A photograph of a lush green wheat field under a clear blue sky. The wheat stalks are tall and dense, filling the lower two-thirds of the frame. The sky is a vibrant, clear blue with a few wispy white clouds near the horizon. The text is overlaid in the center of the image in a white, bold, serif font.

**Yahweh's
Passover
&
Yahshua's
Memorial**

This booklet

**Yahweh's Passover
&
Yahshua's Memorial**

is published by

The House of Yahweh

The Pillar and Ground of the Truth. I Timothy 3:15

**P.O. Box 2498
Abilene, Texas 79604
325-672-5420-325-676-9494
1-800-613-9494
www.yahweh.com**

Publishers of *The Prophetic Word* magazine, bringing news in
advance!

A HOUSE OF YAHWEH®™ Publication!

To spread the Name of Yahweh and the Laws of Yahweh to all the world, there is no charge for this booklet. It is presented to you as a free gift from Yahweh out of His House, that you might grow in the knowledge and understanding of Yahweh's Way.

Tithes and offerings to the Work of Yahweh have made this booklet and many others available to you.

All Rights Reserved

The Book of Yahweh, The Holy Scriptures
published by The House of Yahweh
used throughout, unless otherwise indicated

©Copyright 1988
©Copyright 1995, Revised
©Copyright 2005, Revised

Yahweh's Passover & Yahshua's Memorial

| Books In The Holy Scriptures As Written In The Book Of Yahweh | | | | | |
|---|-----------------------|---|-----------------------|----------------------|-------------------|
| <i>If you are unfamiliar with The True Names of The Prophets and Apostles, this box will acquaint you. We also recommend Taped Sermons to help learn the correct pronunciation.</i> | | | | | |
| Volume One | | | | | |
| Genesis | <i>Genesis</i> | II Chronicles | <i>II Chronicles</i> | Daniyl | <i>Daniel</i> |
| Exodus | <i>Exodus</i> | Ezrayah | <i>Ezra</i> | Hosheyah | <i>Hosea</i> |
| Leviticus | <i>Leviticus</i> | Nehemyah | <i>Nehemiah</i> | Yahyl | <i>Joel</i> |
| Numbers | <i>Numbers</i> | Hadassah | <i>Megilla Esther</i> | Amosyah | <i>Amos</i> |
| Deuteronomy | <i>Deuteronomy</i> | Iyyob | <i>Job</i> | Obadyah | <i>Obadiah</i> |
| Yahshua | <i>Joshua</i> | Psalms | <i>Psalms</i> | Yahnah | <i>Jonah</i> |
| Judges | <i>Judges</i> | Proverbs | <i>Proverbs</i> | Micahyah | <i>Micah</i> |
| Riyyah | <i>Ruth</i> | Ecclesiastes | <i>Ecclesiastes</i> | Nachumyah | <i>Nahum</i> |
| I Samuyl | <i>I Samuel</i> | Song of Songs | <i>Song of Songs</i> | Habakkuk | <i>Habakkuk</i> |
| II Samuyl | <i>II Samuel</i> | Isayah | <i>Isaiah</i> | Zephanyah | <i>Zephaniah</i> |
| I Kings | <i>I Kings</i> | Yeremyah | <i>Jeremiah</i> | Chagyah | <i>Haggai</i> |
| II Kings | <i>II Kings</i> | Lamentations | <i>Lamentations</i> | Zecharyah | <i>Zechariah</i> |
| I Chronicles | <i>I Chronicles</i> | Yechezqyah | <i>Ezekiel</i> | Malakyah | <i>Malachi</i> |
| Volume Two | | | | | |
| Mattithyah | <i>Matthew</i> | Ephesians | <i>Ephesians</i> | Hebrews | <i>Hebrews</i> |
| Yahchanan Mark | <i>Mark</i> | Philippians | <i>Philippians</i> | Yaaqob | <i>James</i> |
| Luke | <i>Luke</i> | Colossians | <i>Colossians</i> | I Kepha | <i>I Peter</i> |
| Yahchanan | <i>John</i> | I Thessalonians <i>I Thessalonians</i> | | II Kepha | <i>II Peter</i> |
| Acts | <i>Acts</i> | II Thessalonians <i>II Thessalonians</i> | | I Yahchanan | <i>I John</i> |
| Romans | <i>Romans</i> | I Timothy | <i>I Timothy</i> | II Yahchanan | <i>II John</i> |
| I Corinthians | <i>I Corinthians</i> | II Timothy | <i>II Timothy</i> | III Yahchanan | <i>III John</i> |
| II Corinthians | <i>II Corinthians</i> | Titus | <i>Titus</i> | Yahdah | <i>Jude</i> |
| Galatians | <i>Galatians</i> | Philemon | <i>Philemon</i> | Revelation | <i>Revelation</i> |

Yahweh's Passover & Yahshua's Memorial

Yahweh's Passover

When one begins to study the doctrines of the religions of this world, and compares their teachings with the inspired instructions written in the Holy Scriptures, one can see a vast difference in the two. One can see that there is a difference between the customs and religious practices taught in the churches and assemblies throughout Christianity today, and those taught in the Holy Scriptures. The Creator, Who inspired the Holy Scriptures to be written, gave inspired instructions to everyone who desires to achieve eternal life, commanding us to live by His every word, as we see in:

● **Deuteronomy 8:1-3—**

1 You must be careful to observe and do every commandment which I give you today, so that you may live, and multiply, and go in and possess the land Yahweh vowed on oath to your fathers.

2 You must remember that Yahweh your Father led you all the way these forty years in the wilderness, in order to humble you, test and prove you, and know what was in your heart; *the seat of your intelligence*, to see whether you would keep His commandments, or *whether you would not*.

3 So He humbled you, and allowed you to hunger, and fed you with manna, which you did not know of nor did your fathers know of it; so He might make you to know that man does not live by bread only, but by every word that proceeds out of the mouth of Yahweh, does man live.

In these three verses the Creator shows that man does not have eternal life, nor can he obtain eternal life, by eating food. Yahweh then shows us that the only way we can obtain the free gift of eternal life is living by His every word! Notice the following instruction Yahweh also inspired for us:

● **Proverbs 13:13—**

Whoever despises the word will be destroyed, but he who reverences the commandments will be rewarded.

Therefore, on the one hand we will be given eternal life, if we choose to live by Yahweh's every word, but on the other hand

if we choose to despise Yahweh's words of instruction, His promise to us, is: We will be destroyed!

Yahshua Messiah, the Savior Sent by Yahweh, believed Yahweh's inspired written word:

● **Mattithyah 4:4—**

But He answered, and said; It is written: Man does not live by bread alone, but by every word that proceeds out of the mouth of Yahweh.

These precious words, showing the only way to attain eternal life, still rang true in the Apostle Yahchanan's day, for he was inspired to write:

● **Revelation 22:14—**

Blessed *are* those who do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

In spite of these clear, precise, inspired instructions, this whole world, including the Christian churches and assemblies in it, actually teach customs which are condemned in the word of Yahweh.

Some independent religious groups have tried, in vain, to get back to the written scriptural instructions. However, they fail miserably because of a lack of scriptural knowledge, and because the Holy Spirit of Yahweh does not guide them.

However, being determined to proceed in ignorance, they have gone out teaching lies to the whole world. By teaching these lies, they play right into the hands of Satan the Devil, who, through these same lies, has deceived the whole world.

● **Revelation 12:9—**

And the great dragon was cast out, that old serpent, called the Devil and Satan, who deceives the whole world. She was cast out into the earth, and her angels were cast out with her.

Nevertheless, there are scriptures of hope, written for everyone who is willing to turn from these deceptions when undeniable proof is presented to them. The Prophet Y Jeremyah was inspired by Yahweh to write:

● **Y Jeremyah 16:19-21—**

19 O Yahweh, my strength and my fortress, my refuge in the day of affliction, the Gentiles will come to You from the ends of the earth, and will say: Surely our fathers have inherited nothing but lies and vanity; worthless, powerless gods (elohim), of no use at all!

20 Do men make gods (elohim) for themselves? Yes, *but* they are powerless!

21 Therefore behold, I will make them to know - this time I will teach them My power and might; and they will know that My Name is Yahweh!

The Gentiles will begin to know that they have only inherited lies, deception, and Godworship, because of the fulfillment of Yahweh's prophecy written in **Isayah 2:2** and **Micahyah 4:1**—the fulfillment of the establishment of The House of Yahweh in these Last Days.

We invite you to write for our free booklet which discusses this prophecy in detail: *The House of Yahweh Established*. This booklet shows, through prophecy, where The House of Yahweh would be established, when it would be established, and by whom it would be established.

You also need its accompanying book: *The Two Witnesses*. These two men involved in the work of Yahweh are spoken of in **Revelation Chapter 11**, **Isayah Chapters 43-49**, and **Zecharyah Chapter 4** in the prophecies that Yahweh inspired to be written for our instruction. I urge you to write and obtain this information at once.

Yes, all gentile nations will soon come to realize that they have been taught nothing but religious lies. One of the lies that they have been taught concerns the day on which Yahweh's Passover is to be celebrated. Another lie which has been perpetrated throughout the churches and assemblies, concerns the day on which Yahshua's Memorial is to be observed.

False Assumptions And Interpretations

Many things have been assumed about these two separate events; assumptions which are simply not scriptural. However, when one takes each and every scripture concerning these two occasions, and understands the meanings of each Hebrew and Greek word used in its translation, then Yahweh, in His righteous power and might, reveals His truth. It is only then, through Yahweh's guidance, that all scriptures correctly fit together, without contradiction, because they are without man's interpretations.

However, there are religious organizations which have leaned on their own understanding about these events. They, not having Yahweh's Holy Spirit to guide them, have taught deception and their own interpretations about these two totally separate and important services. Yes, they have made assumptions about these events, and also about the rituals that are a part of these services.

I do not know of anyone, and I mean anyone, who is keeping Yahweh's Passover and Yahshua's Memorial exactly according to the scriptural instructions Yahweh inspired to be written,

except for the established House of Yahweh in these Last Days.

There are churches and assemblies today which are making a mockery of these two services, because they do not know how or when to keep them.

They assume, through their own interpretations, that they are one and the same service. Why do they assume this? As I said before, unless one has Yahweh's Holy Spirit as a guide, that one, in effect, has no guide through the Holy Scriptures which Yahweh inspired. When one is not guided, then one only has one's self to lean on and only has one's own interpretations to assume.

Now, because Yahweh's days begin and end at sunset, these deceived churches and assemblies have assumed that the passover lamb was killed at sunset of the thirteenth day, which begins the fourteenth day, Yahweh's way. Because they have assumed this to be true, the thirteenth day at sunset is when they keep what they call passover.

It has also been assumed that Yahshua Messiah killed and ate the passover lamb with His twelve disciples on the night He was betrayed. However, the Holy Scriptures simply do not say this. The Holy Scriptures do not say that Yahshua killed the passover lamb on the thirteenth day and when you understand these scriptures you will also understand that this could not possibly have taken place.

Others assume that Yahshua changed Yahweh's Passover and instituted His Memorial in place of it. Again, this is a false assumption that is simply not written in the scriptures.

It has also been assumed by these deceived churches and assemblies that Yahshua kept the passover by washing His disciples' feet, and eating a meal with them. But we will prove that this night was not passover night. The night in which Yahshua Messiah washed His disciples' feet was the night before passover night, and the inspired scriptures of Yahweh will be used to prove it.

Yahweh's Passover

In the Book of Yahdah, we are shown that we must contend for the Faith, the original Faith, that was once delivered to the saints:

● **Yahdah 1:3-4**—

3 Beloved, when I gave all diligence to write to you about the common salvation, I found it necessary to write to you, and exhort *you* that you should earnestly contend for the faith which was once, for all, delivered to the saints.

4 For there are certain men who have secretly crept in, who were before of old ordained for this condemnation, unholy men, who turn the undeserved pardon of our One Supreme Savior Yahweh into licentiousness, and deny Yahshua our Messiah.

Yes, this Faith once delivered is written in *The Book of Yahweh*, where the ordinances of Yahweh's Passover are written. This is the Faith that we are to contend for.

Yahweh's Passover is first written for our understanding in **Exodus 12:1-51**. Within these scriptures we read of the season in which Yahweh's Passover is to take place, when the passover lamb is to be chosen and penned up, when it is to be killed, what days one is commanded to eat unleavened bread, who would be eligible to eat the passover, and when the children of Israyl set out from Egypt on their journey.

However, these are the very same scriptures that the deceived churches and assemblies misunderstood. These are the scriptures on which they have placed their own interpretations, because they do not have Yahweh's Holy Spirit to guide them.

The First Moon—Passover In Its Season

Yahweh inspired these words to be written:

● **Exodus 12:2, KJV—**

This month shall be unto you the beginning of months; it shall be the first month of the year to you.

This particular month is to be the beginning of months to us. This is the first month of Yahweh's sacred year, but only when we use scripture to interpret scripture would we know exactly what month this is referring to:

● **Deuteronomy 16:1 KJV—**

Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

The words translated **month** in this scripture and in **Exodus 12:2** are both word #2320, from word #2318, in *Strong's Hebrew Dictionary*, and mean:

2320. vd#j) chôdash, *kho'-dash*; from 2318; the new moon; by impl, a month;--month(-ly), new moon.

2318. vd^j * châdash, *khaw-dash'*; a prim. root; to be new; caus. to rebuild;--renew, repair.

The word translated month is Hebrew word #2320 chodesh, which means: new moon. Word #2318 chadash means: to rebuild.

How easy it seems to look at the calendar hanging on your wall to ascertain the Roman months of each year. Most modern calendars also show you the conjunctions of this world's new moon, based upon astronomical calculation.

However, the common calendar has not always been so common; and the Roman calendar in not Yahweh's way of counting His moons (months). Yahweh's moons (months) are SET according to actual, personal observation.

Unger's Bible Dictionary, Merrill F. Unger, Moody Press, Chicago, IL, 1966, page 352, tells us of the New Moon and how it was ascertained:

Mode of Ascertaining the New Moon. As the festivals, according to the Mosaic law, were always to be celebrated on the same day of the month, it was necessary to fix the commencement of the month, which was determined by the appearance of the new moon, for the new moon was reckoned not by astronomical calculation, but by actual personal observation. On the thirtieth day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city which was kept for the purpose, and was there examined by the president of the Sanhedrin. When the evidence of the appearance was deemed satisfactory the president rose up and formally announced it, uttering the words, 'It is consecrated.' The information was immediately sent throughout the land from the Mount of Olives by beacon fires on the tops of the hills.

The ordinance of the new moon is quite simple. We are to narrowly watch for the rebuilding of the moon. When this moon emerges as a tiny new crescent in the Western horizon, we can see this tiny new crescent with our own eyes. The new moon crescent is seen by the eyes just after sunset. When the new moon crescent is sighted, then day number one of that particular moon begins.

The word translated **abib** in **Deuteronomy 16:1** is word #24 in *Strong's Hebrew Dictionary*, and means: *green, a young ear of grain.*

Comparing **Exodus 12:2** with **Deuteronomy 16:1**, we know we are to first look on the ground for the green ears of grain. When we find the green ears of grain on the ground we are to

then look up to the western horizon to see the very next new moon, which would be the New Moon of Green Ears—the beginning of moons to us.

What Green Ears?

We must understand what green ears of grain Yahweh is telling us to look for, because different grains head out at different times of the year. Due to this fact, we must know what green ears are spoken of, in order to know what season of the year Passover must be celebrated in.

