

PASSOVER AND THE FEASTS OF YAHUAH

אֲיָאֵל (Yahuah)'s feast days are very important to Him. It is clear from scripture that אֲיָאֵל (Yahuah) wants all of His people to keep His feasts. As we enter this season, we know that אֲיָאֵל (Yahuah) wants us to keep the feast days, but what is important is when, where, and how we should keep them. Much of what we have learned in the past concerning אֲיָאֵל (Yahuah)'s feasts have been what "man" has written, but when we compare what "man" has written to what אֲיָאֵל (Yahuah) has spoke in scripture; it is completely different. Ask yourself the question: is the way you observe the feast days, אֲיָאֵל (Yahuah)'s way or your own way? So many people are observing these feasts at different times, different places, and different ways. Every man is doing his own thing, and this is not the prescribed way in scripture. In scripture, they were all on one (1) accord in the same place at the same time, and observing them the same way.

One thing אֲיָאֵל (Yahuah) requires from us when observing His feasts is obedience to what He has spoken. It is so important that we observe His feasts exactly as He says to observe them, because it was our ancient ancestors that אֲיָאֵל (Yahuah) spoke to concerning His feasts and how to observe them, when to observe them, and where to observe them. It was our ancient ancestors disobedience to the things of אֲיָאֵל (Yahuah) that got them put out of the promised and; as the descendants of ancient Yashar'al we shouldn't let our disobedience keep us from re-entering promised land.

As a nation we are still a stiffneck, hardhead people who take pleasure in doing things our own way. אֲיָאֵל (Yahuah) takes no pleasure in this, but it is when we do things אֲיָאֵל (Yahuah)'s way that we get אֲיָאֵל (Yahuah)'s results. From the ancient Hebrews, and even to the Pesach (Passover) lamb, OUYAAL (Yahusha), and His disciples after Him, kept the Pesach (Passover) and the feasts days at the appointed place, appointed time, and prescribed way that אֲיָאֵל (Yahuah) set forth from the beginning.

There are five (5) scriptures that I will use as background scriptures that deal with אֲיָאֵל (Yahuah)'s feasts and how, when, and where they should be observed. These scriptures are: **Exodus 12:1- 51, Numbers 9:1-14, Deuteronomy 16: 1-17, Joshua 5:10-12, and Acts 2: 1-21.** As we examine these scriptures we will learn exactly what אֲיָאֵל (Yahuah) requires from us in observing these feasts, and if these feasts can be rightfully and lawfully observed outside of אֲיָאֵל (Yahuah)'s appointed place (Yerusalem).

In studying the background scriptures, scripture will prove that we should not keep the Pesach (Passover) or any of אֲיָאֵל (Yahuah)'s feast days outside of אֲיָאֵל (Yahuah)'s appointed place (Yerusalem).

THE FIRST (1st) PESACH (PASSOVER) IN THE LAND OF GOSHEN IN EGYPT (MITSRAYIM)

Background Scripture **Exodus chapter 12:1-51** And אֲיָאֵל (Yahuah) spoke unto Moses (Mosheh) and Aaron (Aharon) in the land of Egypt (Mitsrayim), saying, This month shall be unto you the beginning of months: it shall be the first (1st) month of the year to you. 3 Speak unto all the congregation of Yashar'al, saying, In the tenth (10th) day of this month they shall take to them every man a lamb, according to the

house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first (1st) year: you shall take it out from the sheep, or from the goats: 6 And you shall keep it up until the fourteenth (14th) day of the same month: and the whole assembly of the congregation of Yashar'al shall kill it in the evening.

Notice! It was in the land of Egypt (Mitsryim) when אַיָּהוָה (Yahuah) first (1st) spoke to Moses (Moshe) and Aaron (Aharon) concerning Pesach (Passover), How and when it should be observed.

אַיָּהוָה (Yahuah) established His calendar with our ancient ancestors by declaring unto them in verse two: “This month shall be unto you the beginning of months: it shall be the first (1st) month of the year to you.” The first (1st) month of the year is important to us because this month, Abib, is the month which begins the observance of Pesach (Passover) and the Feast of Unleavened Bread.

אַיָּהוָה (Yahuah) commanded Moses (Mosheh) and Aaron (Aharon) to speak to all the congregation of Yashar'al (Israel). This command, “Speak unto all the congregation of Yashar'al,” that אַיָּהוָה (Yahuah) gave to Moses (Mosheh) and Aaron (Aharon) is most significant to the Hebrew Nation today though we are scattered abroad among the nations of the world. What אַיָּהוָה (Yahuah) commanded Moses (Mosheh) and Aaron (Aharon) to speak to all the congregation of ancient Yashar'al concerning Pesach (Passover) and His feast days is exactly what all the congregation of אַיָּהוָה (Yahuah) should be hearing today. This is why the congregation of אַיָּהוָה (Yahuah) finds it difficult to know when, where, and how to keep Pesach (Passover) and the feast days of אַיָּהוָה (Yahuah). Rather than following what אַיָּהוָה (Yahuah) has set forth in scripture we find more pleasure in doing it our own way, but “My thoughts are not your thoughts neither are your ways my ways” says אַיָּהוָה (Yahuah) **Isaiah 55:8**.

The reason why there is so much confusion about when, where, and how to keep the Passover and אַיָּהוָה (Yahuah)'s feast days is because we refuse to follow scripture. אַיָּהוָה (Yahuah) made sure all the congregation of Yashar'al heard what He required.

