

# Chodesh Report

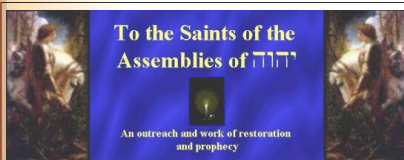
A publication by TTS AOY Chaplaincy Fellowship, an outreach program of TTS AOY, dedicated in service to the saints since 2001.

February 2015

The Original Chodesh Newsletter

Issue 55

## Pesach, or Lord's Supper?



### Index

Peasch or Lord's Supper?	1
Scripture Allusions	1, 9
Passover OT Chronology	4
Passover NT Chronology	5
Yah'shua's Kiddush	6
Pesach Timeline	7
Summary	11
The Data & Lighter Side	13

### Who we are

The Chodesh Report is an open dialog of topical research by TTS AOY Chaplaincy and like-minded Associates.

This is a free monthly newsletter published by **To the Saints of the Assemblies of YHWH**.

To contact TTS AOY, e-mail us at: [dwlaceyusa7@cox.net](mailto:dwlaceyusa7@cox.net)

### Scriptural Allusions I

*For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little: For with stammering lips and another tongue will he speak to this people. (Isa 28:10-11, KJV)*

### Introduction

This month's issue discusses the origin and source of Yah'shua's Memorial Kiddush, the Passover Memorial, and the feast of the Passover in their chronological order and place-in-time. In this issue we will look into the reason behind the so many articles and debates over the years between both sabbath keeping communities and Jewish sects and discuss those influences upon the brethren. We also attempt to answer the question, why aren't more accepting the calendar Yah'shua observed?

We begin the topic of *Pesach, or Lord's Supper* with a sub-topic titled *Difficulties with the Scriptures and Traditions*, then return to the main topic of *Pesach, or Lord's Supper*.

*These are the feasts of YHVH, even holy convocations, which ye shall proclaim in their seasons. (Lev 23:4, RNKJV)*

### Difficulties with the Scriptures

In the late 19th century, confessedly uninspired men with little knowledge or interest in ancient Hebrew culture opted to attempt a reprise of the AV into a more modern English translation, as

*best* they could understand it. It is the bible-ish books produced by these revisionists from 1881-1900s that I refer to when sharing an experience from long ago.

One day at worship the minister addressed those in the pews asking what bibles they were using. The results were astonishing. It appeared that there were many versions being used; which answered to the question in mind, "Why do you question the spoken Word as if you have never heard it before?" The answer was now made clear, everyone was reading from a different text. From that moment on the minister took upon himself the task of delivering a common bible to every member.

*"It is risky to translate those who have given their language much grace and elegance, particularly with a language of less power." ~ Montaigne*

We at TTS AOY prefer using the undefiled texts as they were passed down from the original authors and scribes. These include certain ancient Aramaic and Hebrew scripts such as the Old Syriac and Paleo-Hebrew; but do not include the counterfeit *Kabbalistic* and Babylonian produced texts which were *modified* to better convey

esoteric philosophies and denominational biases. Since we speak English, we use the King James Version Bible texts (1917 or earlier), also known as the Authorized Version (AV), as the most accurate English translation available.

FYI, many have falsely postulated that there are errors in the AV based upon the historical accounts of making corrections since its first printing. The facts are, there were 4 correction since the 1611 edition. They are as follows: In 1629, 1638, 1762, and 1769. The corrections made were due to printing, textual, mistaken omissions, and spelling errors. No corrections effected its original translation<sup>1</sup>.

For more information about the AV translation, see [Bible Versions](http://www.stewartonbibleschool.org.uk/VITAL/KJV/INDEX.html) at: <http://www.stewartonbibleschool.org.uk/VITAL/KJV/INDEX.html>

### Difficulties with Tradition

Traditions surround us. We celebrate traditions such as Independence Day and that special meals on anniversaries and certain secular holidays. Traditions have permeated whole societies in matters such as matrimony, rules of inheritance, and even the foods we eat. The Bible also talks about traditions; both secular and religious. Why have so many abandoned the social and economic mitzvah of our Creator? One answer is, *tradition!*

Note that the word *tradition* appears in the AV New Covenant only 8 times. Strong's root dictionary defines *tradition* as,

As used in: [2 Thess 2:6](#) 'tradition',

**G3862 παράδοσις paradosis** (par-ad'-os-is) **n. 1. transmission 2. (concretely) a precept 3. (specially) the Jewish traditionary law** [from **G3860**]

**G3860 παραδίδωμι paradidomi** (par-ad-id'-o-mee) **v. 1. to surrender, i.e. yield up, intrust, transmit**

As used in: [1 Pet 1:18](#) 'Tradition from your fathers',

**G3970 πατροπαράδοτος patroparadotos** (pat-rop-ar-ad'-ot-os) **adj. 1. traditionary** [from **G3962** and a derivative of **G3860** in the sense of handing over or down]

**G3962 πατήρ pater** (pat-ayr') **n. 1. a "father"**

In the New Covenant Gospels the word *tradition* is often spoken of in a negative light. For example, when challenged by certain of the Pharisees and scribes regarding their strict rule about washing hands Yah'shua responded, "...*Thus have ye made the commandment of*

*YHVH of none effect by your tradition.*" ([Matt 15:6](#)). Matthew Poole's Commentary on the Holy Bible observes,

Admit, saith he, my disciples culpable in not observing traditions, which indeed you call the traditions of the elders, but are your own, devised by you, or some like you, merely to uphold your power and authority, and to keep people in a needless subjection to you: I am sure you are far more guilty, in making traditions contrary to the law of God, or rejecting God's law to keep your traditions. And indeed this is the common guilt of those who are great zealots for traditions and rites, not commanded in the word of God. The Jewish Rabbi Jose saith, *He sinneth as much who eateth with unwashen hands, as he that lieth with an harlot.* The papists make it a greater sin for a priest to marry than to keep a concubine, and commit fornication; they make it a lesser transgression than to eat meat on a Friday (Poole, 1982).

In [Matt 15:6](#) Yah'shua was referring to the *traditions of the fathers*, meaning the *oral traditions*, as imposed upon the people of Israel by Temple authorities. These warnings continue throughout the New Covenant. Paul offered strong advise to the Corinthians about such traditions and correctly discerns it as the product of the conceits of men's hearts rather than from Yah's *lively oracles*.

