

Is Passover A Feast Day?

System 1 teaches Passover is a seven day festival, which is also called Feast of Unleavened Bread, Ez. 45:21; Ex. 23:14-18.

System 2 observes Passover at the beginning of the 14th of Abib and extends the eating of unleavened bread through the 21st, which makes that systems festival an 8 day festival.

System 3 observes Passover at the end of the 14th with the 15th and 21st being their holy days.

Once again we must put Yahweh's words precedent to man's explanations and understandings.

Yahweh's truth is established upon at least two witnesses or more. This applies to mankind and to His words, the Scriptures (Dt. 19:15; Isa. 34:16). Furthermore, man is not to add to or diminish from His word (Dt. 4:2; Rev. 22:18). Let's be like the Bereans (Acts 17:11) and consider the whole matter (Ecc. 12:13). This is our duty.

In the Hebrew language Yahweh uses several words with different meanings to apply to His appointed festival days. Unfortunately, the English language only has one word to represent these various words and meanings.

This one word, "feast" has led to much confusion in how people observe unleavened bread. Nevertheless, even in its most general form man still refuses to acknowledge this word as it is associated with the Passover.

Passover is the greatest event in Bible history and the most talked about event in the Bible, yet, man says it is a preparation day and eats his leavened bread and works his job that day.

These 3 festival days which are translated, "feast," are 1. *chag* #2282, "from 2287; a festival, or a *victim* therefore –" 2. *chagag* #2287, "a prim. Root [comp. 2283, 2328; prop. To move in a *circle*, i.e. (spec.) to march in a sacred procession, to observe a festival; by impl. to *be giddy*:-" 3. *mowed* #4150, "(2 Chron. 8:13), *mo-aw-daw*"; from

3259; prop. an *appointment*, i.e. a fixed *time* or season; spec. a festival; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the place of meeting; also a signal (as appointed beforehand): -"

According to the Hebrew dictionary, *Brown-Driver-Briggs*, (p. 290) the word *chag* is a "festival gathering." Yahweh's words agree and set the *chag* days as follows: 7 *chag* days for Passover and 7 *chag* days for the Feast of Tabernacles (Ezekiel 45:21; 25). Verse 25 states, "In the seventh *month* in the fifteenth day of the month, shall he do the **like in the feast of the seven days**, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil."

The word *chagag* according to the Hebrew dictionary, *Brown-Driver-Briggs* (p.290) is, "make pilgrimage, keep a pilgrim-feast;" like *Strong's* on the appointed *chagag* a sacred procession to Yahweh and dance.

Likewise, Yahweh's word shows this in Exodus 23:14, "Three times thou shalt keep a feast unto Me in the year." Verse 15 *chag* of unleavened bread; verse 16 *chag* of first fruits and *chag* of ingathering. Without exception these feasts are consistently called *chags*, which are the pilgrimage feasts. The Sabbath, Feast of Trumpets, Day of Atonement and Last Great Day are not called *chag* feasts.

The third word, "*mowed*"#4150, in *Brown-Driver-Briggs* (p. 417) second column under Notes says, "It is most probable that in Gn 1:14.the reference is to the sacred seasons as fixed by the moon's appearance;"

In Yahweh's word it is agreed that before man even existed Yahweh set His sacred holy days in motion (Genesis 1:14).

This also is in agreement with Yahweh's words. We read in Leviticus 23:1-2, "And Yahweh spake unto Moses, saying, 'Speak unto the children of Israel and say unto them, "*Concerning* the feasts of Yahweh, **which ye shall proclaim to be holy convocations**, *even these are My feasts.*"

The word, “feasts,” is #4150 *mowed* and as we read, the day appointed as the *mowed*, is the **holy convocation**.

These words, “feasts,” are not interchangeable, all feast days are not high days, but high days are on feast days. Ezekiel 45:17 for example states, “And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts (#2282 *chag*), and in the new moons, and in the Sabbaths (#7676), in all solemnities (#4150 *mowed*)..”

Again Leviticus 23:37 states, “These are the *moweds* of Yahweh, which ye shall proclaim to be holy convocations...” Verse 44 says, “And Moses declared unto the children of Israel the feasts (*moweds*) of Yahweh.”

