

THE
SACRED NAME
BROADCASTER

3/2017

March 2017
Volume XLVIII, Number 12

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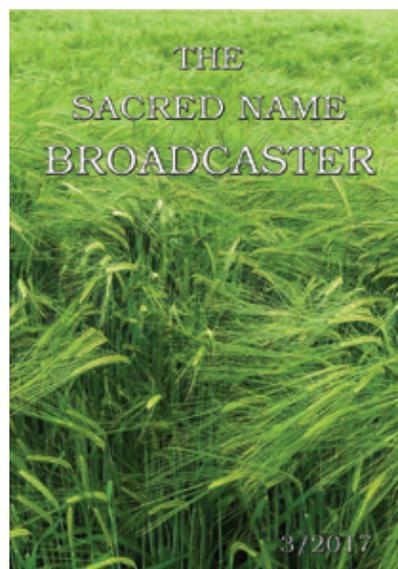
Each year, we alter our diet to conform to Yahweh's Feast of Unleavened Bread. These recipes give great ideas of unleavened dishes to prepare.

The *Sacred Name Broadcaster* is published monthly by the Assemblies of Yahweh, Bethel, PA 19507. Your subscription has been paid by the willing co-workers of this ministry who are concerned that this message of salvation should be made available free of charge to all the world as a witness before the Second Coming of Yahshua the Messiah. While no charge is ever placed upon this publication, CONTRIBUTIONS (all of which are tax deductible) are gratefully accepted to help defray expenses. We hope you will share in making this information available to others.

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Our Cover:

Yahweh's Word sets the month of Abib as the first month of the year. "This month shall be to you the beginning of months: it shall be the first month of the year to you." (Exodus 12:2).

"...For in the month of Abib Yahweh your Elohim brought you forth out of Egypt by night." (Deuteronomy 16:1b).

Watching for the appearance of the heads of barley, and the new moon that follows the appearance of these heads of barley, is the new moon of green ears—the first month of Yahweh's new year.

by Elder Jacob O. Meyer



THE TRUTH ABOUT *Easter*

"For they themselves report concerning us what manner of entering in we had to you; and how you turned to Yahweh from idols, to serve a living and true Elohim, and to wait for his Son from heaven, whom he raised from the dead, Yahshua, who delivers us from the wrath to come."

~ 1 THESSALONIANS 1:9-10

It should be the intention of every sincere Bible student to search the Scriptures daily, to prove all things, and to hold fast to that which is good, 1 Thessalonians 5. Ministers exhort their congregations to believe the Bible and to obey what it teaches, but, frequently, they fail to practice what they preach. ***"For they themselves report concerning us what manner of entering in we had to you; and how you turned to Yahweh from idols, to serve a living and true Elohim, and to wait for his Son from heaven, whom he raised from the dead, Yahshua, who delivers us from the wrath to come."*** (1 Thessalonians 1:9-10).

When the sincere Bible student begins to search the Scriptures, he, nevertheless, discovers that many things practiced by nominal ch-rchianity are not commanded in the Bible. Conversely, there are a great many doctrines that are clearly commanded in the Word

of Yahweh, but NOT observed by ch-rchianity.

Here one encounters a great dilemma. What shall we do: compromise our conscience, or follow the Scriptures totally and completely? We encounter a crossroads wherein a choice of direction is unavoidable. We must make the right decision, and this decision will be crucial regarding our eternal salvation. It is imperative that we submit ourselves humbly to the Word, or we will not be truly obedient

children of the Most High.

Yahshua the Messiah forthrightly addressed the issue of following the traditions of man while disregarding the commandments of Yahweh. He quoted the prophet Isaiah to support His contention that those are in error who superimpose the traditions accumulated by nominal religion upon the commandments of Yahweh. In Matthew 15:3 we read, ***“And he answered and said to them, Why do you also transgress the commandment of Elohim because of your tradition?”*** In verse 6 He continued, ***“...And you have made void the word of Yahweh because of your tradition.”*** Then, in verses 8-9, He quoted Isaiah 29:13, ***“This people honors me with their lips; but their heart is far from me. But in vain they worship me, teaching as their doctrines the precepts of men.”***

Should we continue to follow the traditional teachings of Christianity after we have plainly proven from which source they are derived? So many of the practices that are scrupulously followed in the Christian religion are nowhere to be found in the Bible. Ironically, when we research the texts to uncover the origins of these beliefs, we discover that they are derived ultimately from paganism. Truly, such a situation is paradoxical, but, nevertheless, it can be conclusively proven.

In regard to a certain pagan holiday, Almighty Yahweh inspired the prophet Jeremiah to write, ***“Learn not the way of the nations...”*** (Jeremiah 10:2). A scrutiny of this clause will reinforce the fact that we are directed not to learn, or to incorporate into our worship, the ways, or practices, of the pagan people of the nations. Our worship must be pure and perfect in the sight of Almighty Yahweh, Matthew 6:48. He has

regulated the true Faith by His written Word. Yahweh does not change, Malachi 3:6. What He commanded in the past is still applicable for our day and forever. Pure and true worship is offered today by the modern Assembly

What shall we do: compromise our conscience or follow the Scriptures totally and completely?

in the name of an unchangeable Messiah, Hebrews 13:8. He is the Head of the Body and directs its activities, as He has since the day of Pentecost. True Worship is, in reality, very stable, unchangeable, and, in fact, constant and consistent.

No Scriptural Reference to Easter

Few people realize this, but not one of the major holidays of Christianity is ever once mentioned in the Bible! This statement might surprise you. For example, those who believe that Easter is mentioned in the Bible will be stunned to learn that in the single reference—Acts 12:4—in the Greek text (confirmed also by the Aramaic New Testament texts) it reads *pascha*. This word is, in turn, derived from the Hebrew word translated Passover. Although nominal Christianity elevates the Easter holiday to a prominent position on its sacred calendar, the Bible will not even support the name given to the celebration. What is the reason for this puzzle?

Paradoxically, throughout the evangels of the New Testament,

there is absolutely no reference to Easter during the life of Yahshua the Messiah. Where His death, suffering, and resurrection would be concerned, we always read that they occurred in conjunction with the observance of the Passover and the Feast of Unleavened Bread—days observed by Yahshua Himself, His disciples, and the Jewish people at that time.

Don't you think it's strange that such a prominent celebration as Easter is never once mentioned in the Bible, whereas the holy day season of Passover and the Feast of Unleavened Bread that were commanded by Almighty Yahweh are never observed generally in Christianity? Truly, this inconsistency is baffling to say the least. Have you ever looked at this problem seriously? Most people just merely follow the crowd and do as their peers.

Nevertheless, there is a small group of people who do not take things for granted. They investigate the elementary principles of life and the sources of the traditions of the world. Then, they compare what they have proven with what the Bible teaches. Sincerely, they follow the Lamb wherever He goes, even if it means having to readjust their entire lifestyle to do so. Why not accept this challenge to examine the source of the Easter “holy day” season carefully?

Passover and the Feast of Unleavened Bread—Not Easter

You might be surprised to learn that the Apostolic Assembly of the book of Acts never observed Easter. A very enlightening quote from the **Encyclopedia Britannica** (11th edition) will confirm this fact for you from a noted resource work. *“The first [Messianic believers] continued to observe the Jewish festivals, though in a new spirit, as commemorations of*

"However, the firm foundation of Yahweh stands, having this seal, Yahweh knows them that are his: and, Let everyone that names the name of Yahweh depart from unrighteousness."

2 TIMOTHY 2:19



the events which those festivals had foreshadowed. Thus the Passover, with a new conception added to it of [Messiah] as the true paschal lamb and the first fruits from the dead, continued to be observed and became the Christian Easter."

Have you ever checked the encyclopedias and reference books that you may have in your own home? Few people ever think to peruse this reference material, which will cause them to think and reflect upon the practices that they have taken for granted. You will notice that the reference works quoted in this article are widely known and scholarly, readily available in your local library.

Here we have seen a very plain, clear, and concise statement from a renowned reference work. We cannot just shrug it off as simply a minor item of interesting information, but we must allow facts like these to direct us into paths of Truth. What good is this information unless we act on it? The early Apostolic Assembly kept the Passover and Days of Unleavened Bread, upholding the

death of the Messiah in place of the sacrificial system of Israel.

The **Funk and Wagnall's New Encyclopedia** contains another very enlightening passage. *"On the eve of Passover [Messiah] was [impaled] and shortly afterwards rose from the dead. In consequence the Easter festival commemorated [Messiah's] resurrection. In time, a serious difference over the date of the Easter festival arose among [Messianic worshipers]. Those of Jewish origin celebrated the resurrection immediately following the Passover festival.... Christians of gentile origin, however, wished to commemorate the resurrection ON THE FIRST DAY OF THE WEEK, SUNDAY; by their method, Easter always occurred on the same day of the week, but from year to year it fell on different dates. An important historic result of the difference of reckoning the date of Easter was that the Christian churches in the East, which were closer to the birthplace of the new religion and in which old traditions were strong, observed Easter according to the date of the Passover festi-*

val. The assemblies of the West, descendents of the Greco-Roman civilization celebrated Easter on a Sunday."