The ordinance to look for the green ears of a certain kind of grain, effectively keeps Passover within a set season of the year. Were it not for this one ordinance, Passover would keep rotating through the year: springtime, then summer, then fall, winter, and finally back to springtime. Due to this one ordinance, Passover is set in the season when the barley is in the green ears, as Yahweh has ordained through His Holy Scriptures. We read of this season in:

● **Exodus 9:31**—

Now the flax and the barley were struck; *destroyed in the hail, for the barley was in the greenear, and the flax was in the bloom.*

Yahweh's deliverance of the children of Israyl was during the season when the barley was in the green ear stage and the flax was in the boll. It was not in the season when the wheat and spelt were in the ear.

● **Exodus 9:32**—

But the wheat and the spelt were not struck, for they were not grown up, ripening later.

Barley ripens earlier than wheat and is the grain to look for in the green ear stage, in order to set Yahweh's first moon of His sacred year: the New Moon of Green Ears of Barley. *The Analytical Hebrew and Chaldee Lexicon*, by Benjamin Davidson, Samuel Bagster and Sons, Ltd., London, England, page 2, then confirms that the month of green ears, is the month in which the earing of the barley took place.

bybla* masc. green ears of corn. **bybla*h* vd#j)**
month of green ears. viz. the month is which
the earing of the barley took place,

Where Are The Green Ears Of Barley To Be Seen?

The next question is: From what locality are we to watch for, look for, observe these green ears of barley?

When it is winter in the southern hemisphere of this planet, it is summer in the northern hemisphere. When grain is ripening to a golden color in the South Texas Valley, the North Texas grain is not even in the ear. Each part of this planet has grain ripening at different times. So, does Yahweh give us the location in which we are to search for the green ears of barley? Indeed He does.

● **Exodus 12:25 KJV**—

And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

● **Isayah 2:3**—

...and He will teach us of His Ways, and we will walk in His paths: because out of Zion will come forth the Law, and the word of Yahweh from Yerusalem.

Most assuredly, it is from Yerusalem that the search for the green ears of barley is to take place.

Now, Yahweh's ordinances are made absolutely clear to us. We are to watch for (look at, then celebrate) the New Moon of Green Ears of Barley seen from Mount Zion in Yerusalem, then we are to keep the Passover unto Yahweh our Father.

Yes, the season in which the barley is in the green ear, is the season in which the Passover is kept, as you may read for yourself in **Leviticus 23:4-5** and **Numbers 9:1-2**.

Choosing The Lamb

Yahweh gives instructions for choosing the **LAMB** that had to be sacrificed for Passover:

● **Exodus 12:3-5**—

3 Speak to all the congregation of Israyl, saying; On the Tenth Day of this First Moon, each man is to take a lamb for his family, one for each household.

4 If any household is too small for the lamb, let him and his brother next to his house share it, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

5 Your lamb must be without blemish, a male of the first year. You may take *it* from the sheep or from the goats:

These instructions are written very clearly: On the tenth day of the moon of green ears of barley, we are to choose a male lamb or goat, and pen it up. This sacrificial lamb had to be without blemish, and of the first year. This last phrase literally means: son of a year. In **Leviticus 22:27** and **Exodus 22:30** we find that these sacrifices were to remain with their mother for the first **seven** days of their lives, but on their eighth day through their first year they were acceptable as Passover sacrifices.

The Fourteenth Day

We then read in:

● **Exodus 12:6, KJV**—

And ye shall keep it up until the fourteenth day the same month: and the whole assembly of the congregation of Israyl shall kill it in the evening.

It is at this point in the scriptures that the deceived churches and assemblies have relied completely on their own understanding because the simple truth written in **Exodus 12:6** has been hidden from them.

The first thing I want you to notice, is the scriptural fact that the lamb had to be kept up until the fourteenth day:

● **Exodus 12:6, KJV**—

And ye shall keep it up until the fourteenth day of the same month...

There has been a very simple, but very vital fact that has been completely overlooked or ignored by the deceived churches and assemblies about this time. This simple fact is: The passover lamb was kept up until the fourteenth day.

The word for word Hebrew translation of **Exodus 12:6**, from *The NIV Interlinear Hebrew-English Old Testament*, by John R. Kohlenberger III, Zondervan Publishing, Grand Rapids, MI, Volume 1, page 176, is displayed:

| | | | | | | | | | | | | | | | | | | | |
|-------------------------|----------------|--------------|----------|--------------|------------|------------|------------|--------------|--|--|--|--|--|--|--|--|--|--|--|
| לְכַם | וְהָיָה | | | | | | | | | | | | | | | | | | |
| with-you | and-he-will-be | (6) | | | | | | | | | | | | | | | | | |
| | וְשָחַטוּ | הַזֶּה | לַחֹדֶשׁ | עֹשֶׂר יוֹם | עַד | אַרְבַּעָה | עַד | לְמִשְׁמֶרֶת | | | | | | | | | | | |
| and-they-must-slaughter | the-this | of-the-month | day | ten | four | until | for-care | | | | | | | | | | | | |
| | אֹתוֹ | כָּל | קְהַל | עֵדֶת | יִשְׂרָאֵל | בֵּין | הַעֲרֵבִים | | | | | | | | | | | | |
| | the-twilight | at | Israel | community-of | people-of | all-of | him | | | | | | | | | | | | |

The Hebrew word which has been translated **until is word #5704 in *Strong's Hebrew Dictionary*, and means: *during, while, until*.**

5704. **du** ^ 'ad, ad; prop. the same as 5703 (used as a perp., adv. or conj.; especially with a prep.); as far (or long, or much) as, whether of space (even unto) or time (*during, while, until*) or degree (equally with):—against, and, as, at, before, by (that), even (to), for (—asmuch as), [hither—] to, + how long, into, as long (much) as, (so) that, till, toward, until, when, while, (+as) yet.

As you may read for yourself, the word day is very clearly written in this scripture, and Yahweh's Ordinance clearly states that this lamb must be kept during, while, until this fourteenth day. *Gesenius' Hebrew Chaldee Lexicon*, page 341, shows the word **day to mean:**

דַּי suff. יַדַּי, יְדַי, dual יַדַּיִם, pl. יַדַּיִם (as if from sing. דַּי), constr. יַדַּיִם m. —

(1) *the day*. (Syr. ܕܝܘܡ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots דַּי and יַדַּי or יְדַי appear to have originated by softening the guttural, from the roots דַּי to be warm, and יַדַּי Arabic وَجِن to glow with anger. Compare Arabic transp. دَعَا to be hot (as the day), and Gr. *laiva*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. **דַּי** by day, in the day time,

In this context, the word **day means: In the daytime, as opposed to the night.**

Do you understand this Ordinance? This lamb was to be kept up until the fourteenth day of this count, and then it was to be killed on the fourteenth day of this count.

It was not to be kept up until the thirteenth day at sunset, which began the fourteenth day; neither was it kept up until the fifteenth day. It was only to be kept up until the fourteenth daylight period of the count, and then it was to be killed in the evening.

Confusion And Controversy! At Even—In The Evening

There has been much controversy about the time span the words, **at even or **in the evening** encompass. Not only has**

there been much controversy, but there has been much confusion about these times, which contributes to the confusion about the time of day in which the passover lambs were sacrificed.

I am aware of how the deceived churches and assemblies believe this Passover took place: They think that the passover lambs were killed just after sunset of the thirteenth day, which was the beginning of the fourteenth day, Yahweh's way. However, I must remind you that the passover lambs had to be kept up until the fourteenth daylight period. Therefore, there is a key fact that these deceived churches and assemblies have completely overlooked.

This controversy about the meanings of the words at even—in the evening arises because there are some who, hating to let go of a false traditional doctrine, have tried to create confusion purely as a cover-up. However, the true meanings of the Hebrew words used to translate these vital scriptures are clearly defined through authoritative sources; and, these definitions do not contradict other Holy Scriptures of Yahweh, as the false doctrines do.

Yahweh, in creating the first day called the darkness night and the light day. Yahweh said that night (first) and then the day (second) was the first day.

● **Genesis 1:4-5**—

4 And Yahweh saw the light, that it was beneficial; and Yahweh divided between the light and between the darkness.

5 And Yahweh called the light DAY, and the darkness He called Night. And the evening and then the morning were the First Day.

It is vital that you know how Yahweh begins and ends His days, His way right after the sun sets, Yahweh's day begins. Then, that same day does not end until the sun has set, at which time another day begins.

The word **evening** in **Genesis 1:5** is word #6153, from word #6150, in *Strong's Hebrew Dictionary*, and means:

6153. br#u# `ereb, eh'-reb; from 6150; dusk:— + day, even (-ing, tide), night.

6150. br^u* `arab, aw-rab'; a prim. root [rather identical with 6148 through ith idea of *covering* with a texture]; to *grow dusky at sundown*:—be darkened, (toward) evening.

Therefore, the word **evening** in **Genesis 1:5** is, self explanatory. This word **evening** means: *immediately after sunset.*

In Leviticus 23:27, we are told emphatically that Yahweh's Day of Atonement is on the tenth day of the seventh moon. However, Yahweh tells us this day begins on the ninth of the moon at even, and lasts from even until even.

● **Leviticus 23:32**—

It is to you a Sabbath of rest, and you shall afflict yourselves. On the Ninth of the Moon at evening; at the setting of the sun, through the Tenth of the Moon at evening; at the setting of the sun, from evening until evening, you shall celebrate your Sabbath.

The word translated even in Leviticus 23:32 is the same word translated **evening** in **Genesis 1:5**, and means the very same thing: When the sun sets on the ninth day, this immediately begins the tenth day of that seventh moon.

These previous words, translated from the Hebrew word **ereb**, are used to define the beginnings and endings of Yahweh's days. **Genesis 1:5** defined the beginning of Yahweh's first day; **Leviticus 23:32** defined the beginning of Yahweh's Sabbath Day of Atonement. These days begin instantly at sundown and they end instantly at the following sundown.

The New International Version Hebrew-English Interlinear, by John R. Kohlenberger III, Zondervan Publishing, Grand Rapids, MI, shows us the word for word Hebrew translation of **Leviticus 23:32**. Note the Hebrew words **ereb** which means: *from sunset to sunset*.

| | | | | | |
|--|--|--|--|--|--|
| שַׁבָּת | | | | | |
| sabbath-of (32) | | | | | |
| שְׁבִתוֹן הוּא לָכֶם וְעִנִיתֶם אֶת-נַפְשֵׁיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ | | | | | |
| <u>of-the-month on-ninth</u> selves-of-you *** and-you-must-deny for-you this rest | | | | | |
| בְּעֶרֶב מִן-עֶרֶב עַד-עֶרֶב תִּשְׁבֹּתוּ שַׁבְּתֵיכֶם: | | | | | |
| sabbath-of-you you-must-observe <u>evening until from-evening in-the-evening</u> | | | | | |

In Exodus Chapter Twelve we are given the first ordinances of the Passover, and we are shown exactly when the passover lambs were to be killed:

● **Exodus 12:6, KJV**—

And ye shall keep it up until the Fourteenth Day of the same month: and the whole assembly of the congregation of Israyl shall kill it in the evening.

The word evening in the previous scripture is the same Hebrew words translated **even** in **Genesis 1:5** and **Leviticus 23:32** word #6153, from word #6150, in *Strong's Hebrew Dictionary*.

However, this is translated differently in the original

Hebrew! *The NIV Interlinear Hebrew-English Old Testament*, edited by Kohlenberger III, Volume 1, page 176, shows us the word for word translation of **Exodus 12:6**:

לְכֹם וְהָיָה
with-you and-he-will-be (6)

לְמִשְׁמֶרֶת עַד אַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחְטוּ
and-they-must-slaughter the-this of-the-month day ten four until for-care

אֹתוֹ כָּל קָהָל יִשְׂרָאֵל בֵּין הָעֶרְבִים
the-twilight at Israel community-of people-of all-of him

The words, in the evening are translated **bane ha—erebim**. **Bane**, is word #996 in *Strong's Hebrew Dictionary*, and means: *between*. **Ha-Erebim** is word #6153, and means: *evenings (plural: more than one evening)*.

6153. br#u# `ereb, eh'-reb; from 6150; dusk:— + day, even (-ing, tide), night.

996. h/ @ bēyn, bane (sometimes in the plur. masc. or fem.); prop. the constr. contr. form of an otherwise unsued noun from 995; a *distinction*; but used only as a prep., *between* (repeated before each noun, often with other particles); also as a conj., *either . . . or*—among, asunder, at, between (-twixt . . . and), + from (the widest), x in, out of, whether (it be . . . or), within.

● *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Baker Book House, Grand Rapids, MI, page 652, gives us the complete definition of word #6153, and shows there is a definite distinction between the space of time in which the lambs were being slaughtered and between the time of day defined as the beginning and ending of Yahweh's days:

br#u#—(I)—(1) evening (m. and fem., 1 Sam. 20:5); from the root br#u* No. II. **br#u#** *Gen. 19:1; 29:23; **br#u# tu@** = Gen. 8:11; 24:11; **br#u#** (acc.) Exod. 16:6; poet. **br#u#** * Psalm 59:7, 15; 90:6; Gen. 49:27, at evening. Plur. **tobr#u#** & Jerem. 5:6. Dual. <y> ^ r@u^ the two evenings; only in the phrase t] ^ r+u^ *h/ @ between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the pschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4.

The authoritative definition of **bane ha-erebim** agrees perfectly with the time period in which the lambs were to be slaughtered on the fourteenth day, between 3:00 and sunset of that very day.

Dake's Annotated Reference Bible, Dake's Bible Sales, Lawrenceville, GA, 1980, page 75, proves that the phrase **in the evening in Exodus 12:6**, should have been translated: **between the two evenings**.

● 6 And ye shall keep it up until the ¹⁴fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it ^kin the evening.

j This was the butchering day for the passover lamb.

k Heb., between the two evenings. Jews had two evenings. The first was 3:00 p.m. at which time the evening sacrifice was killed; and the second was at 6:00 or near sunset. Cp. Mt. 27:46

● *The Pentateuch and Haftorahs*, edited by J.H. Hertz, Soncino Press, London, England, 1980, page 254, explains the meaning of the phrase: **in the evening-between the two evenings**:

6. at dusk. Better, towards even (M. Friedlander); lit. 'between the two evenings'. According to the Talmud, the 'first evening' is the time in the afternoon when the heat of the sun begins to decrease, about 3 o'clock; and the 'second evening' commences with sunset.

● *The Commandments; Negative*, by Dr. Charles B. Chavel, Soncino Press, London, England, 1967, page 108, tells us:

NOTE The expression 'at dusk' means after the sixth hour of the day (Ex. XIII, 6, Mechilta). Accordingly, the Passover offering was slaughtered on the fourteenth day of Nisan in the afternoon, while the leaven had to be removed earlier on that day (cf. Note to Pos. Comm. 156, Volume I, page 166).

As *Gesenius' Lexicon* on page 652 has also shown, the phrase **bane erebim—between the two evenings**—is also written in **Leviticus 23:5** and **Numbers 9:3**, marking the space of time in which the passover lambs were slaughtered. These scriptures from *The NIV Interlinear, Hebrew-English Lexicon* by Kohlenberger, Volume 1, pages 338 and 392, are displayed:

● **Leviticus 23:5**—

| | | | | | | | | |
|------------|--------------|----------------------|-------|--------------|----------|---------------|--|--|
| הָרֵאשִׁון | בִּתְחִלַּת | | | | | | | |
| the-first | in-the-month | (5) | | | | | | |
| לַיהוָה: | פֶּסַח | הַעֲרֵבִים | בֵּין | לַחֲדָשׁ | עֶשְׂרֵה | בְּאַרְבָּעָה | | |
| to-Yahweh | Passover | <u>the-twilights</u> | at | of-the-month | ten | on-four | | |

●Numbers 9:3—

בַּחֹדֶשׁ בְּאַרְבָּעָה עָשָׂר יוֹם
of-the-month day ten on-four (3)

כָּכֵל- בְּמוֹעֲדוֹ אֵתוֹ תַעֲשׂוּ הַעֲרֵבִים
as-all-of at-time-of-him him you-celebrate the-twilights at the-this

: אֵתוֹ תַעֲשׂוּ מִשְׁפָּטָיו וּכְכֹל- חֻקֹּתָיו
him you-celebrate regulations-of-him and-as-all-of rules-of-him

Yes! The passover lambs had to be kept up until the fourteenth day of the first moon, and they had to be killed on the fourteenth day between the two evenings—between 3:00 and sunset!