Other words for consideration are #2146, “from 2142; a *memento* (or memorable thing, day or writing):” sacred #6944, “qodesh; from 6942; a sacred place or thing; rarely abstr, *sanctity*:-” an assembly #4744, “*miqra*; from 7121; something *called* out, i.e. a public *meeting* (the act, the persons, or the place); also a *rehearsal*:-”

IS THE PASSOVER A FEAST DAY?

In Exodus 5:1 it has largely been understood that the feast in the wilderness was that of unleavened bread and not that of Passover, but the word feast here is #2287 *chagag* and is never applied to the 15th day of the first month. It is applied only to the Passover in Exodus 23:14 and only to the Feast of Tabernacles in Leviticus 23:39. This word encompasses the whole feast. Notice Leviticus 23:39, “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto Yahweh seven days: on the first day *shall be* a Sabbath, and on the eighth day *shall be* a sabbath.”

This includes the **whole feast**. It does not separate the last day for Tabernacles and it does not separate the first day, as most do, for Passover. Leviticus 23:34 tells us the Feast of Tabernacles is a *chag* #2282 of 7 days; the 8th day is not referred to as a *chag* day, but is included in the *chagag* #2287.

The difference is this; the Passover is both a *chag* day #2282 and a *chagag day* #2287 and is never counted as separate in Yahweh’s word.

Exodus 3:18 says, “...let us go, we beseech thee, three days’ journey into the wilderness, that we may sacrifice to Yahweh our Elohim.”

This sacrifice cannot be that of the 15th because of these Scriptural reasons: (1) In Exodus 12:6 the only sacrifice ordered by Yahweh is that of the lamb; (2) according to Exodus 12:15 only eating unleavened bread is commanded; and (3) Exodus 23:16 commands a holy convocation on the first day and the 7th day. If the 1st day is referring to the 15th as systems 2 and 3 teach, where is any command to sacrifice? In reality, according to the pages of Scripture on the 15th: (1) The Egyptians were spoiled according to the foretelling of Ex. 3:19-22, carried out in Ex. 12:35-36. (2) They left carrying all their personal belongings, Ex. 12:34. (3) They moved millions of people and livestock, Ex. 12:32. (4) They dug up Joseph’s bones when they left, Ex. 13:19. (5) They set up camp in Succoth, Num. 33:3-4. In all these events no sacrifice is mentioned and no holy convocation is mentioned. However, a command for a holy convocation was given in Exodus 12:16. According to Yahweh’s holy command, what **was** done on the 15th was eating unleavened bread (Ex. 12:39).

Only Passover fits the criteria for the holy day.

It was not until one year later when Israel was in the wilderness and they proved that they would not keep Yahweh’s commandments that the annual and daily sacrifices were added. Notice the differences in Numbers 9:1, Numbers 28:1, and Numbers 28:15; which was towards the end of Israel’s journey in the desert when the sacrificial system was in full swing.

Systems 2 and 3 need to address with scriptural proof all these problems that plague the 15th as being a holy day.

Exodus 12:14 says, “And this day (the 14th) shall be unto you for a memorial (#2146); and ye shall keep (#2287) it a feast (#2282) to Yahweh throughout your generations; ye shall keep it a feast (#2287) by an ordinance for ever.”

These are the *chagag* Feasts and the *chag* days.

Next we must look at the *moweds* on which Yahweh has set the day for the holy convocation i.e. His appointed time.

Leviticus 23:2 states, “Speak unto the children of Israel, and say unto them, ‘Concerning the feasts of Yahweh, **which ye shall proclaim to be holy convocations**, even these *are* My feasts.’” The word feasts here is #4150 *mowed*; identified above. It is the *mowed* that Yahweh has set for the holy convocation. The first *mowed* is the Sabbath. Leviticus 23:3 continues, “Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work *therein*: it is the Sabbath of Yahweh in all your dwellings.”

Christians and Muslims completely ignore Yahweh’s day for His appointed *mowed* day to rest on. Islam chooses Friday, while Christianity chooses Sunday. Yahweh’s word sets forth the Sabbath. In Leviticus 23:4-5 Yahweh sets the first annual *mowed*, “These are the feasts (*moweds*) of Yahweh, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is Yahweh’s Passover.”

