

PASSOVER - Yes, Christians should be observing the Festival

STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=135wPCYSQqM>

Teaching Summary

This Teaching argues that Pesach and the connected spring appointed times belong to Yehovah, not exclusively to one modern religious community, and therefore deserve the attention of those following Yeshua. The speaker begins with Genesis 1:14 and Leviticus 23, discussing the Hebrew terms for appointed times and holy convocations. He follows the first-month sequence of Passover, Unleavened Bread, and First Fruits through Exodus 12 and Leviticus 23, and connects the selection of an unblemished lamb, removal of leaven, and offering of first fruits with Yeshua's entry into Jerusalem, suffering, burial, and resurrection. He discusses Jubilee imagery from Leviticus 25, Isaiah 61, and Luke 4, and contrasts the Passover meal of Luke 22 with familiar church communion practice. The closing discussion offers ways to remember Yehovah's deliverance with family and children, whether through a traditional seder or a simpler fellowship meal, while recognizing that observance and understanding develop over time.

Important Framing

The source contains typological interpretations and proposed chronologies alongside explicit biblical commands. The speaker places First Fruits on the 18th of the first month in his illustrated Passion-week chronology; Leviticus 23:11 itself identifies the day after the Sabbath and does not specify a universal date of the 18th. His precise weekday sequence, assertion about simultaneous lamb and Yeshua temple entries, interpretation of temple cleansing as removing leaven, and claim that Yeshua began his ministry on a Jubilee day are presented here as the speaker's interpretations, not separately verified historical facts. The exact timing of the crucifixion and resurrection is disputed among interpreters. His statement about Greek koinonia and the origins of modern communion is likewise described as his argument rather than an uncontested historical conclusion. The discussion of a seder is a description of optional family practices, not a claim that a full seder is directly commanded.

Key Scriptures

- Luke 12:54-56 - Yeshua challenges his listeners to discern the time; the speaker relates this to recognizing prophetic patterns.
- Genesis 1:14 - The lights are appointed for signs, seasons, days, and years; the speaker discusses the word moedim.
- Leviticus 23:1-4 - Yehovah calls the appointed times His feasts and identifies holy convocations.

- Exodus 12:1-6 - Selection of the Passover animal on the tenth day and keeping it until the fourteenth.
- Exodus 12:5-11 - The original Passover meal uses an animal without blemish, blood, unleavened bread, bitter herbs, and readiness.
- Exodus 12:12-14 - The blood and Yehovah's protection are central to Passover as a memorial.
- Exodus 12:14-20 - Unleavened Bread is connected to a lasting memorial and removal of leaven.
- Exodus 12:24-27 - Parents are to explain the Passover service and deliverance to children.
- Leviticus 23:5-8 - Pesach is on the fourteenth; Unleavened Bread begins on the fifteenth with appointed assemblies.
- Leviticus 23:9-14 - The firstfruits sheaf is waved on the day after the Sabbath, with specified offerings.
- Leviticus 25:8-13 - Jubilee is associated with liberty, restoration, and return of possessions.
- Isaiah 61:1-2 - The proclamation of good news and liberty is linked to Yeshua's mission.
- Luke 4:16-21 - Yeshua reads Isaiah and says the Scripture is fulfilled in his hearers' presence.
- John 12:1-15 - The speaker relates Yeshua's entrance toward Jerusalem to selection of the Passover lamb.
- John 2:13-17 - The temple-cleansing scene is interpreted as a picture of clearing away spiritual leaven.
- Matthew 26:59-60 - Unsuccessful testimony against Yeshua is compared to inspection for blemish.
- Mark 12:13-17 - Questioners attempt to trap Yeshua in his words; the speaker sees an inspection parallel.
- Luke 23:4 - Pilate declares he finds no fault, supporting the Teaching's unblemished-lamb theme.
- Matthew 28:1-6 - Discovery of the empty tomb after the Sabbath features in the Teaching's First Fruits chronology.
- 1 Corinthians 15:20-23 - Paul calls the risen Messiah the firstfruits of those who have fallen asleep.
- 1 Corinthians 5:6-8 - Paul calls Messiah our Passover and urges a feast kept with sincerity and truth.
- Luke 22:7-20 - Yeshua prepares and shares Passover with his disciples, giving bread and cup in remembrance.
- 1 Corinthians 10:16-17 - Koinonia is discussed in relation to the sharing of the cup and bread.
- Matthew 5:17-18 - The discussion cites the continuing importance of Scripture and fulfillment.