*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after the Messiah.* ([Col 2:8](#))

... and to the Thessalonians,

*Now we command you, brethren, in the name of our Master Yeshua the Messiah, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.* ([2Thess 3:6](#))

*Tradition may not mean what people think.*

Tradition is generally defined as: The handing down of statements, customs, and beliefs from one generation to another. In *Christian* theology, it especially refers to teachings handed down from past generations but not necessarily written in the Bible - many of which are designed as a form of control over the assembly.

Tradition in the Bible means: A giving of: customs, and precepts which is done by word of mouth or in writing. This is a related form of the verb *deliver*. So, in the general sense, tradition could mean simply teaching that has been delivered. The source or means of delivery in this context is not inherent in the

<sup>1</sup> For more information on this topic, see: *Differences in the King James Version Editions* by P.S. Ruckman (1983, 1994, 1999) (ISBN 1-58026-219-8).

meaning, nor is the age of the teaching ... (Pratte, 2002).

### *The Bible speaks of Divine traditions*

Note: *Divine* - (1275-1325 Middle English - of Latin origin). *For our purpose, means ministered by Yah; and/or, ministered by Yah through inspired men).*

Keep this definition in mind when considering the observation of traditions of faith.

Paul's works and faith proved him to be such a one inspired by Yahweh and instructed the saints by whose example he followed - that of Yah'shua the Messiah.

*Be ye followers of me, even as I also am of the Messiah. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances<sup>2</sup>, as I delivered them to you. (1Cor 11:1-2)*

It is important to understand the connection of acceptable traditions and teachings that have been [divinely] delivered. Paul praised the saints for keeping *these* traditions - that we should follow traditions so far as they *only* come from Elohim.

*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. (2Thess 2:15)*

The saints keep Yahweh's customs and traditions as guided by the spirit of truth.

*A man's pride shall bring him low: but honour shall uphold the humble in spirit. (Prov 29:23)*

*We are of 'Elohim: he that knoweth 'Elohim heareth us; he that is not of 'Elohim heareth not us. Hereby know we the spirit of truth, and the spirit of error. (1John 4:6, HKJV+S)*

However, even today many of the sabbath keeping communities continue to hold to errant doctrines and beliefs upon no other premise than at some time before having committed themselves to these errant beliefs passed down over the generations. Yah'shua responded to this practice saying, "... Why do ye also transgress the Mitzvah of 'Elohim by your tradition? ... Thus have ye made the Mitzvah of 'Elohim of none effect by your tradition." (Mat 15:3, 6).

So... by what/whose authority can the saints confide in as a trusted source of counsel and authority? The Bible says,

*... we were allowed of YHVH to be put in trust*

2 Note: The KJV Bible uses the Greek word for *tradition* here as *ordinances* [G3860, 3862].

### ***His Name***

And I appeared unto Abraham, unto Isaac, and unto Jacob, by [*the name of*] God<sup>H410</sup> Almighty<sup>H7706</sup>, but by my name JEHOVAH<sup>H3068</sup> was I not known to them. (Exod 6:3, KJV)

H410, H7706 El Shadday means Powerful Almighty  
H3068 Anglican phonology for the name YAHWEH.

*with the gospel,... which trieth our hearts. (1Thess 2:4, RNKJV)*

*... we trust in the living Elohim, who is the Saviour of all men, specially of those that believe. (1Tim 4:10)*

It is the Father who reveals the source of all knowledge.

*Knowing this first, that no prophecy of the scripture is of any private interpretation. (2Pet 1:20)*

*All scripture is given by inspiration of YHVH, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2Tim 3:16)*

As we now turn back to the main subject, please keep the above information in mind as we search the scriptures for the truth behind the topic of...

### ***Pesach, or Lord's Supper?***

Winston Churchill once said, "*History is written by the victors.*" This truism is just as valid in the religious domain. As we explained above, many of the doctrines and traditions of today carry forward errant teachings by way of organized religious worship and charismatic leaders. Still, others simply yield to the customs and practices of their own families among whom were taught errant and false doctrines in their past. The Passover Memorial has not been spared from such influence and misrepresentation.

Among some sabbath keeping organizations the observance of the Passover Memorial and feast reveals a pattern of varying interpretations. Many observe Passover on the evening of 13 Abib rather than on the 14th, some believe the *Lord's Supper* is the Passover, some observe the Seder on Passover, and still others observe a weekly/daily Eucharist. Many also find it difficult to correctly identify the differences between the two nights.

The following chronology of events are found directly from the original texts of the ancient Hebrew scriptures as translated into English in the AV. Follow along with us now in your own bibles and discover the chronology of Yah'shua's Memorial Kiddush, the Passover

[Pesach] Memorial, and the Passover feast.

### **Chronology of Passover in the Old Covenant**

Many recognize the custom of washing others' feet and breaking bread<sup>3</sup> performed by Abraham as a form of the latter practiced by Yah'shua the day before His martyrdom. Here's a brief review.

*And יהוה appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground, And said, יהוה, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*  
(Gen 18:1-5, RNKJV + ISR)

While under Egypt's rule, the Israelites had waxed dull of the customs and traditions of their forefathers. It was after Israel's captivity in Egypt that we first read about Yahweh's instruction about Passover and its ritual observation. Upon their Deliverance, to re-establish seasons, Yahweh instructed them,

#### **The beginning of the year is changed**

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

#### **The passover is instituted**

*Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they*

*shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it. Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.*

#### **The importance of the rite of the passover**

*And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] יהוה passover. For I will pass through the land of Egypt this night, and will smite 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] יהוה. And the blood shall be to you for a token upon the houses where ye [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to יהוה throughout your generations; ye shall keep it a feast by an ordinance for ever. (Exod 12:3-14)*

From these verses we extract the following sequence of events, in their order.

#### **Preparation day(s)**

The new moon [KJV - month] of the abib [green ears of barley] is the beginning of the year.

1. Abib 10, they were to choose a yearling lamb or kid goat, one without blemish, and keep it until the 14th. (vs. 1-5)
2. Abib 14, the lamb is to be sacrificed in the evening, taking the blood they strike it upon the upper door posts of their dwellings. (vs. 6-7)

#### **The meal**

3. They were to roast the lamb whole and eat it at night, also to be eaten are unleavened bread and bitter herbs. (vs. 8-9)
4. Meat left over was to be burned. (vs. 10)
5. They were to eat clothed and with staff in hand ready to leave Egypt the next day (v. 11; Num 33:3)

#### **It's institution**

6. The firstborn of man, beast and idols were smitten. (vs. 12)
7. By an ordinance, it is to be kept as a Memorial throughout all generations. (vs. 13-14)

15 Abib, and immediately following the Passover Memorial, is יהוה feast of unleavened breads (Exo 12:15; Lev 23:6-8; Num 33:3; Luk 22:1).