If this passover lamb was not kept up until the fourteenth day, or if it was not killed between the two evenings, then it would not have been sacrificed according to Yahweh's ordinances, and it would not have been acceptable to Him.

But the churches and assemblies have assumed that the passover lambs were killed at the end of the thirteenth day, the thirteenth at sunset, which began the fourteenth day. They believe they began killing the passover lambs right at sunset of the thirteenth day, and worked until night. The thirteenth day at sunset is the exact day those deceived churches and assemblies observe their passover.

The churches and assemblies are deceived into believing this erroneous assumption, because they have not researched key words, nor have they understood key scriptures in the *King James Version*, which they heavily rely upon.

If one is deceived into believing this lie, then Satan has just tricked one more person into not following Yahweh's complete truth; therefore, that person's worship is in vain.

Keeping The Passover

The churches and assemblies, not having Yahweh's Holy Spirit to guide them into all truth, have assumed that the Passover feast, eating the passover, begins after sundown of the thirteenth day, which begins the fourteenth day of the first moon.

The very scriptures the deceived churches and assemblies use to justify the eating of passover, are scriptures which have been mistranslated in the *King James Version*. These scriptures are found in:

● **Numbers 9:1-5, KJV—**

1 And the Lord spake 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,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover—on—the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

To all of these deceived churches and assemblies, keeping the Passover means only one thing—eating the passover. By just reading these scriptures, rather than studying what these scriptures are actually saying within the context of Yahweh's Ordinance, you, too, will be deceived into thinking you should eat the Passover on the fourteenth day. One must study **Numbers 9:1-5** within the context of:

● **Numbers 9:1-14, KJV—**

1 And the Lord spake 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,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.

6 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:

7 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 the Lord in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

9 And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, 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 the Lord.

11 The fourteenth day of the second month at even they shall keep

it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, *not* break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the Lord; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Numbers 9:1-14 deals with the sacrificing of the passover lambs. **Numbers 9:1-14** does not deal with the passover eating.

Numbers 9:7 and **Numbers 9:13** contain the key phrases within **Numbers 9:1-14** which prove that the passover is the offering of Yahweh, the lamb that was sacrificed.

● **Numbers 9:7, KJV**—

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 the Lord in his appointed season among the children of Israel?

● **Numbers 9:13, KJV**—

But the man that *is* clean, and is not in a journey, and forbearth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

The word translated **offering** in the previous Scriptures, is word #7133 in *Strong's Hebrew Dictionary*, and means:

7133. **רָקַח** *r + q* *qarāḥan*, *kor-bawn'*; or **קָרַח** *r + q| *qarāḥan*, *koor-bawn'*; from 7126; something brought near the altar, i.e. a sacrificial present:—oblation, that is offered, offering.

The offering of Yahweh is something brought near. The passover lamb is brought near, and is sacrificed on the fourteenth day.

The word translated **passover** throughout Numbers Chapter Fourteen, is word #6453 in *Strong's Hebrew Dictionary* and means:

6453. **פָּעַח** ts^P# *peḥach*, *peh'-sakh*; from 6452; a pretermisssion, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering).

This definition states implicitly that the passover has to be the passover festival or the passover victim.

Most assuredly, the passover offering that is brought near, is the passover victim: the passover lamb.

Keep—Kept

Throughout **Numbers 9:1-14**, displayed previously from the *King James Version*, the words **keep** and **kept** have been underlined: These are key words in these scriptures which have been mistranslated. The words **keep** and **kept** are words #6213 in *Strong's Hebrew Dictionary*, and mean:

6213. h *u* 'ásâh, *aw-saw'*; a prim. root; to do or make, in the broadest sense and widest application (as follows): -accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, x certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fight-] ing man, + finish, fit, fly, follow, fulfil, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), x indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, x sacrifice, serve, set, shew, x sin, spend, x surely, take, x thoroughly, trim, x very, + vex, be [warr-] ior, work (-man), yield, use.

The Hebrew word **asah**, which has been translated in the *King James Version* as **keep** and **kept** throughout **Numbers 9:1-14**, means *to make or to do* in the widest possible applications. The only possible application the emphasized words **keep** and **kept** in this chapter could apply to, is the application of the sacrifice of the passover lambs; and most assuredly, not the application of the passover eating.

The words **keep** and **kept** should have been translated sacrifice in each of these verses! Most assuredly, and of a certainty, *The Book of Yahweh* is correctly translated:

● **Numbers 9:1-5**—

1 Yahweh spoke to Mosheh in the Wilderness of Sinai, in the First Moon of the second year after they had come out of the land of Egypt, saying:

2 Let the children of Israyl sacrifice the passover at its appointed season:

3 On the Fourteenth Day of this Moon, between the two evenings, you must sacrifice it in its appointed season. According to all its ordinances and its ceremonies, you must sacrifice it.

4 So Mosheh commanded the children of Israyl that they must sacrifice the Passover.

5 And they sacrificed the Passover on the Fourteenth Day of the First Moon, between the two evenings; *between around 3:00 in the afternoon and sunset*, in the Wilderness of Sinai. According to all that Yahweh commanded Mosheh, so the children of Israyl did.

The previous scriptures, when they are correctly translated, show us exactly when the passover lambs were to be killed: the passover lambs were to be killed on the fourteenth day of the first moon. This scriptural fact is undeniably corroborated in:

● **II Chronicles 35:1**—

Moreover Yoshiyah kept a passover unto Yahweh in Yerusalem: and they killed the Passover *lambs* on the fourteenth *day* of the First Moon.

What Time Of Day—On The Fourteenth?

What time of day were the Passover Lambs killed?

● **II Chronicles 35:11-14**—

11 The Levites killed the Passover offerings, and passed the blood to the *Aaronic* priests, who sprinkled the blood *on the altar* with their hands, while the Levites skinned the animals.

12 They also removed the portions for the burnt offerings, giving them to the family divisions of the lay people, so they might offer it to Yahweh, as written in The Book of *The Law, which Yahweh gave through* Mosheh. They did the same with the cattle.

13 They roasted the Passover lambs over the fire according to the Ordinance: but the *other* holy offerings they boiled in pots, caldrons, and pans. These they quickly cut up for the sons of the people.

14 After this, they prepared for themselves and for the priests, because the priests the sons of Aaron were busy offering burnt offerings and the fat until night. So the Levites prepared for themselves, and for the priests, the sons of Aaron.

They Began Killing The Lambs Around 3:00 in The Afternoon And They Worked Until Night

As you have read for yourself in **II Chronicles 35:14**, you see that the Aaronic Priests and the Levites prepared the passover lambs and the other burnt offerings, and worked until night.

They did not start killing these passover lambs at night, after sunset of the thirteenth day, which began the fourteenth day, as all the deceived churches and assemblies falsely teach as true doctrine. They began sacrificing the passover lambs between the two evenings, at the first even, which is the ninth hour, or about 3:00 in the afternoon, and they worked until night.

Had they begun killing these lambs immediately after sunset of the thirteenth day, which began the fourteenth, they would have spent over 24 hours working to have worked until night. Remember, the scripture does say that they did work until night.

Through the scriptures we have just studied, we know that the passover lambs were killed on the fourteenth day of the first moon, which means they were killed on the preparation day for the Feast of Unleavened Bread.

The preparation day was the day for killing the passover lambs, just as Yahweh had commanded in His Ordinances; and, the preparation day is the fourteenth day of the first moon, but that did not make the fourteenth day the feast.

As it is written: the preparation day is when the lambs were killed. There would be no Passover Feast if preparation had not been made. Therefore, the preparation day on the fourteenth is as important a part of Yahweh's Ordinances, as the Ordinances of the seven days of eating unleavened bread and all that is referred to as Passover.

The Book of Yahweh, correctly tells us what time of day on the fourteenth day that the passover lambs were to be killed:

● **Exodus 12:6**—

And you must keep it until the Fourteenth Day of the same Moon: then the whole multitude of the congregation of Israyl shall kill it between the two evenings.

As you have just read for yourself in **Exodus 12:6**, the passover lambs had to be penned up until the fourteenth day, then they were to be killed between the two evenings, between the time of around 3:00 in the afternoon until sunset, just as *Dake's Annotated Reference Bible*, *Dake's Bible Sales*, *The Pentateuch and Haftorahs*, edited by J.H. Hertz, and *The Commandments; Negative*, by Dr. Charles B. Chavel, have plainly shown.

Through the scriptures we have just studied, we know the passover lambs were killed on the fourteenth day; they were killed on the preparation day for the Feast of Unleavened Bread; and they were killed between the two evenings: between 3:00 in the afternoon and sunset, on that preparation day. Most assuredly, the passover lambs were not killed at night, as

so many have falsely assumed.

The Interpreter's Dictionary of The Bible, Abingdon Press, Nashville, TN, 1962, Volume 3, pages 664-665 gives some very interesting facts about the time that the lambs were slaughtered, and about the speedy efficiency of all twenty-four divisions of Priests as they slaughtered these offerings:

For the host of pilgrims without residence in the city, the procuring of a "room" (Mark 14:15) and the purchase of a sheep for sacrifice were the first important preparations upon arrival. The feast brought a great influx of trade to the sacred city. Wine and spices were needed for the feast; and many who came from abroad brought foreign wares for sale, resulting in a holiday "business rush" (cf. Matt 21:12). The lamb and the room were procured by the head of a "company" or family groups. The minimum number permitted for a group was ten (Pes. 7.13 ff); often the companies were much larger. Since the entire sheep had to be eaten, its size corresponded to the size of the group. Every member had to eat an amount of the meat as large as an olive. In the case of very large companies, every member first received such a small token portion from the lamb of the sacrifice. Thereafter nonritual roasts were provided for the meal itself.

At the temple all twenty-four divisions of priests were in attendance, though normally there was only one. The first ceremonial action consisted in the removal of leaven. This was done in the morning, and its completion was indicated by the ritual burning of leaven by the priests. Work ceased at noon. The daily afternoon sacrifice at the temple was made an hour earlier than usual (Pes. 5.1). At about 3:00 p.m. the slaughtering of the Passover sacrifices began, announced by a threefold trumpet blast sounded by Levites. While some Levites sang the Hallel, others slew the sacrificial animals and bled them in gold or silver trays held by the priests. Then they flayed and dressed the animals. The priests meanwhile tossed the blood against the great altar and burned the portions of fat on the altar (Pes. 5.5-10). The tossing of the blood was the heart of the sacrificial action; originally it was probably a rite to protect, or substitute for, the first-born. But now it was a means of declaring or releasing the redeeming action of God for his whole people.

The dressed animals, with legs unbroken and head attached to the carcass, each wrapped in its own skin, were returned to the worshipers. Each company went to its house or room. The animal was spitted on a stick or pomegranate wood, with its head and legs folded into the cavity of the rump, and roasted in a portable clay oven.

In fact, all outside Preparations had to be completely finished before sunset, although the roasting of this passover lamb could continue to cook even after the sun had set. All outside preparations had to have been completed before sunset, because our forefathers were commanded not to go out of their houses that night, which was an Ordinance of the Passover. We read in:

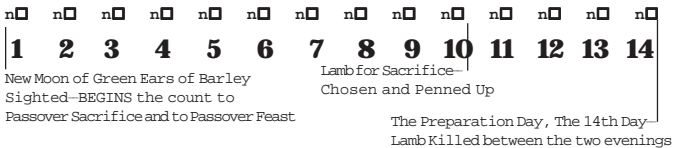
● **Exodus 12:22**—

And you shall take a bunch of hyssop, and dip it into the blood that is in the basin, and put some of the blood on the top and on both sides of the doorframe; and NOT ONE OF YOU must go out of the door of his house UNTIL THE MORNING.

Digressing here, I would like to draw your attention to the scriptural fact that Yahweh's days begin and end at sunset. It is another scriptural fact that when the sun had set, the children of Israyl were commanded not to come out of their doors until the morning. Therefore, the children of Israyl would have disobeyed Yahweh had they killed the Passover Lambs after the sun had already set.

Yes! The passover lambs had to be killed between 3:00 and sunset in the afternoon on the fourteenth day, or they simply would not have been killed according to Yahweh's Ordinance, and they would not have been passover lambs.

The following diagram shows the time table of events, from the 1st through the 14th day of the first moon:



The Preparation Day

The fourteenth day of Yahweh's first moon—the Moon of Green Ears of Barley—was the preparation day. The preparation day began right after sunset of the thirteenth day, and ended right at sunset of the fourteenth day.

THE PREPARATION DAY— n□ n□ n□
13 14 15

The 13th at even through the 14th at even is The Preparation Day

The lambs were killed on the preparation day, on the fourteenth day between the two evenings. Then right after the lambs were killed, the children of Israyl took some of this sacrificial lamb's blood and put it on the tops and sides of the doorposts of their houses, on this preparation day, but before the sun had set.

● **Exodus 12:7,22**—

7 And they shall take some of the blood and put it on the sides and tops of the doorframes of the houses, in which they eat *the lamb*.

22 And you shall take a bunch of hyssop, and dip it into the blood that is in the basin, and put some of the blood on the top and on both sides of the doorframe; and not one of you must go out of the door of his house until the morning.

After this lamb was sacrificed and the blood placed on the doorframes, the children of Israyl were then to begin to roast this lamb in a certain way, still on the preparation day.

● **Exodus 12:8-9**—

8 Then they must eat the meat in that night; roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

9 Do not eat it raw, nor boiled at all with water; only roasted in fire, its head with its legs, and with its entrails.

On this fourteenth day, on the preparation day, all leavening was removed from the Israylites dwellings, because they were also preparing for the Feast of Unleavened Bread, which would be celebrated for seven days. However, the leavening had to be removed even before the passover lambs were sacrificed. *The Commandments, Negative, Volume II*, Dr. Charles B. Chavel, Soncino Press, London & New York, 1967, pages 107-108, shows:

II5 Slaughtering the Passover offering while leavened bread remains in our possession

By this prohibition we are forbidden to slaughter the Paschal lamb while leavened bread [remains in our possession]. It is contained in His words (exalted be He), *Thou shalt not offer the blood of My sacrifice with leavened bread*,¹ and it also occurs elsewhere.² It means that from the time of the slaughtering of the Passover offering, which is at dusk [on the fourteenth of Nisan], there should be no leavened bread in the possession of him who *slaughters* the offering, or of him who dashes its blood [on the altar], or of him who burns its sacrificial portions, or of any of the company [met together to eat The Paschal lamb]; and any who has leavened bread in his possession at that time is punished by whipping.

The Mechilta says: 'Thou shalt not offer the blood of My sacrifices with leavened bread: that is, thou shalt not slaughter the Paschal lamb while leavened bread is still there.'³

The provisions of this Commandment are explained in the fifth chapter of Pesahim.

NOTE: The expression 'at dusk' means after the sixth hour of the day (Ex. XIII, 6, Mechilta). Accordingly, the Passover offering was slaughtered on the fourteenth day of Nisan in the afternoon, while the leaven had to be removed earlier on that day (cf. Note to Pos. Comm. 156, Vol. I, p.166).

