

## The Passover and The Prophesied Lamb of Yahweh #1

This letter is in response to the phone call and weekly newsletters I received from you. I would first like to say that I have a great deal of respect for you and your family, and your many years of service in the House of Yahweh (HOY). I perceive that you have, as it seems, been distributing various letters discussing the formation of the HOY. I understand that many members in the HOY have been receiving letters from you covering various subjects. My position concerning these matters is that a great deal of this information can be very damaging to their belief in The Faith if these subjects are not dealt with in a more orderly manner. The issue concerning Yisrayl and Jacob I believe needs to be addressed, but not in this manner. We have an obligation to never put stumbling blocks in the path of our brothers and sisters. The great Apostle Shaul was inspired to note this fact in Roman 14: 1-12 as follows:

### **Romans 14:1-11 New King James Version (NKJV)**

<sup>1</sup> **Receive** one who is weak in the faith, *but* not to disputes over doubtful things. <sup>2</sup> For one believe he may eat all things, but he who is weak eats *only* vegetables. <sup>3</sup> Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for Yahweh has received him. <sup>4</sup> Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for Yahweh is able to make him stand. <sup>5</sup> One person esteems *one* feast above another; another esteems every feast *alike*. Let each be fully convinced in his own mind. <sup>6</sup> He who observes the day, observes *it* to the Yahweh; and he who does not observe the day, to the Yahweh he does not observe *it*. He who eats, eats to the Yahweh, for he gives Father Thanks; and he who does not eat, to Yahweh he does not eat, and gives father thanks. <sup>7</sup> For none of us lives to himself, and no one dies to himself. <sup>8</sup> For if we live, we live to the Yahweh; and if we die, we die to the Yahweh. Therefore, whether we live or die, we are Yahweh's. <sup>9</sup> For to this end Yahshua died and rose and lived again, that He might be Judge of both the dead and the living. <sup>10</sup> But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Messiah. <sup>11</sup> For it is written:

*"As I live, says YAHWEH, Every knee shall bow to me, and every tongue shall confess to Yahweh."*

<sup>12</sup> So then each of us shall give account of himself to Yahweh. <sup>13</sup> Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way. <sup>14</sup> I know and am convinced by the Yahshua that *there is* nothing unclean of itself; but to him who considers anything to be unclean, to him *it is* unclean. <sup>15</sup> Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Yahshua died. <sup>16</sup> Therefore do not let your righteousness be spoken of as evil; <sup>17</sup> for the kingdom of Yahweh is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. <sup>18</sup> For he who serves Yahshua in these things *is* acceptable to Yahweh and approved by men. <sup>19</sup> Therefore let us pursue the things *which make* for peace and the things by which one may edify another. <sup>20</sup> Do not destroy the work of Yahweh for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense. <sup>21</sup> *It is* good neither to eat meat nor drink wine nor *do anything* by which your brother stumbles or is offended or is made weak. <sup>22</sup> Do you have faith? Have *it* to yourself before Yahweh. Joyful *is* he who does not

## The Passover and The Prophesied Lamb of Yahweh #1

condemn himself in what he approves. <sup>23</sup> But he who doubts is condemned if he eats, because *he does not eat* from faith; for whatever *is* not from faith is sin.

Notice in Romans 14:11-23 above that the lesson here is not that we should not address things that are wrong and sinful, but instead teaches that we should be mindful of not putting a stumbling block in front of our brother or sister.

Notice the supporting scripture in Leviticus 19:14:

### **Leviticus 19:14**

<sup>14</sup> You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your Father: *I am* the YAHWEH.

Kahn Kepha, many of the people in the house could not handle this information without totally abandoning their faith and the Plan of Yahweh. Notice again the following in Romans 14:20

### **Romans 14:20**

<sup>20</sup> Do not destroy the work of Yahweh for the sake of food. All lawful things indeed *are* pure, but *it is* evil for the man to eat anything that causes someone else to stumble.

If it is the people you are concerned about then please take what is spoken here to heart and do this in a decent and orderly manner. I am not saying you are wrong on every point but what I am saying is that you must consider what the result of the information you are conveying to the people is going to bring about. It is obvious from the letter Jacob wrote that there were issues between him and Yisrayl. However, have you considered that if Jacob was prophesied to carry on his work of establishing and continuing what he started that Yahweh would not have allowed him to die as was prophesied? I have much to say on the issues surrounding Jacob but they are beyond the scope of this conversation. I can with confidence say that if Yahweh had not commissioned Yisrayl to continue what his brother started that the HOY would have once again disappeared from the face of the earth and would have never been reestablished.

There are many issues going on in the HOY that I am totally not in agreement with, however the validity of Yisrayl's work over the years speaks for itself.

The subjects concerning the Passover, Passover Lamb, and when we should observe Yahweh's Passover are why I decided to write this response as well as you asking me to do so. I will honor your request that I not give you my opinion but give you what the scripture's say. Many of the points you stress in your letters, in my assessment, need clarification. The information on the Seder, I will agree, is 100% accurate in that the Seder has deep pagan roots. I believe what we have to do is bring forth a way of transitioning from its pagan roots to obeying what Yahweh commanded in His Laws. It is very easy to condemn what is wrong but let's focus more on ways that we can restore the proper order on which the Passover ceremony should be conducted so that the HOY can be lacking in nothing.