16 Abib, bring an omer [KJV - sheaf] of the first fruits of the year [barley] for a wave offering. (Lev. 23:15; Deu

<sup>3</sup> Washing feet the of received guests and breaking bread were a common practice among the ancient Hebrews.

16:9)

Except for periods of captivity by hostile nations, Israelites did abide by this ordinance even during the second temple era. It was during this time, however, that great change was to come to Yahweh's chosen people: changes to their traditional faith, changes to the priesthood ... and confusion about the observation of the Passover Memorial.

#### *About the marriage covenant*

The key to a deeper understanding about Passover rests in the conditions of Yah's marriage covenant as symbolized at Mt. Sinai.

Now, according to Yah's ordinance of marriage, a potential bridegroom must negotiate a *ketubah*<sup>4</sup> [marriage covenant] with a maiden's father; whereas; the father of the maiden then prepares a dowry for the maiden ([Gen 30:20](#); [Exo 22:17](#)) (\* in part, the likely origin of the groom seeking the potential father-in-law's approval and blessing, and of the custom of wedding showers for women prior to marriage today). Upon mutual agreement, the groom then returns to the father's house to build and/or make accommodations for the newlyweds dwelling place.

Now on the topic of divorce, let's let His Word be truth. Nowhere in scripture does the Torah or New Covenant changes allow for remarriage while an ex-spouse remains alive. However, remarriage *is* permitted after the death of an ex-spouse; else, it is written one commits adultery ([Rom 7:3](#); [Mat 5:32](#)). Now, back to Mt. Sinai. Yes, it was an approved practice for those in the wilderness, as a civil concession due to their rebelliousness. This in no way applies to the *elect saints* however.

Under Yahweh's instruction and Moshe's guidance, the whole of Israel was delivered from bondage in Egypt and lead to Mt. Sinai. There, Yahweh re-establishes their identity as His chosen people, *the apple of His eye* [the maiden]. Yah then presents His *ketubah* to them, the Torah. He does this by His own authority requiring the consent of none other ([Heb 6:13](#)). Therein are the terms and conditions of the marriage agreement for those whom He chooses even today. However, years later certain of those among them rebelled causing a divorce, as Jeremiah records.

Israel, here referring to all but the tribes of Yahudah and Benjamin, had defiled herself through spiritual fornication - a valid reason for divorce ([Mat 5:32](#)).

*And I saw, when for all the causes whereby  
backsliding Israel committed adultery I had put  
her away, and given her a bill of divorce; yet her  
treacherous sister Judah feared not, but went and*

4 Also see: [H1285](#) **בְּרִית** *briyth* (ber-eeth')

*played the harlot also. (Jer 3:8)*

Yah, however, did not divorce Yahudah. She<sup>5</sup> had sinned worse than Israel, yet He did not divorce her because of irrevocable promises with their forefathers Abraham, Isaac, and Jacob ([Gen 13:15](#); [49:10](#); [1 Chr 16:16](#)).

#### ***Chronology of Passover in the New Covenant***

By understanding the marriage theme of the Covenant(s) it becomes obvious that Yah'shua represents the bridegroom - as He himself alludes to in many of His parables. That He may re-marry, according to the ordinances of marriage and divorce, there had to be one who had first died. By necessity, a New Covenant [*ketubah*] would then be established. This is where certain of the terms of the former Covenant were altered (See: [Heb 7:12](#)).

It was for this reason (and others) that Yeshua died on the pole - that He may again [*metaphorically*] marry the *apple of His eye* ([Deu 32:9](#); [Zec 2:8](#)), and by necessity, establishment of a New *Ketubah* [Covenant] ([Heb 7](#)).

*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament [is], there must also of necessity be the death of the testator. (Heb 9:15-16)*

Now, back to topic of the chronological events of the New Covenant passover.

There was a man prophesied to come out of Nazareth, a man of David, son of Jesse, who would be called the Savior of mankind ([Isa 11:1](#); [Zec 3:8](#); [Mat 2:23](#); [Luk 2:11](#)). Both son of man and of Yahweh, Yah'shua was preordained ([Psa 132:17](#); [Luk 1:69](#)) to become the Messiah. Through the events that guided to His demise, the saints were given a separate and special memorial apart from Yah's feast days as established with his chosen people at Mt. Sinai - Yah'shua's Memorial Kiddush.

Scholars and lay persons alike have struggled to understand the differences between and to define this newly instituted memorial for millennium. To distinguish Yah'shua's Memorial Kiddush from the Passover Memorial, we offer this brief review of a closely related topic that explains much about the purpose of the chain of events surrounding Passover as compared to Yeshua's Memorial Kiddush.

5 In [Jer 3:8](#), the scriptures of the KJV refer to the tribes in the noun-feminine. See [H268](#), [H251](#). In the Tanakh: **אָהוּת** metaph. *sister* is used of anything very closely connected with us.

To clearly define Yeshua's Memorial Kiddush as a separate observation than the Passover Memorial, and their timing, it is first necessary to outline the sequence of events leading up to the Passover. Again, let's *let His Word be truth* by laying aside any prior traditional teaching we may have thought of as truth. As presented in the gospels themselves, the chronology of events will define both.

#### *The events prior to the Passover Memorial*

During the second temple era the only scriptures used by the disciples and Yahshua were collectively called the Ceper [books] of what we know today as the Tanakh [the books of the Old Testament]. Just as in the time of Israel's exit from Egypt, Yah's instructions remained in effect as the *mitzvah* [laws, statutes, judgments, ordinances, etc.] - Yah's manual of civil and spiritual conduct for the nation of Israel. From its passover instructions of gathering a yearling lamb or goat 10 days prior to and throughout remained the same. It was the events of 13 Abib that added the memorial of Yah'shua's Kiddush to Yah's annual observations.

#### *Yah'shua's Memorial Kiddush*

After three years<sup>6</sup> of His ministry, all the while preparing the disciples for their mission to help establish and nurture the New Covenant bride throughout the region, Yah'shua's time had come - His *passion*<sup>7</sup>, as Paul coined it in [Acts 1:3](#). However, the day before the unfolding of the prophesy of these events, Yah'shua shared a special evening with His disciples.

During the days of preparation, on the evening of 13 Abib, and after sharing a meal with the twelve disciples, Yah'shua performs an extraordinary act, an act that demonstrated beforehand the nature of their purpose and what was about to transpire. It was only after the *evil one* had left the room that He began a dissertation, a treatise, summarizing all that they had been taught and all that they were yet to do in service to Yahweh.