There has been a great deal of confusion about when the leaven was to be removed, because of the way in which it was translated in the *King James Version* as shown below:

● **Exodus 12:15**—

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

The word translated **first**, referring to the day in which to put leaven out of the houses, is the Hebrew word **rishon**, which means *before*. *The Commandments, Positive*, Volume 1, page 166, corroborates this meaning saying:

156 Removal of Leaven

By this injunction we are commanded to remove leaven¹ from our domain on the fourteenth day of Nisan. This is the Commandment of the Removal of Leaven, and is contained in His words (exalted be He), Howbeit the first day ye shall put away leaven out of your houses.²

² Ex.XII, 15. 'This means, on the day preceding the Festival of Passover, which is on the fifteenth day of Nisan' (ibid., Mechilta).

Yes, the day before the Feast of Unleavened Bread began, was the day in which leavening and leavened bread were removed. The day before the feast was called the preparation day. *Unger's Bible Dictionary*, Merrill F. Unger, Moody Press, Chicago, page 354, tells of the preparation for the Passover:

(b) *The 13th Nisan*. On the evening of the 13th Nisan, which, until that of the 14th, was called the 'preparation for the Passover' (John 19:14), every head of a family

searched for and collected by the light of a candle all the leaven.

(c) *The 14th Nisan*. This day, called until the evening the preparation for the Passover, was also known as the "first day of Passover"

The fourteenth day is when the lambs were killed, and when all other preparations for Yahweh's feast were accomplished. There would be no Passover Feast if preparation had not been made. Therefore, the preparation day on the fourteenth is as important a part of Yahweh's Ordinances, as His Ordinance of eating unleavened bread for seven days.

The Feast Of Passover

What the churches and assemblies have always been confused about, was the fact that the passover meal is the very first meal during the Feast of Unleavened Bread.

What you must also understand is the fact that there are definitely different meanings to just this one word: passover.

In what is commonly known as the Old Testament, the word **passover** is word #6453 in *Strong's Hebrew Dictionary*, and means:

6453. ts[^]P# peçach, *peh'-sakh*; from 6452; a pretermission, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering).

The word **pesach-passover** can mean either *the passover eating: the festival*, or *the passover victim: the offering*.

In what is commonly known as the *New Testament*, the word **passover** is word #3957 in *Strong's Greek Dictionary*, and means:

3957. pavsa pascha, *pas'-khah*; of Chald. or. [comp. 6453]; the Passover (the meal, the day, the festival or the special sacrifices connected with it):—Easter, Passover.

The Greek word **pascha** is derived from the Hebrew word **pesach**, and means exactly the same thing. Passover can mean: *the meal, the day, the feast, or the special sacrifices associated with it*.

In order to understand when the word passover is speaking of the special offering: the killing of the lamb on the fourteenth

day between 3:00 and sunset, or of the meal eaten after the sun went down on the fourteenth day, beginning the fifteenth day, and eaten during the Feast of Unleavened Bread, one has to have Yahweh's Holy Spirit to lead and guide one into His truth.

The Truth About The Passover Eating

As we have proven, **Exodus 12:6**, **Leviticus 23:5**, and **Numbers Chapter Nine** specifically address the killing of the passover lamb on the fourteenth day of the first moon, not the eating of this lamb.

Another of the least understood Ordinances of Yahweh, is His Ordinance about the exact days His Passover Feast of Unleavened Bread would span. We are told the exact days of the count of Yahweh's New Moon of Green Ears of Barley in:

● **Exodus 12:18**, *KJV*—

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

This is a very important clue to the exact time during which Yahweh's Feast of Unleavened Bread would span.

As we have read in **Exodus 12:18**, in the First Month (moon), on the fourteenth day of this month (moon) at even, we are commanded to eat unleavened bread until the twenty-first day of this month (moon) at even.

Exodus 12:18, from *The NIV Interlinear Hebrew-English Old Testament* by Kohlenberger, Volume 1, page 177, is displayed:

| | | | | | | | |
|------------|---------------|----------------------|--------------|-----------------------|--------------|-------------|---------|
| בְּרִאשֹׁן | בְּאַרְבַּעָה | עֶשֶׂר | | | | | |
| ten | on-four | in-the-first | (18) | | | | |
| יּוֹם | עַד | מִצֵּת | תֹּאכְלוּ | בְּעֶרֶב | לַחֹדֶשׁ | יּוֹם | |
| day | <u>until</u> | breads-without-yeast | you-must-eat | <u>in-the-evening</u> | of-the-month | day | |
| | | | | בְּעֶרֶב: | לַחֹדֶשׁ | וְעֶשְׂרִים | הָאֶחָד |
| | | | | <u>the-evening</u> | of-the-month | and-twenty | the-one |

As you can see, the two words which are translated **at even** in **Exodus 12:18** are translated **in the evening** in the Hebrew. These two words are the same word, word #6153 in *Strong's Hebrew Dictionary*, and mean:

6153. br#u# 'ereb, eh'-reb; from 6150; dusk:— + day, even (-ing, tide), night.

As you can see, the word which has been translated **until** is written in this Scripture. The word translated until is word #5704 in *Strong's Hebrew Dictionary*, and means:

5704. du^ 'ad, ad; prop. the same as 5703 (used as a prep., adv. or conj.; especially with a prep.); as far (or long, or much) as, whether of space (even unto) or time (*during, while, until*) or degree (*equally with*):...

Yes, in relation to time, the word translated **until** means *during, while, until*.

Yahweh has commanded us to eat unleavened bread for seven days. If one ate unleavened bread during the twenty-first day and also during the fourteenth day, one would be eating unleavened bread for eight days, not seven!

| | | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|----|
| n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | |

Count this for yourself. This at even—in the evening was the end of the fourteenth day—which began the fifteenth day. This eating did not begin the fourteenth day—the thirteenth at sunset—as many have been deceived into believing.

The fifteenth day is a holy day. The fourteenth day is the preparation day. On the fourteenth day one was to work: getting rid of leavening and leavened bread, killing and roasting lambs. The work of slaughtering lambs started about 3:00 in the afternoon, just giving one time to kill, prepare, and roast the lamb in preparation for the Feast of Unleavened Bread, which started on the fifteenth day (beginning just after sunset of the fourteenth day) and lasted seven days—not eight days!

● **Leviticus 23:6—**

And on the Fifteenth Day of the same Moon is the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread.

Following is a diagram showing the fourteenth day at even until the twenty-first day at even:

| | | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|----|
| n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | |

THE FEAST OF UNLEAVENED BREAD—
The 14th at even through the 21st at even

Day—Between Two Evenings In The Evening—Night

In Exodus 12:6-8, 18, one may read of the exact sequence of events which surrounded the killing of the Passover lambs, the eating of these Passover lambs with unleavened bread, and the exact span of time in which unleavened bread must be eaten. In this sequence of events a **day** is mentioned, **between two evenings** is mentioned, a **night** is mentioned and **in the evening** is mentioned.

What I want you to be aware of, is the Fact that **Exodus 12:6-8** must be read in context with **Exodus 12:18**, in order to understand how these sequence of events exactly came to pass.

● **Exodus 12:6-8, KJV—**

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs they shall eat it.

Exodus 12:6-8 is displayed from *The NIV Interlinear Hebrew-English Old Testament* by Kohlenberger, Volume 1, page 176, which says:

| | | | | | | | | | |
|----------|--------------------------|---------------|------------------|----------|-------------------|--------------|------------|------------|----------------|
| לְכֹם | וְהָיָה | | | | | | | | |
| with-you | and-he-will-be | (6) | | | | | | | |
| | וְשָחַטוּ | הַזֶּה | לְחֹדֶשׁ | יוֹם | אַרְבָּעָה | עֶשְׂרֵי | יָמִים | עַד | לְמִשְׁמֶרֶת |
| | and-they-must-slaughter | the-this | of-the-month | day | ten | four | until | for-care | |
| | וְלָקְחוּ | אֶת־ | יִשְׂרָאֵל | בֵּין | הָעֶרְבָיִם | : | | | |
| | then-they-take | (7) | the-twilight | at | Israel | community-of | people-of | all-of | him |
| | מִן־ | הַדָּם | וְנָתְנוּ | עַל־ | שְׁתֵּי | הַמְּזוּזוֹת | וְעַל־ | | |
| | and-on | the-doorposts | the-two-sides-of | on | and-they-must-put | the-blood | from | | |
| | וְיֹאכְלוּ | : | בָּהֶם | : | וְיֹאכְלוּ | אֶת־ | אֲשֶׁר־ | עַל־ | הַמִּשְׁקָנִים |
| | then-they-must-eat | (8) | in-them | him | they-eat | where | the-houses | on | the-top-post |
| | וּמִצּוֹת | : | אֵשׁ | צֵלִי־ | הַזֶּה | בַּלַּיְלָה | : | אֶת־ | הַבָּשָׂר |
| | and-breads-without-yeast | fire | roasted-of | the-that | in-the-night | the-meat | *** | | |
| | | | | | עַל־ | מֵרְרִים | : | וְיֹאכְלוּ | |
| | | | | | they-must-eat-him | bitter-herbs | with | | |

● **(KJV)—And You Will Keep It Up**

● **(NIV)—And He Will Be With You For Care**

The Hebrew word translated **keep** and **care** is **mishmereth**, word #4931 in *Strong's Hebrew Dictionary* and *Gesenius' Hebrew Chaldee Lexicon*, which show this to mean: *custody, guard, a keeping.*

● **(KJV) (NIV)—Until**

The Hebrew word translated **until** is **ad**, word #5704 in *Strong's Hebrew Dictionary*, which means: *in relation to time: during, while, until. Gesenius' Hebrew Lexicon* shows us on page 606, that the Hebrew word **al** signifies nothing but *motion and direction towards some limit*, while **ad** implies *an actual arrival quite to such a limit.*

5704. du^ 'ad, ad; prep. the same as 5703 (used as a prep., adv. or conj.; especially with a prep.); as far (or long, or much) as, whether of space (even unto) or time (*during, while, until*) or degree (*equally with*)

The particle **al** and this differ properly in this respect: that **al** signifies nothing but motion and direction towards some limit. **du^** on the contrary implies an actual quite to such a limit.

● **(KJV) (NIV)—Day**

What is this **limit** which the Hebrew word **ad** defines in **Exodus 12:6**? We are told implicitly that this limit which was arrived "quite to" was the fourteenth day. The Hebrew word **yowm** is word #3117 in *Strong's and Gesenius'*, which we have found to mean primarily *the heat of the day, the daylight as opposed to the night.*

● **(KJV)—In The Evening**

● **(NIV)—Bane HaErebim—Between The Two Evenings**

We then read that the children of Israyl were to kill their own Passover lamb between the two evenings—between around 3:00 pm and sunset. Between this time span, they were to take their lamb's blood and put it on the tops and sides of the doorpost of their houses in which they would eat the meat of this lamb; and they must do this beginning around 3:00 in the afternoon, but be finished before sunset.

● **(KJV)—That Night**

● **(NIV)—The That Night With Unleavened Bread**

It is at this place that the deceived Churches and Assemblies

do not associate the eating of this Passover lamb with the Feast of Unleavened Bread. However, the Law is very clear on this point, and we are told in **Exodus 12:8** that we are to eat this lamb with unleavened bread and bitter herbs.

Another Fact they also overlook, is the fact that the **night** spoken of here Scripturally follows a certain logical sequence! The word translated **night** is word #3915, **layil**, in *Strong's Hebrew Dictionary*, and in this context means: *night*.

However, in the Hebrew word for word translation, this is **b-laylah**, which means: *in the night*. Another vital fact is, this night is a certain night which follows a set sequence

The word translated **that** in the *King James Version*, and **the-that** in the *NIV Interlinear*, are translated from a combination of two Hebrew words: **ha**—which means *the*, and **zeh**—which means *self-same*, word #2088 in *Strong's Hebrew Dictionary*:

2088. hzf# zeh, zehi; a prim. word; the masc. demonstr. pron, *this* or *that*:—he, x hence, x here, it (-self), x now, x of him, the one . . . the other, x than the other, (x out of) the (self) same, such (an one) that, these, this (hath, man), on this side . . . on that side, x thus, very, which.

What night is Exodus 12:8 speaking of? It is speaking of the self-same night that followed the fourteenth day and between the two evenings of that very day. The self-same night is the night of the fifteenth—the beginning of the fifteenth day.

In that self-same night this lamb must be eaten with unleavened bread and bitter herbs because this is the first meal of the Feast of Unleavened Bread.

● **(KJV)—At Even**

● **(NIV)—In The Evening**

We again read from the *King James Version*, which says:

● **Exodus 12:18, KJV—**

In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Exodus 12:18, from the *NIV Interlinear* by Kohlenberger, says:

| | | | | | | | | | |
|----------------------------------|---------|---------------------|--------------|----------------|--------------|-------------|---------|--|--|
| בְּרֵאשִׁית בָּאֲרְבַּעַת עָשָׂר | | | | | | | | | |
| ten | on-four | in-the-first | (18) | | | | | | |
| יּוֹם | עַד | מִצֶּת | תֹּאכְלוּ | בְּעֶרְבַּי | לְחֹדֶשׁ | יּוֹם | | | |
| day | until | bread-without-yeast | you-must-eat | in-the-evening | of-the-month | day | | | |
| | | | | בְּעֶרְבַּי: | לְחֹדֶשׁ | וְעֶשְׂרִים | הָאֶחָד | | |
| | | | | the-evening | of-the-month | and-twenty | the-one | | |

This says emphatically that on the fourteenth day of the month (moon) in the evening, we are to eat unleavened bread until—during-while-until—the twenty-first day of the month in the evening. Yes, we are to eat unleavened bread beginning the fifteenth day—at sunset of the fourteenth day, and continue eating unleavened bread for seven days—until the twenty-first day of the first moon in the evening.

As I have also said previously, if one ate unleavened bread on the fourteenth day, which began the thirteenth at sunset, one would be eating unleavened bread for eight days, not seven.

| | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |

THE FEAST OF UNLEAVENED BREAD—
The 14th at even through the 21st at even

| | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ | n□ |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |

There is just no other way this could have scripturally taken place, because this is the way Yahweh established His Ordinance for the killing of the Passover lambs (on the preparation day, the fourteenth day between around 3:00 and sunset) and the eating of the Passover lambs during the Feast of Unleavened Bread (at sunset of the fourteenth, which began the fifteenth day).

These Ordinances of Yahweh fit together, hand in glove, unlike the teachings of the deceived Churches and Assemblies, which cannot stand up under the undeniable proof that the Scriptures provide.

We have proven beyond any shadow of doubt that the Passover sacrifice itself took place on the fourteenth day—between 3:00 in the afternoon and sunset—and not at sundown on the thirteenth day, as the deceived churches and assemblies teach.

We have found that the flesh of this Passover sacrifice was to be roasted with fire, then eaten in the night with unleavened bread and bitter herbs.

● **Exodus 12:8—**

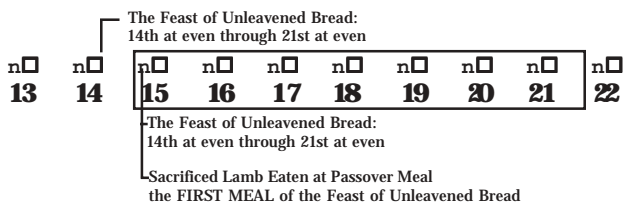
Then they must eat the meat in that night; roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

● **Leviticus 23:6—**

And on the Fifteenth Day (*after sunset on the Fourteenth Day*)

of the same Moon is the Feast of Unleavened Bread to Yahweh; seven days you must eat unleavened bread (*the Fourteenth Day at even until the Twenty-first Day at even*).

The Passover eating, the Feast, began the very night following the very afternoon on which the lambs were killed. The Passover meal was the very first meal of the Feast of Unleavened Bread.



Now, it becomes very clear when the Passover sacrifices were offered-killed, and when these same Passover sacrifices were eaten.

Forever!

The fourteenth at even through the twenty-first at even is the time span in which Yahweh’s Feast of Unleavened Bread is to be celebrated by an ordinance forever.