## The Passover and The Prophesied Lamb of Yahweh #1

In order to understand the Passover and its significance, we must understand the foundation on which this Feast of Yahweh was instituted. We are commanded to remember the Exodus from Egypt (i.e., sin) and to look with hope for our national sovereignty. I would like to introduce below the ordinances and instructions that earmark the significance of the ordinance of the Passover Sacrifice. Turn with me to Leviticus 1:1-17:

### Leviticus 1:1-17

<sup>1</sup> Now the YAHWEH called to Moses, and spoke to him from the tabernacle of meeting, saying,  
<sup>2</sup> "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock--of the herd and of the flock. <sup>3</sup> 'If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before Yahweh. <sup>4</sup> Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. <sup>5</sup> He shall kill the bull before Yahweh; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that *is by* the door of the tabernacle of meeting. <sup>6</sup> And he shall skin the burnt offering and cut it into its pieces. <sup>7</sup> The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. <sup>8</sup> Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that *is* on the fire upon the altar; <sup>9</sup> but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to Yahweh. <sup>10</sup> 'If his offering *is* of the flocks--of the sheep or of the goats--as a burnt sacrifice, he shall bring a male without blemish. <sup>11</sup> He shall kill it on the north side of the altar before Yahweh; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar. <sup>12</sup> And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that *is* on the fire upon the altar; <sup>13</sup> but he shall wash the entrails and the legs with water. Then the priest shall bring *it* all and burn *it* on the altar; it *is* a burnt sacrifice, an offering made by fire, a sweet aroma to YAHWEH. <sup>14</sup> 'And if the burnt sacrifice of his offering to Yahweh *is* of birds, then he shall bring his offering of turtledoves or young pigeons. <sup>15</sup> The priest shall bring it to the altar, wring off its head, and burn *it* on the altar; its blood shall be drained out at the side of the altar. <sup>16</sup> And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes. <sup>17</sup> Then he shall split it at its wings, *but* shall not divide *it* completely; and the priest shall burn it on the altar, on the wood that *is* on the fire. It *is* a burnt sacrifice, an offering made by fire, a sweet aroma to Yahweh.

(NKJV)

I want you to notice in Leviticus chapters 1, 10, and 14 that there are three different kinds of animals that qualify for use as the Burnt Offering. The Passover Sacrifice is founded on the ordinances of the Burnt Offering. Notice the similar instruction in the following scriptures:

### Exodus 12:5

<sup>5</sup> your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats.

(NKJV)

### Leviticus 22:9-12

## The Passover and The Prophesied Lamb of Yahweh #1

<sup>9</sup> They shall therefore keep my ordinance, lest they bear sin for it and die thereby, if they profane it: I Yahweh sanctifies them. <sup>10</sup> No outsider shall eat the holy *offering*; one that dwells with the priest, or a hired servant, shall not eat the holy thing. <sup>11</sup> But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food. <sup>12</sup> If the priest's daughter is married to an outsider, she may not eat of the holy offerings.

### Leviticus 22:17-25

<sup>17</sup> And Yahweh spoke to Moses, saying, <sup>18</sup> "Speak to Aaron and his sons, and to all the children of Israel, and say to them: 'Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to YAHWEH as a burnt offering-- <sup>19</sup> *you shall offer of your own free will a male without blemish from the cattle, from the sheep, or from the goats.* <sup>20</sup> Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. <sup>21</sup> And whoever offers a sacrifice of a peace offering to Yahweh, to fulfill *his* vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. <sup>22</sup> Those *that are* blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to Yahweh, nor make an offering by fire of them on the altar to Yahweh. <sup>23</sup> Either a bull or a lamb that has any limb too long or too short you may offer *as* a freewill offering, but for a vow it shall not be accepted. <sup>24</sup> You shall not offer to Yahweh what is bruised or crushed, or torn or cut; nor shall you make *any offering of them* in your land. <sup>25</sup> Nor from a foreigner's hand shall you offer any of these as the bread of your Heavenly Father, because their corruption *is* in them, *and* defects *are* in them. They shall not be accepted on your behalf.' "

(NKJV)

The ordinance of Passover is founded on the ordinances of the burnt offering. The burnt offering was fully understood by both Noah and Abraham Notice this point in these scriptures:

### Genesis 8:20-22

<sup>20</sup> Then Noah built an altar to, Yahweh and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup> And Yahweh smelled a soothing aroma. Then YAHWEH said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart *is* evil from his youth; nor will I again destroy every living thing as I have done. <sup>22</sup> "While the earth remains, Seedtime and harvest, Cold and heat, winter and summer, and day and night shall not cease."

(NKJV)

### Genesis 22:1-14

<sup>1</sup> Now it came to pass after these things that Father Yahweh tested Abraham, and said to him, "Abraham!" And he said, "Here I am." <sup>2</sup> Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Mariah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." <sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which Yahweh had told him. <sup>4</sup> Then on the third day Abraham lifted his eyes and saw the place afar off. <sup>5</sup> And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." <sup>6</sup> So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to

## The Passover and The Prophesied Lamb of Yahweh #1

Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?"<sup>8</sup> And Abraham said, "My son, Yahweh will provide for Himself the lamb for a burnt offering." So the two of them went together.<sup>9</sup> Then they came to the place of which Yahweh had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.<sup>10</sup> And Abraham stretched out his hand and took the knife to slay his son.<sup>11</sup> But the Malak of YAHWEH called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."<sup>12</sup> And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you reverence Yahweh, since you have not withheld your son, your only *son*, from Me."<sup>13</sup> Then Abraham lifted his eyes and looked, and there behind *him was* a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son.<sup>14</sup> And Abraham called the name of the place, The-YAHWEH-Will-Provide; as it is said *to* this day, "In the Mount of Yahweh it shall be provided."  
(NKJV)

A question to ponder is why Yahweh specified to Mosheh that he should take the sacrifice for Passover from the sheep or the goats when the Burnt Offering could lawfully be taken from two other species of clean animals. The answer to the question is the Lamb which Yahweh specifies bore the characteristics which he brought forth in a man who was to be manifested in Yahweh's plan of Salvation. The Plan of Salvation is what Yahweh had in mind to save of the world and to make atonement for the sins of mankind. The lamb as we know it from scriptural example was possessed with a very meek, humble, and nonviolent quality, all of which we see in Yahshua, who came to make atonement for sin. Yahweh also references the Children of Israyl, who were delivered from Egypt as lambs, which was based on a law and Judgment that He used to execute all the firstborn in Egypt. Notice this point in Exodus 13:1-13:

### Exodus 13:1-13

<sup>1</sup> Then Yahweh spoke to Moses, saying, <sup>2</sup> "Consecrate to me all the firstborn, whatever opens the womb among the children of Israel, *both* of man and beast; it is mine."<sup>3</sup> And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand Yahweh brought you out of this *place*. No leavened bread shall be eaten."<sup>4</sup> On this day you are going out, in the month Abib.<sup>5</sup> And it shall be, when Yahweh brings you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.<sup>6</sup> Seven days you shall eat unleavened bread, and on the seventh day *there shall be* a feast to Yahweh.<sup>7</sup> Unleavened bread shall be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters.<sup>8</sup> And you shall tell your son in that day, saying, '*This is done* because of what Yahweh did for me when I came up from Egypt.'<sup>9</sup> It shall be as a sign to you on your hand and as a memorial between your eyes that Yahweh's law may be in your mouth; for with a strong hand Yahweh has brought you out of Egypt.<sup>10</sup> You shall therefore keep this ordinance in its season from year to year.<sup>11</sup> "And it shall be, when Yahweh brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you,<sup>12</sup> that you shall set apart to Yahweh all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the YAHWEH'S.<sup>13</sup> But every firstborn of a donkey you shall redeem with a lamb; and if you will not

## The Passover and The Prophesied Lamb of Yahweh #1

redeem *it*, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.  
(NKJV)

This ordinance of judgment by which Yahweh redeemed the Children of Israyl also foreshadowed the future redemption from sin through Yahshua. Notice this ordinance of judgment, which is found in Exodus 34: 18-20:

### Exodus 34: 18-20

<sup>18</sup> "The Feast of Unleavened Bread you shall keep. Seven days you shall eat unleavened bread, as I commanded you, in the appointed time of the month of Abib; for in the month of Abib you came out from Egypt. <sup>19</sup> All that open the womb *are* Mine, and every male firstborn among your livestock, *whether* ox or sheep. <sup>20</sup> But the firstborn of a donkey you shall redeem with a lamb. And if you will not redeem *him*, then you shall break his neck. All the firstborn of your sons you shall redeem. And none shall appear before me empty-handed.  
(NKJV)

If you would notice verse 20, which speaks of the firstlings of a donkey you should redeem with a lamb. If you do not (or will not) redeem him you should break its neck. Before I proceed, let's go back to Ex 13:13 to see the means by which Yahweh permitted the striking down of all the firstborn in Egypt.

### Exodus 13:13

"And it shall be, when Yahweh brings you into the land of the Canaanites, as He swore to you and your fathers, and gives it to you, <sup>12</sup> that you shall set apart to Yahweh all that open the womb, that is, every firstborn that comes from an animal which you have; the males *shall be* the YAHWEH'S. <sup>13</sup> But every firstborn of a donkey you shall redeem with a lamb; and if you will not redeem *it*, then you shall break its neck. And all the firstborn of man among your sons you shall redeem  
(NKJV)

If you are asking where all this is going, bear with me because this will explain and clarify the significance and importance of the Passover Sacrifice, and how it relates to the prophecy of Yahshua. The donkey found in Ex.34:20 and Ex13:13 is a metaphor describing the character of the Egyptian as being that of a donkey. /A donkey is universally understood to symbolize a person who is stubborn, rebellious, refusing to obey, and turbulent. A simple study of this ordinance of judgment and how it relates to the killing of the firstborn in Egypt will help clarify the understanding of what to place on that night and its significance in the Plan of Yahweh.

The Burnt Offering was very significant and ancient Sacrifice, as I showed before with Noah and Abraham. The word Burnt Offering is Hebrew word *olah*:

[עֹלָה](#)—Strong's Concordance 'ōlâ—#5930 shows that this offering transferred sin and guilt to this sacrifice and effects an atonement covering for sin.

## The Passover and The Prophesied Lamb of Yahweh #1

This sacrifice was expiatory, more ancient than any other sacrifice, and was held in special honor. The burnt offering could be brought by a heathen or anyone who may have come from another nation. Understanding how the burnt offering fits into the ordinance of the Passover requires a study of the Scriptures that define its association with the burnt offering: Notice Numbers 28:1, 4, 6, 11, 16-17

### Numbers 28:1, 4, 6-11, 16-18

<sup>1</sup> Now Yahweh spoke to Moses, saying, <sup>2</sup> "Command the children of Israel, and say to them, 'My offering, my food for my offerings made by fire as a sweet aroma to me, you shall be careful to offer to me at their appointed time.' <sup>3</sup> And you shall say to them, 'This *is* the offering made by fire which you shall offer to Yahweh: two male lambs in their first year without blemish, day by day, as a regular burnt offering. <sup>4</sup> The one lamb you shall offer in the morning, the other lamb you shall offer in the evening, <sup>6</sup> *It is* a regular burnt offering which was ordained at Mount Sinai for a sweet aroma, an offering made by fire to Yahweh. <sup>7</sup> And its drink offering *shall be* one-fourth of a hin for each lamb; in a holy *place* you shall pour out the drink to Yahweh as an offering. <sup>8</sup> The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to Yahweh. <sup>9</sup> 'And on the Sabbath day two lambs in their first year, without blemish, and two-tenths *of an ephah* of fine flour as a grain offering, mixed with oil, with its drink offering-- <sup>10</sup> *this is* the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering. <sup>11</sup> 'At the beginnings of your months you shall present a burnt offering to Yahweh: two young bulls, one ram, and seven lambs in their first year, without blemish; <sup>16</sup> 'On the fourteenth day of the first month *is* the Passover of Yahweh. <sup>17</sup> And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days. <sup>18</sup> On the first day *you shall have* a holy convocation. You shall do no customary work.  
(NKJV)

Notice that the Passover Sacrifice is included in the food ordinances that are to be presented to Yahweh at the appointed times. The Passover Sacrifice prescribed by Yahweh to be sacrificed at evening is based on the ordinances written in Numbers chapter 28 that describe the morning and evening Tamid. Notice that Yahweh specifies that this Passover offering should be offered on the 14<sup>th</sup> day at even. In your letters you state that the word **In** is defined from the Hebrew word *Bane* (#996). I believe this statement to be inaccurate. Strong's Concordance shows the word **In** is defined in Hebrew by the preposition.