We now have two very clear and authoritative witnesses that the early Apostolic Assembly (having had its roots in the Jewish worship) continued to observe the scriptural Passover and related the meaning of Passover and the Days of Unleavened Bread to the sacrifice of Yahshua the Messiah upon the tree of Calvary. His resurrection was observed during the Days of Unleavened Bread. It was the Messianic worshipers of gentile background—those steeped in the Hellenistic Roman traditions—who sought to change the celebration of the Messiah's resurrection to the first day of the week. Since the Church of Rome eventually took preeminence over the Western world because of its location in Rome (the capital of the known world), its practices eventually predominated. Since the world looked to Rome for secular government, the same held true in ecclesiastical matters, although Rome certainly did

***Easter is a later innovation,
after the influx of gentile converts
who introduced pagan traditions
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over the teachings of the Bible.***

***These changes in doctrine
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of the Bible has been neglected
and pagan traditions
substituted for
Yahweh's Truth.***

not perpetuate the True Worship.

The following is a quote from the **Theological Dictionary of the New Testament**, edited by Gerhard Kittel and Gerhard Friedrich, as translated by Geoffrey W. Bromiley, Vol. V, pp. 902-903. This is a very scholarly, widely circulated, and acclaimed work in academic and religious circles. *"Hence the origin of Chr-stian Easter, as we have come to know and deduce it from Quartodeciman sources, shared with the Jewish Passover not only the time and details of the rite but also expectation of the Messiah. The difference is that for it expectation of the PAROUSIA gave the feast its true meaning, so that very early a fast concluding with the Eucharist replaced the Passover meal. A point of particular importance is that this primitive pascal celebration shows how strongly expectation of the parousia controlled the life of the [assembly] in the earliest period.*

"Later in the second century the course of the Chr-stian feast was everywhere changed in essence. Lights were now solemnly kindled at the commencement. Baptism preceded the breaking

of the fast at cock crow. Leavened bread had long since replaced unleavened. Although the rite itself had been subjected to only minor deviations and developments in the second century, it was a more serious matter that the FEAST HAD BEEN GIVEN A NEW MEANING."

This reference work heavily underscores the fact that the early Messianic Assembly kept the Passover as the memorial of the Messiah's death. Easter is a later innovation, after the influx of gentile converts who introduced pagan traditions which were soon superimposed over the teachings of the Bible. These changes in doctrine eventually predominated, so that, down to our time, the true doctrine of the Bible has been neglected and pagan traditions substituted for Yahweh's Truth.

In the book **Easter and its Customs** by Christina Hole, this very interesting quote may be found at the beginning of the first chapter.

"If in the early centuries there was some doubt about the date of the nativity, there was none about that of the resurrection, because that stupendous event

*took place at the time of the Jewish Passover, and was part of the personal experience of the apostles and the first disciples. There can never have been a time when its anniversary was not honored by every Jewish and Gentile convert; and we know that, when St. Paul was preaching and writing to the small, scattered communities which then constituted all Chr-stendom, it was already being celebrated as the supreme holy day. Nevertheless, in those first years it was not kept everywhere on the same day. Because Messiah died and rose again during the Passover period, many observed Easter on the festival **KEEPING THE PASSOVER AS THEIR ANCESTORS HAD DONE BEFORE THEM, BUT SEEING IT NOW ILLUMINATED BY A NEW AND DIFFERENT LIGHT. Others, ESPECIALLY THE GENTILES OF THE WESTERN COMMUNITIES, kept it on the Sunday following...."** (pp. 7-8). (Emphasis ours.)*

Here is yet another historian who very straightforwardly confirms the fact that the early believers kept the Passover and related the events of the passion week to that biblical sacred festival that had been instituted by the commandment of Almighty Yahweh, our Heavenly Father. The evidence mounts sharply as our study continues, demanding a decision on the part of all those who are seeking for Truth.

For some early history on the subject, we have the record found in Eusebius' **Ecclesiastical History**. We read that Bishop Polycrates sent the following letter to Victor of the Church of Rome.

"We, therefore, observe the genuine day; neither adding thereto nor taking therefrom. For in Asia great lights have fallen asleep, which shall rise again in the day of [the Master's] appearing, in which He will come

The Council of Nicea, over which Constantine presided, inserted a grave error into True Worship.

"The decision of the council was unanimous that Easter was to be kept on Sunday... and 'that none should... follow the blindness of the Jews.'"

—ENCYCLOPEDIA BRITANNICA



with glory from heaven, and will raise up all the saints; Philip, one of the twelve apostles, who sleeps in Hierapolis; and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus. Moreover, John, who rested on the bosom of our [Master]; who also was a priest, and bare the sacerdotal plate. Both a martyr and a teacher, he is buried in Ephesus; also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried at Smyrna. Why should I mention Sargaris, bishop and martyr, who rents at Laodicea? Moreover the blessed Papius; and Melito, the eunuch, whose walk and conversation was altogether under the influence of the Holy Spirit, who now rests at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead. All these observed the **FOURTEENTH DAY OF THE PASSOVER ACCORDING TO THE [GLAD TIDINGS] DEVIATING IN NO RESPECT, BUT FOLLOWING THE RULE OF**

FAITH. Moreover, I, Polycratea, who am the least of all according to the tradition of my relatives, some of whom I have followed. For there were seven, my relatives bishops, and I am the eighth; and my relatives always observed the day when the people [i.e., the Jews] threw away the leaven." (Emphasis ours.)

If you are looking for sound, historical evidence that the True Worshipers kept the Passover Memorial on the fourteenth of Abib in the Apostolic Assembly, here it is. You cannot reject its authenticity, because it is well documented. It would be difficult to challenge its historicity, because it was written at a time when the fallacious change from keeping the Passover to observing Messiah's resurrection on Sunday was being made.

Polycrates was evidently a man who was striving to retain the pure, original doctrines of the Apostolic Assembly. He was finding it difficult to hold the line against the more popular doctrines of the apostate congregation in the capital of the Roman Empire. Nevertheless,

he resisted the innovations that were taking place, insisting that all the evidence is for keeping the Passover on the fourteenth of Abib, the day on which the Jews threw away the leaven, and this was the original teaching of the early Apostles. He states that the early Apostles taught that the memorial was to be observed on Abib 14. Easter Sunday resurrection was not observed until the APOSTASY of nominal Christianity several hundred years after the Apostles' days. This has been quite conclusively proven, and the commentators are in harmonious agreement, since they cannot reject the testimony of Polycrates.

The Origin of the Name Easter

By going back into the historical writings, we should be able to unearth the true meaning of the word Easter. Where did it originate? What is its etymological background? Is Easter an approved term to use for the Messiah's resurrection? Let us peruse some of the outstanding reference works on the subject to



Nowhere in the New Testament text do we ever find approved the custom of baking hot cross buns in honor of the Queen of Heaven, nor do we find any of the popular customs that are presently in vogue relating to the resurrection of our Savior, Yahshua the Messiah.

get the facts and clearly elucidate the answers to these questions.

In the **Funk and Wagnall's New Encyclopedia**, we find the following candid statements: "*Easter, a Christian festival, embodies many pre-Christian traditions. The origin of its name is unknown. Scholars, however, accepting the derivation proposed by the eighth century English scholar St. Bede, believe it probably comes from Eastre an Anglo-Saxon name of the Teutonic [mighty one] of spring and fertility, to whom was dedicated a month corresponding to April [Abib is the Hebrew month corresponding to April]. Here the festival was celebrated on the day of the vernal equinox; traditions associated with the festival survive in the Easter rabbit, a symbol of fertility, and in colored Easter eggs, originally painted with gay hues to represent the sunlight of spring, and used in Easter egg rolling contests or given as gifts.*" (Vol. 8, p. 268).

The relationship between the word *Easter* and the Teutonic mighty one of spring is evidently proven. We have some rather clear statements to this effect in other outstanding reference works on the subject.

From the **Britannica Junior Encyclopedia** comes the following quote. "*Easter, the festival of the resurrection, is the oldest and most important of Christian observances. Two earlier festivals are associated with it—the Jewish Passover and the pagan festival of Eosturmonath.*" (Vol. 7, p. 2135).