● Exodus 12:14-20—

14 And this day shall be to you for a memorial; and you shall keep it as a Feast to Yahweh throughout your generations. You shall keep it as a Feast by an Ordinance forever.

15 Seven days you must eat unleavened bread. On the day before you must remove leaven from your houses. For whoever eats leavened bread from the first day through the seventh day *of Yahweh’s Feast of Unleavened Bread*, that person will be cut off from Israyl.

16 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 these days; except *that* which everyone must eat—that only may be done by you.

17 And you must observe *the Feast of Unleavened Bread*, for it was on this very day that I brought your divisions out of Egypt; therefore, you shall observe this day throughout your generations by an ordinance forever.

18 In the First Moon, on the Fourteenth Day of the Moon at evening, you must eat unleavened bread until the Twenty-First day of the Moon at evening.

19 Seven days no leaven shall be found in your houses; for

whoever eats what is leavened, that same person shall be cut off from the congregation of Israyl, whether a stranger or a native of the land.

20 You must eat nothing leavened. In all your habitations you must eat unleavened bread.

Yes, Yahweh's Passover Feast of Unleavened Bread will never be done away with, or changed in any way. This Feast of Yahweh is forever, and will even be celebrated in the New World, However, just by reading from the *King James Version*, you would not understand this Ordinance.

● **Ezekiel (Yechezkyah) 45:21, KJV—**

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.

Yes, just by reading this Scripture in the *King James Version*, rather than studying the Hebrew words in it, you, too, might be deceived into thinking that the Passover Feast of Unleavened Bread was in the fourteenth day.

The word for word translation of **Ezekiel 45:21**, from the *NIV Interlinear Hebrew-English Old Testament* by Kohlenberger, Volume 4, page 428, is shown:

בְּרֵאשִׁית
in-the-first (21)
בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה לִּבְכֶם הַפֶּסַח הֵן שִׁבְעַת יָמִים
days sevens-of feast the-Passover for-you he-must-be of-the-month day ten on-four
מִצּוֹת יֵאָכְל׃
he-must-be-eaten breads-without-yeast

The Hebrew word underlined in the previous Scripture has been mistranslated. This is word #1961 in *Strong's Hebrew Dictionary*; and means:

1961. הַי*ה* הWyWh, *haw-yaw'*; a prim. root [comp. 1933]; to *exist*, i.e. *be* or *become*, *come to pass* (always emphatic, and not a mere copula or auxiliary):—beacon, x altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, x have, last, pertain, quit (one-) self, require, x use.

● *Gesenius' Hebrew-Chaldee Lexicon To The Old Testament*, Samuel Prideaux Tregelles, Baker Book House, Grand Rapids, MI, page 221, gives us this information:

וַיְהִי (fut. יהיה) apoc. יהי with Vav convers. ויהי
 inf. absol. יהיה const. יהיוּת, once יהיה Eze. 21:15, with
 pref. להיות, לְהִיוֹת, i. q. הָיָה, Ch. הָיָה, Syr. הָוָה, הָוָה.
 (1) TO BE, TO EXIST (as to its origin, see the note),
 (2) to become, to be made or done. Absol. i. q.
to exist, to come to pass. Gen. 1:3, וַיְהִי אֵר — אֵר
 אֵר “let there be light — and there was (came into
 existence) light;” verse 6. Isa. 66:2, וַיְהִי כָּל אֲשֶׁר
 “and all these things have been,” i. e. have arisen,
 have existed. Elsewhere a thing is said *to come to
 pass* (in opp. to *to fail*). Isa. 7:7, לֹא תִהְיֶה וְלֹא תָקִים;
 followed by לְ of the agent, Isa. 19:15, לֹא יִהְיֶה לְבַצְרִים,

Yes, what this Scripture in the Hebrew is actually telling us, is that we must cause the Passover Feast to come about, to exist, on the fourteenth day. And how does one cause this Feast of Yahweh to come to pass, to exist? As we have proven beyond any shadow of doubt, one has to make preparations on the preparation day, by removing leavening and leavened bread from one’s house, by killing the Passover lamb on the fourteenth day between the two evenings, by roasting this lamb, etc. And if preparation is not accomplished, then there would be no feast. Therefore, *The Book of Yahweh, The Holy Scriptures*, is correctly translated.

● **Yechetzqyah 45:21**—

In the First *Moon*, on the fourteenth day of the moon, you will cause the Passover to come about, a Feast of seven days; unleavened bread must be eaten.

Sanctification

However, there is another aspect of preparation, which this whole deceived world seems to be completely ignorant of. This aspect of preparation has to do with internal fitness; preparing one’s self inwardly thoroughly cleansing one’s self of all sin before partaking of Yahweh’s Passover.

The idea of purging and preparing one’s self inwardly; thoroughly cleansing one’s self of all sin before partaking of Yahweh’s Passover, is a written Ordinance. Through Yahweh’s written ordinance concerning His Passover, those who obeyed Yahweh knew they could not partake of the Passover unless this purging; this internal preparation, had been done before the Passover was sacrificed, and before the Passover Feast was celebrated.

● **II Chronicles 30:1-3**—

1 Hezekyah sent word to all Israyl and Yahdah, and also wrote

letters to Ephraim and Menasheh, inviting them to come to The House of Yahweh at Yerusalem, to keep the Passover to Yahweh, the Father of Israyl.

2 For the king, his officials, and all the congregation in Yerusalem had agreed to keep the Passover in the Second Moon.

3 Now they had been unable to keep it at the proper time in the First Moon because the priests had not consecrated and sanctified themselves in sufficient numbers, and the people were not gathered together at Yerusalem.

The priests and the people could not keep the Passover in that First Moon, as Yahweh ordained in His Ordinances, because they had not prepared themselves inwardly; they had not purged their sins; they had not sanctified themselves spiritually and physically.

Because the priests and the people were ceremonially unprepared: unclean, King Hezekyah then set the Passover in the second moon, rather than in the first moon. Hezekyah did not break Yahweh's Law when he postponed the Passover until the second moon, because Yahweh ordained this statute. If anyone was unclean, he or she could keep—sacrifice and eat—the Passover in the second moon. In **Numbers 9:6-8**, there were men who were defiled, who had become ceremonially unclean, because they had touched the body of a dead man. They went to Mosheh to complain that they were not being fairly treated in this matter. Mosheh took this matter to Yahweh; Yahweh's answer, His Ordinance, is found in *The Book of Yahweh*.

● **Numbers 9:9-12—**

9 Then Yahweh spoke to Mosheh, saying:

10 Speak to the children of Israyl, saying: If anyone of you or any of your descendants is unclean because of a dead body, or away on a journey, he may still sacrifice Yahweh's Passover;

11 On the Fourteenth Day of the Second Moon, between the two evenings; between around 3:00 in the afternoon and sunset, they shall sacrifice it. They must eat the lamb with unleavened bread and bitter herbs.

12 They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they must sacrifice it.

What the majority of this world knows nothing about, is the fact that only those who had cleansed themselves, prepared themselves inwardly, were permitted by Yahweh to sacrifice and eat the Passover. This is also Yahweh's Ordinance of Passover:

● **Numbers 9:13-14—**

13 But the man who is ceremonially clean and is not on a journey,

but FAILS to sacrifice the Passover, that same person shall be cut off from among his people, because he did not bring the Offering of Yahweh at its appointed season. That man will bear *the consequences of his sin*.

14 And if a stranger living among you wants to sacrifice Yahweh's Passover *Offering* he must do so according to the ordinance of the Passover and according to its ceremony. You shall have one ordinance, both for the stranger and the native of the land.

The Ordinances of the Passover are performed according to the original Law of Yahweh given through Mosheh. These Ordinances are, and will, forever be binding upon all of Yahweh's People, as all of Yahweh's servants were fully aware.

We are told in no uncertain terms that the Passover was killed on the fourteenth day, which is a binding Ordinance Yahweh's people are fully aware of.

● **II Chronicles 35:1—**

Then Yoshiyah kept a Passover to Yahweh in Yerusalem: and they killed the Passover lambs on the fourteenth day of the First Moon.

● **II Chronicles 35:6—**

So kill the Passover lambs and sanctify yourselves, and prepare you brothers, that *they* may observe and do according to the word of Yahweh given through Mosheh.

Sanctifying one's self before Passover is just as much a part of the Passover, as is killing the Passover on the fourteenth day. The Passover was sacrificed on the fourteenth day, and the people were sanctified.

● **Ezrayah 6:19-22—**

19 Then the descendants of the captivity sacrificed the Passover on the fourteenth day of the First Moon

20 For the priests and the Levites had purified and consecrated themselves, and all were ritually clean, so they killed the Passover lambs for all the descendants of the captivity, for their brothers the priests, and for themselves

21 Then the children of Israyl who had returned from exile at *the Passover lambs*, together with all who had separated themselves from the filthiness and impurity of the land, in order to seek Yahweh, the Father of Israyl;

22 And they kept the Feast of Unleavened Bread seven days with joy; for Yahweh had made them joyful, and turned the heart of the king of Assyria toward them, to strengthen their hands in the work of The House of Yahweh, the Father of Israyl.

Remember This Day

The deceived churches and assemblies do not remember the day that the children of Israyl set out from Rameses,

if they do know on what day it falls, they do not realize the significance of it. We are commanded to remember this day.

● **Exodus 13:3-4**—

3 And Mosheh 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 it. No leavened bread shall be eaten,

4 On this day you came out in the Moon Abib; *Moon of Green Ears of Barley*.

The clue, as it were, in this Scripture is the fact that they came out during the Feast of Unleavened Bread, because no leavened bread shall be eaten, and this came to pass in the first moon.

● **Exodus 12:51**—

And it came to pass on that very same day that Yahweh brought the children of Israyl out of the land of Egypt by their divisions.

It was on this very same day that Yahweh delivered the children of Israyl. However, in Numbers Chapter Thirty-three, we are emphatically told what day they set out from Rameses in Egypt, what day the Egyptians were burying their dead, and what day Yahweh had executed judgment against the Gods of Egypt.

● **Numbers 33:3-4**—

3 And they set out from Rameses in the First Moon, on the fifteenth day of the first Moon; on the day after the Passover was sacrificed, the children of Israyl marched out boldly in the sight of all the Egyptians.

4 For the Egyptians were burying all their firstborn, whom Yahweh had killed among them. Also upon all the gods (elohim) of Egypt Yahweh had executed judgments.

Yes! We are to remember this day because of Yahweh's deliverance for His children, and for His judgments against the Gods of Egypt. We are to remember the fifteenth day of the first moon, as a Feast to Yahweh forever.

● **Exodus 12:17**—

And you must observe *the Feast of Unleavened Bread*, for it was on this very day that I brought your divisions out of Egypt; therefore, you shall observe this day throughout your generations by an ordinance forever.

By Night?

We find two little words which have caused quite a lot of confusion in this world about when the children of Israyl set

out from Egypt. This Scripture, from *The Book of Yahweh* reads:

● **Deuteronomy 16:1**—

Watch for the Moon of Green Ears of Barley; Abib, and sacrifice the Passover to Yahweh your Father, for in the Moon of Green Ears of Barley Yahweh your Father brought you out of Egypt by night.

Well now, does this mean that everything I proved about the children of Israyl leaving on the fifteenth day is wrong?

I am aware of what the deceived churches and assemblies teach. They teach that the lamb was killed at sunset of the thirteenth day, which began the fourteenth day. They teach that the people stayed up all that night, the night of the fourteenth, because they were not to go out of their houses until morning, and then the people went all over Egypt borrowing from the Egyptians to recover from them on the fourteenth day. They teach that the children of Israyl did not leave until night, at sunset of the fourteenth day, which began the fifteenth day.

That is what the deceived churches and assemblies teach. But what I want you to know as a certainty, is the fact that the children of Israyl definitely did not leave out of Egypt during the night. We find this Ordinance of Yahweh, which says:

● **Exodus 12:22**—

And you shall take a bunch of hyssop, and dip it into the blood that is in the basin, and put some of the blood on the top and on both sides of the doorframe; and **not one of you must go out of the door of his house until the morning.**

As we have proven, the children of Israyl set out from Egypt on the fifteenth day in the sight of all the Egyptians, who were busy in the daytime burying their dead (**Numbers 33:3, Exodus 12:51, Exodus 13:3-4**). The children of Israyl did not leave at night, because the Scriptures say that they set out during the day, as we are to remember this day. Yes, they set out during daylight, and not at night.

The word translated **night** in **Deuteronomy 16:1** is word #3915, from word #3883, in *Strong's Hebrew Dictionary*, and means:

3915. לַיַּל ^l layil, lah'-yil; or (Isa. 21:11) לַיַּל @ לַיַּל, lale; also הל' *y+l ^l lay'lah, lah'-yel-aw; from the same as 3883; prop. a twist (away of the light), i.e. night; fig. adversity—(mid-) night (season).

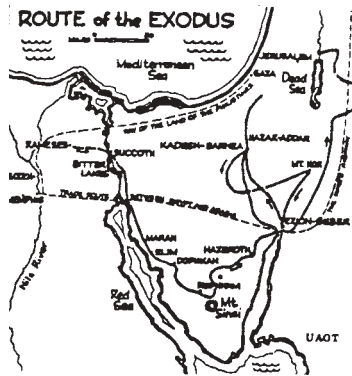
3883. ל | לִוּל, lool; from an unused root mean. to fold back; a spiral step—winding stair.

The definitions of the word **night** from word #3915 are: *night or adversity*. The Scriptures themselves have proven that the children of Israyl did not leave Egypt by night. However, the children of Israyl did leave Egypt through adversity. You may read of the ten plagues which Yahweh brought upon Egypt, in order to set His people free.

- The First Plague: Water Turned Into Blood, Exodus 7:17.
- The Second Plague: Frogs, Exodus 8:1-6.
- The Third Plague: Gnats, Exodus 8:16-17.
- The Fourth Plague: Fly Swarms, Exodus 8:21,24.
- The Fifth Plague: Cattle Disease, Exodus 9:3-6.
- The Sixth Plague: Boils, Exodus 9:9-11.
- The Seventh Plague: Hail, Exodus 9:18-24.
- The Eighth Plague: Locusts, Exodus 10:4-6, 13-15.
- The Ninth Plague: Darkness, Exodus 10:21-22.
- The Tenth Plague: Death of The Firstborn, Exodus 12:29-30.

The definitions of word #3883 are: *to fold back; a spiral step: winding*.

When one studies the journey of the Children of Israyl after their departure from Egypt, one can see they traveled in a path that **winded, spiraled, and folded back**. *The Zondervan Pictorial Bible Dictionary*, Merrill C. Tenney, 1963, page 268 shows the diagram of the travels of the children of Israyl after the Exodus.



Observe This Night

It is a Scriptural fact that the children of Israyl were thrust out of Rameses on the fifteenth day, but they were to observe this night.

● **Exodus 12:40-42**—

40 Now the sojourning of the children of Israyl and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years.

41 And at the end of the four hundred and thirty years, on that very same day it came to pass that all Yahweh's divisions went out from the land of Egypt.

42 It is a night to be much observed unto Yahweh for bringing them out of the land of Egypt; this *is* that night of Yahweh to be observed of all the children of Israyl throughout their generations.

What night is spoken of here?

● **Exodus 12:8**—

Then they must eat the meat in that night; roasted in fire. With unleavened bread and with bitter herbs they shall eat it.

They were to eat Yahweh's Passover meal that night. They were to eat the Passover lamb that night after sunset the fourteenth day, which began the fifteenth day.

They were to remain fully clothed for their journey, being ready to leave, and they left the very following daylight period, on the fifteenth day.

● **Exodus 12:11-14**—

11 And in this way you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. Eat it in haste; it is Yahweh's Passover.

12 For I will pass through the land of Egypt this night, and strike down all the firstborn in the land of Egypt; both men and animals, and I will execute judgment on all the gods (elohim) of Egypt. *I am Yahweh*.

