#) by the [Roman Emperor Constantine I](#) in [AD 325](#). This first [ecumenical council](#) was the first effort to attain [consensus](#) in the church through an [assembly](#) representing all of [Christendom](#).

Within its archives was the following:

“At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present that this feast ought to be kept by all and in every place on one and the same day And first of all it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin for we have received from our Saviour a different way...And I myself have undertaken that this decision should meet with the approval of your Sagacities in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome and in Africa, throughout Italy and in Egypt...with entire unity of judgment.” (Catholic Encyclopedia Vol. 5, p. 228). (note 3)

There was an apparent dispute in the Roman empire regarding the celebration of the Resurrection of Yeshua, where certain regions were already celebrating Easter, while others were still celebrating Passover. It was this council that would ultimately unify the empire in expressing one view.

Based on what was written, the decision was not based on Scripture, but rather a view towards a people.

I would consider this moment a paradigm shift that would fully and for centuries change the expression of all believers in the Jewish Messiah, for what you have here is a surgery unlike any reconstructive surgery ever performed.

This surgery changed Yeshua's entire character. A face lift changes the outward appearance of a person, while what happened here wasn't just a face lift, but a total transformation, including DNA. No longer would Yeshua be Jewish. No longer would He be the Jewish Messiah.

I believe as Scripture conveys in 1Kings 19:18 and quoted by Sha'ul in Romans 11:5:

1Ki 19:18 Still, I will spare seven thousand in Isra'el, every knee that hasn't bent down before Ba`al and every mouth that has not kissed him."

Rom 11:5 It's the same way in the present age: there is a remnant, chosen by grace.

For which Sha'ul would go on to convey Adonai's promise to Israel

I believe that there has always been a faithful remnant who recognized the reality and truth of Passover, yet were unable to truly express their position with the penalty being excommunication or even the possibility of death.

The reality is that there is nothing man can create that can replace what God has already established. Even though there is a vast majority of believers who have accepted this "slight of hand parlor trick", people are starting to figure out it is an illusion, a manipulation of truth that impairs the mind.

So, how does Passover recognize not only Yeshua's death, but also his burial and resurrection?

This can all be found in Leviticus 23:

Lev 23:5 " In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes Pesach for Adonai.

Hopefully everyone is aware that Yeshua is the Passover Lamb who takes away the sin of the world, thus making atonement for God's creation, just as the Passover lamb did for Israel just prior to the Exodus, when Adonai would Passover any home that had the blood of the lamb on the outside door posts, thus protecting all first born males from certain death.

The blood of the Passover lamb was recognized by the spirit of death and therefore had power, likewise the blood of the Passover Lamb that is Yeshua has greater power over death and ultimately offers eternal life for those who have in essence applied Yeshua's blood to the door posts of their lives.

The Feast of Matzah (Unleavened Bread)...

Lev 23:6 On the fifteenth day of the same month is the festival of matzah; for seven days you are to eat matzah.

Lev 23:7 On the first day you are to have a holy convocation; don't do any kind of ordinary work.

Lev 23:8 Bring an offering made by fire to Adonai for seven days. On the seventh day is a holy convocation; do not do any kind of ordinary work.' "

Immediately following Passover is the Feast of Matzah, a holy gathering in which no work is to be done. A

time to remember that when Israel was to leave Egypt, they were to leave in haste. The Matzah is a reminder of the hurried exit in that you couldn't even wait for your dough to rise. Matzah is a reminder of what Adonai did in delivering us from slavery.

Likewise, Matzah is a reminder to us of Yeshua and what He did for us. There is no better description of Yeshua in relation to the Matzah than Isaiah 53:

[Isa 53:4](#) In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

[Isa 53:5](#) But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

Matzah is known as the bread of affliction.

Matzah is pierced with holes. Most Matzah has stripes

[Joh 6:47](#) Yes, indeed! I tell you, whoever trusts has eternal life:

[Joh 6:48](#) I am the bread which is life.

It would be through His affliction as the bread of life that is unleavened that we would be redeemed.

What about His burial...

[Joh 19:31](#) It was Preparation Day, and the Judeans did not want the bodies to remain on the stake on Shabbat, since it was an especially important Shabbat. So they asked Pilate to have the legs broken and the bodies removed.

There was a time of urgency, in that there was a Shabbat Hagadol coming. It is the Shabbat after Passover as I had mentioned in Leviticus 23:7...

[Joh 19:40](#) They took Yeshua's body and wrapped it up in linen sheets with the spices, in keeping with Judean burial practice.

[Joh 19:41](#) In the vicinity of where he had been executed was a garden, and in the garden was a new tomb in which no one had ever been buried.