The **Encyclopedia Britannica** bears the following testimony in its article on Easter. "*Easter, the annual festival observed throughout Christendom in commemoration of the resurrection of [Yahshua the Messiah]. The name Easter (German Ostern), like the names of the days of the week, is a survival from the old Teutonic mythology. According to*

Bede it is derived from Eostere or Ostara, the Anglo-Saxon mighty one of spring, to whom the month answering to our April and called Eosturmonath was dedicated. This month, Bede says, was the same as the mensis paschalis, 'when the old festival was observed with the gladness of a new solemnity.'" (Vol. 8, p. 828).

In the book **Easter and Its Customs** (which was noted earlier), we read the following candid admission. "*Even our English name for the festival seems to show heathen traces, for the venerable Bede tells us that it is derived from Eastre [or Eostre], a northern mighty one of spring and the dawn, whose principal celebrations were held about the time of vernal equinox. The Anglo-Saxons gave her name to April which they called Eastur-monath. There is, however, another theory which suggests that the word comes from Oster, 'to rise.' The French name, Paques, the Spanish and Italian Pascua or Pasqua, Dutch Paach, and Swedish Pask all look backwards to the Jewish PASSOVER, coming through Greek and Latin forms from our Hebrew word Pasach, meaning 'Passover.' Our own English 'Paschal' applied to Easter ceremonies and the spring moon, has the same root, and so has the homely north country name of 'Paceeggs' of Easter eggs.*"

It is clearly obvious then that the name Easter is derived from pagan mythology. We can see this confirmed in any dictionary. The following is the etymology that has been suggested by the **Second College Edition of Webster's New World Dictionary**: "*ME. ester OE. eastre, pl. eastron, spring Easter; orig., name of pagan vernal festival almost coincident in date with paschal festival of the church. Eastre, dawn g-ddess PGmc. *Austro (whence G. Ostern: see East).*"



In addition to the worship of Oстера, the egg was sacred to the worship of Venus.

Further Investigation Relates Easter to Astarte (Ishtar)

In his noted work on the mythological doctrines that have invaded the True Messianic worship, Dr. Alexander Hislop in his book, **The Two Babylons**, discusses the name Easter, pages 307-310. He shows on page 103 that the word Easter is derived from *Astarte*. The noted archaeologist, Sir Austen Henry Layard, found the name *Eastre* or *Easter* as *Ishtar* on the Assyrian monuments. The pagan mighty one *Astarte* is the same as *Ishtar*. All of these various names relate back to the worship of Nimrod, whose wife-mother Semiramis seems to have been the originator of much of the pagan worship of Babylon. She took the title "Queen of Heaven." The mighty ones of mythology, created in her image and called by this term, eventually were incorporated into the doctrines of the Christian religion.

Pagan Practices Denounced by the Bible

Let us turn to Jeremiah 7:17-20, where we read an electrifying

declaration from Yahweh through His prophet. As we shall discover, the original biblical Queen of Heaven was an idol whose worship had been appropriated by Judah in the days of Jeremiah. ***"See you not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings to other elohim, that they may provoke me to anger. Do they provoke me to anger? says Yahweh; Do they not provoke themselves, to the confusion of their own faces? Therefore thus says the Sovereign Yahweh: Behold, my anger and my wrath shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."***

Here, the prophet Jeremiah declares that certain pagan customs are abhorrent to the Heavenly Father. Throughout the Bible, the ways of the heathen, the mythological doctrines, the

pagan practices are denounced by the Word of our Heavenly Father. We must obey what He instructs, or we will be guilty of defiance of His authority. We cannot assimilate pagan practices and then twist Scriptures to support what we do.

We might ask the question, "Why is the mother of Yahshua the Messiah today termed as the Queen of Heaven?" Nowhere in the New Testament do we ever find the Apostolic Assembly baking cakes dedicated to her honor. Apparently, these cakes had some significant sign which identified them with the Queen of Heaven worship. (They have been related to the hot cross buns popular at Easter.) Clearly, we can see from the passage quoted above that the prophet seeks to show the pagan background of things that have been adopted by the Israelite peoples. As a cross-reference, turn to Jeremiah 44:17, where the title "Queen of Heaven" is once again mentioned.

Quite an enlightening quote is the following: *"Eating hot cross buns is one of the few Good Friday customs that has taken root in America. Piping hot from the oven, they appear on*

Rites of the pagan mythological festival of the resurrection of the sun are eagerly observed by people today who believe that they faithfully serve the Heavenly Father and offer true worship to Him. Nothing could be further from the TRUTH!

innumerable breakfast tables on both sides of the Atlantic Ocean, pleasantly spiced, and with their shiny brown tops marked with a DEEPLY CUT CROSS. Most people believe that this cross is a purely Christian emblem, connected with the day on which the cakes were traditionally eaten. It may, however, be far older. THE CROSS WAS A PAGAN SYMBOL LONG BEFORE IT ACQUIRED EVERLASTING SIGNIFICANCE FROM THE EVENTS OF THE FIRST GOOD FRIDAY AND BREAD AND CAKES WERE SOMETIMES MARKED WITH IT IN PRE-CHRISTIAN TIMES." (Easter and its Customs, pp. 43-44). (Emphasis ours.)

This noted reference work appears to present quite straightforwardly the candid fact that hot cross buns (Hislop says the word was originally *bouns*, and the seasonal partaking of them

was a heathen religious custom exclusively derived from paganism.) The cross definitely was a pagan symbol of sun worship. The cross was related to the rising and the setting sun. (See any truthful work on this subject.) Additionally, it was the pagan sign of the female; today it still serves as this symbol in biology. Pagan mythology was based on the concept of father, mother, and child—a system foreign to the teachings of the Bible. Nowhere in the New Testament text do we ever find approved the custom of baking hot cross buns in honor of the Queen of Heaven, nor do we find any of the popular customs that are presently in vogue relating to the resurrection of our Savior, Yahshua the Messiah.

Nevertheless, some people persist in clinging tenaciously to these pagan customs, even though they are conclusively proven as derived from mythological sources by the increased knowledge being made available to the people of Yahweh in these last days.

Easter Eggs Equally Abominable

We have already seen in our study that Easter eggs were at one time a symbol of the Teutonic mighty one *Ostera* (the German spelling of *Astarte*, *Ishtar*, *Easter*).

"Easter eggs have a very long ancestry. In their modern chocolate or cardboard form they date only from the latter years of the last century, but the giving of real eggs, colored or gilded, at Easter, and also at the pre-Christian spring celebrations, is infinitely older. Long before the Christian era, eggs were regarded as symbols of continuing life and resurrection. The ancient Persians, Greeks, and Chinese exchanged them at their spring festivals, when all things in nature revived after the winter; and in several pagan mythologies

we hear of the "World Elm" from which the divine Sun bird was hatched or from the two halves of which heaven and earth were formed....

"The custom of coloring eggs at Easter may well be as old as the festival itself, continuing with only a change of dedication from the earlier pagan usage. Certainly it was known in England during the early middle ages...." (Easter and Its Customs, pp. 6162).

"The Easter egg, a symbol of the universe to the pagans, now symbolizes the resurrection of [Messiah]." (**Britannica Junior Encyclopedia**, Vol. 8, p. 2136).

Obviously, the Easter egg custom is derived from paganism. We might also remember that, in addition to the worship of *Ostera*, the egg was sacred to the worship of Venus (also called *Astarte*). An egg was said to have fallen from heaven into the Euphrates River, where it was pushed to the shore by the fishes and hatched out into this pagan mighty one (**The Two Babylons**, p. 109).

After seeing that eggs are not mentioned in the Scriptures in relation to Messiah's death and resurrection, nor even in relation to the Passover, it is truly baffling that the Jews today use an egg with their Passover Seder! They are unable to explain the relationship between the Passover and the egg, except to do as those of other religions, who work backwards, holding to an erroneous traditional practice and then seeking to support it with a Scripture (proof texting), without regard to its meaning. Our only conclusion is that, just as have the Christians, the Jews have also occasionally incorporated pagan customs into their worship, sadly.

Easter Sunrise Services

Many other pagan practices were once associated with the religion of Easter. Lent is prob-

ably an innovation from the “Weeping for Tammuz.” Shrove Tuesday and Ash Wednesday introduce the Lenten season, but, in actuality, they were originally derived from mythological licentious celebrations held just prior to a serious fast. The Mardi Gras festival of New Orleans is of similar origin; therefore, we, as True Worshipers, cannot participate in it.

In the Bible, we have a definite injunction against Easter sunrise services. The practice can be proven to have originated in Babylonish idolatry. The priesthood of the Temple in Jerusalem had incorporated this pagan ceremony and had begun observing sunrise services by turning their backs to the Temple of Yahweh and worshipping the sun toward the east. **“And he brought me into the inner court of Yahweh’s house; and behold, at the door of the temple of Yahweh, between the porch and the altar, were about twenty-five men, with their backs toward the temple of Yahweh, and their faces toward the east; and they were worshipping the sun toward the east.”** (Ezekiel 8:16).