13 And the blood will 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 upon you to destroy you, when I strike the land of Egypt.

14 And this day shall be to you for a memorial; and you shall keep it as a Feast to Yahweh throughout your generations. You shall keep it as a Feast by an Ordinance forever.

What day were the Egyptians burying their dead? What night had Yahweh killed all the firstborn of Egypt, and had executed judgments against the Gods of Egypt?

● **Numbers 33:3-4**—

3 And they set out from Rameses in the First Moon, on the fifteenth day of the first Moon; on the day after the Passover was sacrificed, the children of Israyl marched out boldly in the sight of all the Egyptians.

4 For the Egyptians were burying all their firstborn, whom Yahweh had killed among them. Also upon all the gods (elohim) of Egypt Yahweh had executed judgments.

● **They ate the Passover that night!** (After sunset of the fourteenth day, which began the fifteenth day)

● **They set out from Egypt that say!** (The fifteenth day, during the daylight of the Moon of Green Ears of Barley, of the first moon)

I am fully aware of what the deceived churches and assemblies teach about this phrase, by night.

They teach that the Passover lamb was killed the thirteenth day right after sunset, just as the fourteenth day was beginning.

They teach that the people then stayed up all that night (the night of the fourteenth, which began after sunset of the thirteenth day), because the Scriptures do say that they were not to go out of their houses until morning.

Then the very following morning (the fourteenth day in the daytime), they went all over Egypt borrowing from the Egyptians to recover from them.

Then they teach that the children of Israyl did not leave until night, at sundown of the fourteenth day, which was the beginning of the fifteenth day.

However, do not be deceived by these teachings, for we have proven beyond any doubt that the children of Israyl set out from Egypt on the fifteenth day, in the sight of all the Egyptians who were burying their dead, which definitely was not by night.

Borrowing From The Egyptians

These same deceived groups would tell you that the children of Israyl spent the entire fourteenth day borrowing from the Egyptians. Well, let us see if they did.

To try to prove their point that the Israylites spent the daytime on the fourteenth day borrowing from the Egyptians, they quote:

● **Exodus 12:34-36, KJV—**

34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

I have to conclude that these deceived churches and assemblies never study the same Bible that they claim to follow, because

if they did, then they certainly would not be teaching this. I want you to be aware of the fact that the children of Israyl had been given instructions to borrow from the Egyptians, even before the last plague came.

Therefore, this doctrine, taught by the deceived churches and assemblies, that the children of Israyl borrowed after the last plague, is a lie!

● **Exodus 11:1-3**—

1 Now Yahweh had said to Mosheh: I will yet bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here completely.

2 Tell the people that men and women alike are to ask their neighbors for articles of silver and gold.

3 Yahweh had made the Egyptians honorably disposed toward the people. Moreover, the man Mosheh was highly regarded in Egypt by Pharaoh's officials and by the people.

Yes, Yahweh had given the command to borrow from the Egyptians before the people departed, giving them plenty of time to borrow and they were not rushed in doing so. *The Pentateuch and Haftorahs*, by Hertz, page 258, tells us:

35. *asked of the Egyptians.* See III, 22. The command had been given to the people some time before their departure.

Therefore, *The Book of Yahweh* is correctly translated:

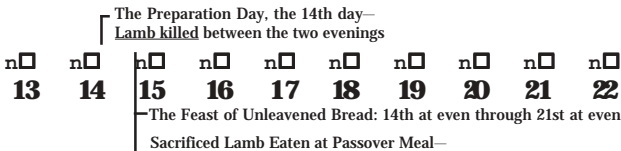
● **Exodus 12:34-36**—

34 So the people took their dough before it was leavened, and carried it on their shoulders in kneading troughs wrapped in clothing.

35 Now the children of Israyl had done as Mosheh had instructed, and they had already asked the Egyptians for articles of silver and gold, and for clothing.

36 And Yahweh had given the people honor in the sight of the Egyptians, so that they gave them *what they had asked for*. In this way, they plundered the Egyptians.

The following diagram shows the time-table of events, beginning the fourteenth day of the New Moon of Green Ears, which was the preparation day, and continuing through the twenty-first day of that moon, which was the last holy day during Yahweh's Feast of Unleavened Bread:



● THE PREPARATION DAY—n□ n□ n□
13 14 15

The 13th at even through the 14th at even is the preparation day

● THE LAMB KILLED—n□ n□ n□
13 14 15

The lambs were sacrificed between 3:00 p.m. and sunset
on the preparation day—on the 14th day

● THE LAMB EATEN AT THE PASSOVER MEAL
n□ n□ n□
13 14 15

The lamb was KILLED in the afternoon on the 14th day, between 3:00 p.m. and sunset. Then the lamb was roasted whole, and EATEN that very night

n□ n□ n□ n□ n□ n□ n□ n□ n□
13 14 15 16 17 18 19 20 21 22

THE FEAST OF UNLEAVENED BREAD

The 14th at even through the 21st at even

n□ n□ n□ The Omer Wave Sheaf Offered on
the morrow after the Sabbath
14 15 16 BEGINS the COUNT to Pentecost

The 15th Day—the Passover night and the first holy day
a SABBATH day of Yahweh

n□ n□
20 21 22

The Last Holy Day of the Feast of Unleavened Bread
A SABBATH DAY of Yahweh

Yahweh's Ordinances of His Passover sacrifice and His Passover Feast of Unleavened Bread are forever. That means: they are not to be changed in any way.

The fourteenth day of the first moon is the preparation day on which the Passover lambs were killed, and the day on which they began to be roasted. The preparation day was the very day all leavening had to be completely removed from one's dwelling; and was to be removed even before the Passover lamb was killed.

The fifteenth day officially began the Feast of Unleavened Bread. The Feast of Unleavened Bread officially began immediately after the sun had set on the fourteenth day, beginning the fifteenth day.

● The first meal of the Feast of Unleavened Bread is the Passover meal—when the sacrificed lamb was eaten with unleavened bread and bitter herbs. (**Exodus 12:8, Numbers 9:11**)

● The Passover meal that night is part of the first holy day of unleavened bread; the very following daylight hours is a holy convocation, and is also part of the first holy day.

● Unleavened bread is to be eaten seven days: from the fourteenth day just at sunset (which begins the fifteenth day), through the twenty-first day at sunset.

● The last holy day of the Feast of Unleavened Bread is from the twentieth day of the first moon at sunset through the twenty-first day of the first moon at sunset.

If the Feast of Unleavened Bread is observed in any other way, then it is not being observed according to Yahweh's Ordinances.

If the Feast of Unleavened Bread is observed by any ordinances other than Yahweh's Ordinances, then it becomes man's feast, and not the Feast of Yahweh. If it is not Yahweh's Feast, then it is observed in vain.

Yahshua's Memorial

One of the very first things Yahweh taught the Children of Israyl when He brought them out of bondage in Egypt, was to obey His every Word. Part of Yahweh's every Word is His word about His Ordinances of His holy convocations: His feast day Sabbaths and His weekly Sabbath day.

Yahweh made this people, through His human instrument, Mosheh, to know His Ordinances, Laws and Judgments:

● **Exodus 18:20**—

And you shall teach them the ordinances and Laws, and shall show them the way in which they must walk, and the work that they must do.

These Ordinances must be obeyed and followed, or the feasts they pertain to will not be acceptable in Yahweh's sight. This fact is made perfectly clear in:

● **Leviticus 18:3-4**—

3 After the doings of the land of Egypt where you dwelt, shall you not do; and after the doings of the land of Canaan, where I am bringing you, shall you not do; neither shall you walk in their ordinances.

4 You shall observe and do My judgments, and keep My ordinances, to walk in them. I am Yahweh.

Yahweh established Ordinances to set each and every one of His feasts, including His Passover and Feast of Unleavened Bread, as we have conclusively read in the first section of this booklet: Yahweh's Passover.

This year, just as they did last year, thousands of people will blindly follow the false religious leaders of the churches and assemblies, as they keep their so-called Passover. These leaders have set themselves as called ministers, but they do not know, nor do they understand, the every Word that proceeds from Yahweh's mouth. They are not the Pillar and Ground of Yahweh's Truth, as the established House of Yahweh is (**I Timothy 3:15**); therefore, they err in teaching Yahweh's every Word, including Yahweh's Words concerning the Ordinances of His feasts.

When the deceived leaders of the churches and assemblies make their followers transgress Yahweh's Ordinances, they are only serving to lead the people further from Yahweh, our Heavenly Father.

Yahshua Messiah Obeyed Yahweh

Yahshua Messiah was without sin in this world, as we read in:

● **Hebrews 4:14-15**—

14 Seeing then that we have a great High Priest Who has ascended into the heavens: Yahshua the Son of Yahweh, let us hold fast *our* profession.

15 For we do not have a High Priest Who cannot sympathize with our weaknesses, but was in all ways tempted as we are—yet was without sin.

We read the scriptural definition of sin in:

● **I Yahchanan 3:4**—

Whoever commits sin, transgresses also the Law; for sin is the transgression of the Law.

Therefore, when the Scriptures say that Yahshua Messiah was without sin, they mean that: He did not transgress any of Yahweh's Laws—not even once. And since Yahshua did not transgress any of Yahweh's Laws, that also means that He kept the Laws of Yahweh perfectly.

The Law of observing Yahweh's Passover is written by an

Ordinance forever. Therefore, Yahshua Messiah obeyed this Law as well. Yes, Yahshua Messiah obeyed Yahweh's Laws concerning Yahweh's Passover and Feast of Unleavened Bread, exactly according to Yahweh's Ordinances. Yahshua Messiah did not change Yahweh's Law in any way, nor did He ever do away with any of Yahweh's Laws irregardless of what deceived churches and assemblies may teach.

False Assumptions! Passover Held Wrong!

For years it has been assumed by the churches and assemblies that: the Passover lamb was killed at sundown on the thirteenth day of the New Moon of Green Ears of Barley. The thirteenth day at sunset begins the fourteenth day.

This assumption about the Passover Lamb being killed on the thirteenth day at sunset, stems from the fact that the churches and assemblies do not understand what between the two evenings actually means.

The churches and assemblies falsely assume that: Yahshua had sat down to eat a duly-sacrificed Passover lamb, after sunset the thirteenth day of the New Moon of Abib. It has also been falsely assumed that Yahshua changed the Passover Feast.

To fully understand this falsehood, and then to be able to observe the Passover in Yahweh's presence with His blessings, we must understand exactly what Yahshua and His disciples said and taught about Yahweh's Passover, by also understanding Yahweh's Ordinances concerning His ordained feast.

Did Yahshua Eat The Passover The Night Before He Was Sacrificed?

Many people have assumed that Yahshua and His disciples had killed the Passover lamb on the thirteenth day of Abib, and then ate the lamb that following night (after sunset of the thirteenth, which began the fourteenth day).

The preachers who make this assumption into a doctrine, and the people who follow these preachers, simply do not have Yahweh's Holy Spirit to guide them.

There are three Scriptures in the *King James Version* which the translators use to say that Yahshua Messiah said that He was going to eat the Passover with His disciples. The deceived Churches and Assemblies use these Scriptures, also, to say that

Yahshua Messiah ate the Passover meal when He sat down at supper with them.

However, these three Scriptures have been deliberately mistranslated, deliberately twisted, in order to make you believe this.

The first Scripture the deceived churches and assemblies use to justify this false doctrine is:

● **Matthew 26:18, KJV—**

And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with My disciples.

The literal word for word translation of **Matthew 26:18**, from *The NIV Greek-English Interlinear*, is:

...The time of Me near is before you sacrifice the passover in company with the disciples of Me.

Correctly translated in *The Book of Yahweh*:

● **Mattithyah 26:18—**

And He said: Go into the city to a certain man, and say to him; My Teacher says: My time is near at hand before you sacrifice the Passover with My disciples.

The second Scripture which has been deliberately twisted, in order to infer a meaning it does not have is:

● **Mark 14:14, KJV—**

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with My disciples?

The literal word for word Greek translation of **Mark 14:14**, from *The NIV Greek-English Interlinear*, is:

...Says to you the Teacher: Where is the guestroom in which the passover together the disciples of me may eat?

Correctly translated in *The Book of Yahweh*:

● **Yahchanan Mark 14:14—**

And wherever he enters, say to the owner of the house; The Teacher says: Where is My guest room in which My disciples may eat the Passover together?

The third Scripture which this whole deceived world uses in order to say that Yahshua ate the Passover at that time is:

● **Luke 22:11, KJV—**

And ye shall say unto the goodman of the house, the Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

The literal word for word translation of **Luke 22:11, from *The NIV Greek-English Interlinear*, is:**

...Says to you the Teacher: Where is the guest room in which the passover together the disciples of Me to eat?

Correctly translated in *The Book of Yahweh*:

● **Luke 22:11—**

Then you will say to the owner of that house: The Teacher says to you: Where is the guest room where My disciples may eat the Passover together?

In each translation of these Scriptures, in the Greek and in the English *King James Version*, the word **I has been added as the of each Scripture.**

In order for you to understand how the translators twisted these Scriptures, we must understand some things about Greek grammar.

In Greek, the word **I** is generally part of the verb, when the subject of the verb is understood to be **I**, without having to add the **I**. When the **I** is understood, this is known as the nominative case.

However, the nominative case is the only case in which the word **I** is regularly omitted: all the other cases will use the Greek word **I** before the verb, or its omission would affect the sense of the particular sentence.

In each of these three Scriptures that this world uses to say that Yahshua Messiah ate that Passover, the translators have added the word **I to verbs that were not in the nominative case. Since they were not in the nominative case, in effect, the translators twisted the verbs to make the Scriptures say what they wanted them to say.**

It is also an acknowledged fact that the very earliest manuscripts of the Greek, as well as the Coptic, Scriptures are inconsistent with the modern versions as we know them today. Robert W. Funk, a former theology professor at Emory University, is the founder of the 'Jesus Seminar'. This is a forum designed to raise public interest in efforts to separate what Yahshua Messiah actually said from words that may have been put in His mouth by early christians.

... the earliest fragment of the Gospels dates from about 125 A.D. and that there are frequent changes in subsequent versions, since each was hand copied.

Versions began to stabilize by around 400 A.D., he said. Funk said the earliest Greek and Coptic versions of the

Gospels of Matthew, Mark and Luke are inconsistent with modern versions and the life and customs as they were known to be at the time of Jesus.

What does this mean? It means that the later translators twisted these Scriptures to make them fit a meaning that they wanted them to have, rather than the meaning that was written!

Yes, it was the translators of the *King James Version*, following the precedent of twisting the Scriptures to fit their pre-conceived doctrines, who added the word **I**, when it was not to be added. And because these three Scriptures were mistranslated, these Scriptures just do not fit into the Plan of Yahweh, nor do they corroborate the Ordinances of Yahweh's Feast of Passover, which is forever. However, with these three Scriptures correctly translated, as they most assuredly are in *The Book of Yahweh*, they substantiate every other Scripture that Yahweh inspired to be written about His feasts. For further research on these three mistranslated Scriptures, I urge you to obtain our book: *Deceptions Concerning Yahweh's Calendar of Events*; refer to pages 121-128.

Yahshua Messiah Said He Would Not Eat That Passover!

Another Scriptural fact the churches and assemblies misunderstand, is the fact that Yahshua Messiah said that He was not going to eat that Passover. The churches and assemblies misunderstand this fact, simply because the translators added two little words to a critical Scripture, which entirely changes its meaning. These two little words are: **no more**.