Gesenius, pages 96-97, shows that when **bet** (ב) is used in relation to time ( then and when) it refers to the limit by which anything so bounded. It also refers to **at, upon, and after the completion of time.**

It was stated in your letter that the Passover Sacrifice was offered exactly at sunset on the 14<sup>th</sup> day, which is the end of the 13<sup>th</sup> day at sundown. We know that a day ends and begins at sunset. Was the Passover Sacrifice killed at the evening of the 13<sup>th</sup> day, which began the 14<sup>th</sup> day, or was it killed on the 14<sup>th</sup> day at evening, beginning the 15<sup>th</sup> day, which is the first day of the Feast of Unleavened Bread. Let's read Numbers 28:16-17 to clarify the matter.

### Numbers 28:16-17

## The Passover and The Prophesied Lamb of Yahweh #1

<sup>16</sup> On the fourteenth day of the first month *is* the Passover of Yahweh. <sup>17</sup> And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days. <sup>18</sup> On the first day *you shall have* a holy convocation. You shall do no customary work.

(NKJV)

### Num 33:3-5

<sup>3</sup> They departed from Ramses in the first month, on the fifteenth day of the first month; on the day after the Passover the children of Israel went out with boldness in the sight of all the Egyptians. <sup>4</sup> For the Egyptians were burying all *their* firstborn, whom Yahweh had killed among them. Also on their gods Yahweh had executed judgments. <sup>5</sup> Then the children of Israel moved from Rameses and camped at Succoth.

(NKJV)

Compare these scripture with the following:

### Exodus 12:29-31

<sup>29</sup> And it came to pass at midnight that Yahweh struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who *was* in the dungeon, and all the firstborn of livestock. <sup>30</sup> So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for *there was* not a house where *there was* not one dead. <sup>31</sup> Then he called for Moses and Aaron by night, and said, "Rise, go out from among my people, both you and the children of Israel. And go; serve the LORD as you have said

(NKJV)

### Exodus 12:37-42

Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. <sup>38</sup> A mixed multitude went up with them also, and flocks and herds--a great deal of livestock. <sup>39</sup> And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. <sup>40</sup> Now the sojourn of the children of Israel who lived in Egypt *was* four hundred and thirty years. <sup>41</sup> And it came to pass at the end of the four hundred and thirty years--on that very same day--it came to pass that all the armies of Yahweh went out from the land of Egypt. <sup>42</sup> It *is* a night of solemn observance to the LORD for bringing them out of the land of Egypt. This *is* that night of Yahweh, a solemn observance for all the children of Israel throughout their generations.

(NKJV)

Notice in the night herein spoken of, that it is the 14<sup>th</sup> day at evening/night, which is the beginning of the 15<sup>th</sup> day. This is the first day of the Feast of Unleavened Bread, as is shown in Exodus 12:17, which is the day Yahweh brought the children of Israel out of Egypt:

### Exodus 12:17

<sup>17</sup> So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance

(NKJV)

# The Passover and The Prophesied Lamb of Yahweh #1

Also notice the following in Deuteronomy 16:1-7:

## Deuteronomy 16:1-7

<sup>1</sup> "Observe the month of Abib, and keep the Passover to Yahweh your Father, for in the month of Abib Yahweh your Father brought you out of Egypt by night. <sup>2</sup> Therefore you shall sacrifice the Passover to Yahweh your Father, from the flock and the herd, in the place where Yahweh chooses to put His name. <sup>3</sup> You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, *that is*, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life. <sup>4</sup> And no leaven shall be seen among you in all your territory for seven days, nor shall *any* of the meat which you sacrifice the first day at twilight remain overnight until morning. <sup>5</sup> You may not sacrifice the Passover within any of your gates which Yahweh your Father gives you; <sup>6</sup> but at the place where Yahweh your Father chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. <sup>7</sup> And you shall roast and eat *it* in the place which Yahweh your Father chooses, and in the morning you shall turn and go to your tents  
(NKJV)

The evening of the 14<sup>th</sup> day, which is the beginning of 15<sup>th</sup> day, is the night Yahweh brought the Children of Israel out of Egypt. I will emphasize one more point notice in Numbers 28:16-17:

## Numbers 28:16-17

<sup>16</sup> 'On the fourteenth day of the first month *is* the Passover of Yahweh. <sup>17</sup> And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days.  
(NKJV)

The Passover Sacrifice must be sacrifice at evening at the going down of the sun. The 15<sup>th</sup> day is the Sabbath of rest. You stated that the scriptures do not show the Passover to be a Sabbath, which is also an incorrect statement. Yahweh defines in His word that the first and last days of his feast are Sabbath's. He also defines scripturally the meaning of a Holy Convocation. Notice the message in Leviticus 23:1-3:

## Leviticus 23:1-3

<sup>1</sup> And Yahweh spoke to Moses, saying, <sup>2</sup> "Speak to the children of Israel, and say to them: 'The feasts of Yahweh, which you shall proclaim *to be* holy convocations, these *are* My feasts. <sup>3</sup> 'Six days shall work be done, but the seventh day *is* a Sabbath of solemn rest, a holy convocation. You shall do no work *on it*; *it is* the Sabbath of Yahweh in all your dwellings.  
(NKJV)

These Scriptures define the Sabbath as a Holy Convocation. The first and last days of the three feasts, as you can see, are Yahweh's Holy Convocations. The seventh day Sabbath is also

## The Passover and The Prophesied Lamb of Yahweh #1

considered a feast of Yahweh. I will caution you with the love of Yahweh to always remember that history is written for our learning. Notice the messages in Hebrews 4:3-11 and Hebrews 10:24-27

### Hebrews 4:3-11

<sup>3</sup> For we who have believed do enter that rest, as He has said: "*So I swore in My wrath, 'They shall not enter My rest,' "* although the works were finished from the foundation of the world.