Now let us take a closer look at what אַיָּהוָה (Yahuah) set forth in order, even at the first (1st) that will never change as long as there are Yashar'alites (Israelites) on the face of the earth. Once again let us understand that Pesach (Passover) and אַיָּהוָה (Yahuah)'s feast days must be kept/ observed according to His calendar and not man's.

Pesach (Passover) is observed in the first (1st) month of the year according to אַיָּהוָה (Yahuah)'s calendar, not man's calendar

On the tenth (10th) day of the first (1st) month, every man is to take a lamb according to the house of his father, a lamb for a house.

If his household is too small for the lamb than he and his neighbor next to his house take it according to the number of souls/ beings, every man according to his eating shall make his count for the lamb.

The lamb is to be tamiym {taw-meem} perfect, complete, whole, entire, sound,

without blemish.

The lamb must be a male of the first (1st) year (a year old male) and he is to be taken from the sheep or from the goats.

You are to mishmereth {mish-meh'-reth} (keep, hold, guard, watch, and preserve) him until the fourteenth (14th) day of the same month.

Then all the whole assembly of the congregation of Yashar'al shall kill him between the evenings.

You shall eat the flesh on that night, roasted in fire with unleavened bread and with bitter herbs.

Do not eat it raw, nor boiled at all with water, but roasted in fire, his head with its legs and his inward parts.

And do not leave nothing of him until morning, and what remains of it until morning you are to burn with fire.

In verses 12 and 13, **יְהוָה** (Yahuah) gives the meaning of the Pesach (Passover) to them, "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the Aluahym (gods) of Mitsryim (Egypt) I will execute judgment: I am **יְהוָה** (Yahuah). And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

Then in verse 14 **יְהוָה** (Yahuah) says, "this day shall be unto you for a memorial; and you shall keep it a feast to **יְהוָה** (Yahuah) throughout your generation; you shall keep it a feast by an ordinance for ever." Then Mosheh (Moses) called for all the elders of Yashar'al and rehearsed with them all that **יְהוָה** (Yahuah) had spoken unto him and Aharon (Aaron).

Now concerning Pesach (Passover), Mosheh (Moses) commanded the elders to draw out and take you a lamb according to your families and kill the Passover. Verse 21 Then Moses (Mosheh) called for all the elders of Yashar'al, and said unto them, Draw out and take you a lamb according to your families, and kill the Pesach (passover). 22 And you shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two (2) side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23 For **יְהוָה** (Yahuah) will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two (2) side posts, **יְהוָה** (Yahuah) will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. Now notice carefully what verse 24 says, "And you shall observe this thing for an ordinance to you and to your sons forever." This verse proves the ordinance that **יְהוָה** (Yahuah) has set forth for Pesach (Passover) in scripture should be kept by the Hebrew Israelites forever. Notice carefully verse 25. Mosheh (Moses) is speaking of a time when the Hebrew nation (Yashar'al), will come to the land of promise (Canaan), and they will keep the Pesach (Passover) service.

"And it shall come to pass, when you be come to the land which **יְהוָה** (Yahuah) will give you, according as he has promised, that you shall keep this service. And it shall

come to pass, when your children shall say unto you, What do you mean by this Pesach [Passover] service? That you shall say, It is the sacrifice of אַיָּאֵל (Yahuah)'s Pesach (Passover), who passed over the houses of the children of Yashar'al in Mitsryim (Egypt), when אַיָּאֵל (Yahuah) smote the Egyptians, and delivered our houses. . .” (verses 26-27). Now let us look carefully at verse 28, “And the children of Yashar'al went away, and did as אַיָּאֵל (Yahuah) had commanded Mosheh (Moses) and Aharon (Aaron), so did they” (verse 28). Mosheh (Moses), Aharon (Aaron), and the children of Yashar'al did exactly what אַיָּאֵל (Yahuah) had commanded them to do in keeping the Pesach (Passover). We also must do exactly what אַיָּאֵל (Yahuah) has commanded us to do in scripture concerning keeping the Pesach (Passover). When we do things אַיָּאֵל (Yahuah)'s way, we get אַיָּאֵל (Yahuah)'s results. As we can see in scripture, the results that our ancient ancestors got from doing it אַיָּאֵל (Yahuah)'S way was that there was no death in all Yashar'sl when אַיָּאֵל (Yahuah) struck down the Mitsryim (Egyptians) and after being in captivity 430 years they were set free; all this took place on Pesach (Passover).

This is the ordinance and statue of Pesach (Passover) that אַיָּאֵל (Yahuah) set forth for our ancient ancestors to observe just before they came out of Mitsryim (Egypt) when they first (1st) performed it in the land of Goshen. This ordinance is to be observed by the nation of Yashar'al forever and will never change as long as there are Yashar'alites (Israelites) on the face of the earth. This same ordinance/statue for Pesach (Passover) is performed in the wilderness of Sinai, the first(1st) month of the second (2nd) year after they were come out of the land of Mitsryim (Egypt) (**Number 9:1**).