Note: Please write or email us for our free copy of *Yah'shua's Memorial Kiddush* - a full description and guide for observing Yah'shua's Memorial Kiddush and Pesach Memorial.

6 According to John's Gospel, Yeshua attended at least three annual Feasts of Passover through the course of His ministry: one in [John 2:13](#), another in [6:4](#), and then the Passover just prior to His crucifixion [11:55-57](#).

7 The KJV uses the word *passion* in this verse. the Majority Text, E. Aramaic, Orthodox Jewish Bible, and most others including the Geneva Bible use the word *suffering* here. The Greek word pascho means to experience a usually painful sensation; the Hebrew equivalent, *chalah*, word means to be worn, made weak or sick, and to stroke. The latter best describes the scriptural description of a Roman flogging.

### ***The Kiddush***

In truth, the very term "Lord's Supper" is an allusion to the coming "Messianic Feast." That will be the *real "Lord's Supper"* - it is yet FUTURE, and is an event very much worth waiting for and striving to attain!

The final "Lord's supper" with His disciples *looked forward* to that Great Event! That is why Yah'shua spoke so longingly of desiring to partake once again with His disciples but would not be able to do so "*until the kingdom of Yahweh comes*" ([Luke 22:17](#)).

That is why the apostle Paul pointed out that every time we partake of the "bread and wine" ceremony, called the "Kiddush" (holy) by the Jews, we "proclaim Yah'shua the Messiah's death *UNTIL HE COMES*" ([1 Cor.11:26](#)).

The ceremony of the Kiddush itself was long anterior to the last supper which Yah'shua had with His disciples. It goes at least back to the time of Abraham and Melchizedek, in Genesis. There we read that when Abraham returned from the great victory over the combined armies of the world - a type of the final age-ending battle which will usher in the Kingdom of Yahweh - Melchizedek, the high priest of the Yahweh El-Elyon, "brought out BREAD AND WINE; he was priest of Yahweh El-Elyon. He blessed him and said, 'Blessed be Abram by Yahweh El-Elyon, maker of heaven and earth; and blessed be Yahweh El-Elyon, who has delivered your enemies into your hand'" ([Gen.14:18-20](#)).

The Christian view of the rite of the kiddush can be found at: <http://www.wordwebonline.com/search.pl?w=kiddush>

The sequence of events included:

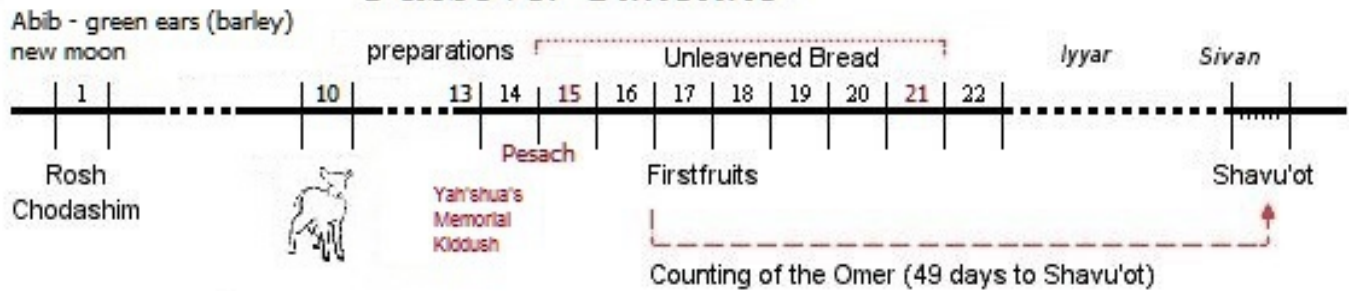
- The evening meal, with leavened bread
- Wine (and water?)
- Institution of a Memorial in His remembrance
  - foot washing
  - breaking bread
  - A kiddush ceremony (drinking of the wine)

It did not include (by deduction):

- A yearling lamb or kid goat
- Unleavened bread
- Reciting of Historic the events of Israel's deliverance from Egypt (See [Exo Ch 12:24-27](#)).

It was a typical meal just as many others would have had prior to a feast day wherein special meats, foods, and libations, including wine, were served. Afterward, however, Yah'shua begins the dialog that changed the world as they knew it, and for all since. Yah'shua speaks a prelude to that which was soon to come, the fulfillment and establishment of a *New Covenant*. It was during this dialog

## Passover Timeline



that He interjected the custom of foot washing as a rite (as an outward sign of one's willingness to serve) and partaking of Yah's Spirit (as symbolized by bread and wine).

As of that moment the disciples had not yet fully understood Yah'shua's message nor of His imminent demise - as witnessed by their reasoning that Judas had left to acquire the victuals for the next evening's Passover Memorial observance. Those doubts persisted even until the very moment of Yah'shua's betrayal, death [on 14 Abib - historically the same day as were the symbolic lambs always slain], upon their retreat back to the room at the tavern. Finally, it was the witness of His resurrection that stilled their imaginations and for His message to be reality. And there they stayed until the week of weeks had past upon which day, as Yeshua had told them, the Comforter was delivered upon all attending.

At this juncture, we shift the topic back to comparing the *Lord's Supper* - more accurately called *Yah'shua's Memorial Kiddush* and the *Passover Memorial*.

*Yah'shua's Memorial Kiddush* so closely relates to the events of the following evening's Passover, that it has confounded even the so called 'church fathers'<sup>8</sup> and many since. Didn't Yah'shua Himself say, "**Because it is given unto you to know the mysteries of the kingdom of heaven,...** (Matt 13:11)? So, why is this so?

Brushing many *traditional* and biased *interpretations* aside, confusion remains to be found in the texts of the scriptures themselves. Caution: A word of warning about literalism (one who adheres to the letter or exact word; an interpreter according to the letter)! You likely will not want to read any further for fear of crossing a perceived stumbling stone. But for those who are so compelled by the Spirit, strong in the faith, and thirst to understand the mysteries of Yah, as those described in

<sup>8</sup> The *church fathers* so named by the church of Rome. See 'Church Fathers' at: [http://en.wikipedia.org/wiki/Church\\_Fathers#Great\\_Fathers](http://en.wikipedia.org/wiki/Church_Fathers#Great_Fathers)

Paul's exhortation of the Bereans<sup>9</sup> (Acts 17:10-11), please read on.

*Mis-statements, errors, malaprops, and mis-translations?*

A quick list of the scriptures defining the day of Passover in the Old Covenant are as follows: [Exodus 12:6](#); [Leviticus 23:5](#); [Deuteronomy 16:4](#); and [Numbers 33:1](#).