● **Luke 22:15-16, KJV—**

15 And He said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of Yahweh.

● *The Emphatic Diaglott* shows that these two little words were added to **Luke 22:16!** These words are not in the *Vatican Manuscript*, one of the oldest Greek Manuscripts:

| | |
|---|---|
| 16 λέγω γὰρ ὑμῖν, ὅτι * <u>[οὐκέτι]</u> οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ἴσθαι πληρωθῆ ἢ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. I say for to you, that <u>[no more]</u> not eat of it, till it may be fulfilled in the kingdom of the God. | 16 for I say to you, I will <u>not eat</u> *of it, till it shall be fulfilled in the kingdom of God. |
|---|---|

Not only does the *Vatican Manuscript* not have these two little added words in its text, but the *Codex Sinaiticus* and the *Codex Alexandrinus*, two other older manuscripts, do not contain the words **no more** in **Luke 22:16**.

Yahshua Messiah did not say that He would no more eat of the Passover, as though He had just finished eating the Passover and would no more eat of it until He observed it in Yahweh's Kingdom.

Yahshua said that: He earnestly desired to eat that Passover with His disciples before He suffered, but that He would not eat it until Yahweh's Kingdom was established. This Scripture is correctly translated in *The Book of Yahweh*:

● **Luke 22:15-16**—

15 Then He said to them: With longing I have wanted to eat this upcoming Passover with you before I suffer,

16 But I say to you: I will not eat of it, not until it is performed in the Kingdom of Yahweh!

Making Ready The Passover

Another Scripture which has been grossly misunderstood by this deceived world, is:

● **Mattithyah 26:19** *KJV*—

And the disciples did as Jesus had appointed them; and they made ready the passover.

What do these words, made ready mean? What were the disciples doing here? Were they killing and cooking lambs? Not at all.

To understand what Yahshua and His Disciples did at this time, we must understand the meaning of the Greek words, **made ready**. These two English words are only one word in the Greek, this is word #2090 in *Strong's Greek Dictionary*, and means:

2090. e&toimavzw hetoimazō, *het-oy'-mad'-zo*; from 2092; to prepare:—prepare, provide, make ready. Comp. 2680.

Word #2090 comes from word #2092, which is from an old noun meaning: *fitness, ready, prepared*:

2092. e&toimo" hetoimos, *het-oy'-mos*; from an old noun **e@teo" heteos** (*fitness*); *adjusted*, i.e. ready:—prepared, (made) ready (-iness, to our hand).

Word #2090 has also told us to compare word #2680 in order to obtain a complete understanding of the meaning of these words.

2680. kataskauavzw kataskeuazō, *kat-ask-yoo-ad'-zo*; from 2596 and a der. of 4632; to *prepare thoroughly* (prop. by external equipment; whereas 2090 refers rather to *internal fitness*); by impl. *construct, create*:—*build, make, ordain, prepare*

The Greek word *hetoimazo* literally means *internal fitness, preparation, provision, making ready*. This word means to prepare one's self: putting the leaven of sin out of one's life, so one may be able to keep Yahweh's Feast according to His Ordinance.

Yahshua's disciples were not making ready by killing a lamb, roasting it with fire, preparing unleavened bread, gathering the bitter herbs, and all the other preparations necessary for eating Yahweh's Passover, at that time.

The disciples knew a fact that is not universally known, nor is it taught in any of the churches and assemblies today: They knew that the Passover must be prepared for, both physically and spiritually.

Internal Fitness

Speaking about preparing one's self for the Passover, the Apostle Shaul said:

● **I Corinthians 5:7**—

Therefore, purge out the old leaven, that you may be a new batch, since you are unleavened. For truly Yahshua our Passover was sacrificed for us.

The word translated *purge* in I Corinthians 5:7 is word #1571 in *Strong's Greek Dictionary*, and means: *to cleanse thoroughly*.

1571. e*kkqaivrw ekkathairō, *ek-kath-ah'-ee-ro*; from 1537 and 2508; to *cleanse thoroughly*:—*purge (out)*.

The apostles themselves knew, and they also taught, that one must purge; cleanse thoroughly, one's self of sin, bitterness, and hatred; that one must repent of any and all sins, before coming into Yahweh's presence for His Passover. Forgiveness

or sparing is what the word Passover means: Yahweh passes over the sins we have unintentionally committed, and of which we have repented:

● **Hebrews 9:14**—

How much more will the blood of the Messiah, Who, through the Eternal Spirit offered Himself without spot to Yahweh, purge your conscience from dead works to serve the Living Father?

The Apostle Shaul, in his Second Letter to Timothy, said:

● **II Timothy 2:21**—

Therefore, if a man purges himself of sin, he will be a vessel for honor, sanctified, and fit for the Father's use, and prepared for every righteous work.

The idea of purging and preparing one's self inwardly; thoroughly cleansing one's self of all sin before partaking of Yahweh's Passover, is not a New Testament thought. Through Yahweh's written Ordinance concerning His Passover, those who obey Yahweh know they cannot partake of the Passover unless this purging; this internal preparation has been done before the Passover.

In **II Chronicles 30:1-3**, we find Yahweh's Ordinance of Passover written, and the fact that Israyl and Yahdah sacrificed the Passover in the second moon, rather than in the first moon, because the Priests and the people were not sanctified, nor gather together.

What the apostles knew and observed, the majority of this world knows nothing about. The apostles knew that only those who had cleansed and prepared themselves inwardly, were permitted by Yahweh to sacrifice the Passover. They knew this because this was also Yahweh's Ordinance of Passover, which tells us in **Numbers 9:13-14** that if a man were ceremonially clean and not on a journey, but refused to sacrifice the Passover in Yahweh's appointed sesason, that man would bear the consequences of his sin.

The Ordinances of the Passover are performed according to the original Law of Yahweh given through Mosheh. These Ordinances are, and will forever be binding upon all of Yahweh's People, as all of Yahweh's servants were, and are, fully aware.

We are told in no uncertain terms that the Passover was killed on the fourteenth day, which is a binding Ordinance Yahweh's people are fully aware of.

● **II Chronicles 35:1**—

Then Yoshiyah kept a Passover to Yahweh in Jerusalem: and they killed the Passover lambs on the fourteenth day of the First Moon.

● **II Chronicles 35:6**—

So kill the Passover *lambs*, and sanctify yourselves, and prepare your brothers, that *they* may observe and do according to the word of Yahweh given Mosheh.

Sanctifying one's self is always a part of the Passover, as is killing the Passover on the fourteenth day, and this is exactly what Yahshua Messiah and His disciples were doing in that upper room on the night in which He was betrayed.

Part of preparing themselves would be the fact that Kepha and Yahchanan had checked the cleansing of this room. According to the Ordinances of Passover, all leaven that can be seen, as well as all leavened bread, must be removed from one's dwelling before Passover.

● **Exodus 13:7**—

Unleavened bread must be eaten seven days; and no leavened bread shall be seen with you, neither shall there be leaven seen with you in all your quarters.

● **Exodus 12:15**—

Seven days you must eat unleavened bread. On the day before you must remove leaven from your houses. For whoever eats leavened bread from the first day through the seventh day *of Yahweh's Feast of Unleavened Bread*, that person will be cut off from Israyl.

● **Exodus 12:19-20**—

19 Seven days no leaven shall be found in your houses; for whoever eats what is leavened, that same person shall be cut off from the congregation of Israyl, whether a stranger or a native of the land.

20 You must eat nothing leavened. In all your habitations you must eat unleavened bread.

Yahshua and His disciples were not eating the Passover supper when they sat down together that night. They had gone to that upper room to set it in order, and to sanctify and purify themselves, in order that they might be spiritually cleansed to keep the Passover.

Yahshua Messiah and His disciples were doing what many were doing that very night in Jerusalem, they were purifying themselves before Passover. We read this fact for ourselves in:

● **Yahchanan 11:55**—

Now Yahweh's Passover was near at hand: and many went out of the country up to Jerusalem before the Passover to purify themselves.

Before Passover!

Reading Scriptures which this whole deceived world completely overlooks or ignores we find:

● **Yahchanan Mark 14:1-2—**

1 Now two days before the Passover and Feast of Unleavened Bread, the chief priests and the scribes sought how they might arrest Him by deceit, and put *Him* to death;

2 But they said; Not during the Feast, or there may be an uprising of the people.

Yes, this says that there were two days before the Passover and the Feast of Unleavened Bread. They were the same event, and they were to begin at the same time, only two days later.

Passover and the Feast of Unleavened Bread were to begin at the very same time, the chief priests and the scribes had already decided that they could not put Yahshua to death at this time. At what time? They could not put Yahshua to death during the feast, which included the Passover.

However, the deceived churches and assemblies teach that Yahshua kept the Passover with His disciples in that upper room.

Yahshua and His disciples went to that upper room before Passover. Kepha and yahchanan had been sent by Yahshua into Yerusalem to find a man carrying a pitcher of water; they were to follow him to his ruler's house, tell the owner they wanted to use his extra room, and then begin to prepare themselves for the Passover. When Yahshua and the twelve came to this room, they were mentally and physically preparing themselves, purging themselves, so they would be ritually clean in order to sacrifice the Passover lambs the following afternoon, and celebrate the Passover and Feast of Unleavened Bread the next night.

Yahchanan Mark 14:12—‘Before’

There is a Scripture which proves that Yahshua Messiah and His disciples were in Yerusalem before Passover. That Scripture is found in:

● **Mark 14:12, KJV—**

And the first day of unleavened bread, when they killed the Passover, His Disciples said unto Him, Where wilt Thou that we may go and prepare that thou mayest eat the Passover?

Just reading this Scripture, rather than studying what this Scripture actually says, one would be led to believe that Kepha

and Yahchanan were speaking to Yahshua on the very day that the Passover lambs were killed.

However, when one studies the words used in this Scripture, one most definitely does not come to that conclusion. The *NIV Interlinear* shows the word for word translation of **Mark 14:12**:

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων,
 And on the first day of unleavened bread,†
 ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ
 when the passover they sacrificed, say to him the
 μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες
 disciples of him: Where wishest thou going
 ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;
 we may prepare that thou eatest the passover?

The Greek word that looks like a **tn**, which is translated **the**, as in **the first**, is a definite article.

The Greek word translated **first** is word #4413 in *Strong's Greek Dictionary*, and means:

4413. prwto" *prōtos*, *pro'-tos*; contr. superl. of 4253; *foremost* (in time, place, order or importance):—*before*, *beginning*, *best*, *chief* (-est), *first* (of all), *fomer*.

Then, *Thayer's Greek-English Lexicon* shows us the significance of the definite article **the** when it is used with this Greek word translated **first**:

b. with the article: ο (h, to, prwto" -h, -on), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, ton prwton logon, Acts i. 1; add, Mk. xiv. 12; 2 Tim. iv. 16; Rev. iv. 1, 7; xiii. 12; etc.; (opp. to o escato"), h pr. pl anh, Mt. xxvii. 64; add, Mt. xx. 8, 10, 16; 1 Co. xv. 45, etc.; also 'the first' of two, where Lat. usage requires and the Vulg. ordinarily employs *prior* (cf. W. [and B.] u.s.): Mt. xxi. 28, 31 [L Tr WH ustero"]; al l ou" dou lous" pl eiona" tw n prwtwn, Mt. xxi. 36; h prwth diaqhkh, Heb. viii. 7, 13; ix, 15, 18; h prwth, sc. diaqhkh, Heb. ix. 1 G L T Tr WH; sknhh, Heb. ix. 1 Rec., 2, 6, 8; h pr. gh, o pr. ourano", Rev. xxi. 1; anastasi", Rev. xx. 5, 6; anqrwpo", 1 Co. xv. 47; foll. by o deutero", trito", etc.: Mt. xxii. 25; Mk. xii. 20; 1k. xix. 16; xx. 29; Rev. viii. 7; xvi. 2; xxi. 19; foll. by etero", 1k. xvi. 5; o prwto", i. q. *the former*, *previous*, *pristine*:

The phrase **the first** should have been translated *before-previous-prior to*. Correctly translated in *The Book of Yahweh*, this Scripture says:

● **Yahchanan Mark 14:12**—

Now before the day of unleavened bread when they killed **THE**

passover lambs, His Disciples said to Him; Where do you want us to go and prepare, that Your own may eat the Passover?

The meaning of this Scripture is entirely different when it is translated correctly. The disciples did not ask Yahshua this question on the day that the Passover lambs were sacrificed, they asked Him this question on the day before the Passover lambs were sacrificed.

Luke 22:7—‘Came-Yet’

Another Scripture which has been twisted to fit the doctrines of the deceived churches and assemblies is found in:

● **Luke 22:7, KJV—**

Then came the day of unleavened bread, when the Passover must be killed.

Again, just by reading this Scripture without researching this Scripture for proof, you, too, might be **deceived into thinking** that: The day Kepha and Yahchanan went into the city and followed the man carrying a pitcher of water, was the very day they killed the Passover lambs. However, Yahchanan Mark has **proven** this to be the day before the Passover lambs were killed.

But again one key word has been mistranslated, in this Scripture, which is the word came. Another key word has been left completely untranslated. Following is the word for word Greek from *The New International Version Interlinear Greek-English New Testament*, Alfred Marshall, Zondervan Publishing, Grand Rapids, MI, 1976, page 336:

ἦ ἦλθεν (δέ) ἡ ἡμέρα τῶν ἀζύμων, ἣ
 And came the day of unleavened bread, on which
 ἔδει θύεσθαι τὸ πάσχα.
 it behoved to kill the passover [lamb];

The first underlined word has been mistranslated. This word is **elten**, and is a form of the Greek word **erchomai**, word #2064 in *Strong's Greek Dictionary*, which has the definite meanings of *coming or going*:

2064. e!rcomai **erchomai**, er'-khom-ahē; mid. of a prin. verb (used only in the pres. and imperf. tenses, the others being supplied by a kindred [mid.]

e*Ieuvoqomai **e!euthomai**, el-yoo'-thom-ahē; or [act.]

e!lqw **e!thō**, el'-tho; which do not

otherwise occur); to come or go (in a great variety of applications, lit. and fig.):—accompany, appear, bring, come, enter, fall out, go, grow, x light, x next, pass, resort, be set.

We find in *Thayer's Greek Lexicon*, page 251, that this word should have been translated in a future sense:

b. of time, like Lat. venio: with nouns of time, as e!rcetai h&mevrai, in a fut. sense *will come* [cf. B. 204 (176 sy.); W. 40, 2 a.], Lk xxiii. 29; Heb. viii. 8 fr. Jer. xxxviii. (xxi.) 31; e*!euvsontai h&mevrai, Mt. ix. 15; Mk.ii. 20; Lk. v. 35; xvii. 22; xxi. 6; h^l qen h& h&mevra, Lk. xxii. 7; Rev. vi. 17; e!rcetai w@ra, o@te, Jn. iv. 21, 23; v. 25; xvi. 25; foll. by ina, Jn. xvi. 2. 32; h^l qen, is come. i.e. is present, Jn. xvi. 4, 21; Rev. xiv. 7, 15; e*!hvl uqeh& w@ra, i@na, Jn. xii. 23; xiii. 1 (LT Tr WH h^l qen); xvi. 32; xvii. 1; e*!hl uvqei h& w@ra au*tou, had come (Lat. *aderat*), Jn. vii. 30; viii. 20; e!rc. nuvx, Jn. ix. 4; h& h&mevra tou kurivou, 1 th. v. 2; kairoiv, Acts iii. 19. with names of events that occur at a definite time: o& qerismov", Jn. iv. 35; o& gavmo" tou a*pnivou, Rev. xix. 7; h^l qen h& krivsi", Rev. xviii. 10. in imitation of Hebr. a ^ h ^, o&, h& to e*rcovmeno", -evh, -enon, is i. q. to come, future

The meanings of this Greek word from *Thayer's* are: *is come, is present, to come*. *Strong's* has shown us that the words **to come next are also its definition.**

The second word which has been underlined has not even been translated in the Scriptures. However, *Thayer's Lexicon* shows this Greek word **de** to mean:

1161 dev (related to dhv, as mevn to mhvn, cf. *Klotzad Devar.* ii. 2 p. 355), a particle adversative, distinctive, disjunctive, but, moreover, It is used 1. univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement: e*a nga r a*fh'te... e*a nde mh a*fh'te, Mt. vi. 14 sq.; e*a nde o&u*fcul mo " ktl. Mt. vi. 23; e*!euvsontai de h&mevrai, Mk. ii. 20; it opposes persons to persons or things preveously mentioned or thought of.