Certainly, in the Scriptures, there is no directive instructing anyone to go out on a hilltop and face the east to conduct a service on Easter Sunday morning. The relationship, however, is obvious when you compare the idolatry of Ezekiel 8:16 to the Easter customs of modern times. Rites of the pagan mythological festival of the resurrection of the sun are eagerly observed by people today who believe that they faithfully serve the Heavenly Father and offer true worship to Him. Nothing could be further from the TRUTH!

“A very old belief, once found in most parts of Great Britain and Ireland, was that the sun danced at its rising on Easter morning for joy that our [Mas-

ter] had risen from the grave. Those who were up early enough could sometimes see it doing so, especially if they climbed to the top of a hill where nothing could obstruct their view of so lovely a light. As late as the middle of the last century, people went in large numbers to hilltops and open spaces, and watched to see the sun leap and change color or, as some said, swing round and round like a wheel. Many declared they did see it, and probably they did, perhaps because of the flickering effect sometimes visible in a sunrise viewed from a high place....

“A kindred belief, less widespread than the dancing tradition but very firmly held in some districts, was that the image of the Lamb and Flag—the Lamb carrying the red cross banner—appeared in the center of the sun’s disk on Easter morning. It was visible only in the first few moments after the sun had risen, and country people used to get up early to go and look at it. Some took pieces of smoked glass with them, but many declared that they had seen the image, clearly and distinctly, with their unprotected eye.” (Easter and Its Customs, pp. 57-58).

Obviously, the repulsive, pagan customs of the heathen had been adopted by the priests of Yahweh’s Temple in Jerusalem in Ezekiel’s time. The 25 men gathered there turned their backs to the worship of Yahweh. They were incorporating elements of sun worship into True Worship. They were worshipping the sun toward the east. Believe it or not, this ancient pagan custom is still practiced in our time on Easter Sunday morning when sunrise services are conducted!

Different Times for Observing Passover and Easter

Occasionally, we see that Easter and Passover are a month,

and sometimes five weeks, apart. Just exactly why should this time difference occur? Certainly, the resurrection should be observed in conjunction with the scriptural Passover and the Feast of Unleavened Bread one would think. Nevertheless, there is indeed the occasional difference in time that must be somehow explained.

We have already seen that the observance of Easter is closely attached to the vernal equinox. The pagan mythological celebration of *Oestur-monath* occurred at the vernal equinox. Consequently, we can readily determine that these pagan customs were incorporated into the Messianic worship as it descended into apostasy.

The **Encyclopedia Britannica** states, *“Briefly, it may be explained here that Easter day is the first Sunday after the full moon following the vernal equinox.”* This rule continues to be followed by church authorities in our time. Sadly, some people who believe they are keeping Yahweh’s holy days follow this corrupt practice, which is exclusively derived from the commandments of men.

An explanation that is quite clear and concise may be found in **McClintock and Strong’s Cyclopaedia of Biblical, Theological and Ecclesiastical Literature** in their article on Easter. If you have access to this noted work, read the citation carefully.

Obviously, few people think of researching the Bible and accepting what it teaches on the subject of the scriptural calendar. Almighty Yahweh, the Heavenly Father, has clearly told His people how they are to set the sacred calendar each year. We are commanded to begin with the new moon of green ears—Abib—which is to be the first month of the year, Exodus 12:2. Deuteronomy 16:1,

Continued on page 21.

EASTER

PASSOVER

Few members of ch-rchianity actually know that all New Covenant believers are commanded by the Sacred Scriptures to keep the Passover and the Feast of Unleavened Bread.

The Apostle Paul—usually portrayed as the teacher of a no-Law doctrine—makes this fact quite clear: ***“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Purge out the old leaven, that you may be a new lump, even as you are unleavened. For our Passover also has been sacrificed, even the Messiah: therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”*** (1 Corinthians 5:6-8).

The term *feast* occurs almost 40 times in the New Testament. Thirty of these instances refer directly to one of Yahweh’s holy days that are legislated in Leviticus chapter 23. Paul’s unequivocal support of the feasts for the Messianic era, appearing in 1 Corinthians chapter 5, contextually is specifically intended to instruct the Corinthian Assembly. Nevertheless, all Messianic believers are required to keep the Passover and Feast of Unleavened Bread, according to Paul, and be in support of the

scriptural Law, since Yahweh is consistent in doctrine, Malachi 3:6. (See also Hebrews 13:8.)

At all of the Christian communion services, various passages of Scripture are read. Many times, the ministers of ch-rchianity will read from New Testament passages relating to how Yahshua the Messiah was betrayed and impaled upon the tree and how, beforehand, He instituted the memorial ceremony of the bread and cup for His disciples at the Last Supper. In these passages, the term *feast*, or *Feast of Passover*, or *Feast of Unleavened Bread* will appear. However, the average members of the denominations of ch-rchianity seem illiterate regarding the understanding of the Old Testament message that they will not notice the importance of observing these feasts. They cannot seem to grasp the close relationship between the doctrines essentially taught by both of the testaments. Apparently, the listeners do not even comprehend the words being spoken. It is regrettable that more of these quoted Old Testament terms do not make a greater impact, since they would point people back to the True Worship according to how the Old Testament Laws outline its parameters.

As previously noted, the Apostle Paul has gained a reputation

throughout ch-rchianity for teaching a no-Law doctrine, or, more specifically, for actually doing away with Yahweh’s commandments. But as we have seen from 1 Corinthians 5:6-8, nothing could be further from the truth! He was certainly urging his readers to comprehend that the True Worshiper must keep the feast, not with the old leaven of malice and wickedness, but, conversely, the feast should be observed in a spiritual atmosphere comprising the unleavened bread of sincerity and truth.

Paul further instructs his readers that Yahshua the Messiah, on the same night in which He was betrayed, took the bread (*matzo*) and the cup, and, after blessing them, He distributed these emblems among His disciples to serve as a remembrance of His death (1 Corinthians 11:23-26).

Let us focus upon verse 26 in particular. ***“For as often as you eat this bread, and drink the cup, you proclaim the Master’s death until he comes.”*** Something of additional importance will emerge from a close scrutiny of this passage. By applying the Herman Gunkel Bible study methodology, known as *Sitz im Leben* (life setting), we shall obtain some most helpful new insights. Let us understand!

The Faith of the Apostolic Assembly was entirely founded

Are They New Testament Observances?

by Elder Jacob O. Meyer

upon the religion of Judaism—not upon pagan traditions. However, the average Christian does not recognize Jewish practices, or traditions, and, therefore, they cannot truly perceive what Paul is trying to tell his readers. Did you ever realize that the Jews regularly conduct a service of remembrance which they call a *yahrzeit*? They annually remember the day on which a relative, or friend, died. The Jews offer a special prayer in a *yahrzeit* or *yizkor* service on those days, as they remember the day on which their relative or friend passed on. Furthermore, the annual observance of *yahrzeit* is reckoned on the date appearing on the SCRIPTURAL calendar.

Paul tells us to do exactly the same thing, TO REMEMBER the Messiah's DEATH. This means that each year on the very day He died, Passover day, we shall conduct a memorial service, or a *Yahrzeit*, in memory of His death. That service shall include the remembrance emblems of the eating of unleavened bread (which is characterized as a Passover symbol) and the drinking of the fruit of the vine.

Christians insist that the New Testament tells them to observe the resurrection of the Messiah on the first day of the week, which they term *Easter*. However, by examining the New

Testament passages relating the account of the resurrection, we can plainly determine that THE BIBLE NEVER TELLS US TO KEEP EASTER AS THE RESURRECTION DAY. The term *Easter* never even appears in the original texts of the Bible. Undoubtedly, someone will point out that Acts 12:4 indeed contains the word *Easter*. In the 1611 **King James Version**, this statement is true. Turn to the Greek text, however, and it becomes very obvious that the term *pascha* appears in the text, confirmed by the definition of #3957 in the Greek Lexicon of **Strong's Exhaustive Concordance of the Bible**, and it clearly reflects the Aramaic term for the Hebrew word *passover* (Aramaic—*Pascha*, Hebrew—*Ha-Pesach*). The Greek text contains the transliterated Aramaic word *Pascha*.

Nowhere in the Bible are we told to keep the first day of each week in memory of the Messiah's resurrection. Through a careful reading of the various passages, we are forced to conclude that Messiah Yahshua was not actually resurrected on the first day of the week, but, as Matthew 28:1 indicates, the resurrection occurred at the end of the Sabbath. Yahshua's body was placed in the tomb just before sundown—at the end of Passover day, Abib 14—the day on

which He died. Please find this statement conclusively proven by comparing Matthew 28:1, Mark 15:42, Luke 23:54-56, and John 19:41-42.

