



THE KINGDOM COMMONWEALTH OF YISRAEL
VICTORVILLE, CALIFORNIA

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Apostolic Doctrine

KEEPING THE PASSOVER

My fellow countrymen: as Hebrew Yisraelites in Christ, we all know that the matter of whether our people are required to keep the Passover in the diaspora is a very serious concern. And as always, like every other key point of doctrine, when it comes to the restoration and fulfillment of the Moedim, there are many voices among us saying many different things. However, it does simplify the matter somewhat to note that there are only two basic positions in Yisrael concerning keeping the Passover outside of the Promised land – yes we can, and no we cannot.

Now let's take a moment, my brethren, and examine the matter within the context of the two distinct Kingdom orders under which the Passover was and is kept.

IN CHRIST

To begin with, we as the followers of Ha Mashiach Yah'shua are the Temple of YAH, and thus, His Name is "written in our foreheads." Surely, Abba YAH has chosen to place His Holy Name in us, and upon us, and collectively in our midst! So then, without question, the notion that the presence of YAH is only in Yerushalayim-Jerusalem is incorrect. Period. And therefore, not being physically in the land of Zion is no prohibition to keeping the Passover.

But first and foremost, we as followers of Christ must call to remembrance that He Himself has set forth how we are to commemorate the Passover. And as His disciples, we do recognize the apostle Paul's instructions to the church at Corinth on Passover by direct authority of the Master. Now to

be sure, 1 Corinthians 5:7-8 reads, “Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us: 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.” So then, can we keep the Feast? The answer is clear and unequivocal: yes. But what we often fail to mention is the context of what Paul was teaching.

Verses one through five of that same chapter tells of a brother in their midst who had committed a grievous sin. The apostle goes on to explain that if the church breaks bread with such a man, they will likewise be defiled. The preceding verses, five and six, order us “...to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Messiah Yah’shua. Your glorying is not good. Know you not that a little leaven leavens the whole lump?” In other words, do not eat with a defiled brother, lest you all become defiled!

Now in the eleventh chapter of the same letter, Paul writes,

“23 For I received from the Lord that which I also delivered to you: that the Lord on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, “Take, eat; this is My body which is broken for you; do this in remembrance of Me.” 25 In the same manner, He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the Master’s death until He comes.” So then, according to the apostle, the “Lord’s Supper” and keeping the Passover in Christ are one and the same. SÉLAH.

Earlier in chapter eleven, Paul says:

17 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. 18 For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it. 19 For there must also be factions among you, that those who are approved may be recognized among you. 20 Therefore when you come together in one place, it is not to eat the Lord’s Supper.

According to the apostle, gatherings in Christ at the immature level of the Greeks at Corinth are not lawful places to break bread – including the Passover. Why?

27 Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of

the bread and drink of the cup. 29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. 30 For this reason many are weak and sick among you, and many sleep.

Brethren, is this not referring to the Passover in Christ? So how is it then, brethren? We must not keep the Passover, or break bread at all for that matter, with a man who is called a brother, but whose moral standing and walk in the LORD is unclear! SÉLAH.

1 Corinthians 5:9-11 reads, "I wrote to you in my epistle not to keep company with fornicators. Yet I did not mean with the fornicators of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner – no, not to eat with such a person."

IN MOSHEH

Now the first thing to recognize is that prior to the New Covenant, whether we were in Goshen or "Canaan," pre-Torah or under Torah, the Passover was always under divinely appointed national leadership. All Yisrael partook of the Pesach as an organized nation – and under one ruler. While still outside of the Promised Land, our ancient fathers received the Mitzvot and Torah, the divinely ordained laws and instructions for keeping the Passover throughout our generations. And of course, these YAH-breathed requirements for keeping the Passover call for the order of the Aharonic Priesthood.

When our fathers were in bondage under the Babylonians and Medo-Persians, the Temple had been destroyed in divine judgment, and therefore, our fathers did not keep the Passover. It was not until the Temple was rebuilt and the Levites re-consecrated, that Passover was reinstated. And as it is written, "For the children of Yisrael shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Yisrael return, and seek YAHUWAH Elohim, and Dawïd their king; and shall fear YAHUWAH and his goodness in the latter days." (Hos. 3:4-5).

So why will Yisrael seek Dawïd relative to the Temple? Because it was Dawïd who set the order of the sons of Tzadok under the Tabernacle, which is what is being restored in the last days! In other words, without the two families that YAH has chosen, the sacrifices shall cease. Behold, beloved saints: it is not the Tabernacle of Mosheh, but the Tabernacle of Dawïd, that Messiah is

reviving and restoring in this post-season of our 400-year affliction in America.

CONCLUSION

So how is it then, brethren? What is the correct position on this critical matter?

- 1) We must keep the Passover only with those men whom we know are walking in righteousness. To do less than that is to not only violate the Covenant and to walk in disobedience before our GOD, but to risk sickness, and even death, having place among us. Let us now be clear and correct, saints: we must not keep the Passover as a group, but only as individuals, until our families and congregations are mature, and thoroughly purged of the leaven of hypocrisy.
- 2) In the case of offering animal sacrifices lawfully, the sons of Tzadok must be re-established under the restored sons of Dawid. This is why Hoshea prophesied that at the end of our long season of having no sacrifices in captivity, we would seek Dawid – the director of Tzadok and the Aharonic Priesthood, under the ancient Order of Melchizedek.

And based upon the eternal sacrifice of the Lamb of YAH, Ha Mashiach Yah'shua, and His immutable dietary laws as 'I AM' in Mosheh, according to the vision of YeshaYahu-Isaiah, the re-instituted animal sacrifices in the soon-coming Temple of YAHUWAH will exclude the sin offering of the Paschal lamb, and be limited to general sin and peace offerings, throughout the Eternal Kingdom Commonwealth of Yisrael. (Ezek. Chapters 42-46). YAH Khai v'HalleluYAH!

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