



KEEPING THE PASSOVER

Yashah, a servant and ambassador of Y'shua Ha Mashiach, to the twelve tribes of Yisrael, Shal'm Aleichem.

As Hebrew Yisraelites, we all know that the matter of whether our people are required to keep Pesach/Passover in captivity is one of very serious and significant concern. And of course, like virtually every other key point of doctrine, when it comes to the keeping and fulfillment of the Moedim, there are many voices among us, saying many, many different things.

However, it does simplify the issue somewhat to note that there are only two basic *positions* in Yisrael concerning the Passover in captivity – yes we can, and no we can't.

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

IN HA MASHIACH

To begin with, we as the followers of Ha Mashiach Y'shua are the Temple of YAH, and thus, His name is written in our foreheads! Surely, He has chosen to place His name in us, upon us, and collectively in our midst. So then, without question, the notion that the presence of Abba YAH is only in Yerushalaim is incorrect! Period.

Therefore, not being physically in the *land* of Zion is no prohibition to keeping the Passover!

But first and foremost, we as followers of Ha Mashiakh Y'shua must call to remembrance that Mashiakh himself has set forth how we are to commemorate the Passover. Selah.

And as His disciples, we do recognize the apostle Paul's instructions to the church at Corinth on the Passover, by direct authority of Ha Mashiakh.

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, say "...To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Master Y'shua. Your glorying is not good. Know you not that a little leaven leavens the whole lump?"

In other words, don't eat together 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 Y'shua 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 term "Lord's supper" and the Passover in Ha Mashiakh are one and the same.

Earlier in chapter eleven, he 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.

So then, according to the apostle, gatherings in Mashiach at the immature, hypocritical level of the Corinthians, are not a place to eat -- 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[e] 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.

Is this not referring to the Passover in Ha Mashiach? So how is it 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.

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." Selah.

IN MOSHEH

The first thing to recognize is that prior to the NT, 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 Passover as an organized nation, and under one ruler.

While still outside of the Promised Land, we 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 consecrated Order of the Aharonic Priesthood.

When our fathers were in bondage under the Babylonians and Medo-Persians, of course, 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 the Passover was reinstated.

And as it is written, "For the children of Israel 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 their Elohim, and David their king; and shall fear YAHUWAH and his goodness in the latter days" (Hoshea 3:4-5).

Why will we seek Dawid relative to the Temple? Because it was Dawid 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 YAH has chosen, Dawid and Tzadok, the sacrifices shall cease.

It's not the Tabernacle of Mosheh, but the Tabernacle of *Dawid*, that Messiah has restored and is reviving at this hour. Selah.

So how is it then, brethren?

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 TMH, but to risk sickness, and even death, having place among us.

We must not keep the Passover as a group until our families or 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. That's 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.

Based upon the eternal sacrifice of the Lamb of YAH, Ha Mashiach Y'shua, and the immutable dietary laws of YAH in Mosheh, re-instituted animal sacrifices will exclude the sin and trespass offerings, and be limited to peace offerings, representing the everlasting kingdom.

May the Grace and Mercy of Abba YAH be with us all. Ahmein.

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