YASHAR'AL (ISRAEL) KEEP PASSOVER IN THE WILDERNESS OF SINAI

Numbers 9:1-14 “And אַיָּאֵל (Yahuah) spake unto Mosheh (Moses) in the wilderness of Sinai, in the first (1st) month of the second (2nd) year after they were come out of the land of Egypt, saying, Let the children of Yashar'al also keep the Pesach (passover) at his appointed season. In the fourteenth (14th) day of this month, at even, you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you keep it” (verses 1-3). As stated earlier, אַיָּאֵל (Yahuah) set in place the order of the Pesach (Passover) in Mitsryim (Egypt). The same way the children of Yashar'al observed the first (1st) Pesach (Passover) is the same way they observed it in the wilderness of Sinai. The first (1st) thing I want to bring to your attention about the observance of the Pesach (Passover) in both Mitsryim (Egypt) and Sinai is that the Hebrew nation was still altogether and in one (1) place. They were not scattered. They were altogether, in one (1) accord, and in one (1) place for the first (1st) Pesach (Passover) and were altogether, in one (1) accord, and in one (1) place for the second (2nd) Pesach (Passover). Now notice the ordinance of the Pesach (Passover) service. Remember this is in the wilderness of Sinai, the second (2nd) year after they came out of the land of Mitsryim (Egypt).

- 1: The Passover was kept the first (1st) month of the year (verse 1).
- 2: The children of Yashar'al also kept the Pesach (Passover) at its mo-ade (appointed time and appointed season).
- 3: In the fourteenth (14th) day of this month between the evenings, you shall keep it in the mo-ade (appointed time and appointed season) according to all the rites

(statue, ordinance, that which has been prescribed) of it, and according to all the ceremonies (judgment, ordinance, process, procedure, execution, manner, plan) thereof, shall you keep it. And what this means is that: *On the tenth day of the first month every man is to take a lamb according to the house of his father, a lamb for a house. *If his household is too small for the lamb than he and his neighbor next to his house take it according to the number of souls/ beings, every man according to his eating shall make his count for the lamb. *The lamb is to be tamiym {taw-meem} perfect, complete, whole, entire, sound, without blemish. * The lamb must be a male of the first year (a year old male) and he is to be taken from the sheep or from the goats. *You are to keep, hold, guard, watch, and preserve him until the fourteenth day of the same month. *Then all the whole assembly of the congregation of Yashar'al shall kill him between the evenings. * You shall eat the flesh on that night, roasted in fire with unleavened bread and with bitter herbs. * Do not eat it raw, nor boiled at all with water, but roasted in fire, his head with its legs and his inward parts. * And do not leave nothing of him until morning, and what remains of it until morning you are to burn with fire.

Then scripture says in verse 5, “And they kept the passover on the fourteenth (14th) day of the first (1st) month at even in the wilderness of Sinai: according to all that **יְהוָה** (Yahuah) commanded Mosheh (Moses), so did the children of Yashar'al.” Again, this is how we must observe the passover, according to all **יְהוָה** (Yahuah) has commanded. Are we keeping the Passover according to the rites and ceremonies today? Do we today take a male lamb of the first year that is without blemish on the tenth day and keep it until the fourteenth day or do we instead go to our local stores and buy lamb chops or lamb legs without knowing whether the lamb is male or female, the age of the lamb, and if it is without blemish? Does the whole assembly of Yashar'al today, gather at the same appointed place, and at the same appointed time to kill it? Do we roast the lamb with fire (his head with his legs and his inner parts) and eat it with unleavened bread and bitter herbs? **יְהוָה** (Yahuah) said that we should eat the whole lamb, its head with its legs and its inner parts. Today, the Hebrew nation is all observing Passover in different places, at different times, and according to their own rituals. Again are we keeping **יְהוָה** (Yahuah)’s Passover as prescribed in scripture or are we doing our own thing? I confess that we are doing our own thing. Whatever pleases us is the way we have been keeping it, and this is not the way of **יְהוָה** (Yahuah). Each group has literally copied off each other, and we all are wrong because we still have not done it according to the way **יְהוָה** (Yahuah) prescribed in scripture.

KEEPING PASSOVER THE SECOND MONTH OF THE YEAR

Even though we are scattered abroad; yet **יְהוָה** (Yahuah) requires for us to assemble ourselves together in one accord, at the same time, at the same place, and keep it the same way. Because **יְהוָה** (Yahuah) is so adamant about us keeping His Passover and feast days according to His appointed time, appointed place, and prescribed way that He has even made provisions for those that are unclean or on a long journey and cannot keep the Passover the first month of the year. **Numbers 9:6** says, “And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: And those men said unto him, We are defiled by the dead

body of a man: wherefore are we kept back, that we may not offer an offering of אַיָּהּ (Yahuah) in his appointed season among the children of Yashar'al? And Mosheh (Moses) said unto them, Stand still, and I will hear what אַיָּהּ (Yahuah) will command concerning you. And אַיָּהּ (Yahuah) spake unto Moses, saying, Speak unto the children of Yashar'al, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the passover unto אַיָּהּ (Yahuah).” Notice the instructions אַיָּהּ (Yahuah) gave to Moses concerning those who were unclean or had to travel from a far distance and could not keep the Passover the first month.

Passover still will be observed on the fourteenth (14th) day but in the second (2nd) month between the evenings (verse 11).

They shall keep it and eat it with unleavened bread and bitter herbs (verse 11).

They shall leave nothing of it until morning nor break any bones of it: according to all the ordinances of the passover they shall keep it (verse 12).

