

TSIYON NEWS

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Passover

2025

*Tonight at **Tsiyon.Net** –*

Join us for

Passover tonight!

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From Eliyahu

Tonight is Passover and you are invited to join us via our live stream!

I'll give you all the particulars about that a bit later in this newsletter, but 1st let's consider one of the main objections to Passover we've all heard from some of our friends and relatives. Typically, that objection goes something like this:

"Passover is just for the Jews, so I don't celebrate that. We Christians celebrate Easter. The apostle Paul didn't celebrate

Passover either, because, as Paul explained, the Law does not apply to those who are saved through faith in Christ." -
(Many sincere Christians)

Christians may be surprised to learn that they (sort of) already celebrate a version of Passover, which they call "Easter" - at least according to the *King James Version* (KJV) Bible. The word "Easter" appears in only one place in the KJV Bible, and that is quoted below:

*"And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people."*
(Acts 12:4 KJV)

Strong's Exhaustive Concordance of the Bible lists every word in the KJV Bible and assigns a number to it. That number, in turn, lists the Hebrew or Greek word that the English word is translated from, along with the definition of the original language word. For example, in the verse above *Strong's* indicates the word "Easter" is translated from the Greek word: G3957 *Pasha*. The definition *Strong's* gives of that word is "the Passover."

Interestingly, the *New King James Bible* (NKJV) departed from the use of the English word "Easter" in that verse, and uses the word "Passover" instead, as does every other modern English language Bible I've checked this in.

Actually, many Christian reference works continue to use the word "Easter" in the same way as the KJV did, even putting this word "Easter" in the mouths of so-called "early Christians". This gives the impression that "early Christians" celebrated a holiday other than Passover called "Easter" - which some now call "Resurrection Day".

Historically speaking, "Easter" in Christianity did not arise until hundreds of years after the time of Christ, in the early medieval period. The earliest recorded use of "Easter" as Christian celebration can be traced back to the Venerable Bede, an Anglo-Saxon monk and historian, in his work *De Natura Rerum* written in the 8th century (approximately 731 AD). Bede noted that the term "Easter" was derived from the name of the pagan goddess *Eostre*, associated with spring and fertility. Hence, the bunnies and the colored eggs. This

pagan festival was eventually adapted by Christians to refer to the resurrection of Jesus Christ.

As the Bible faithfully records, Yeshua, His apostles, and other early believers all kept the Passover. There was no dispute about this until well after the apostles were dead, from the late 2nd century to the First Council of Nicaea in 325 AD. This is called *The Quartodeciman Controversy*. Basically, those disciples of Yeshua who continued to follow the ways and teachings of the apostles continued to keep Passover as the apostles had taught - on the 14th Day of Aviv (Nisan). This date was set using the Bible's lunar calendar, as originally set according to Scripture. The Roman calendar didn't play nice with the Bible's lunar dates. So, eventually the Gentile believers under the influence of Rome preferred to move their celebration to the same day as the sun worshippers of Rome, namely Sunday. This resulted in what was essentially a new Gentile Christian holiday, which in turn, eventually morphed into Easter.

Moses, Yeshua and the Apostles Kept the Biblical Passover



Now, about the Apostle Paul. The Apostle Paul, who was originally known as Saul of Tarsus, was a Jewish Pharisee when he met the resurrected Yeshua and put faith in Him. His relationship with Jewish law and traditions as opposed to the commandments of YHWH as given in the Torah can be discerned through his writings in the New Testament, as well as the accounts of his life in the Book of Acts. Nevertheless, Paul is widely misunderstood, and always has been, even in his own time. Peter put it like this:

*"Regard the patience of our Lord as salvation; even as our beloved brother **Paul** also, according to the wisdom given to him, **wrote to you; as also in all of his letters**, speaking in*

them of these things. In those, there are some things that are hard to understand, which the ignorant and unsettled twist, as they also do to the other Scriptures, to their own destruction." (2 Peter 3:15-16)

Paul was no intellectual lightweight, he was well able to discern fine distinctions that others often miss. For example, Paul wrote this:

"We, being Jews by birth, and not Gentile sinners, yet knowing that a man is not justified by the works of the law but through faith in Yeshua the Messiah, even we believed in Messiah Yeshua, that we might be justified by faith in Messiah, and not by the works of the law, because no flesh will be justified by the works of the law." (Galatians 2:15-16)

This emphasizes Paul's belief that justification comes through faith rather than adherence to the Law. This verse is often interpreted as meaning that observance of the law is no longer necessary for righteousness. Yet, that is just an assumption, not stated in the text. Paul himself didn't say that the Law (Torah) was cancelled and no longer in effect. His comment here is limited to Justification. He is asserting that you cannot justify yourself in the eyes of God through works of the Law, but only through faith in Messiah. This stops far short of saying the commandments of God are no longer in effect, or are unimportant. Elsewhere Paul explained how the Law and the Spirit work together. He said:

For what the Law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; **that the ordinance of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.** (Romans 8:3-4)

This follows Paul's explanation in Romans 7 explaining the trouble we have dealing with sin in our lives, preventing us from keeping God's Law, even when we want to and we try to. In the verses above Paul draws on the same thought, that the weakness of the Law, preventing it from bringing us to full righteousness, is our own "sinful flesh." That's why YHWH sent His own Perfect Son as the ultimate Passover Lamb to save us from our sin. Having that atonement, through faith in Messiah and His righteousness we receive the Holy Spirit. If we then choose to keep "the ordinance of the Law" by 'walking after the Spirit' we CAN fulfill the Law of God! This very statement of Paul assumes the Law is still an active part of the Father's Plan.

But what about Paul observing Passover? Did he 'fulfill' Passover each year, walking in the Spirit, or did he abandon Passover altogether?

Some people think Paul did not keep Passover and didn't want us to keep it either. They sometimes quote this passage:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ." (Colossians 2:16-17 KJV)

As written, this verse seems to say that the special days commanded in Scripture, such as Sabbath and Passover are no longer valid, and are just a personal choice. Is that really what Paul was saying?

No. That is not what Paul was saying. In fact, I can prove that beyond doubt. I intend to do just that as part of my Passover teaching this evening. Learn the facts about this favorite Christian "proof text." You will find it is, in fact, a proof text, but it proves something very different than is often claimed.

This seems a good place to give you the rundown on our Tsiyon Passover plans for tonight. We will begin broadcasting live from our membership sight at TSIYON.NET starting at 8 pm CST and via Tsiyon Radio at TSIYON.ORG. From 8 until about 9:30 we will be having our Passover meal here at Tsiyon. After our live introduction we will be sharing our keynote address entitled: *Have We Been Told What Paul the Apostle Really Said About Passover?* This will be followed by worship music until we share in the emblems of the New Covenant together at about 9:30 pm.

If your time zone works with these plans it would be great if you could join us live for all or part of this special occasion. If not, we will provide the video as soon as possible. Either way, please feel free to send in your comments and prayer requests.

Let's recap:

8:00 pm CST: Our live Passover meeting stream will be introduced.

Next: Opening Prayer

Next: *Have We Been Told What Paul the Apostle Really Said About Passover?*

About 9:30 pm CST: New Covenant observance with Matzos and Wine.

Conclusion: Prayer and worship

Where: live at [TSIYON.NET](https://www.tsiyon.net) (video) and at [TSIYON.ORG](https://www.tsiyon.org) (audio only)

We are excited to join with our Remnant family around the world this Passover.

Happy Passover!

Eliyahu
[Tsiyon.Org](https://www.tsiyon.org)

Join us for Passover Tonight!



Audio:



Video:



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