Before we continue...

**Question:** What scrolls, manuscripts, and/or writings did Yah'shua and the disciples use?

**Answer:** Until after each had been taught under the tutelage and Yah'shua's martyrdom, the only scriptures used were from the OLD COVENANT WRITINGS ([Luk 24:27](#)). Obviously, the New Covenant writings did not yet exist. When reading the references below, take into consideration the 'choice of words' made due to translation.

A quick list of the scriptures that allude to the day of Passover in the New Covenant are as follows:

[Matthew 26:17-19](#); [Mark 14:12-14](#); [Luke 21:1, 7-8, 11, 13, 15](#); [John 13:1; 18:39; 19:4](#).

Similar to the phenomenon of hearing what we want to hear, the human *psyche* also interprets what it wants to read. But as the Bereans did, isn't it time to lay aside the burden of *traditional teachings*?

To quote a respected spiritual brother, "Let the word be true ...". To avoid the sometimes confusing wording of linguistics and translators, here are several verses from the New Covenant books that are self explanatory and should offer conclusive information on the matter regardless of what version one reads. We'll bypass the aforementioned Old Covenant texts since their application has already been explained.

<sup>9</sup> The Berean Jews were more noble than those in Thessalonica, in that they received the word (preached) with all readiness of mind (not in a cavilling, critical spirit), and (yet not in a credulous spirit, for they) searched the Scriptures daily whether those things were so (See [Isa 8:20](#); [Joh 5:39](#); [Gal 1:8-9](#)). (Fausset, ).

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

Note the statement that "before the feast of the passover" they had 'supper' (vs. 2).

*But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (John 18:39)*

Note that this was the day of Yeshua's suffering before passover.

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

Note: Preparation day was the day before passover.

The scriptures cannot be broken (John 10:35).

Yeshua's Supper, and His Memorial Kiddush, was on the evening (at days end) of 13 Abib; Passover was on the evening (at days end) of 14 Abib just as the Old Covenant instructs.

### Conflicting Scriptures

Do the scriptures conflict with each other? Doesn't the bible say, "The scriptures cannot be broken" (John 10:35). For millennium Christian theologians have struggled over the topic of passover and its place in time apart from the Lord's Supper. It begs the simple question, why? The following discusses the source and current state among the congregations of the saints and offers an answer to the stumbling stone of conflicting scriptures.

#### Conflicting scriptures

A primary source of confusion regarding the timing of Passover is usually argued from the following verses. [As a help, note that the Passover is also called the feast of Passover, and days of unleavened bread (Mat 26:2; Mark 14:1; Luk 22:1, 7; John 13:1)].

**Matthew 26:17** Now the first[G4413] [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

**first/before G4413** πρῶτος protos (pro`-tos) adj.

**1. foremost (in time, place, order or importance)**

[contracted superlative of G4253] (See John 13:1 below)

*KJV: before, beginning, best, chief(-est), first (of all), former*

#### Meaning - before/prior to

---

**Mark 14:12** And the first[G4413] day[G2250] of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

**G2250** ἡμέρα hemera (hay-mer'-ah) n.

**1. day**

**2. (literally) the time space between dawn and dark, or the whole 24 hours**

**3. (figuratively) a period**

{(literal) but several days were usually reckoned by the Jews as inclusive of the parts of both extremes; (figurative) always defined more or less clearly by the context} [feminine (with G5610 implied) of a derivative of hemai ("to sit", akin to the base of G1476) meaning tame, i.e. gentle]

*KJV: age, + alway, (mid-)day (by day, (-ly)), + for ever, judgment, (day) time, while, years*

#### Meaning - day/a period (of time)

---

**Luke 22:7** Then came the day[G2250] of unleavened bread, when the passover must be killed.

(see G2250 above)

---

**John 13:1** Now before[G4253] the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

**G4253** πρό pro (proh') prep.

**1. "fore", i.e. in front of, prior to**

**2. (figuratively) superior to**

{In the comparative, it retains the same significations}[a primary preposition]

#### Meaning - before/prior to

... (Strong's, 2001; Gesenius, ).

The translation of the gospel of John more accurately renders the chronology of events of Passover as witnessed by the writings of Moses and others in the Old Covenant texts ... all that Yah'shua and the disciples had during His lifetime on the ertz. Remembering that if we are to believe that the scriptures cannot be broken (John 10:35), the alternative definitions of certain words should have been inserted as shown above. Then, they will align with the whole of the chronology as described elsewhere in both the Old and New scriptures.

But questions remain. If, for example, the word first could just as easily have been translated before in Mat 26:17, and day as a period of time (days) in Mar 14:12,



why then did the translators of [Matthew](#), [Mark](#), and [Luke](#) the doctor defer to the religious polity of their time with word choices strongly suggesting that the 'Lord's Supper' was the Passover Memorial? And, were there others involved in its final publication that may have contributed to this purposeful delusion?

#### *A note about literary critique*

An honest critique of literature, sometimes called a literary analysis or a literary critical analysis, is an examination of a piece of literature. The scope of a critique of literature may be to examine a single aspect of the work, or the work in its entirety, and involves breaking the literary piece apart into its separate components and evaluating how they fit together to accomplish the piece's purpose. This includes researching the author.

#### ***About the authors of the New Covenant gospels***

Based on historical accounts, we can speculate that it was due to the facts prior to the translator's commission to translate the AV that caused certain biases to leak into the final transcripts. Historic biographies of the translators and editors of the AV reveal circuitous efforts on behalf of certain participants. The influence of 1400 years of the doctrines of the Church of England [under Rome's authority - the papists], and of their King's special choice of translators and editors had a great and lasting impact upon the final acceptance of its texts.

Regarding the so called Christian 'early church fathers', their reasons for religious bias are fundamental. They followed after another 'father', the wiles of the devil under the authority of the papacy at the *Church of Rome*. For English speaking people today, the confusion surrounding passover can be historically traced from the influences of that church through its daughter the *Church of England*, and finally, to the translators and editors of the KJV Bible. Concerning any perceived errors in the KJV Bible, the overseers and final editors of the KJV Bible made necessary their traditional religious polity for the final translation. These 'rules' can be found in the *Bibliographical Introduction of The Holy Bible (1611 ed.) King James Version*, online<sup>10</sup>, and in some later published editions (up to 1917). Those doctrines of the Church of England, whose differences are sparse when compared to its mother church in Rome, were clandestinely passed down through Calvinism - a Reformist movement whose doctrines ALSO hold great influence in the Presbyterian faith; ergo, the *presbyters* of Scotland who migrated to Ireland in the 1600s with attempts to reform the Irish from Catholicism to Protesting Catholics [Protest-ant]... and

their other more ancient -isms practices (See Ulster-Irish).