<sup>4</sup> For He has spoken in a certain place of the seventh day in this way: "*And Yahweh rested on the seventh day from all His works*"; <sup>5</sup> and again in this place: "*They shall not enter My rest.*" <sup>6</sup> Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience, <sup>7</sup> again He designates a certain day, saying in David, "*Today,*" after such a long time, as it has been said: "*Today, if you will hear His voice, Do not harden your hearts.*" <sup>8</sup> For if Joshua had given them rest, and then He would not afterward have spoken of another day. <sup>9</sup> There remains therefore a rest for the people of Yahweh. <sup>10</sup> For he who has entered His rest has himself also ceased from his works as Yahweh *did* from His. <sup>11</sup> Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. (NKJV)

### Hebrews 10:24-27

<sup>24</sup> And let us consider one another in order to stir up love and good works, <sup>25</sup> not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching. <sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. (NKJV)

This brings me to the subject in your letter concerning the validity of Yahshua being the Passover Lamb. You stated that He could not have fulfilled the Physical requirements that the ordinance of the Passover commands. The truth of this matter is that every physical requirement shown in this sacrifice also possesses spiritual significance. The sacrifice had greater significance than just the killing of an animal, its blood being sprinkled, and that it be consumed by fire. The word **sacrifice** is #2077 in Strong's Exhaustive Concordance, which is the Hebrew word **zebach**. You will see many implications of the meaning of this word but what was the ultimate purpose of any sacrifice? The Sacrificial System was designed by Yahweh to produce a moral effect on the offering, which was to stimulate the person presenting the offering to live in conformity with His law and that the sacrifice would leave an impression on one's mind that sin is what brought death to this world. The last and most important aspect that the sacrificial system was designed to produce was a strong call to righteousness. However, the animal sacrifices did not and could not produce these results in the minds of men. Notice what is written in Hebrews 10:1-11:

### Hebrews 10:1-11

<sup>1</sup> For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. <sup>2</sup> For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. <sup>3</sup> But in those *sacrifices there is a*

## The Passover and The Prophesied Lamb of Yahweh #1

reminder of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and goats could take away sins. <sup>5</sup> Therefore, when He came into the world, He said: "*Sacrifice and offering You did not desire, But a body You have prepared for Me.*" <sup>6</sup> *In burnt offerings and sacrifices for sin You had no pleasure.* <sup>7</sup> Then I said, '*Behold, I have come-- In the volume of the book it is written of Me-- To do Your will, O Yahweh.*' " <sup>8</sup> Previously saying, "*Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them*" (which are offered according to the law), <sup>9</sup> then He said, "*Behold, I have come to do Your will, O Yahweh.*" He takes away the first that He may establish the second. <sup>10</sup> By that will we have been sanctified through the offering of the body of Yahshua Messiah once *for all.* <sup>11</sup> And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.  
(NKJV)

Lets us continue with the scriptures to establish the validity of the prophecy concerning Yahshua, the Lamb of Yahweh. In the beginning of this discourse I discussed the Burnt Offering by which the Passover Sacrifice is governed. I believe that you will agree with Yahweh that this Sacrifice was a Redemptive sacrifice that was also revealed to us as a means to make atonement. I would like to bring another important piece of evidence, which will reveal that Yahshua fulfilled the requirements concerning Him that are written in this law. The Hebrew word for Burnt Offering, as we stated before, is **olah**, which is word #5930 in the Hebrew dictionary of Strong's Concordance. This same Hebrew word not only reveals what Yahshua would perform for us in taking away the death penalty and making atonement but it also reveals what King David wrote in Psalms 110:1 and what the apostle reveals in Acts 1:9-11. This word **owlah** is found on pages 476-477 in the Sefer Sharshim Hebrew English Lexicon by Selig Newman:

עָלָא Ch. Dan. vi. 2 or 3. Above; from עָלָה Comp. לְעֵיל under עָלָה

עָלַב Ch. to injure, afflict. עָלִיבָא an afflicted; a poor one. אֶתְעִילָב to be abused or afflicted. עֵילָבִין injury, affliction. Targ. Prov. xiv. 31. 1 Sam. xxxi. 4. Zeph. iii. 12.

עֵלַג in Arab. to speak a foreign tongue; whence עֵלָגִים N. m. Pl. stammerers, stutterers. Is. xxxii. 4. Comp. לְעַג

עָלָה or עֵלְעִיתָא Ch. a pretext, a cause; from עָלָל Comp. עֵלְיָה Dan. vi. 5. 6. Targ. second Est. i. 16. In Rab. עֵלְתָּ הָעֵלּוֹת *the cause of causes*, the principal cause.

עָלָה 1. To go up in any manner, ascend, mount. Const. with לְ אֵל · עָל · ב or with the accus. Gen. xxviii. 12. xxxi. 10. xliv. 24. Is. xxii. 1. With עָל to come upon in a hostile manner; especially when spoken of a king, general, or people, to go up against a person, place, or country. Josh. xxii. 33. Judg. xv. 10. 1 K. xx. 22. Is. xiv. 8. Used absolutely. Gen. xlix. 4. Ex. xii. 38. To go from any country to Palestine, commonly to go up. Gen. xiii. 1. Ezra ii. 1. So also to go to a place of distinction; as to the city where the temple is, or to the gate or seat of judgment. Deut. xvii. 8. Judg. iv. 5. Ruth. iv. 1. 1 Sam. i. 3. Spoken of things inanimate; as of a mist, smoke, or the morning, to rise. Of flame or anger, to rise or be kindled. Gen. ii. 6. xix. 15. 28. Of anger, to be kindled against any one; const. with בְּ Ps. lxxviii. 39. 2 Chron. xxxvi. 16. Rarely with עָל Ecc. x. 4. Of plants, to grow out. Gen. xl. 10. xli. 22. To increase in number or in size. Ps. lxxiv. 23. Ez. xix. 3. Of a country, water, or a war to extend. Josh. xvi. 1. Jer. xlvi. 2. 1 K. xxii. 35. Const. with עָל to excel. Deut. xxviii. 43. Prov. xxxi. 29. To come up, be put