Again Yahweh’s word set the first *mowed* (feast #4150) at the set time, (season #4150 *mowed*) for the holy convocation.

Passover **is** at the *mowed*. Numbers 9:1-3 states, “And Yahweh spoke unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the Passover at his appointed season (#4150 *mowed*). In the fourteenth day of this month, at even, ye shall keep it in his appointed season (#4150): according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.” The words, “appointed season,” are #4150 *mowed*; the set **holy convocation**.

The second Passover was also kept at the *mowed* #4150 (Num. 9:11-13).

The word “season” is from *mowed* #4150 in Deuteronomy 16:6, “But at the place which Yahweh thy Elohim shall choose to place His name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season (*mowed* #4150) that thou camest forth out of Egypt.” The question is whether the phrase, “that thou camest forth out of Egypt,” means the 14th or the 15th. Is the night to be remembered the 14th or the 15th (Exodus 12:42)?

A gray area according to system 2 is a scriptural text that is taught as doctrine, but can’t be entirely proved from the text. One such gray area is system 2’s interpretation on the night to be remembered.

System 1 and system 2 teach that it is Passover that is much to be remembered i.e. the night of the 14th, while system 3 and the old Armstrong system teach it is the night of the 15th, based on Exodus 12:42.

This night to be remembered is shown in the New Testament, which there were maidens and others out that night and also those who arrested Yahushua. The Sadducees and the Essenes observed the night of the 14th, while the Pharisees observed the night of the 15th (See Mt. 27:69-73; Lk. 22:56-59). This was obviously a busy night because the opposing parade of the high priests clan was out this night also to try Yahushua at their council.

Next Exodus 12:42 becomes gray when this same text (which is used to prove that the night to be much observed is the 14th) is used to prove that Israel left Egypt on the Pharisees’ first day of unleavened bread i.e. the 15th.

By putting this verse in its context and matching it with all other Scriptures pertaining to that night, they harmonize and Scripture interprets Scripture.

Let’s look at it more closely as many do not understand this enigma. Exodus 12:51 states, “And it came to pass the selfsame day, *that* Yahweh did bring the children of Israel out of the land of Egypt by their armies.”

The common teaching in most sacred name groups about the 15th beginning unleavened bread is, “The Feast of Unleavened Bread is memorable for one great event. It is the day on which the Israelites were freed to leave and were no longer serving the Egyptians as slaves.”

Is this reasoning correct? This reasoning is faulty, and we will further demonstrate it to be faulty by using Scripture. But first, let me use some reasoning of my own. Did Israel keep the Passover on the night of the fourteenth only to rise up the next morning to their harsh, “brick-making?” No! So what day was it really that ended their harsh, brick-making days?

Scripture reveals that they were made free on Passover day, the fourteenth; not the fifteenth. Israel did not keep Passover one night, work during that day, and then celebrate the first day of unleavened bread as many in the Assemblies do today. Israel was made free from their work and slavery on the night of the fourteenth (Num. 8:17).

Scripture reveals in Exodus 13:1-5, “And Yahweh spake unto Moses, saying, ‘Sanctify unto me all the **firstborn**, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.’ And Moses said unto the people, ‘Remember **this day**, in which ye came out from Egypt, out of the house of bondage: for by strength of hand Yahweh brought you out from this place: there shall no leavened bread be eaten. **This day** came ye out in the month Abib. And it shall be when Yahweh shall bring thee into the land...which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep **this service** in this month.’” (See Josh. 5:1-10.)

I have underlined and put in bold print some things that need to be noted within these verses of Scripture, which tell us of the day that Yahweh brought Israel out from Egypt, out of the house of bondage. But first, let’s notice that on “this day,” there shall no leavened bread be eaten. “**This day**” is speaking of Passover day, the day of “**this service**.” Yet, how many people partake of the unleavened Passover emblem that represents Yahushua’s body only to eat the remainder of the leavening in their homes before what they consider to be the first day of unleavened bread on the fifteenth? There is to be no leavened bread eaten on this day as well.

Also, as already noted, the day that Israel was made free from their, “harsh, brick-making days,” was the fourteenth. If Israel wasn’t made free on that night (Ex. 12:30-31), then they would have been back to work the next morning (Ex. 5:3-5,9); but they were able to go about and freely do what Yahweh had commanded them to do on the fourteenth (Ex. 12:16, 28).