The Sabbath that is mentioned in these passages as following the Passover and Yahshua's entombment is, in reality, the annual Sabbath, the High Day, the first holy day of the Feast of Unleavened Bread. The Passover throughout the Sacred Scriptures is always designated to fall on the 14th of Abib. The 15th day of Abib (which is the first month of the scriptural year) is the High Day (the annual feast day, the annual holy day). The Hebrew term *chag*, appears as #2282 in the **Strong's Concordance Hebrew Lexicon**, where it is defined as a *festival*. The root is #2287, defined as *to move in a circle, or to march in sacred procession as TO OBSERVE A FESTIVAL* [meaning one of Yahweh's annual holy days]. This word indicates the gathering around (assembly) to worship and receive instruction during the holy convocations.

To summarize, therefore, we must conclude that Yahshua the Messiah ate the Last Supper (which was the Old Testament Passover) with His disciples on the evening of Passover day, Abib 14 (which occurred at the beginning or evening of the day). See

this fact proven from Luke 22:8, 13, and 15. Then, after observing the Israelite Passover with the Old Testament symbols, He introduced the renewed symbols of the memorial supper to commemorate the anniversary of His death for this New Testament era. He was taken prisoner during that very night and went through several trials. He was impaled about noon on Passover day (Abib 14) and died about three o'clock in the afternoon. His body was placed in the garden tomb just before sunset, which was JUST BEFORE THE BEGINNING OF THE FEAST DAY, ABIB 15. He rested in the tomb three days and three nights, 72 hours (to fulfill Jonah 1:17 and Matthew 12:40). At the end of the Sabbath, three full days and three full nights after He was entombed, He was resurrected from the grave.

The women, who had come to see the tomb where He was laid, found it guarded by a cohort of Roman soldiers. They returned to their abodes and, then, returned early in the morning (or at early dawn) on the first day of the week (Luke 24:1). When they arrived, they found the tomb EMPTY, and Yahshua the Messiah was gone. The great stone was rolled away from the door of the tomb. The angels who were there in attendance informed the women, ***“He is not here; for he has been raised, even as he said. Come, see the place where the Master lay.”*** (Matthew 28:6). No human eye saw the Messiah being raised from the dead. He was already resurrected when the women arrived with the embalming spices. Miriam Magdalene, a short time later, encountered Yahshua in the garden (John 20). Thinking

Him to be the gardener, since He was carrying the last literal wave sheaf offering, she did not recognize Him.

Yahshua ascended to His Father and presented Himself as

During biblical times, the method of setting time was by observation. Witnesses saw the new crescent and reported their sighting to the Sanhedrin, which sanctified the month.

the spiritual fulfillment of the wave sheaf offering. The wave sheaf offering (Leviticus 23:9-16) consisted of several sheaves of barley, the first fruits of the barley harvest, which was cut and offered in the Temple. From these sheaves of barley, the grain was threshed out. The grain was then dried (if necessary), ground into flour, and sacrificed upon the altar as a special offering to Almighty Yahweh. As we can see by reading further in Leviticus 23:15-21, this offering constituted the starting point for the day on which the count began toward specifying the day on which the Feast of Weeks (*Shavuoth* or Pentecost) was observed.

Consequently, there is a specific reason why all of these concepts from the Old Testament have been expressed in the New Testament Scriptures. We also have the historical record from the Apostolic Assembly explaining how they were fulfilled by the Messiah. Nevertheless, by rejecting the Law of Yahweh, and by rejecting the evidence of the lifesetting of the Jewish religion, by separating the Old Testament from the New Testament, the

members of ch-rchianity have LOST THE KEY essential to interpret the Bible correctly. Many controversial doctrines would immediately become clear if Chr-stian theologians would only harmonize the Old and New Testaments, as do the brethren of the Assemblies of Yahweh.

Proof of this statement certainly emerged in the year of 1997. You will find that this year the Chr-stians observed Easter, the resurrection, on

March 30, whereas the Jews observed the

Passover beginning with the evening of April 21 (according to their calculated calendar). The question arises quite seriously: ***“Why should the Messiah be resurrected ALMOST A WHOLE MONTH BEFORE HE WAS PUT TO DEATH?”*** What is the answer to this enigma? (Do not neglect to notice that the Eastern Orthodox Ch-rch celebrated their Easter on April 27, also a month after much of Chr-stianity.)

The difference in dates for observing Easter and Passover in 1997 was predicated upon the difference resulting from applying the methods of observation on the one hand and tradition on the other. In the Assemblies of Yahweh, we strive to follow clear instructions in the Scriptures just as perfectly as we can. The Scriptures teach us the method of observation in Deuteronomy 16:1. We are instructed to watch for the new moon of green ears and keep the Passover to Yahweh (this is a literal translation of the verse). The first new moon crescent of the month is the *rosh kodesh*, when the moon begins its rebuilding cycle. This time period, from one new moon to the next, is called a month, or a lunation. Although the months

in our current common calendar do not follow the phases of the moon, nevertheless, the designation of a period of about 30 days is called a "month." The word *month* means *moon*. The lunar phases (new moon, first quarter, full moon, and last quarter) are sometimes noted on calendars, however. But the common months on today's calendars are not predicated upon observation of the first lunar crescent, which is the new moon or first day of the month in the Bible. Nevertheless, Almighty Yahweh tells us that the MOON is meant to establish the sacred seasons (Genesis 1:14 and Psalm 104:19). During biblical times, the method of setting time was by observation. Witnesses saw the new crescent and reported their sighting to the Sanhedrin, which sanctified the month.

It seems, however, that today the major religions base their holy day observances upon traditions and calculations. The Jews, today, calculate the new moons rather than setting them from visual evidence—in order to keep the Diaspora together in feast observance, they explain. Therefore, the Assemblies of Yahweh calendar frequently specifies the feast days a day later than the Jewish observances—because we follow the Sacred Scriptures and verify the new moon by observation, rather than setting the month by calculation and tradition.

Christians also specify the date of their Easter by tradition and calculation, as we can see from the following discussion. *"The question relating to the observance of Easter, which was agitated in the time of Anicetus and Polycarp, and afterwards in that of Victor, was still undecided. It was one of the principal reasons for convoking the council of Nice, being the most important subject to be considered after the Arian controversy. It appears*

The Scriptures teach us the method of observation in Deuteronomy 16:1.

"Observe the month of Abib, and keep the passover to Yahweh your Elohim...."

We are instructed to watch for the new moon of green ears and keep the Passover to Yahweh.

that the churches of Syria and Mesopotamia continued to follow the custom of the Jews, and celebrated Easter on the fourteenth day of the moon, whether falling on Sunday or not. All the other churches observed that solemnity on Sunday only, viz. those of Rome, Italy, Africa, Lybia, Egypt, Spain, Gaul and Britain; and all Greece, Asia, and Pontus. It was considered indecorous, and as affording occasion of scandal to unbelievers, that while some were engaged in fasting and penitence, others should be indulging in festivity and relaxation.

"This subject having been discussed, it was decreed to celebrate Easter on the same day, and the oriental prelates promised to conform to the practice of Rome, of Egypt, and of all the West. St. Athanasius remarks a difference of language, in pronouncing on this subject, from that which was used in reference to the faith. With respect to the latter it is said, 'this is the catholic faith, we believe,' 60C., in order to show that it

was no new determination, but an apostolic tradition. Accordingly, no date is given to this decision, neither the day nor the year being mentioned. But with regard to Easter, it is said, 'we have resolved as follows,' in order to show that all were expected to obey. Easter day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox, because it is certain that our Saviour rose from the dead on the Sunday which next succeeded the passover of the Jews. In order to find more readily the first day of the moon, and consequently the fourteenth, the council ordained that the cycle of nineteen years should be made use of, because at the end of this period, the new moons return very nearly to the same days of the solar year. This cycle, which is denominated, in Greek, Ενεακαιδεκαετηρις, had been discovered about seven hundred and fifty years before, by Meto, a mathematician of Athens, and it has since been termed the golden

**How to
Keep
Time**
by
Yahweh's Calendar

in the
Heavens



by
Jacob O. Meyer

A publication of Assemblies of Yahweh

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number; because it was customary to mark in the calendar with letters of gold, the days of the new moon. It has been thought that the synod assigned the task of this calculation to Eusebius of Caesarea. It is certain, however, that he had composed a paschal canon of nineteen years, and that he had explained the nature and origin of this question in a treatise dedicated to the emperor Constantine, who gave him thanks for it in a letter. But notwithstanding the decision of the council there were some quartodecimans, as they were termed, who remained pertinaciously attached to the celebration of Easter on the fourteenth of the moon, and among others the Audeans, schismatics of Mesopotamia. They found fault with the council, reproachfully remarking, that this was the first time that the ancient tradition, through complaisance for Constantine, had been departed from.