Among the AV translators, some buckled under fears of social peer pressure, of shunning and abandonment, of being called a heretic and fear of the potential persecution [and sometimes martyrdom]. Some knowingly, and by force conceded to the overseers' orders. One could empathize that it seemed easier to yield to the deference of traditional teachings than to suffer the consequences of such public ridicule and risk of one's reputation. For perspective sake, it is needful that we remind ourselves of our imperfection. Unlike Yah'shua, the AV translators were not made perfect ([Luk 6:40](#)). But much like the disciples, it is evident that there were others among the translators (and all that have responded to Yah's calling) who *were* inspired to be like Him ([Mat 5:6](#); [Joh 4:23](#)). Remember, all twelve of the disciples abandoned Yah'shua after His capture for the same kind of fears, then turned around and wrote the inspired Gospels and Epistles to our benefit today. Here's a little history about the process of the translation.

Of the original 54 men chosen to translate the King James Bible, only 47 finished the more than seven-year project, which was governed by very strict rules of translation. The translators were scholarly men who were experts in the biblical languages, and they were convinced of the inerrancy and authority of Scripture. Dr. Henry M. Morris, President of the Institute for Creation Research, said of these men, "It is almost certain that no group of Bible scholars before or since has ever been as thoroughly fit for their task as was the King James Translation Team."

The planning of the translation project stipulated that the translators should be broken up into six panels, and each panel was given certain books of the Bible to translate. After the translations were done, a committee of 12-two translators from each of the six panels-reviewed the work based on a detailed set of guidelines that was established to ensure that the translators' personal eccentricities and political prejudices were not included in this new version (AllAboutTruth.org, 2015)<sup>11</sup>.

So who were the translators and editors of the New Covenant gospels of [Matthew](#), [Mark](#), [Luke](#), and [John](#)? The

#### ***Scriptural Allusions II***

*In the law [Isa 28:10-11] it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. (1Cor 14:21, KJV)*

10 Rules of Translation: <http://www.jesus-is-savior.com/Bible/The%20King%20James%20Bible/Translators/transrul.htm>

11 See full article at: <http://www.allabouttruth.org/king-james-version-faq.htm>

following information comes from, *Who Were The King James Version Translators?*<sup>12</sup> including excerpts from, *The Translators Revived* by Alexander McClure, (1858). Please click on the links shown below for more information.

The *Second Oxford Company* translated the four Gospels, the Acts of the Apostles, and the Revelation of St. John the Divine. The translators were,

Dr. Thomas Ravis  
 Dr. George Abbot  
 Dr. Richard Eedes  
 Dr. Giles Tomson  
 Sir Henry Savile  
 Dr. John Peryn  
 Dr. Ralph Ravens  
 Dr. John Harmar

*Excerpt about the KJV translator rules*

King James I had Anglican Archbishop Richard Bancroft oversee the translating of the KJV, which was published in 1611. In their preface to the King James Version, the Translators referred to Bancroft as the "chief overseer and task-master under his Majesty, to whom were not only we, but also our whole Church, much bound." Thus, Archbishop Bancroft was known for his determination to make everyone conform to the views of the State Church, the Church of England. He harassed and persecuted the Puritans and other Non-conformists, including Baptists.

It was Archbishop Bancroft that approved or made the rules for the translation of the KJV. By his establishment of the rules and overseeing of the actual translation, Bancroft had great influence on the KJV. Bancroft's chaplain, Leonard Hutten, was one of the translators. Several other Anglican bishops such as Belson, Andrewes and Abbott [Abbott became Archbishop after Bancroft died] who were in agreement with many of Bancroft's views and were directly under his chain of command were also translators.

The makers of the version in their day felt that the work called for some explanation and defense, and entrusted the writing of a suitable preface to Myles Smith, of Brasenose College, Oxford, afterward Bishop of Gloucester. His Preface for many years stood at the beginning of the version.

In spite of his great influence and authority over the translation, the finished work of the KJV translators did not satisfy Bancroft.

This proud Archbishop had to make some changes in the translation before it was even published.

Paine noted that Miles Smith, final Editor of the KJV with Thomas Bilson, "protested that after he and Bilson had finished, Bishop Bancroft made fourteen more changes" (MEN BEHIND THE KJV, p. 128). (Paine, 1988)

***About allegories, allusions, idioms, similes, and figurative language***

When reading these verses one notices differences in the way the Disciples/Apostles describe when Passover was to be observed. Some may seem to contradict another. It seems fair to ask ones self if the Apostles were in disagreement over the timing of passover, or whether they kept a different calendar than the Temple priests. There are explanations for the reasons people communicate differently.

There are many ways to say the same thing in a different way. For example, when referring to 'next Friday', does that mean the Friday this week or the Friday next week? Other ways to refer to the Friday of the next week might include: " a fortnight" (if spoken 14 days prior to), "a week come Friday", "Friday next", or for today's younger generation, "I need an actual *date*". Remember, an unclear message is akin to guile (duplicitous, ambiguity).

Culture also has much to do with the way we say things. In Chinese, you don't say *next week* and *last week* but *the week below* and *the week above*. The Hebrew language had its own peculiar way of saying many things. Here are a few.

Gen 4:6	Face fallen	sad
Deu 21:17	Beginning of his strength	his firstborn
I Sam 10:9	gave him another heart	changed his attitude
Psa 7:9	Hearts and kidneys	thoughts and emotions
Psa 17:8	Little man of the eye	pupil

Unlike the texts of the Old Covenant, which has been accurately preserved in its original languages, in the New Covenant books of Matthew, Mark, and Luke we sometimes read weak translations of their originals as written in English. The unique Hebrew/Aramaic standard of speech in the four gospels were collected and translated into Greek, an archaic language that admittedly never had words to accurately convey certain Hebraic expressions. Furthermore, ~1400 years after these books were written, they were translated into a Germanic dialect, French, and finally the Kings English [starting in 1604]. Just as the Greek translators, each translation was expected to maintain the original message; but, sometimes, because of

12 See full article at: <http://www.jesus-is-savior.com/Bible/The%20King%20James%20Bible/Translators/translators.htm#>

reasons already explained, it required improvising and/or inventing words [See info box: Passover]. Is it possible that they may have even deferred to the influence of their own common idioms, similes, metaphors and, yes, the polity of the religion within their own countries religious?