Key Takeaways

- Leviticus 23 calls the appointed times Yehovah's feasts, which is the foundation of the speaker's appeal to followers of Yeshua.
- The speaker uses Genesis 1:14 to connect the biblical calendar with divine signs and appointments; his description of festivals as prophetic rehearsals is interpretive.
- Exodus 12 records the lamb selected on the tenth day and kept until the fourteenth, the blood, and the meal eaten in readiness.
- Passover falls on the fourteenth day of the first biblical month; the Feast of Unleavened Bread begins on the fifteenth.
- First Fruits in Leviticus 23 is presented as the first harvest offering waved after the Sabbath; the Teaching assigns it a particular date in its illustrative chronology.

- Leaven is treated as an image of sin, supported by Paul's application in 1 Corinthians 5:6-8.
- The speaker reads Yeshua's Jerusalem arrival and questions from opponents as paralleling selection and inspection of an unblemished lamb.
- The cleansing of the temple is described as a symbolic removal of leaven; the Gospel passage does not explicitly identify that symbolic connection.
- Jubilee passages are discussed as a pattern of liberty and restoration associated with Yeshua's work.
- Yeshua's resurrection is connected to the wave-sheaf of First Fruits and to Paul's firstfruits language in 1 Corinthians 15.
- The speaker rejects the notion that bread and cup should be detached from Passover remembrance; interpretations of communion differ.
- The Teaching argues for three days and three nights and a two-Sabbath Passion week; its exact weekday chronology is one disputed view.
- Home gatherings, family meals, reading Scripture, and involving children are presented as accessible ways to remember Passover.
- The traditional seder is described as meaningful to some participants but not required in its later structured form.
- The closing counsel is to learn faithfully, plan for appointed times, and not abandon observance because one is still learning the details.

Study Outline

1. The significance of festivals

Yeshua's challenge to discern the time; a call to study Scripture rather than rely on inherited labels.

2. Biblical origins of the feasts

Signs and appointed times in Genesis 1; Yehovah's feasts and holy convocations in Leviticus 23.

3. Specifics of spring festivals

Dates and instructions for Pesach, Unleavened Bread, and First Fruits; leaven as an illustration of sin.

4. How Yeshua fulfilled the feasts

Jubilee and release, Jerusalem entry, disputed chronology, temple cleansing, inspection, and resurrection as First Fruits.

5. Clarifying communion and dates

Luke 22, koinonia, Passover meal versus communion vocabulary, and the speaker's two-Sabbath timeline.

6. Practical application and Q&A

Simple meals or seder traditions, involving children, Unleavened Bread, Sabbath convocations, calendar planning, and patience with mistakes.

Discussion & Reflection

- Whose appointed times are the feasts in Leviticus 23?
- Why does the Teaching argue that Christians should keep Passover?
- What does moedim mean in this Teaching?
- What is a holy convocation?
- When is Pesach observed according to the Torah?
- What is the distinction between Passover and Unleavened Bread?
- Why was a lamb selected four days before Passover?
- What did the blood on the doorposts signify?
- What did the first Passover household eat?
- Why remove leaven during Unleavened Bread?
- How does Paul connect Yeshua to Passover?
- What are the First Fruits instructions?
- Why is Yeshua called the firstfruits of resurrection?
- How does the speaker connect Yeshua's entry into Jerusalem with the Passover lamb?
- What does the Teaching mean by Yeshua being without blemish?
- Why does the speaker discuss the Jubilee?
- Did Yeshua institute a separate communion service according to this Teaching?
- Why does the Teaching discuss two Sabbaths in Passion week?
- Must a family use a complete traditional seder to observe Passover?
- How can parents involve children in Passover remembrance?
- What if someone is new to observing Yehovah's Feasts and makes mistakes?

Personal Application

- Read Exodus 12 and Leviticus 23: write down which dates and practices are explicitly commanded, distinguishing them from the speaker's historical parallels.
- Examine Luke 22 and 1 Corinthians 5:7-8 and consider what Passover remembrance means in light of Yeshua.
- Discuss the value and limits of a traditional seder while making sure the Exodus account is shared with the next generation.
- Compare the speaker's Passion-week reconstruction against the biblical passages without treating a disputed chronology as an explicit command.
- Plan for appointed days and assemblies in advance, while extending patience to those still learning.