"The Synod was also desirous of applying a remedy to the schism of the Meletians, who had occasioned a division in Egypt for twenty-four years, and who encouraged the Arians by their union with the party. Meletius

was treated with considerable lenity—more, it was thought, than he deserved. He was permitted to continue in Lycopolis, the city of his residence, but was deprived of his ecclesiastical powers and authority, being merely permitted to retain the title of bishop. But the reader is referred to the synodical epistle for the particulars in relation to Meletius; and those who had received ordination at his hands." (**Eusebius' Ecclesiastical History**, Isaac Boyle, "A Historical View of the Council of Nice," Grand Rapids: Baker Book House, 1973, pp. 22-24 [Emphasis ours]).

"Thus far the controversy between the Asiatic and the Western churches had only concerned two points, namely, (1) whether the day of the week or the day of the month on which the death of [Yahshua] occurred should be commemorated; (2) when the fasting ought to be terminated. Now a third point of dispute arose, as to the time when the 14th day of Nisan really occurred. Many of the Church fathers are of opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, [the count

to determine] the 14th of Nisan had always been after the spring equinox, and that it was only in consequence of a miscalculation of the LATER JEWS that the [count to determine the] 14th of Nisan occasionally fell before the equinox. They therefore insisted that the 14th of Nisan, which for both parties within the Church determined the time of Easter, should always be after the equinox. As the year of the Jews is a lunar year, and the 14th of Nisan always a full-moon day (sic), the Christians who adopted the above astronomical view, wherever the [count to specify the] 14th of Nisan fell before the equinox, would celebrate the death of [Yahshua] one month later. As the Christians could now no longer rely on the Jewish calendar, they had to make their own calculations of the time of Easter. These calculations frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great

effect. The subject was therefore again discussed and acted upon by the Ecumenical Council of Nice, which decreed that Easter should be celebrated throughout the Ch-rch [counting] after the equinox, on the Friday following the 14th of Nisan. It was also provided that the Ch-rch of Alexandria, as being distinguished in astronomical science, should annually inform the Ch-rch of Rome on what day of the calends or ides Easter should be celebrated, and the Ch-rch of Rome should notify all the ch-rches of the world. But even these decrees of the Council of Nice did not put a stop to all differences, and it was reserved to the calculation of Dionysius Exiguus (q. v.) to gradually introduce uniformity of practice into the whole Ch-rch. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne uniformity seems to have been established, and no trace is to be found of the *Quartodecimani*. The revision of the calendar by Pope Gregory XIII, on the whole, retained the Dionysian era, but determined more accurately the Easter full moon, and made careful provision for avoiding any future deviation of the calendar from the astronomical time. By these minute calculations, however, the Chr-stian Easter some times, contrary to the decrees of the Nicene Council, coincides with the Jewish Passover. This, for instance, was the case in 1825. (John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. III, "Easter," Grand Rapids: Baker Book House, 1969, pp. 13-14 [Emphasis ours]).

"The Eng. word comes from the AS *Eastre* or *Estera*, a Teutonic [mighty one (female)] to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does

not properly occur in Scripture, although AV has it in Acts 12:4 where it stands for Passover, as it is rightly rendered in RV. THERE IS NO TRACE OF EASTER CELEBRATION IN THE NT, though some would see an intimation of it in 1 Cor. 5:7. The Jewish Chr-stians in the early ch-rch continued to celebrate the Passover, regarding [Yahshua] as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of [Yahshua], or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the [impalement], i.e. at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Chr-stians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nisan [Abib] without regarding to the day of the week, while the gentile Chr-stians identified it with the first day of the week, i.e. the Sunday of the resurrection, irrespective of the day of the month. This latter practice finally prevailed in the ch-rch, and those who followed the other reckoning were stigmatized as heretics. But differences arose as to the proper Sunday for the Easter celebration which led to long and bitter controversies. The Council of Nice, 325 [C.E.], decreed that it should be on Sunday, but did not fix the particular Sunday. It was left to the bishop of Alexandria to determine, since that city was regarded as the authority in astronomical matters and he was to communicate the result of his determination to the other bishops. But this was not satisfactory, esp. to the western ch-rches, and a definite rule for

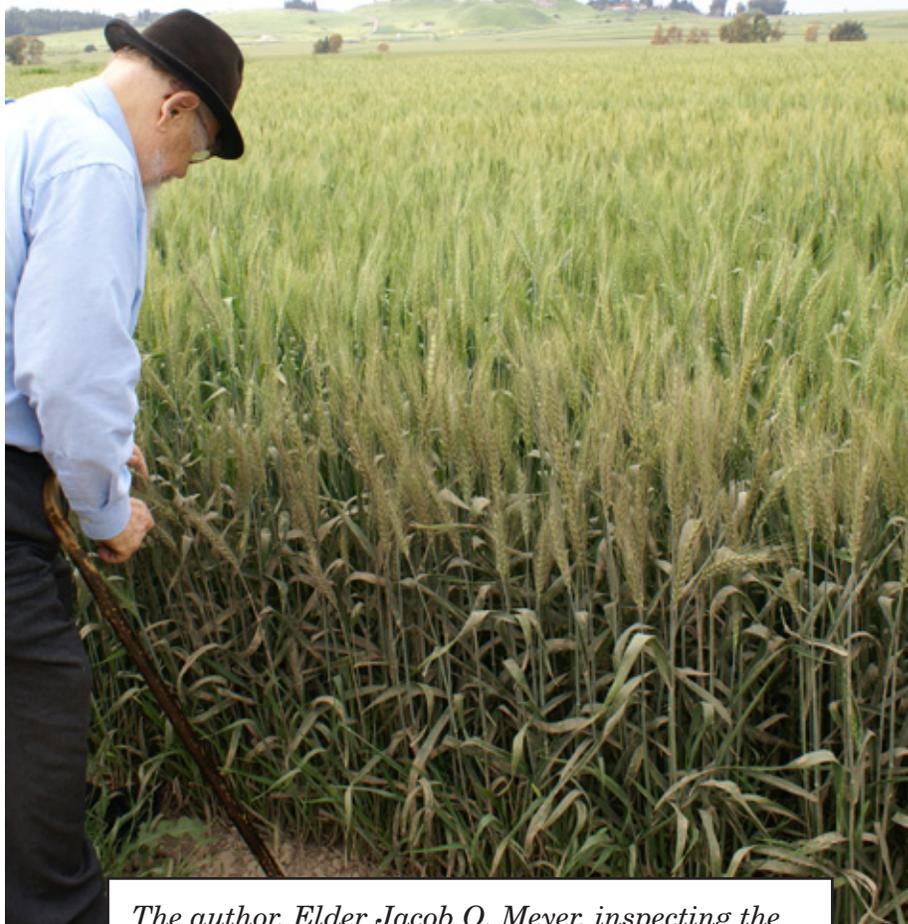
the determination of Easter was needed. By some it was kept as early as March 21, and by others as late as April 25, and others followed dates between. The rule was finally adopted, in the 7th cent., to celebrate Easter on the Sunday following the 14th day of the calendar moon which comes on, or after, the vernal equinox which was fixed for March 21. This is not always the astronomical moon, but near enough for practical purposes, and is determined without astronomical calculation by certain intricate rules adopted by ecclesiastical authority. These rules involve the *Dominical Letters*, or the first seven of the alphabet, representing the days of the week, A standing for the first day of the year and the one on which Sunday falls being called the *Dominical* for the year. There are also involved the *Golden Numbers* and the *Epacts*, the first being the numbers from 1 to 19, the cycle of the moon when its phases recur on the same days of the year, the first of the cycle being that in which the new moon falls on January 1. The *Epacts* indicate the moon's age at the beginning of each year. Easter was thus fixed by these rules, but another difficulty arose when the Gregorian calendar was adopted in 1582, the difference between it and the Julian being then 10 days. This of course affected the determination of Easter, and its celebration by the [Greek] ch-rch, which has never admitted the Gregorian calendar, occurs usually at the different time from that followed by the western ch-rches. This difference may be as much as five weeks and it may occur as late as April 30, while in the West it cannot occur later than April 25 nor earlier than March 22. Occasionally the two come together but this is rare, since the difference between the two calendars is now 13 days. The Easter feast has been and

still is regarded as the greatest in the Christian church, since it commemorates the most important event in the life of its Founder.” (The **International Standard Bible Encyclopedia**, Vol. II, H. Porter, “Easter,” Wilmington: Associated Publishers and Authors, reprinted, p. 889).