*Tyndale's Bible of 1526*, from which 85-90% of all texts in the AV are traced, invented the word English *passover*. The word *passover* was chosen by the translators and overseers to replace *pesach* in the AV in its entirety. However, in [Acts 12:4](#) we read the word *Easter*, appropriately used because it was the Roman Ishtarte festival that Herod was referring to. But, as we see in the Gospel of John the *Tyndale Bible of 1526* Tyndale chose to use the word *ester*. This was modified by the KJV translators and editors to read *passover*, as in all other book old and new.

*Before the feast of ester whe Iesus knewe that his houre was come... (John 13:1, Tyndale)*

*Now before the feast of the passover, when Iesus knew that his hour was come... (John 13:1, KJV/AV)*

**Passover** - noun 1. Also called **Pesach, Pesah**. a Jewish festival that commemorates the exodus of the Jews from Egypt and is marked chiefly by the Seder ritual and the eating of matzoth. It begins on the 14th day of Nisan and is celebrated for eight days by Orthodox and Conservative Jews outside of Israel and for seven days by Reform Jews and Jews in Israel. 2. (lowercase) paschal lamb (def 1). origin: 1520-30; noun use of verb phrase *pass over*; as translation of Hebrew *pesah*.

### Who invented the word passover?

In fact, by translating "pascha" as "passover" in Acts 12:4 modern bibles have inserted an ERROR that displays not only their lack of knowledge of Greek in context, but even more their lack of knowledge of ENGLISH!!!

You see, the man who INVENTS a particular word is the world's foremost authority on that word. In this case, the word "passover" was INVENTED by William Tyndale. Thus, William Tyndale knew the CORRECT definition of "passover" since he INVENTED the word "passover" in the first place.

Singular to relate, William Tyndale did NOT use the word HE INVENTED - "passover" - in Acts 12:4. Why? Why did William Tyndale not use the word HE INVENTED in Acts 12:4?

Why in Acts 24? Because Herod was referring to the roman holiday Istarte, not the Jew's passover which had already occurred.

"Then[G1161, also, and, but, moreover, now] were the days of unleavened bread..."

If Tyndale was subject to deference, was it possible

that certain of the KJV translators also deferred to the polity of the King's faith? The primacy of human nature suggests, yes.

### Summary

Man made tradition lends itself to error. Divine tradition is delivered from Yahweh. The feasts of Yahweh are part of His customs and traditions. He set the times and established their observance, and He desires all who are given an ear to hear, to abide accordingly.

Regarding the King James Bible, it is our opinion that most of the debates surrounding any presumed deficits of scriptural harmony likely originated by the interpreters and editors; and the balance by 'dull of hearing' and not having understanding of the deeper hidden messages - of the latter, I refer to the bible-ish books that abound in today's for-profit marketplace. Clarity of the truth, however, is the objective when conveying one's intended message. Yah'shua expounded upon this principle in one of His axiomatic statements as,

*But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Matt 5:37).*

He also gave this final warning to those who would dare to change His Word,

*And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, YHVH shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, YHVH shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Rev 22:17-19)*

The Old and New Covenant texts presented above clearly express the proper days of observance for the 'Lord's Supper', or better said, *Yah'shua's Memorial Kiddush* and of the *Passover feast*. A quick comparison of the writing that Yah'shua used and those in the New Covenant books do agree when understood within their proper context. Being the Berean, committing ones self to deep study in spirit and in truth, His Word will prove unbroken throughout the Old and New Covenants. Thank Yahweh for His inspiration in choosing Moses and Yah'shua's beloved Apostles as the final bearers of truth.

Saints, whoever and wherever you are, do not fall victim to haSatan's deceptive ways. Do not let Yahweh's word be made "*of none effect by ... tradition*". Hear and abide by His His Word. *His Word cannot be broken, His*

word is truth.

Yes, "Let *His Word*, not the translator's, be true."  
Amen.

## References

Who translated the King James Version of the Bible? (2015).

Retrieved January 30, 2015, from  
<http://www.allabouttruth.org/king-james-version-faq.htm#sthash.zgTMI8EM.dpuf>

Bible: 1611 Holy Bible (2003). *The Holy Bible, King James Version (reprint 1611 ed.)*. Peabody, MA: Hendrickson Publishers, Inc.

Bible: HKJV+S (2011). *1769 King James Version of the Holy Bible (also known as the Authorized Version) with embedded Strong's Numbers (Updated version with Hebraic names and corrections edited to TW format Strong's numbers, 2011): The Word (Ver. 3.2.1.1167) [HKJV+S] [Computer software by C. Stergiou]*. Corfu, Greece.

Bible: KJV (1996). *The Holy Bible (1917 Edition) King James Version*. New York: Oxford University Press.

Bible: RNKJV (1992-2006). *Restored Names King James Version Bible* [electronic version]. The Sword Project (ver. 1.5.9). Tempe, AZ: Crosswire Software and Bible society.

Gesenius, W. (1979). *Gesenius Hebrew-Chaldee Lexicon to the Old Testament*. Grand Rapids, MI: Baker Book House.

Institute for Scriptural Research, (1998). *The Scriptures* [ISR]. Northriding 2162, South Africa: Institute for Scriptural Research.

McClure, A.W. (2014) *The Translators Revived: A Biographical Memoir of the Authors of the English Version of the Holy Bible (Kindle Edition)*. Amazon-Ulan Press.

Paine, G.S. (1988). *The Men Behind the King James Version*. Grand Rapids, MI: Baker Publishing Group.

Poole, M. (1982). *Matthew Poole's Commentary on the Holy Bible*: Peabody, MA: Hendrickson Publishers.

Pratte, D.E. (2002). *Tradition and the Bible: Human or Divine Authority in Religion?* Retrieved January 17, 2015, from  
<http://www.gospelway.com/bible/tradition.php>

Stergiou: C. (2010). *Tyndale Bible of 1526: The Word (Ver. 3.2.1.1167) [Computer software]*. Corfu, Greece.

Strong, J. & Kohlenberger, J. (2001). *The New Strong's Expanded Exhaustive Concordance of the Bible*. Nashville, TN: Thomas Nelson Publishers.

## Extra Notes:

From *Biblical Archeological Society (BAS): Was Jesus' Last Supper a Seder?: A Jewish Last Supper Celebration*,

Jonathan Klawans • 07/01/2014

Read Jonathan Klawans's article "Was Jesus' Last Supper a Seder?" as it originally appeared in Bible Review, October 2001. The article was first republished in Bible History Daily in October 2012.—Ed.