But the man that is clean and is not on a journey, and has failed to keep the Passover, that same soul/ being shall be cut off from among his people, because he did not bring the offering of אַיָּהּ (Yahuah) at its appointed time- that man bears his sin (verse 13).

אַיָּהּ (YAHUAH) MAKES PROVISIONS FOR THE STRANGER THAT DWELLS AMONG US DURING PASSOVER

Numbers 9:14: And if a stranger shall sojourn among you, and will keep the Pesach (Passover) unto אַיָּהּ (Yahuah); according to the manner thereof, so shall he do: you shall have one ordinance, both for the stranger, and for him that was born in the land. אַיָּהּ (Yahuah) has even made provisions for the stranger who dwells among the Hebrews. If the stranger is willing to keep the Pesach (Passover) and the feast days according to the way אַיָּהּ (Yahuah) has prescribed to keep it, he will be able to keep it. According to scripture, there is only one ordinance for both the stranger and the one born in the land. This also proves that even the strangers in this land (America) that are trying to observe the Pesach (Passover) of our ancient ancestors can only observe it according to the prescribed way in scripture. We cannot keep the Passover of our ancestors in this land neither can the stranger that dwells among us keep it in this land. It must be done אַיָּהּ (Yahuah)'s way.

WE CANNOT KEEP PASSOVER ANYPLACE WE WANT TO

Background Scripture #3 **Deuteronomy 16:1- 17** I will continue to echo that we must keep Pesach (Passover) and אַיָּהּ (Yahuah)'s feast days according to His appointed place, according to His appointed time, and according to His prescribed way. The reason why there is still so much confusion on the observance of Pesach (Passover) and the feast days of אַיָּהּ (Yahuah) is because we still insist on keeping it our own way and not according to scripture. אַיָּהּ (Yahuah) has set mo-ade (appointed signs and signals) to help us to identify the time and season in which we are to observe His feast days. Let us look at the consistency of how the Passover and feast days should be kept according to **Deuteronomy 16**.

It is written: Observe the month of Abib, and keep the passover unto אַיָּהּ (Yahuah) your Aluahym: for in the month of Abib אַיָּהּ (Yahuah) your Aluahym brought thee

forth out of Egypt by night (verse 1). The first month of the year was called Abib by אַיָּאֵל (Yahuah). Abib is not a name of a month, but rather a sign and signal that identifies a time and season that our ancient ancestors, Yashar'al (israel), knew would begin the celebration of אַיָּאֵל (Yahuah)'s Pesach (Passover) and feast days. The word Abib comes from an unused root word meaning to be tender. This tenderness is referring to the tenderness of the crops that were planted. This word Abib means to be fresh, month of ear forming, young barley ears, barley, and the greening of crops. This is also the month אַיָּאֵל (Yahuah) brought our ancestors out of Mitsryim (Egypt) by night.

You shall therefore sacrifice the Pesach (Passover) unto אַיָּאֵל (Yahuah) your Aluahym, of the flock and the herd, in the place which אַיָּאֵל (Yahuah) shall choose to place His name there (verse 2). Now we see in scripture for the first time that אַיָּאֵל (Yahuah) is speaking of a place in which we are to sacrifice the Pesach (Passover), which He will choose to place His name there.

You shall eat no leavened bread with it (verse 3). They were not to eat any leavened bread with the Pesach (Passover).

You may not sacrifice the Pesach (Passover) within any of your sha'ar {shah'-ar} (gates, public meeting place, city, town, tabernacle, temple) which אַיָּאֵל (Yahuah) your Aluahym gives you: (verse 5). But at the place which אַיָּאֵל (Yahuah) your Aluahym shall choose to place his name in. . . . (verse 6). Again אַיָּאֵל (Yahuah) is speaking of a time that He will establish a place where He will put His name, and that will be the only place where we can keep the Passover and that place is Jerusalem. I will prove this in the coming scriptures.

there you shall sacrifice the passover at even, at the going down of the sun . . . (verse 6). The Pesach (Passover) is sacrificed at evening at the going down of the sun.

at the season that you came forth out of Egypt (verse 6). That is the fourteenth (14th) day of the first month (Abib) at night.

And you shall roast and eat it in The place which אַיָּאֵל (Yahuah) your Aluahym shall choose (verse 7): Over and over again in this chapter אַיָּאֵל (Yahuah) keeps speaking of a place that He will choose to put His name; there is where we are to keep the Passover and the feast days. Remember the children of Yashar'al (Israel) were still in the wilderness when אַיָּאֵל (Yahuah) told them that he will choose a place to place His name and that will be the only place where we can observed אַיָּאֵל (Yahuah)'s Pesach (Passover) and feasts.

and you shall turn in the morning, and go unto your tents (verse 7). Passover was observed at night because it was Pesach (Passover) night when אַיָּאֵל (Yahuah) brought us forth out of the land of Egypt in haste that we may remember the day when we came forth out of the land of Egypt all the days of our lives.

