

## The Spring Feasts of the LORD

**2010 Passover /Feast of Unleavened Bread and Pentecost Dates:**  
**Passover - March 31, 2010    Feast of Unleavened Bread April 1 – 7, 2010**  
**Pentecost – May 23, 2010**



**Barley Abib**

According to the Scriptures we are to observe Passover and the Feast of Unleavened Bread throughout all of our generations (Ex. 12:14-15). The word Passover comes from the Hebrew word “pesach” which means, to spring, jump or pass over. To commemorate that the Israelites left Egypt in the month of the Abib, we are instructed to bring the Passover sacrifice and celebrate the Feast of Unleavened Bread (Hag HaMatzot) at this time of year. "Keep the month of the Abib and make the Passover (sacrifice) to YAH (The name of God according to Ps. 68:4 kjv) your God at night, because in the month of the Abib, YAH your God took you out of Egypt. (Deu. 16:1) HalleluYAH! **Not only was the observance a look back, it was also intended to be a look forward as a picture of the ultimate sacrifice: The Messiah Yahshua (Jesus) as the perfect lamb.**

And the LORD spoke 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. (Ex 12:1-2) Observe the month of Abib (green ears of barley), and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. The Biblical year begins with the first New Moon after the barley in Israel reaches the stage in its ripeness of the barley crops called Abib. This is clear from Ex 9:31-32 which describes the devastation caused by the plague of hail: "And the flax and the barley were smitten, because the barley was Abib and the flax was balled. And the wheat and the rye were not smitten because they were dark."

The above passage relates that the barley crops were destroyed by the hail (plagues sent by God as a sign to Pharaoh), while the wheat and rye were not damaged. To understand the reason for this we must look at how grain develops. When grains are early in their development they are flexible and have a dark green color. As they become ripe they take on a light yellowish hue and become more brittle. The reason that the barley was destroyed and the wheat was not is that the barley had reached the stage in its development called Abib and as a result had become brittle enough to be damaged by the hail. In contrast, the wheat and rye were still early enough in their development, at a stage when they were flexible and not susceptible to being damaged by hail. The description of the wheat and rye as "dark" indicates that they were still in the stage when they were deep

green and had not yet begun to lighten into the light yellowish hue which characterizes ripe grains. In contrast, the barley had reached the stage of Abib at which time it was no longer "dark" and at this point it probably had begun to develop golden streaks. The book of Exodus records the bold escape of the Israelite people and reveals the grace and mercy of God. The observance of Passover is a memorial, which celebrates God's deliverance of Israel from Egyptian bondage.

Leviticus 23:5-8 reminds us that these are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work therein.

### **So, where is Abib found on the calendar?**

In our everyday lives most people use a calendar with the months January through December and days Sunday through Saturday to help manage schedules and appointments. This calendar is historically known as the Gregorian or Roman calendar. It was highly influenced by the well-known Roman Emperor Constantine, who updated this calendar by incorporating the festivals of pagan deities. Many of these festivals such as those that are celebrated on the winter solstice and on the sun-day after the vernal equinox became known as "holy days," days that were not mentioned as "Holy" in Scripture.

As many of us yearn to know more of the Creator, His ways and His "Holy Days" we begin on a historical journey to discover the life of our Messiah, Yahshua (Jesus). In most cases our journey will introduce us to the "Feast Days" of God, through the laws, customs and ways of the Pharisees which is not how it was in the beginning. We were then and we are now, living in the Creator's universe; a universe that has been synchronized to His calendar and His time clock. Whether we recognize it or not makes no difference. The Creator's reckoning of time is clearly detailed in the Hebrew Scriptures. Yet, much of world has forsaken His calendar.

In the 4<sup>th</sup> century, a group of Pharisees devised and introduced a new calendar system heavily influenced by Babylonian mathematical calculations. These calculations were used to determine the beginning of each month, and many who taught Torah mixed those teachings in with their teaching of Torah. This was a change in the set time of the Creator. Now, we all have customs or traditions in our families that we observe, but as we seek to observe the "Feast Days" of God we must consider how Yahshua, addressed the ways of the Pharisees (Mt.23:2-39). In light of Yahshua's declaration to the Pharisees and God's instruction to observe and do His command, without adding to or diminishing anything from it, (Deu.12:32) we journey to obey and observe the command of God, using the calendar He established from the very beginning of creation. And as it was so at the beginning that creation yielded to the call of the Creator, it is at the sighting of the Abib in Israel and the new moon that we will begin to yield and mark this sign of the Creator, and begin counting

toward the 14th day, which begins the celebration of Passover and the Feast of Unleavened Bread.

The biblical "New Year" begins at the sighting of the first new moon after the barley reaches the stage in its development called Abib. Only by checking the state of the barley crop can we fulfill the biblical commandment to "Keep the month of the Abib" (Deu.16:1).

Only by using a calendar corrected to be in harmony with the barley crop can we fulfill the commandment to celebrate the Feast of Unleavened Bread "at the time of the month of the Abib, because in the month of the Abib the Israelites went out of Egypt" (Ex. 34:18).



**Barley Omer**

**Shavuot (Feast of Weeks/ Pentecost)** is the Biblical harvest-festival celebrated 50 days after the Sunday which falls out during Passover. These fifty days are called the Counting of the Omer.

Shavuot is the second of the three annual Hagim [Pilgrimage-Festivals] in the Hebrew Calendar and is known in English as the Feast of Weeks or Pentecost. Shavuot is also referred to in the Bible as Hag HaKatzir (Feast of Harvest) [Ex 23,16] and Yom HaBikurim (Day of Firstfruits) [Nu 28,26]. In Post-Biblical times Shavuot was believed to be the anniversary of the Revelation at Sinai.

### **When is Shavuot?**

Unlike all the other Holidays in the Bible, the Feast of Weeks is not given a fixed calendar date but instead we are commanded to celebrate it at the end of a 50-day period known as "The Counting of the Omer" (Shavuot/Pentecost being the 50th day). The commencement of this 50-day period is marked by the bringing of the Omer Offering in the Temple as we read, "And you shall count from the morrow after the Sabbath from the day you bring the Omer [Sheaf] of Waving; seven complete Sabbaths shall you count... until the morrow of the seventh Sabbath you will count fifty days... and you shall proclaim on this very day, it shall be a holy convocation for you " (Lev 23,15-16.21).