[Joh 19:42](#) So, because it was Preparation Day for the Judeans, and because the tomb was close by, that is where they buried Yeshua.

An especially important *Shabbat*, or, possibly: "*Shabbat HaGadol*" (the "Great Sabbath"); since the Greek text reads, "great was the day of that *Shabbat*." But what is today called *Shabbat HaGadol* is the *Shabbat* immediately preceding Passover week, not the one that falls during its seven days, as is the case here; and I am unaware that the terminology was different in Yeshua's day. Obviously the *Shabbat* of *Pesach* week, when millions of Jews were in Jerusalem on pilgrimage, would be an important one.

The modern synagogue ritual for this *Shabbat* calls for reading [Eze 37:1-14](#), the vision of the Valley of Dry Bones, as the *haftarah* (the concluding Scripture reading, from the Prophets); the passage links *Pesach* with Messianic times by speaking of a future redemption for Israel just as Passover itself celebrates a past one.

It would be prior to this Feast beginning that Yeshua would be buried, thus honoring the first Shabbat of Matzah.

Now, what about Yeshua's resurrection?

Again, we look to Passover and an often forgotten component.

[Lev 23:9](#) Adonai said to Moshe,

Lev 23:10 "Tell the people of Isra'el, 'After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the cohen.

Lev 23:11 He is to wave the sheaf before Adonai, so that you will be accepted; the cohen is to wave it on the day after the Shabbat.

Lev 23:12 On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for Adonai.

Today, this part of Passover, First Fruits, is not recognized, in that it is associated with the land and the harvest of the land. It is not an element of the Passover Seder...

Yet for us and Yeshua, it was an extremely important part of the Passover. Yes, you have two Sabbaths that book mark the time, and within those book marks is a moad, an appointed time as determined by Adonai that would change the world.

It would be this time, on First Fruits that Yeshua would appear after His death. Whereby He would enter the Holy of Holies in Heaven and offer Himself as our Kapparh, our atonement.

Heb 9:11 But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),

Heb 9:12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.

Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;

Heb 9:14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

How do we know it is First Fruits when Yeshua would do this?

Joh 20:1 Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

Joh 20:2 So she came running to Shim`on Kefa and the other talmid, the one Yeshua loved, and said to them, "They've taken the Lord out of the tomb, and we don't know where they've put him!"

Joh 20:3 Then Kefa and the other talmid started for the tomb.

Joh 20:4 They both ran, but the other talmid outran Kefa and reached the tomb first.

Joh 20:5 Stooping down, he saw the linen burial-sheets lying there but did not go in.

Joh 20:6 Then, following him, Shim`on Kefa arrived, entered the tomb and saw the burial-sheets lying there,

Joh 20:7 also the cloth that had been around his head, lying not with the sheets but in a separate place and still folded up.

Joh 20:8 Then the other talmid, who had arrived at the tomb first, also went in; he saw, and he trusted.

Joh 20:9 (They had not yet come to understand that the Tanakh teaches that the Messiah has to rise from the dead.)

Joh 20:10 So the talmidim returned home,

Joh 20:11 but Miryam stood outside crying. As she cried, she bent down, peered into the tomb,

Joh 20:12 and saw two angels in white sitting where the body of Yeshua had been, one at the head and one at the feet.

Joh 20:13 "Why are you crying?" they asked her. "They took my Lord," she said to them, "and I don't know where they have put him."

Joh 20:14 As she said this, she turned around and saw Yeshua standing there, but she didn't know it was he.

Joh 20:15 Yeshua said to her, "Lady, why are you crying? Whom are you looking for?" Thinking he was the gardener, she said to him, "Sir, if you're the one who carried him away, just tell me where you put him; and I'll go and get him myself."

Joh 20:16 Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

Joh 20:17 "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

We know this to be His Resurrection...how?

Lev 23:11 He is to wave the sheaf before Adonai, so that you will be accepted; the cohen is to wave it **on the day after the Shabbat**.

Exo 23:15 Keep the festival of matzah: for seven days, as I ordered you, you are to eat matzah at the time determined in the month of Aviv; for it was in that month that you left Egypt. No one is to appear before me empty-handed.

Interestingly, Yeshua didn't violate this instruction either...

Mat 27:52 Also the graves were opened, and the bodies of many holy people who had died were raised to life;
Mat 27:53 and after Yeshua rose, they came out of the graves and went into the holy city, where many people saw them.

Here you have Yeshua's First Fruits offering

Not only is First Fruits the day Yeshua rose, but it is also the day He made atonement for us.

No where will you find such a cohesiveness anywhere else than in Scripture. No man-authorized "holiday" can even come close. Good Friday and Easter / Resurrection Sunday pale in comparison to what Adonai has established.