PASSOVER KEPT IN THE LAND OF CAANAN

Joshua 5:10-12 And the children of Yashar'al (israel) encamped in Gilgal, and kept the Pesach (Passover) on the fourteenth (15th) day of the month at even in the plains of Yericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land;

neither had the children of Yashar'al (Israel) manna any more; but they did eat of the fruit of the land of Canaan that year. Remember in **Exodus chapter 12** when Moses prophesied “And it shall come to pass, when you come to the land which **אֲיָאֵל** (Yahuah) will give you, as he has promised, that you shall keep this service” (verse 25). This celebration of the Passover in **Joshua chapter 5** is the service that Moses prophesied about in **Exodus 12:25**. The scripture teaches us that the children of Yashar'al (Israel) encamped in Gilgal. Gilgal is the first sight of an Yisraelite camp west of the Yordan, east of Yericho; they kept the Passover on the fourteenth day of the month at evening in the plains of Yericho. Yericho is a city five miles west of the Yordan and seven miles north of the Dead Sea and the first city that was conquered by our ancestors, the Hebrew Yisraelites, upon entering the land of promise (Canaan). We know from the study of the previous scripture that the month Pesach (Passover) is celebrated in is the first month. So it is the first month of the year when **אֲיָאֵל** (Yahuah) caused the children of Yashar'al to enter into the land of promise, and they entered into the land at evening. Major events have always happened around the feast days. After forty years in the wilderness, **אֲיָאֵל** (Yahuah) caused His people to cross the Yordan into the promised land on the fourteenth (14th) day of the first (1st) month at evening, and there they kept the Pesach (Passover) also as prophesied by Mosheh (Moses) upon entering into the land. I would like to pose this question for you: In your celebration of keeping the Pesach (Passover) in this land, has any miraculous things happened to you; has there been any healing, has any great things taken place among you as it did among our ancestors when they kept the Pesach (Passover) **אֲיָאֵל** (Yahuah)’s way and in His appointed time, and now in His appointed place. I can answer this for you. The answer is NO, and the reason why is because we haven’t done it **אֲיָאֵל** (Yahuah)’s way. It is only when we do things **אֲיָאֵל** (Yahuah)’s way that we get **אֲיָאֵל** (Yahuah)’s results.

For the last 7 years out of ignorance I have tried to keep the Passover and feast days the way man said to observe them. Every year it has been at a different time, and we have done it different ways trying to make the scripture fit what man has wrote concerning the way Passover and the feasts should be kept. It never occurred to me that it was possible that we were not doing it **אֲיָאֵל** (Yahuah)’s way, but I was struggling to make scripture fit into the way I was told it should be done.

YERUSALEM IS THE PLACE WHERE THE PASSOVER AND FEASTS DAYS ARE TO BE KEPT

Acts 2:1-21 And when the day of Pentecost was fully come, they were all with one accord in one place. Verse 5 And there were dwelling at Yerusalem Yahudah, devout men, out of every nation under heaven. Verse 14 But Peter (Kepha), standing up with the eleven, lifted up his voice, and said unto them, You men of Yahudah, and all you that dwell at Yerusalem, be this known unto you, and hearken to my words: There is so much here in these twenty one verses. I only chose these verses to prove a point.

Point #1: As I stated earlier, and we must remember that when **אֲיָאֵל** (Yahuah) is about to do anything miraculous it is always centered around His feast days, and His people are going to be on one accord and in one place. You can look back over the scriptures we have previously discussed and the one thing all these scriptures

have in common is that the people were all on one accord and in one place, whether it was in Goshen or in the wilderness of Sinai or in Gilgal in the land of Canaan. They were all in one place and on one accord. Here in **Acts 2**, it was when the Day of Pentecost/Feast of Weeks was fully come. They were all in one place and on one accord.

Point #2: And that place was Yerusalem. All of Yahudah, devout men out of every nation under heaven were all dwelling at Yerusalem

Point #3: Because they were at the appointed place and at the appointed time, something miraculous took place. Every man of אַיָּהוָה (Yahuah) regardless what language they spake, heard אַיָּהוָה (Yahuah) speak to them in their own language by the brethren who were Galilean the wonderful works of אַיָּהוָה (Yahuah). The question is: Why were all the men of Yashar'al gathered at Yerusalem during Pentecost/ Feast of Weeks? In the book of **Deuteronomy 16:16** it is written, "Three times in a year shall all your males appear before אַיָּהוָה (Yahuah) your Aluahym in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before אַיָּהוָה (Yahuah) empty:" This is why they were gathered together at Yerusalem because this was אַיָּהוָה (Yahuah)'s appointed place, appointed time, and they were gathered according to אַיָּהוָה (Yahuah)'s prescribed way. Then, "Peter, standing up with the eleven, lifted up his voice, and said unto them, You men of Yahudah (Israelites), and all you that dwell at Yerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is [but] the third hour of the day. But this is that which was spoken by the prophet Joel (Yoal); And it shall come to pass in the last days, said אַיָּהוָה (Yahuah), I will pour out of my Ruach (Spirit) upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Ruach (Spirit); and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of אַיָּהוָה (Yahuah) come: And it shall come to pass, [that] whosoever shall call on the name of אַיָּהוָה (Yahuah) shall be saved.