upon, as a lot; like that on a scape-goat; (see גֹּרֵל) as a garment on the body, as a yoke on the neck of a beast, and as a razor on the head. Lev. xvi. 9. xix. 19. Num. xix, 2. Judg. xvi. 17. To go upon, be spent upon. 1 K. x. 16. 17. To be put on record, be inserted. 1 Chron. xxvii. 24. **עַל יַד עֲלָה** the power of one to excel that of another. Zech. xiv. 13. **עֲלָה עַל-לֵב** to ascend upon the heart, i. e. to come into the mind. Jer. iii. 16. vii. 31. **עֲלָה אֲרוּכָה** a recovery to come up, to recover. Jer. viii. 22. Neh. iv. 1. 7.

2. To depart, vanish. Ex. i. 10. Jer. xlviii. 15. Job v. 26. vi. 18.

In Niph. to be taken or raised up, to be exalted. Num. ix. 20. Ps. xlvii. 10. xcvi. 9. Also to be taken away, removed. 2 Sam. ii. 27. Jer. xxxvii. 11.

In Hiph. 1. to cause to ascend, bring up. Num. xx. 5. 25. To cause to rise a smoke, light a lamp, kindle anger. Num. viii. 2. Judg. xx. 38. Ez. xxiv. 8. To lay on; as a tax, to levy. 2 Chron. iii. 5. 14. 1 K. ix. 15. 21. To lay upon the altar; bring up an offering; especially a burnt-offering. Num. xxiii. 2. Is. lvii. 6. **הָעֵלָה גִּרָה** to bring up (chew) the cud. Lev. xi. 4. **הָעֵלָה אֲרוּכָה** to bring up (procure) a remedy. Jer. xxxiii. 6. **הָעֵלָה עַל-לֵב** to bring upon the heart, i. e. bring into the mind. Ez. xiv. 4. **לֵב** is sometimes understood. Ps. cxxxvii. 6.

2. To take away. Ps. cii. 25.

In Huph. to be brought up. Judg. vi. 28. To be inserted or recorded. 2 Chron. xx. 34. Also to be taken away. Nah. ii. 7 or 8.

In Hith. to raise or exalt one's self. Jer. li. 3.



## The Passover and The Prophesied Lamb of Yahweh #1

Please notice that the word **owlah** refers to a place of distinction (a seat of judgment) to be put upon as a lot (like that of the scapegoat), to be taken or raised up and to cause to ascend.

The law of the Burnt Offering not only reveals Yahshua's atonement, but also reveals His ascending into the Holy of Holies. This offering also establishes the authority upon which Yahshua's Memorial was instituted on the day He kept it with His disciples. Yahshua Messiah is the Lamb of Yahweh who was prophesied to take away the sins of the world. A careful word study of the sacrifices using the *New Strong Exhaustive Concordance Red Letter Edition* would make these points quite evident, however, that level of detail would require a much lengthier letter than I intend this one to be. Moreover, I believe the information provided here should be sufficient to guide anyone's further study of the burnt offerings. The sacrifices also reveal the essence of bringing to remembrance the forgiving and cleansing of sin.

Yahshua's Memorial is based upon the Burnt Offering and all that it signifies. The Passover and Yahshua's Memorial are a time to honor both Yahweh and Yahshua Messiah. Notice this fact in Scripture

### **Exodus 12:13-14**

<sup>13</sup> Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt. <sup>14</sup> So this day shall be to you a memorial; and you shall keep it as a feast to Yahweh throughout your generations. You shall keep it as a feast by an everlasting ordinance. (NKJV)

### **Exodus 12:25-27**

<sup>25</sup> It will come to pass when you come to the land which Yahweh will give you, just as He promised, that you shall keep this service. <sup>26</sup> And it shall be, when your children say to you, 'What do you mean by this service?' <sup>27</sup> that you shall say, 'It *is* the Passover sacrifice of YAHWEH, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' "So the people bowed their heads and worshiped. (NKJV)

### **1 Corinthians 11:23-26**

<sup>23</sup> For I received from Yahweh that which I also delivered to you: that the Yahshua on the *same* night in which He was betrayed took bread; <sup>24</sup> 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." <sup>25</sup> In the same manner *He* also *took* the cup after supper, saying, "This cup is the new covenant in my blood. This does, as often as you drink *it*, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. (NKJV)

Notice the scriptures above reveal the memorial ceremonies that are designed to Bring to Remembrance Yahweh's Redemptive Acts of Judgment and, in like manner, Yahshua, whom Yahweh provided for mankind to bring forth atonement and redemption from a life of sin. Let's now see where this Plan of Salvation began, which included a Plan to provide, keep, and guard The Lamb of Yahweh. Turn to Genesis 22:1-8, 11-14:

# The Passover and The Prophesied Lamb of Yahweh #1

## Genesis 22:1-8, 11-14

<sup>1</sup> Now it came to pass after these things that Yahweh tested Abraham, and said to him, "Abraham!" And he said, "Here I am." <sup>2</sup> Then He said, "Take now your son, your only *son* Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." <sup>3</sup> So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which Yahweh had told him. <sup>4</sup> Then on the third day Abraham lifted his eyes and saw the place afar off. <sup>5</sup> And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." <sup>6</sup> So Abraham took the wood of the burnt offering and laid *it* on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. <sup>7</sup> But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where *is* the lamb for a burnt offering?" <sup>8</sup> And Abraham said, "My son, Yahweh will provide for Himself the lamb for a burnt offering." So the two of them went together.

