

# Alternate Date For Passover

Addendum by: Bernie Besherse, CJ

When Passover CANNOT be celebrated on the normal date, YHWH provides an ALTERNATIVE date for Passover, however, there are **no alternative dates** that are provided for the **Counting of the Omer**. **Pentecost** is still **Pentecost**.

The law:

## Numbers 9:6-13

1. But there were certain men, who were unclean by the dead body of a man, so that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.
2. And those men said unto him: 'We are unclean by the dead body of a man; wherefore are we to be kept back, so as not to bring the offering of the LORD in its appointed season among the children of Israel?'
3. And Moses said unto them: 'Stay ye, that I may hear what the LORD will command concerning you.'
4. And the LORD spoke unto Moses, saying:
5. 'Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, **or be in a journey afar off**, yet he shall keep the passover unto the LORD;
6. in the **second month** on the **fourteenth day at dusk** they shall keep it; they shall eat it with unleavened bread and bitter herbs;
7. they shall leave none of it unto the morning, nor break a bone thereof; according to all the statute of the passover they shall keep it.
8. But the man that is **clean**, and is **not on a journey**, and forbearth to keep the passover, that soul shall be cut off from his people; because he brought not the offering of the LORD in its appointed season, that man shall bear his sin.

And an example of implementation of the law can be found in:

## II Chronicles 30:1 - 5, 13 - 15, 21 - 22

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD, the God of Israel.
2. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.
3. For **they could not keep it at that time**, because the priests had not sanctified themselves in sufficient number, **neither had the people gathered themselves together to Jerusalem**.

4. And the thing was right in the eyes of the king and of all the congregation.
5. So they established a decree to make proclamation throughout all Israel, from Beer-sheba unto Dan, that they should come to keep the passover unto the LORD, the God of Israel, at Jerusalem; for they had not kept it in great numbers according as it is written.
  
13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.
14. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.
15. Then they killed the passover lamb on the fourteenth day of the second month; and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt-offerings into the house of the LORD.
  
21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.
22. And Hezekiah spoke encouragingly unto all the Levites that were well skilled in the service of the LORD. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and giving thanks to the LORD, the God of their fathers.
23. And the whole congregation took counsel to keep other seven days; and they kept other seven days with gladness.

The Karaite understanding of scripture is that each man dies for his own sin, therefore, each man is responsible for his own understanding of the meaning of the scripture. This requires study and familiarity with the entire Tanakh. We live or die by the word of the Righteous Judge, not our fallible understanding.

In my understanding, we are not allowed to add unto or take away from the law. **Full stop.** HOWEVER, in this case, the law says that an acceptable excuse for not keeping the first Passover time was **to be on a journey afar off**. In the implementation in the Prophets, it says that Israel had failed by **not gathering themselves together**, and it was **acceptable**. In my own case in 2018, I was in the hospital with respiratory distress, fasting, and could not even make it home until almost midnight. I think that this would qualify as “a journey afar off. At least, it would qualify as absolutely, unavoidably detained. What this means for me and my household is that we will do Seder on April 30, 2018, at dusk, with all of the normal trappings for Seder.

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יהוה

The name of our Creator is made up of four, Hebrew vowels, Y H W H יהוה. Vowels are sounds, not just marks on paper. (source: **Flavius Josephus - Antiquities of the Jews**)

The letter ה (h) when used as a vowel, usually has the "ah," "ha," or the "huh" sound. The ה is the *definite* article, or *THE, SPECIFIC, to the EXCLUSION of ALL others*.

This is exemplified in showing the difference between the word "eretz," meaning land, and the words "ha Eretz," meaning *THE Land of Israel, to the exclusion of all others*.

In Hebrew, the letters י (y) and ו (v)(w) are used interchangeably, and when located in the first, second, or third position in a word, indicate the tense of the word, either past, future, or continuing. Being placed in the first and third positions, the י and ו indicate that the name is **both past and future**, or, - *Eternal*.

The ה associated with **both** the י and the ו means that the name is specifically, to the exclusion of all others, both *past* and *future*, or **THE Eternal**.

Furthermore, being *singular*, and *being found twice*, the ה would also allow the addition of the word, **ONE**, as a descriptor.

The Name, **YHWH**, could then be logically rendered as **The Eternal ONE**, because **He** has eternal existence, **to the exclusion of all others**.

It is pronounced in one, long breath, like the wind, with the accent on the middle syllable. .

eeeeeeaaaaaa UUUUUU' waaaah