Oh if we only just do it אַיָּהוָה (Yahuah)'s way! I desired to keep the feast days because I wanted to be obedient to all that אַיָּהוָה (Yahuah) commanded. Little did I know that in my quest to be obedient, I was being disobedient by not keeping the Pesach (Passover) and feast days according to the way אַיָּהוָה (Yahuah) has prescribed. I know, like many of you who have been trying to keep the Pesach (Passover) and feast days because we know that it is something אַיָּהוָה (Yahuah) wants the entire Hebrew nation to do but just as important as אַיָּהוָה (Yahuah) wanting us to keep the Pesach (Passover) and feasts days, it is equally as important for us to know when, where, and how to keep them. Even though I know that it is not rightfully or lawfully for me to observe the Pesach (Passover) and feast days in this land or any other land outside of Yerusalem (His appointed place), I will continue to study and ponder the order and statue of these feast days because I know that when אַיָּהוָה (Yahuah) brings shalom (peace) to the land of our ancestors and when we get in position to return, these feast days that we long to keep, we will

when **יְהוָה** (Yahuah) restores our land, the tabernacle, and the Levitical priesthood what a awesome and powerful time it will be because once again we will be doing it **יְהוָה** (Yahuah)'s way in Yerusalem and at the tabernacle of **יְהוָה** (Yahuah). We must all be patient and walk in obedience to all that **יְהוָה** (Yahuah) has commanded.

PESACH (PASSOVER) AND UNLEAVENED BREAD

The word Passover is Pesach {peh'-sakh} in the Hebrew, meaning a pretermission i.e. exemption; which comes from the primitive root word pasach {paw-sakh} means to hop, i.e. (fig.) skip over (or spare); by implication to hesitate; also (lit): to pass over, to leap. According to the definition above, this is exactly what **יְהוָה** (Yahuah) promised to do and did for Yashar'al (Israel), who were in bondage in Egypt. **יְהוָה** (Yahuah) promised that he would pass, hop, skip, spare, and leap over the houses of the children of Yashar'al (Israel) in Egypt when He struck down the Egyptians that had our ancient ancestors in bondage (See Exodus 12: 12,13, and 27). The word unleavened comes from the Hebraic word matstah {mats-tsaw'}, which means an unfermented cake or loaf; that which is not leavened. The word bread is lechem {lekh'-em} in the Hebrew, meaning food, bread, meat, grain, corn, fruits, and food in general. So, unleavened bread in Hebrew is matstah lechem meaning unleavened food.

The word Pesach (Passover) is first mentioned in the book of **Shemoth (Exodus) 12:11-14**, "And thus shall you eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it [is] **יְהוָה** (Yahuah)'s Pesach (Passover). 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the Aluahym (gods) of Mitsryim (Egypt) I will execute judgment: I [am] **יְהוָה** (Yahuah). 13 And the blood shall be to you for a token upon the houses where you [are]: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to **יְהוָה** (Yahuah) throughout your generations; you shall keep it a feast by an ordinance for ever. Pecach (Passover) is a remembrance that **יְהוָה** (Yahuah) commanded our ancestors to keep by an ordinance/statue forever throughout all our generations.

In **II Kings chapter 23**, we see were Yo'shiah (Josiah- meaning "whom **יְהוָה** (Yahuah) heals") commanded our ancestors to keep the Pesach (Passover) of **יְהוָה** (Yahuah). "And the king commanded all the people, saying, Keep the Pesach (Passover) unto **יְהוָה** (Yahuah) your Aluahym, as [it is] written in the book of this covenant." "As it is written in the book of the covenant" signifies that all of the ordinances, the rites, and ceremonies of the Passover ceremony would be observed. 22 "Surely there was not holden such a passover from the days of the judges that judged Yashar'al (Israel), nor in all the days of the kings of Yashar'al (Israel), nor of the kings" of Yahudah (Judah); 23 But in the eighteenth (18th) year of king Josiah, wherein this passover was held to **יְהוָה** (Yahuah) in Yerusalem."

II Chronicles 30:1-5, 18-20: Here we see another king of Yashar'al (Israel) by the name of Hezekiah- meaning "**יְהוָה** (Yahuah) is my strength". Hezekiah strengthened the children of Yashar'al (Israel) to observe Pesach (Passover) and the Feast of Unleavened Bread a Yerusalem since they had not done it for a long time,

as it is written. "And Hezekiah sent to all Yashar'al (Israel) and Yahudah (Judah), and wrote letters also to Ephraim and Manasseh, that they should come to the house of אַיָּהוָה (Yahuah) at Yerusalem, to keep the passover unto אַיָּהוָה (Yahuah) - אַיָּהוָה (Yahuah) of Yashar'al (Israel). 2 For the king had taken counsel, and his princes, and all the congregation in Yerusalem, to keep the Pesach (passover) in the second month. 3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Yerusalem. 4 And the thing pleased the king and all the congregation." 5 So they established a decree to make proclamation throughout all Yisral (Israel), from Beersheba even to Dan, that they should come to keep the passover unto אַיָּהוָה (Yahuah) - אַיָּהוָה (Yahuah) of Yashar'al (Israel) at Yerusalem: for they had not done [it] of a long [time in such sort] as it was written.

18 "For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good אַיָּהוָה (Yahuah) pardon every one 19 [That] prepareth his heart to seek אַיָּהוָה (Yahuah), אַיָּהוָה (Yahuah) of his fathers, though [he be] not [cleansed] according to the purification of the sanctuary. 20 And אַיָּהוָה (Yahuah) hearkened to Hezekiah, and healed the people."

It is good to remember as we stated in lesson one that miraculous things happen around the feast days of אַיָּהוָה (Yahuah). Major events have always happened around the feast days. Here is a question for you: In your celebration of keeping the Passover in this land, have any miraculous things happened to you; has there been any healing, has any great things taken place among you as it did among our ancestors when they kept the Passover אַיָּהוָה (Yahuah)'s way and in His appointed time and His appointed place. I can answer this for you. The answer is NO, and the reason why is because we haven't done it אַיָּהוָה (Yahuah)'s way. It is only when we do things אַיָּהוָה (Yahuah)'s way that we get אַיָּהוָה (Yahuah)'s results.