<sup>11</sup> But the Malak of the YAHWEH called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." <sup>12</sup> And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you reverence Yahweh, since you have not withheld your son, your only *son*, from Me." <sup>13</sup> Then Abraham lifted his eyes and looked, and there behind *him* was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. <sup>14</sup> And Abraham called the name of the place, The-YAHWEH-Will-Provide; as it is said *to* this day, "In the Mount of Yahweh it shall be provided." (NKJV)

The prophecy given above to Abraham concerning Yahshua Messiah -- whom Abraham recognizes in his test of being asked to sacrifice his son Isaac -- is that it is Yahweh who will provide this Atonement Offering. Notice Again in verse 14 above where it stated "to this day In the Mount of Yahweh it shall be provided." Notice the supporting scripture in John 8:56 below:

## John 8:56

<sup>56</sup> *your father Abraham rejoiced to see my day, and he saw it and was glad.*"

(NKJV)

Yahchanan the Immerser also gave testimony concerning Yahshua the Lamb of Yahweh as seen in the verses below:

## John 1:29-36

<sup>29</sup> The next day John saw Yahshua coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" <sup>30</sup> This is He of whom I said, 'after me comes a Man who is preferred before me, for He was before me.' <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." <sup>32</sup> And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him." <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit

## The Passover and The Prophesied Lamb of Yahweh #1

descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' <sup>34</sup> And I have seen and testified that this is the Son of Yahweh." <sup>35</sup> Again, the next day, John stood with two of his disciples. <sup>36</sup> And looking at Yahshua as He walked, he said, "Behold the Lamb of God!" (NKJV)

### John 1:45

<sup>45</sup> Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote--Jesus of Nazareth, the son of Joseph." (NKJV)

This was in fulfillment of the prophecy given in Genesis 22:14. Yahshua, as is shown in many places in scripture, was identified as a Lamb. Notice the passage below:

### 1 Peter 2:18-25

<sup>18</sup> Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh. <sup>19</sup> For this *is* commendable, if because of conscience toward Yahweh one endures grief, suffering wrongfully. <sup>20</sup> For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do righteousness and suffer, if you take it patiently, this *is* commendable before Yahweh. <sup>21</sup> For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps: <sup>22</sup> "*Who committed no sin, Nor was deceit found in His mouth*"; <sup>23</sup> who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; <sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed. <sup>25</sup> For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls. (NKJV)

### 1 Peter 1:18-21

<sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Yahshua, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you <sup>21</sup> who through Him believe in Yahweh, who raised Him from the dead and gave Him glory, so that your faith and hope are in Yahweh. (NKJV)

Notice that scriptures also reveal that the Savior is to be without Spot and Blemish, which is also commanded in the Ordinance of the Burnt Offering:

### Leviticus 22:17-21

<sup>18</sup> "Speak to Aaron and his sons, and to all the children of Israel, and say to them: 'Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to Yahweh as a burnt offering-- <sup>19</sup> *you shall offer* of your own free will a male without blemish from the cattle, from the sheep, or from the goats. <sup>20</sup> Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf. <sup>21</sup> And whoever offers a sacrifice of a peace offering to the LORD, to fulfill *his* vow, or a freewill

## The Passover and The Prophesied Lamb of Yahweh #1

offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it.

(NKJV)

Leviticus 22:21 says that this sacrifice must be Perfect. It was known in scripture as the Whole Burnt Offering. The word Blemish written in Lev 22:19 is the Hebrew word *tamiym*:

תָּמִיִּם—Strong's Concordance #8549 *tāmîm*— found on page 1477 of the Hebrew Chaldean Lexicon to the OT by Julius Furst which means free from blemish sound of a sacrifice -- Ex 12:5 (an upright one, perfect, perfect in knowledge). This law explains the state in which the sacrifice had to be in to be offered.

The animal sacrifices offered under the Aaronic Priesthood brought no perfection, but one man that Yahweh provided brought forth that perfection and the redemption of sin.

In conclusion, Yahshua died and brought the offering of sin in accordance with the ordinances of the Passover. Notice in the narrated events below that those who recorded them did so while diligently understanding that they were establishing the prophecy concerning the true Savior for mankind. Now, notice the scriptures below:

### Matthew 26:17-25

<sup>17</sup> Now on the first *day* of the *Feast* of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?" <sup>18</sup> And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples." ' " <sup>19</sup> So the disciples did as Yahshua had directed them; and they prepared the Passover. <sup>20</sup> When evening had come, He sat down with the twelve. <sup>21</sup> Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me." <sup>22</sup> And they were exceedingly sorrowful, and each of them began to say to Him, "Teacher, is it I?" <sup>23</sup> He answered and said, "He who dipped *his* hand with Me in the dish will betray Me. <sup>24</sup> The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." <sup>25</sup> Then Judas, who was betraying Him, answered and said, "Rabbi, is it I?" He said to him, "You have said it." (NKJV)

We know that verse 17 above is misleading because Yahshua's disciples knew the law and therefore would not have been preparing for the Passover on the first day of the Feast of Unleavened Bread. Notice the verses explaining the ordinances covering the Passover and the Feast of Unleavened below

### Exodus 12:15-20

<sup>15</sup> Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. <sup>16</sup> On the first day *there shall be* a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but *that* which everyone must eat--that only may be prepared by you. <sup>17</sup> So you shall observe *the Feast of Unleavened Bread*, for on this same day I will have brought your armies out

## The Passover and The Prophesied Lamb of Yahweh #1

of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. <sup>18</sup> In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. <sup>19</sup> For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether *he is* a stranger or a native of the land. <sup>20</sup> You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.' "  
(NKJV)