What we need to note within these verses of Scripture, which tell us of the day that Yahweh brought Israel out from Egypt, out of the house of bondage, is that these Scriptures say that the day Yahweh brought them out on is the day that the firstborn were sanctified. On which day were the lambs,

which sanctified Yahweh’s firstborn, sacrificed? The fourteenth is the day that the firstborn were sanctified on (Ex. 12:6; Num. 9:2-3,11; 2 Chron. 30:15; 35:1). This is the same day that Yahushua died to sanctify the first fruits/firstborn (Heb. 10:10).

Many will claim that the day when Israel “came out from Egypt, out of the house of bondage,” is the fifteenth. However, many of those same people teach that “this service” cannot refer to a High Day Sabbath because the word “service” involves “work.” But, it is on the day of “this service” that Israel “came out from Egypt,” so, this draws a dilemma for them. If they came out on the fifteenth then “this service” is linked to the day that they call a Sabbath. How is it that this service can refer to the fifteenth as a High Day Sabbath, but it can’t refer to the fourteenth as a High Day Sabbath?

The truth of the matter is it would be faulty reasoning to say that a day can’t be a High Day Sabbath because “this service” is connected to it. What needs to be noted within these verses of Scripture is that, “**this day**, in which ye came out from Egypt, out of the house of bondage,” is the day, which “**this service**” is to be kept on. The fact of the matter is, in Scripture, Passover is the day that is called a “service” (Ex. 12:25-26; 13:15).

Scripture identifies the fourteenth as being the day on which the Israelites were freed to leave, not the fifteenth. This can be further proved in Exodus 12:31 which is speaking of the night of the fourteenth when, “Pharaoh rose up in the night,” (Ex. 12:30).

In Exodus 12:31, it speaks of the night of the fourteenth, the night that Pharaoh rose up on, “And he called for Moses and Aaron by night, and said, Rise up, and **get you forth from among my people**.” This is the night of the fourteenth and they were then free to go. Just because they didn’t physically leave their homes (Ex. 12:22) until the fifteenth (Num. 33:3) does not mean that they were not free to go until that time. Scripture reveals otherwise.

“And it shall be when thy son asketh thee in time to come, saying, ‘What is this?’ that thou shalt say unto him, ‘By strength of hand Yahweh brought us out from Egypt, from the house of bondage,’” Exodus 13:14. The phrase, “What is this,” is referring to the Passover “service” mentioned in

verse 5. It is on the day of “**this service**,” the fourteenth, that by strength of hand Yahweh brought Israel out from Egypt, from the house of bondage. “And it came to pass, when Pharaoh would hardly let us go, that Yahweh slew all the firstborn in the land of Egypt, both the firstborn of men, and the firstborn of beast: therefore I sacrifice to Yahweh all that openeth the matrix, being males; but all the firstborn of my children I redeem,” Exodus 13:15.

When Pharaoh would hardly let them go, Yahweh slew all the firstborn. Yahweh slew all the first born in the land of Egypt on the night of the fourteenth (Ex. 12:12), and then Pharaoh let them go, “...for in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt **by night**,” (Deut. 16:1). Therefore, the sacrifice of the Passover is to be a “memorial” (Ex. 12:14) of this event. It was on the fourteenth, the day of the sacrifice (Ex. 12:6; Num. 9:2-3,11; 2 Chr. 30:15; 35:1) that Pharaoh let them go, not on the fifteenth.

This evidence is also made clear in Deuteronomy 16:1 which reads, “Observe the month of Abib, and keep the Passover unto Yahweh thy Elohim: **for** in the month of Abib Yahweh thy Elohim brought thee forth out of Egypt **by night**.” System 2 reasons that the 15th (first high day according to system 2) shows freedom from bondage and separates it from the Passover, but Scripture proves otherwise. They were free on the fifteenth, but they were freed in the night of the fourteenth.

Deuteronomy 16:1 reveals that they were to, “keep the Passover...for...Elohim brought thee forth out of Egypt by night.” The “memorable” day of Yahweh bringing Israel out of Egypt “by night” is the night of the Passover; not when they left on the fifteenth. Just because they didn’t leave until the fifteenth does not change the fact that they were free to go on the fourteenth (Ex. 12:30-31). It was the night of the fourteenth when Israel was freed to go!