In **II Chronicles 35:1-13**, king Josiah had a desire to keep Pesach (Passover) according to the appointed time, appointed place, and prescribed way of אַיָּהוָה (Yahuah) in so much that he encouraged and charged the priests and Levites to perform their service to make sure that the service was carried out exactly how אַיָּהוָה (Yahuah) prescribed it at the first. The priests and Levites service included setting the tabernacle of אַיָּהוָה (Yahuah), which is in Yerusalem, in order and preparing themselves and the people for Passover and the feast.

To ensure that this was accomplished, King Josiah along with his princes gave willingly the necessary animals that were needed for Pesach (Passover) and the feast offerings. "1 Moreover Josiah kept a Pesach (passover) unto אַיָּהוָה (Yahuah) in Yerusalem: and they killed the Pesach (passover) on the fourteenth [day] of the first month. 2 And he set the priests in their charges, and encouraged them to the service of the house of אַיָּהוָה (Yahuah), 3 And said unto the Levites that taught all Yashar'al (Israel), which were set- apart unto אַיָּהוָה (Yahuah), Put the set- apart ark in the house which Solomon the son of David king of Yashar'al (Israel) did build; [it shall] not [be] a burden upon [your] shoulders: serve now אַיָּהוָה (Yahuah) your Aluahym, and his people Yashar'al (Israel), 4 And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of

Yashar'al (Israel), and according to the writing of Solomon his son. 5 And stand in the set- apart [place] according to the divisions of the families of the fathers of your brethren the people, and [after] the division of the families of the Levites. 6 So kill the passover, and sanctify yourselves, and prepare your brethren, that [they] may do according to the word of אַיָּאֵל (Yahuah) by the hand of Mosheh. By the "hand of Mosheh" signifies that the Passover must be kept according to all that Mosheh commanded at the very beginning. We too must keep Pesach (Passover) the exact same way. 7 And Yosiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these [were] of the king's substance. 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah, Zechariah and YehiYAH, rulers of the house of אַיָּאֵל (Yahuah), gave unto the priests for the passover offerings two thousand and six hundred [small cattle], and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and YeiYAH and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand [small cattle], and five hundred oxen. 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. 11 And they killed the Pesach (passover), and the priests sprinkled [the blood] from their hands, and the Levites flayed [them]. 12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto אַיָּאֵל (Yahuah), as [it is] written in the book of Mosheh. And so [did they] with the oxen. 13 And they roasted the Pesach (passover) with fire according to the ordinance: but the [other] set- apart [offerings] sod they in pots, and in caldrons, and in pans, and divided [them] speedily among all the people."

In **Ezra 6: 1-20**, we see yet another king, king Darius who was the first Persian king, make a decree that allowed our ancient ancestors even though they were in captivity to return back to the appointed place, Yerusalem to keep the feast. The king gave our ancestors everything they needed to build and restore the house of אַיָּאֵל (Yahuah) at Yerusalem back to its proper function. Not only did King Darius along with his princes give our ancestors what they needed to build and restore the tabernacle of אַיָּאֵל (Yahuah), but he also gave them everything they needed to keep Pesach (Passover) and the feast according to אַיָּאֵל (Yahuah)'s prescribed way.

Ezekiel 45:21 once again emphasizes that Pesach (Passover) should be kept at אַיָּאֵל (Yahuah)'s appointed time and appointed place, and according to His prescribed way. "In the first [month], in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten."

These scriptures so far are evidence that Pesach (Passover) was always kept according to אַיָּאֵל (Yahuah)'s mo-ade (appointed time and appointed season) and according to all the rites (statues and ordinances) that were prescribed at the first Passover. From the Tanakh (Old Testament) scriptures and even throughout Brit Hadashah (New Testament) scriptures, when Pesach (Passover) was celebrated it was done at the same appointed time, appointed place, and prescribed way that Mosheh declared in the beginning at the first Pesach (Passover) observance in Mitsryim (Egypt). We too are also required to keep the Pesach (Passover) the same identical way- at His appointed time and appointed place.

I would like to pose a question to you: When you celebrate the Feast of Unleavened Bread in this land do you offer a sacrifice made by fire unto יהוה (Yahuah) which consists of two young bullocks, one ram, and seven lambs of the first year that are without blemish? Do you offer a meat offering and a sin offering? Do you offer these burnt offerings unto יהוה (Yahuah) daily for the entire seven days of Unleavened Bread? After all, this is the prescribed way, and according to יהוה (Yahuah) we are to keep this ordinance forever throughout all our generations. This ordinance was carried out from the Tanakh (Old Testament) throughout the Brit Hadashah (New Testament) scripture. Many believe that a new order was instituted with the Brit Hadashah (New Testament), but I will show you from scripture that even in the Brit Hadashah (New Testament) they kept יהוה (Yahuah)'s feast days according to the prescribed way instituted at the very beginning. The New Testament believers performed all things according to the torah (law) of יהוה (Yahuah) (see **Luke 2: 39**).