### Numbers 28:16-19

<sup>16</sup> 'On the fourteenth day of the first month *is* the Passover of Yahweh. <sup>17</sup> And on the fifteenth day of this month *is* the feast; unleavened bread shall be eaten for seven days. <sup>18</sup> On the first day *you shall have* a holy convocation. You shall do no customary work. <sup>19</sup> And you shall present an offering made by fire as a burnt offering to Yahweh: two young bulls, one ram, and seven lambs in their first year. Be sure they are without blemish.  
(NKJV)

The lamb was to be kept up until the 14<sup>th</sup> day and was sacrificed at evening, which was the end of the 14<sup>th</sup> day and the beginning of the 15<sup>th</sup> day -- the first day of the Feast of Unleavened Bread. It is interesting to note that Yahshua was brought forth after fourteen generations of the Babylonian captivity (Matt.1:17). The apostle Mattithyah reveals that when they ate the Passover meal, it was on the 14<sup>th</sup> day at even, which began the first day of the Feast of Unleavened bread. If the first day of the feast was already underway, there would have been no need to prepare for it. Notice again Matt.26:17-21

### Matt 26:17-21

<sup>17</sup> Now on the first *day* of the *Feast of the Unleavened Bread* the disciples came to Yahshua, saying to Him, "Where do you want us to prepare for you to eat the Feast of Passover?" <sup>18</sup> And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with my disciples.'" "<sup>19</sup> So the disciples did as Yahshua had directed them; and they prepared the Passover. <sup>20</sup> When evening had come, He sat down with the twelve. <sup>21</sup> Now as they were eating, He said, "Assuredly, I say to you, one of you will betray me."  
(NKJV)

Notice that when evening had come, He sat down with the twelve. This should prove to any reader that preparation was made in advance of the 14<sup>th</sup> day, and that Yahshua sat down after the evening of the 13<sup>th</sup> day, which approached the beginning of the 14<sup>th</sup> day Notice this fact in Matthew 26:2

### Matthew 26:2

<sup>2</sup> "You know that after two days is the Passover and the Son of Man will be delivered up to be crucified."  
(NKJV)

## The Passover and The Prophesied Lamb of Yahweh #1

Yahshua told his disciple that there were two days before Passover, which would have been the 12<sup>th</sup> day of that moon when he spoke. Therefore, the 12<sup>th</sup> day at evening would have begun the 13<sup>th</sup> day, so the 13<sup>th</sup> at even would have been one day and the 14<sup>th</sup> at even, two days. Yahshua died just before sunset of the 14<sup>th</sup> day, making Him the ultimate Passover Sacrifice.

In order to make the point stronger, turn to Yahchanan Mark 14: 1-14.

### Mark 14:1-15

After two days it was the Passover and *the Feast of Unleavened Bread*. And the chief priests and the scribes sought how they might take Him by trickery and put *Him* to death. <sup>2</sup> But they said, "Not during the feast, lest there be an uproar of the people." <sup>3</sup> And being in Bethany at the house of Simon the leper, as He sat at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured *it* on His head. <sup>4</sup> But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted? <sup>5</sup> For it might have been sold for more than three hundred denarii and given to the poor." And they criticized her sharply. <sup>6</sup> But Yahshua said, "Let her alone. Why do you trouble her? She has done a good work for Me. <sup>7</sup> For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always. <sup>8</sup> She has done what she could. She has come beforehand to anoint My body for burial. <sup>9</sup> Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her." <sup>10</sup> Then Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. <sup>11</sup> And when they heard *it*, they were glad, and promised to give him money. So he sought how he might conveniently betray Him. <sup>12</sup> Now on the first day of Unleavened Bread, when they killed the Passover *lamb*, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?" <sup>13</sup> And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him. <sup>14</sup> Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?" ' <sup>15</sup> Then he will show you a large upper room, furnished and prepared; there make ready for us.

(NKJV)

There is one point to make concerning these verses. I want you to Notice in verse two the chief priest plotted to kill, but he didn't want to do it during the feast. This should prove to anyone that Yahshua was betrayed and arrested before the Passover and Feast of Unleavened Bread. This should prove to anyone that Yahshua was the true Savior because he fulfilled all things written in the law about Him and prophecy. Notice Luke 24:24-27:

### Luke 24:24-27

<sup>24</sup> And certain of those *who were* with us went to the tomb and found *it* just as the women had said; but Him they did not see." <sup>25</sup> Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Ought not the Messiah to have suffered these things and to enter into His glory?" <sup>27</sup> And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

# The Passover and The Prophesied Lamb of Yahweh #1

(NKJV)

The reason this is so important for mankind is because of the tampering done over the ages by unholy hands to the so-called New Testament. These unholy people have brought forth a pagan savior that they have assimilated into a corporate image of Babylon. In fact, many Scriptures of the Bible were mistranslated in order to bring forth a corporate image. The true Savior had to fulfill all that was written concerning him in the Law and the Prophets. The House of Yahweh has an obligation to teach that Yahshua fulfilled all that was written concerning Him and His work. The sacrifice He paid with His life for the sins of man must be revealed to the world so all can separate him from the pagan savior who bears the likeness not of Yahweh but of the many pagan saviors of the ancient pagan nations

The last thing Yahshua taught His disciples is found in Yahchanan 16:25-30:

**John 16:25-30** <sup>25</sup> "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. <sup>26</sup> In that day you will ask in My name, and I do not say to you that I shall pray the Father for you; <sup>27</sup> for the Father Himself loves you, because you have loved Me, and have believed that I came forth from Yahweh. <sup>28</sup> I came forth from the Father and have come into the world. Again, I leave the world and go to the Father." <sup>29</sup> His disciples said to Him, "See; now you are speaking plainly, and using no figure of speech! <sup>30</sup> Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from Yahweh."

(NKJV)

The only way anyone can believe that Yahshua came out of Yahweh is that the individual must believe it according to the Laws and the Prophets, which reveal that He was THE LAMB OF YAHWEH!

Sincerely,

Yibniyah Hawkins:

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