In Deuteronomy 16:6 it is further demonstrated that it was the night of the Passover sacrifice that Israel was set free on; “camest forth out of Egypt.” Deuteronomy 16:6 says, “...thou shalt sacrifice the Passover...at the season (mowed/ high day Lev. 23:2,4) that thou camest forth out of Egypt.” The day that Israel “camest forth out of Egypt” (set free to leave) was the day that the Passover was sacrificed on. The day of the Passover sacrifice is the day that is kept

as a memorial for coming out of Egypt; not the fifteenth.

Exodus 12:41-51 reveals the same thing; Israel was brought out/set free on the selfsame day as when the Passover was sacrificed. The night of the Passover is a night to be much observed, “for bringing them out from the land of Egypt,” (v. 42). Notice specifically verses 43-49 speak of the ordinance of the Passover and verse 50 reveals all the children of Israel did as Yahweh commanded. Verse 51 describes, “And it came to pass **the selfsame day**, that Yahweh did bring the children of Israel out of the land of Egypt....”

ALL events reflect to the first day i.e. Passover.

Upon proof that the first day of unleavened bread is Passover and Passover is a feast day (told by Yahweh’s inspired word) we now can clearly understand that the release of Israel gives Yahweh the glory due Him for intervening and passing over Egypt and causing the release that very night.

The greatest event in history happened **on the first day of unleavened bread!** Without exception, Passover is the first day of unleavened bread; the release; the 1st feast day; and the *mowed* day for the holy convocation came about on the 14th.

Exodus 12:14-16 makes this clear. Verse 16 states, “And in the first day *there shall* be an holy convocation, and in the seventh day there shall be an holy convocation to you; **NO MANNER OF WORK SHALL BE DONE** in them, save that which every man must eat, *that* only may be done of you.”

This verse is, yet, more evidence for Passover being the feast high day; only food preparation was allowed on the holy day. On the 15th Israel moved livestock, carried all their personal belongings, marched to Succoth, set up camp, dug up bones, etc. This is more than food preparation. Furthermore, Yahweh’s word says in Exodus 12:28, “And the children of Israel went away, **and did as Yahweh had commanded** Moses and Aaron, so did they.”

According to Yahweh’s words the holy day was a day when no manner of work was done and can only apply to the 14th.

We can make many excuses and reason that all the activities done on the 15th weren’t work, but we deceive

others and ourselves in doing so. We must live by Yahweh's words (Mt. 4:4; Lk. 4:4; Dt. 8:3).

Ezekiel 45:21 shows factual evidence that Passover is a feast day, "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."

THE NEW TESTAMENT

In the New Testament it must be realized that the writers of the evangels record two Passovers; the true Passover and the Passover of the Jews. This can be easily shown in the Scriptural text. For example, John 18:19-27 was the night trial and Yahushua had already eaten the Passover. Notice verse 28, "Then led they Yahushua from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that **they** might eat the passover."

Next in John 19:14 we read, "And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, 'Behold your King!'" Notice, this was not a preparation for the 15th, but preparation for the Jew's Passover. This was during the daytime on the 14th, Yahushua's true Passover day. Next in John 19:28-31 it was nearing Yahushua's death time and in verse 31 it says, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the tree on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away."

This verse is referring to the Jew's Passover and calls it a high day. The Jews observe the 15th for the Passover and call it i.e. the Jew's Passover a High Sabbath.

MORE PROOF

In Luke 2:41 it is called the Feast of the Passover. The word "feast" is #1859 and means festival. It is always translated feast or holy day. John 2:23 says, "Now when He was in Jerusalem at the Passover, in the feast *day*, many believed in His name, when they saw the miracles which He did." John 6:4 states, "And the Passover, a feast of the Jews, was nigh."

In Matthew 26:2 notice Yahushua's words, "Ye know that after two days is *the feast* of the Passover, and the Son of man is betrayed to be impaled." This verse states emphatically that Yahushua died on Passover, the day before the 15th i.e. the Jew's Passover. Next notice in verse 5, "But they said, 'Not on the feast *day*, lest there be an uproar among the People;" the Jews only recognized their Passover, the 15th as the feast day. This word "feast" is also #1859 i.e. feast day. (Quintodeciman's especially do not like this verse.)