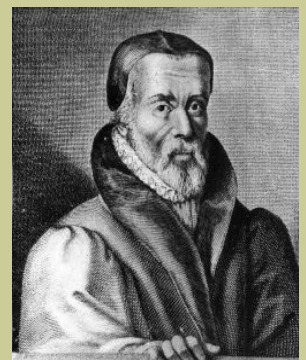
<http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/jesus-historical-jesus/was-jesus-last-supper-a-seder/>

... It is also no great coincidence that during this meal the disciples reclined, ate both bread and wine, and sang a hymn. While such behavior may have been characteristic of the Passover meal, it is equally characteristic of practically any Jewish meal.

A number of scholars now believe that the ritual context for the Last Supper was not a Seder but a standard Jewish meal. That *Christians* celebrated the Eucharist<sup>13</sup> [so named later by tradition] on a daily or weekly basis (see Acts 2:46–47) underscores the fact that it was not viewed exclusively in a Passover context (otherwise, it would have been performed, like the Passover meal, on an annual basis).

An ancient *Christian* church manual called the Didache<sup>14</sup> also suggests that the Last Supper may have been an ordinary Jewish meal. In Chapters 9 and 10 of the Didache, the eucharistic prayers are remarkably close to the Jewish Grace After Meals (*Birkat ha-Mazon*).<sup>7</sup> While these prayers are recited after the Passover meal, they would in fact be recited at any meal at which bread was eaten, holiday or not. Thus, this too underscores the likelihood that the Last Supper was an everyday Jewish meal.

Moreover, while the narrative in the synoptics situates the Last Supper during Passover, the fact remains that the only foods we are told the disciples ate are bread and wine—the basic elements of any formal Jewish meal. If this was a Passover meal, where is the Passover lamb? Where are the bitter herbs? Where are the four cups of wine?



William Tyndale (1494–1536 AD)

13 Eucharist *n.* 1. A *Christian* sacrament commemorating the Last Supper by consecrating bread and wine.

14 Didache - *n.* 1. **or The Teaching of the Twelve Apostles** (*Didachē* means "Teaching") is a brief early *Christian* treatise, dated by most scholars to the late first or early 2nd century.

## The Data

### Chodesh 12, February 2015

The new moon should be visible within the realm of Israel on **February 20, 2015** Jerusalem Standard Time [JST] at even-time [1][2][3].

The Data:

Sunset 5:29 PM (JST)  
 Moonset 7:20 PM  
 Age 1.3d/30 since last  
 Illumination 3%

[1] Lunisolcal V4.5 (Voeking, 2013)

[2] Ephemeris V2.0 (Sachs, 2000-2001)

[3] SkyViewCafe V5.8.6 (Shetline, 2000-2013)

## Quotes

*There is a fellowship more quiet even than solitude, and which, rightly understood, is solitude made perfect.*

~ Robert Louis Stevenson

*Adversity is like a strong wind. It tears away from us all but the things that cannot be torn, so that we see ourselves as we really are.*

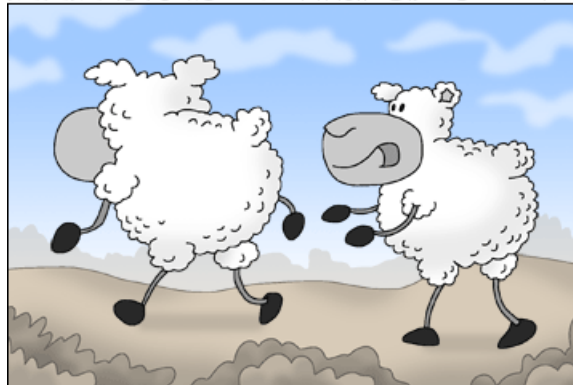
~Arthur Golden

## Yahweh's Feast Days of (2015)

-	Abib 1 (Starts @ sunset Mar 21)	Day 1 of the year	Mar 22
-	Yah'shua's Kiddush	Abib 13	Apr 3
-	Passover Memorial (at even)	Abib 14	Apr 4
I, II	Passover Feast (DUB)	Abib 15-21	Apr 5-11
-	Wave Sheaf	Abib 16	Apr 6
III	Feast of First Fruits (Pentecost)	Abib 16 + 49	May 25
IV	Feast of Trumpets	Day 1 of 7 <sup>th</sup> new moon	Sep 16
V	Atonement	Day 10	Sep 25
VI	Feast of Booths (FOT)	Day 15-21	Sep 30-Oct 6
VII	The Last (8th) Day	Day 22	Oct 7

## The Lighter Side

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



(See Isaiah 53:6)

12-01-2014

IT'S OBVIOUS THAT WE'RE ASTRAY ...  
 CAN WE PLEASE STOP AND ASK FOR  
 DIRECTIONS?

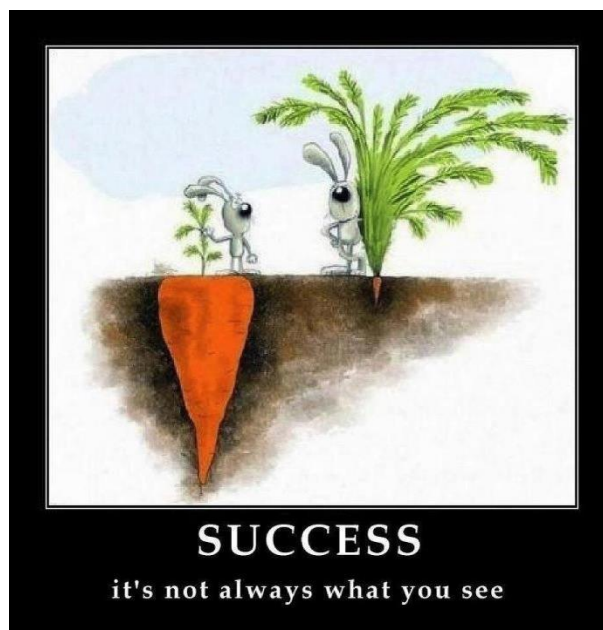
## Humorous Mistranslations

*Taken from a menu, Poland: Salad a firm's own make; limpid red beet soup with cheesy dumplings in the form of a finger; roasted duck let loose; beef rashers beaten in the country people's fashion.*

*On the door of a Moscow hotel room: If this is your first visit to the USSR, you are welcome to it.*

*Supermarket, Hong Kong: For your convenience, we recommend courteous, efficient self-service.*

*Booklet about using a hotel air conditioner, Japan: Cools and heates; if you want condition of warm air in your room, please control yourself.*



**SUCCESS**

it's not always what you see

TTSOY  
c/o: D Lacey  
6801 W Kings Ave.  
Peoria, AZ 85382