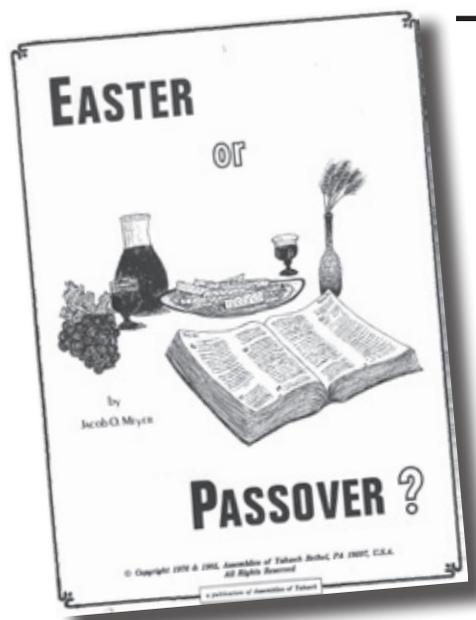
The Time to Watch for Passover New Moon

What is the season like in Israel? When must we add the 13th (intercalary) month? From an extended period of personal, on-site observation, we have seen that the spring season in Israel does not begin until sometime in March. It is only the middle of March, or thereafter, that the first heads of barley will usually appear. Therefore, we should never calculate the annual holy year, but we are instructed by the commandments of Yahweh to observe it. Watching for the appearance of the heads of barley and the new moon that follows the appearance of these heads of green barley from the boot stage, will be the new moon of green ears, or the new moon of spring. Thereafter, the barley harvest will develop until the first ripe

Continued on page 21.



The author, Elder Jacob O. Meyer, inspecting the barley crop in Israel, 2009.



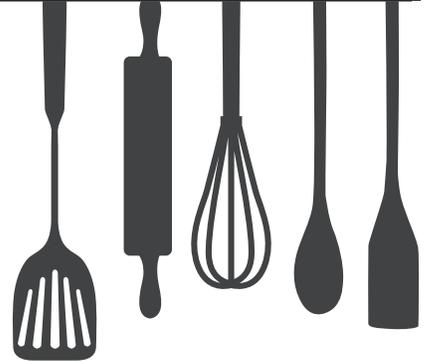
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Recipes

for the Days of Unleavened Bread

The Feast of Unleavened Bread is a very special time of year. During the holy days, our diet must be changed to fulfill all of the scriptural requirements of this Feast. We must eliminate all leavening (Hebrew—*se'or* and *chametz*, meaning *yeast*, *barm*, *to swell up* or *corrupt*) from our everyday lives. This includes all food sources and all products we use in our homes and on our bodies such as deodorants, toothpaste, vitamins, soap, beer, sodas, even dog food, etc. These are our dwellings, and no leavening agent may be seen in all our quarters (Exodus 12:15-19). Grain alcohol (sometimes used in extracts like vanilla) and distilled vinegar are also prohibited.



Passover Bread

3 pints milk
1 pound butter
flour

Using a food processor, mix milk and butter, then add as much flour as needed to give it a body similar to pie dough. Divide into four parts and work each until it blisters; then roll out to the thickness of pie dough. Cut into 2" x 4" pieces. Score or prick with fork (like a pie shell). Bake at 350°F until lightly browned at the edges.



These leavening agents appear under such names as yeast (*both baker's and brewer's*), baking powder, baking soda (*sodium bicarbonate*), sourdough, barm (*yeast*), cream of tartar, or other names.

These ingredients can possibly emerge in such things as soap powder used for detergent, soup (*canned, dry, or bouillon*), angel food cake, table salt, vitamins, bread, crackers, cookies, cakes, soda pop, beer, and so on. This list is large, but it is important that we as True Worshipers get **ALL** of the leavening out (Exodus 12:15, 19 and Deuteronomy 16:4). Don't forget the crumbs in the toaster or the vacuum cleaner bag (*after all the clean-up*)! Be sure to read every label on all product containers in your home.

All these things have to be removed from your quarters (*property*). See Exodus 13:7 and 1 Corinthians 5:8—you cannot save them for later use. Remember to start early, checking all ingredients on every purchase that you make, and every item in your house. (Why not be a year-round label reader so that you can obey Yahweh's dietary Laws?)

To make the Feast of Unleavened Bread a special time, the following recipes are included in this publication. **Joyous eating!**

Wheat Crisps

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

Place all dry ingredients into a mixing bowl. Blend in margarine with a pastry blender. Knead with hands until smooth and a soft dough forms. Form into small balls and flatten with fork on ungreased cookie sheet. Bake in 350°F oven until edges are slightly browned, 20-25 minutes. Makes 2 to 2 1/2 dozen.

Potato Filling is a delicious and hearty Pennsylvania Dutch specialty that can be enjoyed year-round. Especially delicious served with baked chicken and turkey!

Potato Filling

Mashed potatoes
1 small onion
2 to 3 cups crushed matzo
Broth or water
3 to 4 eggs
Salt and pepper to taste

Make 6-8 servings of mashed potatoes and set aside. Chop onion and saute until translucent. Pour enough warm broth or water over the crushed matzo and set aside. Beat eggs until frothy. Drain extra broth off matzo. Stir the onions, matzo, eggs, salt and pepper into the mashed potatoes. Bake in a greased baking dish at 375°F for 30-40 minutes or until brown on top.

Flourless Sweet Potato Brownies

1 cup mashed sweet potatoes
1/2 cup smooth nut butter of choice
2 tablespoons pure maple syrup
1/4 cup cocoa powder
Optional: Handful of chocolate chips

Preheat oven to 350°F. Grease a small cake pan or loaf pan and set aside. In the microwave or on the stovetop, melt the nut butter with the maple syrup. In a large mixing bowl, add the mashed sweet potatoes, nut butter, maple syrup, and cocoa powder. Mix very well. (If adding chocolate chips, stir them in now.) Pour mixture into the greased pan and bake for about 20 minutes or until cooked through. Remove from oven and cool completely before slicing into bars.

These brownies are best kept in the refrigerator and eaten cold. They may also be made ahead of time and frozen to serve at a later date.

Be sure to check the ingredients on your bag of cornmeal and use only regular (not self-rising) cornmeal during the Feast of Unleavened Bread.

Cornmeal Dumplings

2 cups cornmeal
1 teaspoon sea salt
1 egg, beaten
Boiling water
1/4 cup rice flour

Mix the cornmeal and salt. Stir in beaten egg. Pour enough water over mixtures to make a thick paste. Stir thoroughly and form into small balls. Roll each ball in rice flour. Drop dumplings into simmering soup or stew. Cover and continue to cook for 10-15 minutes.

Variation: These dumplings make a tasty addition when added to the liquid from a simmering pot of greens, such as turnip greens or collard greens.

Spinach Meat Pie

4 matzos
1 lb. fresh spinach
1 medium onion, chopped
6 tablespoons oil
1 lb. chopped beef
1 teaspoon salt
Pinch of allspice
1 cup mashed potatoes
3 eggs

Soak whole matzos in cold water until soft. Drain well on paper towel. Wash spinach, then chop lightly. Saute onion in 2 tablespoons of oil, add meat. Cook until brown. Drain oil. Season with salt and allspice. Mix spinach and potatoes into meat mixture. Beat 2 eggs very well. Pour over mixture and mix well. Preheat oven to 400°F. Great square pan with 2 tablespoons of oil, then cover bottom of pan with 2 soaked matzos. Spread mixture over top and cover with remaining matzos. Brush with oil, then spread remaining egg over all. Bake 50 minutes.

***“Therefore
let us keep the
Feast, not with
old leaven, neither
with the leaven of
malice and wick-
edness, but with
the unleavened
bread of sincerity
and truth.”***

(1 Corinthians 5:8)

Popovers

1 egg
2 egg whites
1 cup flour
1 cup milk
1/2 teaspoon salt

Heat oven to 450°F. Grease six custard cups. Place all ingredients in blender and blend on medium speed for 15 seconds. Fill custard cups about 1/2 full. Bake 20 minutes. Reduce oven temperature to 350°F and bake for an additional 15-20 minutes, until golden brown. Immediately remove from cups. For crisper popovers, remove from cups and place on their sides on a baking pan and bake an additional 4 minutes. Serve hot.

Popovers are quick to make and can be filled with tuna or chicken salad for a delicious unleavened lunch or snack. You can try adding cheese or herbs to the batter before baking for savory side, or add nuts and orange peel for a sweet breakfast treat.

"Graham" Pie Crust

1 cup unbleached flour
1/2 cup margarine or butter
1/2 cup packed brown sugar
1 cup finely ground pecans

Cut margarine into the flour. Mix in brown sugar and finely ground pecan meal. (You may also use a food processor to mix all of these ingredients.) Form crust in an 8-inch pie pan. Bake at 350°F for 10 minutes, or bake at 375°F for 10 minutes for a crispier toasted crust. Delicious filled with cheesecake!