In **Debarim (Deuteronomy) 16: 3-4**, Mosheh (Moses) again commanded the people that the Feast of Unleavened Bread should be kept according to the prescribed way of יהוה (Yahuah) saying, ****You shall eat no leavened bread with it; **seven days shall you eat unleavened bread therewith, [even] the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you camest forth out of the land of Egypt all the days of your life. ** And there shall be no leavened bread seen with you in all your coast seven days;**

In **Joshua 5: 11**, when first entering the land of promise in a place that is named Gilgal, our ancestors did eat old corn of the land and unleavened bread on the morrow after the Passover on the selfsame day. "And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day."

Over and over again, we begin to see יהוה (Yahuah) emphasizing the appointed place where the feasts (The Feast of Unleavened Bread) should be kept. The place where יהוה (Yahuah) placed His name is in the Tabernacle (House) of יהוה (Yahuah) in Yerusalem, which He had established there. **II Chronicles 30:13, 21**: "And there assembled at Yerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. 21 And the children of Yisral (Israel) that were present at Yerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised יהוה (Yahuah) day by day, [singing] with loud instruments unto יהוה (Yahuah)." "For the king had taken counsel, and his princes, and all the congregation in Yerusalem, to keep the passover in the second month. For they could not keep it at that time (for they were unable to perform it at its time), because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Yerusalem (verses 2-3)."

Again in **II Chronicles 35:17**, we see that the Feast of Unleavened Bread is kept according to יהוה (Yahuah)'s appointed time, appointed place, and prescribed way, "And the children of Yashar'al (Israel) that were present kept the passover at that time, and the feast of unleavened bread seven days."

Ezra 6:22, "And kept the feast of unleavened bread seven days with joy: for יהוה (Yahuah) had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of יהוה (Yahuah), יהוה (Yahuah)

(Yahuah) of Yashar'al (Israel.": Even though our ancestors were in captivity under the Assyrian king, yet the king by the power of אַיָּהוָה (Yahuah), allowed the Yashar'al (Israel) to go back to Yerusalem to keep the Pesach (Passover) and Feast of Unleavened Bread according to His appointed time, appointed place, and prescribed way. If at any time, the children of Yashar'al (Israel) could have observed Passover and the Feast of Unleavened Bread anywhere outside of Yerusalem, this would have been the time because they were in captivity, but this was not the appointed place of אַיָּהוָה (Yahuah). Our ancestors had to go back to 's appointed place at אַיָּהוָה (Yahuah)'s appointed time to observe the feasts and perform the rites of the feasts according to His prescribed way.

In **YehezqYAH (Ezekiel) 45:21-24**, again we see that the people of אַיָּהוָה (Yahuah) always followed אַיָּהוָה (Yahuah)'s prescribed way in His appointed season concerning the Passover and the Feast of Unleavened Bread: "In the first [month], in the fourteenth day of the month, you shall have the passover,

**a feast of seven days; unleavened bread shall be eaten. (verse 21)

**And upon that day shall the prince prepare for himself and for all the people of the land a bullock [for] a sin offering. (verse 22)

** seven days of the feast he shall prepare a burnt offering to אַיָּהוָה (Yahuah), seven bullocks and seven rams without blemish daily the seven days; (verse 23)

** a kid of the goats daily [for] a sin offering. (verse 23)

**And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah. (verse 24)

These scriptures describe the ordinance of אַיָּהוָה (Yahuah)'s Passover and His Feast of Unleavened Bread. As you can see from the scriptures above, the Passover and Feast of Unleavened Bread were carried out at the appointed time, appointed place, and prescribed way of אַיָּהוָה (Yahuah). The children of Yashar'al (Israel) could not keep these observances at anytime, any place, and anyway they wanted to. At all times, they had to observe them the way that אַיָּהוָה (Yahuah) prescribed them in scripture at the first. Over and over again, we saw the consistency of scripture in how the Passover and the Feast of Unleavened Bread of אַיָּהוָה (Yahuah) were performed.

Even in the Brit Hadashah (New Testament), they were carried out according to the prescribed way of אַיָּהוָה (Yahuah) that He set forth at the first, and we too must carry out these observances the same way אַיָּהוָה (Yahuah) has prescribed in scripture. I am not trying to teach anyone not to keep/observe the Passover and feast days of אַיָּהוָה (Yahuah), but I am trying to point out that it must be done according to אַיָּהוָה (Yahuah)'s appointed time, appointed place, and prescribed way.

The Hebrew nation is still a hard - headed, stiff-necked, and a rebellious people, who still take pleasure in doing things "our own way" rather than doing things אַיָּהוָה (Yahuah)'s way, but as אַיָּהוָה (Yahuah) has taught us when we do things His way, we get His results. I hope that this lesson will inspire you and encourage you to research the scripture concerning אַיָּהוָה (Yahuah)'s Passover and feasts days that we all may be barach (blessed) of אַיָּהוָה (Yahuah). I desire with a great passion to keep אַיָּהוָה (Yahuah)'s Passover and feast days, but He has taught me that I was not keeping it according to what He has prescribed. As our hearts turn to אַיָּהוָה (Yahuah) to be obedient in all things of אַיָּהוָה (Yahuah), He will bring us to a place

were we can observe Passover and His feast days with great delight. Let us turn our heart to **יהוה** (Yahuah) and walk in His ways, so that we may be restored to the land of promise were all things will be made right so that we may serve **יהוה** (Yahuah) with all our hearts that He might rejoice over us in our obedience unto Him.