In Mark 14:1 *Green's Interlinear* states, "**it was And the Passover and the unleavened (bread) after two days. And sought the chief priests and the scribes how Him by guile seizing they might kill. They said And, Not at the feast, lest a tumult will be of the people.**" Here Scripture plainly tell us that Passover was on the day of unleavened bread. Again in verse 2, the Jews didn't want Him taken on their feast day; and He wasn't taken on their feast day.

The point being made is, today like yester-year, the popular system drowns out the minor system. Yet, no Scriptures can be brought forth for evidence from Yahweh's word to support a 15th high holy day. All evidence from Scripture supports the 14th being the 1st day of unleavened bread and the holy day.

Paul states in 1 Corinthians 5:7-8, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Yahushua 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." The context of verse 7 is speaking of the Passover not the day after and Paul affirms, let us keep the feast!

The days of unleavened bread are for self examination, yet, how does one use unleavened bread to symbolize examination before days of unleavened bread, when Passover is taught as not being one of those days? Notice Paul explains Yahushua's Passover in 1 Corinthians 11:23-26, then in verses 27-29 states, "Wherefore whosoever shall eat this bread, and drink *this* cup of Yahushua unworthily, shall be guilty of the body and blood of the Messiah. But let a man examine himself, and so let him eat of *that* bread and drink of *that* cup. For he that eateth and drinketh unworthily,

eateth and drinketh damnation to himself, not discerning Yahushua's body."

This self-examination is for Passover not the day of unleavened bread that follows!

In every case in the New Testament, just like the Old Testament, it is the Passover that is the focus of the feast not the 15th. If the 15th is of most importance, why does every passage focus on the Passover? The Passover was the greatest event in ancient Israel and Yahushua representing, our Passover (the one time, sinless, perfect sacrifice – Heb. 10:10); makes it the greatest event of modern times.

In the New Testament the 15th is only mentioned as the Passover of the Jews and the day the 3 day watch was posted. However, the Feast of Unleavened Bread is mentioned in Matthew, Mark and Luke; and it is said to be the day that the Passover was killed on i.e. the 14th. Matthew shows that the true Passover day, which Yahushua named as His impalement day (Mt. 26:2), was considered the preparation day for the Jews and simply calls the 15th "the next day" (Mt. 27:62). Joshua 5:11 and Numbers 33:3 simply refer to the 15th as the morrow after the Passover – nothing whatsoever indicating the 15th as holy!

CONCLUSION

1. The word, "feast," as identified in the original languages (Hebrew and Greek) tells us that Passover is, in fact, a feast day.
2. Yahushua identified Passover as the day He would be impaled (Mt. 26:2; Mk. 14:1-2).
3. The Jews kept their feast day the day after the day Yahushua identified as Passover i.e. the 15th (Mt. 27:62). Luke and John show that the preparation mentioned in John 18:28; 19:14,31 and Luke 23:54 was for the Jew's Passover.
4. The Passover is called the feast day in the New Testament, while the days of unleavened bread are not (Acts 20:6; 12:3). In Matthew 26:17 the word "feast" is not in the Greek. Mark 14:12 is written in like manner in the Greek, yet, the translators did not insert the word "feast." However, Luke 22:7

tells the same and Luke identifies the first feast day as Passover in Luke 22:1, "Now the feast of unleavened bread drew nigh, which is called the Passover."

In the book of John, unleavened bread isn't even mentioned. This feast is, without exception, referred to as the Feast of Passover. In 1 Corinthians 5:7-8 the context of the passage is examining one's self for eating the Passover. Then Paul says in verse 8, "Therefore let us keep the feast." Since everywhere in the New Testament the word "feast" (when referring to that season) is referred to as Passover, then all we have to do is believe Yahweh's words and not assume what He means (Lk. 4:4; Dt. 8:3).

5. No Scriptures are given telling the followers of Yahushua to hold a holy convocation on the day after Yahushua died – only a history of what the Jews did is given. Paul admits that the Jew's religion was different (Gal. 1:13-14).

The choice is ours. Believe Yahweh's words and be in subjection to them like a believer should be or believe a Pharisaical system of man.

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