Creamy Lemon Filling: Combine 8 oz. softened cream cheese and 1 can sweetened condensed milk. Add 1/2 cup lemon juice, then pour into cooled pie crust

Fill this delicious pie crust with fresh fruit or instant pudding for a cool dessert.

If you don't want to add nuts to your brownies, try adding white chocolate chips or butterscotch chips. These are delicious served warm with vanilla ice cream.

Fudge Brownies

1/2 cup margarine or butter
2 squares unsweetened chocolate
1 cup sugar
2 eggs
1 teaspoon vanilla
3/4 cup flour
1/2 cup chopped nuts

Melt butter and chocolate over low heat. Remove from heat and stir in sugar, eggs, and vanilla. Stir in flour and half of the nuts. Spread batter into greased square pan. Sprinkle with remaining nuts. Bake at 350°F for 30 minutes. Cool in pan on a wire rack and cuts into squares. Makes 24 brownies.

Mayonnaise

1 egg
1/2 teaspoon each dry mustard, sugar, salt
2 tablespoons apple cider vinegar
1 cup vegetable oil
dash of cayenne pepper

Put eggs, seasoning, vinegar, and 1/4 cup of oil into blender. Cover and process at blend. Immediately drizzle remaining oil in a steady stream while blending at medium speed. (If necessary, stop the blender and use a rubber spatula to keep mixture around processing blades. Cover and continue to process.) Mixture will thicken. Store covered in the refrigerator for up to one week. Makes about 1 1/4 cups.

When preparing recipes that contain vinegar, be certain that the vinegar is approved for use during the Feast of Unleavened Bread. Apple cider vinegar is acceptable, but distilled vinegar is not.

Egg Roll Wrappers

2 cups flour
1 large egg
1 teaspoon salt
1/2 cup ice water
1 teaspoon sugar
Cornstarch

Mix flour and sugar in large bowl. In a separate bowl, beat egg with the salt, then add 1/4 cup water. Add liquid mixture to flour mixture, stir in as much of the remaining water as needed to make a sticky batter. Knead on a lightly floured surface for 5 minutes, then cover dough and rest for 30 minutes. Divide dough into 24 equal pieces, then roll each piece into a 3 1/2 inch square. Lightly dust each square with cornstarch and stack as you roll them out. Use immediately or refrigerate until ready to use.

Egg rolls may be filled with any combination of cooked meat and/or vegetables, then deep fried until golden brown. You may also use fruit pie filling and dust with powdered sugar for a dessert.

THE TRUTH ABOUT Easter

Continued from page 9.

translated literally, directs that we “*watch for the new moon of green ears.*” (We do not rely upon the vernal equinox in order to set the holy days.) We watch for the green ears, or heads of developing barley, and, when they are seen, we then watch for the first month of the scriptural year. The first month begins when we see the first small crescent moon that makes its appearance in the western heaven after dark during the time when green heads of barley are on the stalk. Fourteen days later is Yahweh’s Passover.

In the articles on the history of how the date of Easter was established, we encounter the term *quartodeciman*. **The Encyclopedia Britannica**, 11th edition, has an outstanding comment explaining this term.

“*A final settlement of the dispute was one among the other*

reasons which led Constantine to summon the Council of Nicea in 325 [C.E.]. At that time the Syrians and the Antiochenes were the solitary champions of the observance of the fourteenth day. The decision of the Council was unanimous that Easter was to be kept on Sunday, and on the same Sunday throughout the world, and that none should hereafter follow the blindness of the Jews.’ (Socrates. H.E.I. 9).... The few who afterward separated themselves from the unity of the church, and continued to keep the fourteenth day, were called Quartodecimani, and the dispute itself is known as the Quartodeciman controversy.” (Vol. 8. p. 828-829).

What Will Be Your Decision?

In Daniel 12:4, the prophet declares that in the last days knowledge would be increased. Perhaps the reason why so few have seen the importance of observing the Passover Memorial each year in honor of the death of the Messiah, rather

than continuing pagan practices common all around us, is the fact that the people have been walking in darkness for centuries. However, a great light is now shining! Yahweh’s Truth is going forth to the world with increasing power and authority. You are hearing it proclaimed daily over **The Sacred Name Broadcast** and on **Radio Station WMLK. The Sacred Name Broadcaster** magazine, each month, is diligently publishing and boldly declaring these Truths to the world.

We urge the restoration of the scripturally pure worship of the Apostolic Assembly. What will be your decision? Will you allow yourself to be motivated by the facts we have presented, or will you continue to cling to pagan traditions? You must personally make the choice. You cannot avoid this confrontation. Come down squarely on the side of Truth, and you will never be sorry, because you will receive the blessing from Yahweh as you bring your life into faithful obedience to Him. ^{SNB}

EASTER—PASSOVER Are They New Testament Observances?

Continued from page 16.

stalks can be cut during the Feast of Unleavened Bread as the wave sheaf offering, or first fruits to Yahweh, of the harvest season.

Our scouting mission to Israel over the years has proven to us that the spring feast days are quite correct. A few days after we arrive in Israel, the first heads of barley, only then, are beginning to push out of the boot. With the new moon about two weeks later, it is then that the Passover and the Feast of Unleavened Bread

will occur.

Consequently, we know that by observing the agricultural cycle, the development of the plants in the field is associated with the rotation of the heavenly bodies. We need not resort to calculation to determine when the Passover and Feast of Unleavened Bread should occur, as does Christianity. Rather, it will be set naturally as Almighty Yahweh intended by His instructions. When there are no green ears of barley evident in Israel, then another month must be added automatically, and this becomes the 13th month of the year, or second Adar. The following month will then be the new moon of green ears—New Year’s Day. The Passover will regularly

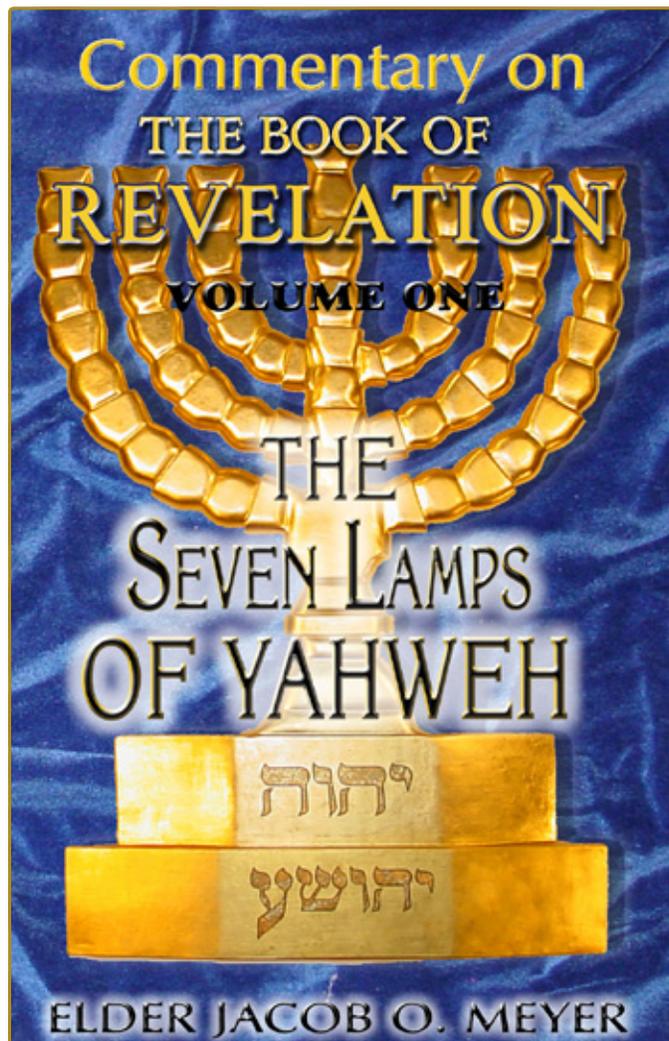
occur from the very last few days of March through the first weeks of April. OTHERWISE, THERE WILL BE NO RIPE BARLEY TO OFFER TO YAHWEH AS HIS LAW REQUIRES.

Surely, we must make our decision to follow the Sacred Scriptures and seek, to the best of our ability, to please our Heavenly Father Yahweh and His Messiah Yahshua. By reading the Scriptures and studying its directives, we may come to please Almighty Yahweh.

We must diligently seek to observe Yahweh’s holy days on the correct days which were specified in the commandments of our Father in Heaven. Remember, the Holy Spirit will guide us into all Truth (John 16:13). ^{SNB}

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the beginning.”***

(Isaiah 46:9-10)

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