This Greek word is a particle which shows **opposition or distinction. It opposes things previously mentioned. In **Luke 22:7**, the first thing mentioned is the word **came**—and the Greek word **de** opposes it! In other words this Scripture should read:**

● **Luke 22:7—**

To come, but not yet, the day of unleavened bread on which it was necessary to kill the passover lamb.

● *The Concordant Version of the New Testament*, Concordant Publishing Concern, Saugus, CA, 1931, shows how this was

written in the ancient Greek manuscripts, and shows that this day was **yet to come**:

ΗΑΘΕΝΑΕΗΗΜΕΡΑΤΩΝ
CAME YET THE DAY OF-THE
AS add EN OF
ΑΖΥΜΩΝΗΕΔΕΙΘΥΕΘΑΙΤΟ
UN-FERMENTEDS TO-WHICH IT-WAS-BINDING TO-BE-BEING-SAC-
ΠΑΣΧΑ
SACRIFICED THE PASSOVER

Therefore, *The Book of Yahweh, The Holy Scriptures*, is correctly translated, saying:

● **Luke 22:7**—

The day of Unleavened Bread was coming up next, upon which the Passover *lamb* must be sacrificed.

Yes, this was not the day on which the Passover lambs were to be killed. This day was yet to come when Yahshua Messiah sent Kepha and Yahchanan into the city. **Yahchanan Mark 14:12** agrees with **Luke 22:7**, perfectly.

Purging Sin—Sparing—Before Passover

Another fact the churches and assemblies do not understand, is the fact that the Feast of Unleavened Bread is part of the Passover. Just as putting sin out of your life (Unleavened Bread) is part of the sparing (Passover), so is the Feast of Unleavened Bread (putting sin out of your life) a part of the Passover (Sparing).

The Feast of Unleavened Bread pictures our willingness to put sin out of our lives. Therefore, because we put sin out of our lives, the death penalty for committing sin passes over us.

Only those who learn to love and obey every Word that comes from Yahweh's mouth, will be accounted as innocent and without blame at their sentencing.

● **Romans 2:13**—

For not the hearers of the Law *are* just before Yahweh, but the doers of the Law will be justified.

Yahshua's disciples understood the importance of putting sin out of their lives, and becoming cleansed. Therefore, they went into Yerusalem before Passover in order to prepare themselves to keep the Passover.

Before the Passover Yahshua was gathered with His disciples in that upper room.

● **Luke 22:1**—

Now the Feast of Unleavened Bread drew near, which is called the Passover.

Yes! The Feast of Unleavened Bread is called the Passover. The first meal of the Feast of Unleavened Bread is the Passover Meal, at which time the sacrificed Passover Lambs were eaten with unleavened bread and bitter herbs (**Exodus 12:8**).

Yahshua's Hour Had Come Before Passover

Before the Passover, Yahshua was gathered with His Disciples in that Upper Room, as we read in:

● **Yahchanan 13:1**—

Now before the Feast of the Passover, when Yahshua knew His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

Was this supper Yahshua was eating the Passover supper? No, it most definitely was not! **Yahchanan 13:1**, has told us plainly that this was before the Passover.

Within the framework of **Yahchanan 13:1-5**, we have learned that Yahshua was eating a normal evening meal before the Feast of the Passover. Right after that normal evening meal, He put aside His garments, girded Himself with a towel, and began to wash His disciples' feet; all of this before Passover.

That same night, before Passover, Yahshua and His disciples sang a Psalm, then went out to the Garden of Gethsemane where Yahshua prayed. The Temple Police found Yahshua at that Garden, bound Him, then led Him before Caiaphas, who was the High Priest in office at that time.

After a mockery of a trial, and after the High Priest's decree of death for Yahshua, He was then led from the presence of the High Priest, to the Judgment Hall of the Romans, into the Praetorium.

Yahshua was captured, questioned and condemned by the Temple Hierarchy and brought into the Praetorium, the Judgment Hall of the Romans, in that night before Passover.

Indisputable Proof—Before Passover Yahchanan 13:29

All of this had taken place, and it was still before Passover. The Scriptural proofs of this fact are evident, if one merely knows where to look to find them.

The next Scriptural proof that shows this was before the feast is found in:

● **Yahchanan 13:29**—

For some thought, since Yahdah had the moneybag, that Yahshua had said to him: BUY those things that we have need of for the Feast; or that he should give something to the poor.

The word which has been translated **for** in *The Book of Yahweh, The Holy Scriptures*, is translated **against** in *The King James Version*. These words come from the Greek word, **eis**, and mean: *into, to, unto, toward, in regard to*.

Yahshua's disciples thought that Yahshua had instructed Yahdah Iscariot to purchase something that they had need of in regard to the feast. However, if this night in which He was betrayed was the Passover night, then it would have been a high day Sabbath, and there would have been no buying whatsoever going on. Yet, the disciples thought Yahdah was sent to buy something.

As you will remember, the Passover night is a Sabbath and a Feast, and Yahweh commands that one is to keep His Sabbath days holy. Therefore, one is not to buy or sell on His Sabbaths. So, had this been the night of the Passover as some teach, then Yahdah would not have been expected to buy something. But, as Scripture proves, the night in which Yahshua was betrayed was not a Sabbath, it was the preparation day before the Sabbath.

Indisputable Proof—Before Passover Yahchanan 18:28

Another Scripture that proves the Passover had not even taken place at the time Yahshua was arrested and condemned is:

● **Yahchanan 18:28**—

Then they led Yahshua from Caiaphas to the hall of judgment; the Praetorium, and it was early in the morning. However, they did not go into the Praetorium themselves, for they had to avoid ritual impurity in order to be able to eat the Passover Supper.

The Temple Hierarchy, the very same ones who had condemned Yahshua to death, would not even go into the unclean place of the Judgment Hall of the Romans. They would not defile themselves by even walking in.

The Temple Hierarchy knew Yahweh's Ordinances of Passover: they knew they would not be able to eat of the

Passover if they became unclean at that time.

While Yahshua was in the Judgment Hall, the Passover was yet to come, and the Temple Hierarchy wanted to eat the upcoming Passover.

Yahshua was brought into the Judgment Hall after He had washed His disciples' feet, and Passover had still not even begun.

Yet, all deceived churches and assemblies assume that they are celebrating Passover by partaking of wine (or grape juice) and unleavened bread (and some even wash each other's feet) before Passover begins. All they are doing is making a mockery out of Yahshua's Memorial, and showing their ignorance concerning Yahweh's Passover.

Yahshua was in the Judgment Hall on the preparation day before Passover, as we see in:

● **Yahchanan 19:14**—

Now it was the Preparation Day for the passover, and about the sixth hour: about 12:00 Noon, and he said to the Yahdaim: Behold your King!

It was still the preparation day before Passover when Yahshua died upon the stake. And, it was still before Passover when His body was hastily prepared and buried.

● **Yahchanan 19:31**—

Now because it was the Preparation Day, and since the Yahdaim did not want to have the bodies left on the stake during the Sabbath for that Sabbath was a High Feast Day, they asked Pilate to have their legs broken, so they might be taken away.

● **Yahchanan 19:33**—

But when they came to Yahshua and saw that He was already dead...

● **Yahchanan 19:38-42**—

38 And after this Yahseph of Arimathaea, being a Disciple of Yahshua, but secretly because of fear of the Yahdaim, asked Pilate that he might take away the body of Yahshua; and Pilate gave *him* permission. So he came, and took the body of Yahshua.

39 And Nicodemus, who at the first came to Yahshua by night, also came bringing a mixture of myrrh and aloes; about an hundred pounds.

40 Then they took the body of Yahshua, and wound it in linen wrappings with the spices, in accordance with the burial customs of the Yahdaim.

41 Now in the place where Yahshua had been sacrificed, there was a garden; and in the garden, a new sepulcher, in which no man had yet been laid.

42 So they laid Yahshua there because of the preparation day of the Yahdaim; for the sepulcher was nearby.

● **Luke 23:54**—

And that day was the preparation, and the Sabbath was drawing near.

It was still the preparation day: the day for killing the Passover lambs, when Yahshua Messiah was killed and buried.

Yahshua was sacrificed on the same day and at the same hour the Passover lambs were being sacrificed on the Temple Mount, according to the Ordinances of Passover.

It is a true fact that Yahshua could not be our Passover sacrifice if He had not been killed on that very day, and at that very hour. If Yahshua had died on any other day, or at any other time, He would not have been sacrificed according to the Ordinances of the Passover, and He would not have been our Passover sacrifice.

If you have not done so already, I urge you to write for our free booklet: *Was The Resurrection On Sunday?* This booklet explains this sequence of events in exact detail.

Yahshua Our Passover!

The Holy Scriptures plainly show that the Passover sacrifices were merely a representation, or a shadow, of the true sacrifice to come: Yahshua Messiah, our Passover sacrifice. The Apostle Shaul said plainly in:

● **I Corinthians 5:7**—

...For truly Yahshua our Passover was sacrificed for us.

In Exodus Chapter Twelve we are given the first Ordinances of the Passover, and we are shown exactly when the Passover lambs were to be killed.

● **Exodus 12:6** *KJV*—

And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

● *Dake's Annotated Reference Bible, Dake's Bible Sales, Lawrenceville, GA., 1980, page 75, makes Exodus 12:6 even clearer:*

. 6 And ye shall keep it up until the ^j fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it ^k in the evening.

j This was the butchering day for the passover lamb.

k Heb. , between the two evenings. Jews had two evenings. The first was 3:00 p.m. at which time the evening sacrifice was killed; and the second was at 6:00 or near sunset. Cp. Mt. 27:46

● *The Pentateuch and Haftorahs*, edited by J.H. Hertz, Soncino Press, London, England, 1980, page 254, explains the meaning of the phrase **in the evening**:

6. at dusk. Better, towards even (M. Friedlander); lit. 'between the two evenings'. According to the Talmud, the 'first evening' is the time in the afternoon when the heat of the sun begins to decrease, about 3 o'clock; and the 'second evening' commences with sunset.

● *The Commandments; Negative*, by Dr. Charles B. Chavel, Soncino Press, London, England, 1967, page 108, then tells us:

NOTE *The expression 'at dusk' means after the sixth hour of the day (Ex. XIII, 6, Mechilta). Accordingly, the Passover offering was slaughtered on the fourteenth day of Nisan in the afternoon, while the leaven had to be removed earlier on that day (cf. Note to Pos. Com. 156, Volume. I, Pas. Com. 156, Volume I, page 166).*

At Even—In The Evening

As we have said, there has been much controversy about the time span the words at even or in the evening encompass. Not only has there been much controversy, but there has been much confusion about these times, which contributes to the confusion about the time of day in which the Passover lambs were sacrificed.

This controversy arises because there are some who, hating to let go of a false traditional doctrine, have tried to create confusion, purely as a cover-up. However, the true meanings of the Hebrew words used are clearly defined through authoritative sources; and, these definitions do not contradict other Holy Scriptures of Yahweh, as the false doctrines of those who teach confusion, do.

Yahweh in creating the first day called the darkness night and the light day. Yahweh said that night (first) and then the day (second) was the first day.

● **Genesis 1:4-5**—

4 And Yahweh saw the light, that it was beneficial; and Yahweh divided between the light and between the darkness.

5 And Yahweh called the light day, and the darkness He called Night. And the evening and *then* the morning were the first day.

It is vital that you know how Yahweh begins and ends His days, His way: right after the sun sets, Yahweh's day begins.

Then, that same day does not end until the sun has set, at which time another day begins.

The word **evening** in **Genesis 1:5** is word #6153, from word #6150, in *Strong's Hebrew Dictionary*, and means:

6153. br-#U# 'ereb, eh'-reb; from 6150; dusk:— + day, even (-ing, tide), night.

6150. br-U* 'ârab, aw-rab'; a prim. root [rather identical with 6148 through the idea of covering with a texture]; to grow dusky at sundown:—be darkened, (toward) evening.

Therefore, the word evening in Genesis 1:5 is self explanatory: This word evening means: immediately after sunset.

In **Leviticus 23:27**, we are told emphatically that Yahweh's Day of Atonement is on the tenth day of the seventh moon. However, Yahweh tells us this day begins on the ninth of the moon at even, and lasts from even until even.

● **Leviticus 23:32**—

It is to you a Sabbath of rest, and you shall afflict yourselves. On the Ninth of the Moon at evening; at the setting of the sun, through the Tenth of the Moon at evening; at the setting of the sun, from evening until evening, you shall celebrate your Sabbath.

The word translated even in Leviticus 23:32 is the same word translated evening in Genesis 1:5, and means the very same thing: When the sun sets on the ninth day, this immediately begins the tenth day of that seventh moon.

These previous words, translated from the Hebrew word ereb, are used to define the beginnings and endings of Yahweh's days. **Genesis 1:5** defined the beginning of Yahweh's first day; **Leviticus 23:32** defined the beginning of Yahweh's Sabbath Day of Atonement. These days begin instantly at sundown, and they end instantly at the following sundown.

The *New International Version Hebrew-English Interlinear*, by John R. Kohlenberger III, Zondervan Publishing, Grand Rapids, MI, shows us the word for word Hebrew translation of **Leviticus 23:32**. Note the Hebrew words **ereb** which means: *from sunset to sunset*.

שַׁבָּת

sabbath-of (32)

שַׁבְתוֹן הוּא לָכֵם וְעַנִּיתֶם אֶת-נַפְשֵׁיכֶם בַּתְּשֻׁעָה לַחֹדֶשׁ
of-the-month on-ninth selves-of-you *** and-you-must-deny for-you this rest

בְּעֶרֶב מֵעֶרֶב עַד-עֶרֶב תִּשְׁבֹּתוּ שַׁבְתֹּכֶם:
sabbath-of-you you-must-observe evening until from-evening in-the-evening

However, Sacrificing lambs in preparation for Yahweh's Passover does not take place instantly; it takes several hours to sacrifice the number of lambs necessary to feed all of Israyl. There is one event recorded in the Scriptures when the sacrificing of these lambs continued until night, as we have read in:

● **II Chronicles 35:13-14**—

13 They roasted the Passover lambs over the fire, according to the ordinance, but the *other* holy offerings they boiled in pots, caldrons, and pans. These they quickly cut up for the sons of the people.

14 After this, they prepared for themselves, and for the priests: because the priests, the sons of Aaron were busy offering burnt offerings and the fat until nigh. So the Levites prepared for themselves, and for the priests, the sons of Aaron.

As you have read for yourself, the Levites roasted the Passover lambs with fire, and prepared for themselves and the Aaronic Priests, working until night. As I have said previously in Yahweh's Passover, if they began killing these lambs on the thirteenth at sunset, which began the fourteenth day, they would have worked over 24 hours. Remember, this Scripture does say that they worked until night.

They did not start killing these Passover lambs at night, as is being falsely brought forth as true doctrine. They began sacrificing the Passover lambs at the first even, which is about the ninth hour, or about 3:00 in the afternoon. Yahshua Messiah is our Passover sacrificed for us, as we read in:

● **I Corinthians 5:7**—

Therefore, purge out the old leaven, that you may be a new batch, since you are unleavened. For truly Yahshua our Passover was sacrificed for us.

Yahshua Messiah, our Passover sacrificed for us, was killed—sacrificed about the ninth hour—about 3:00 in the afternoon on the preparation day: on the fourteenth day of the first moon.

● **Mattithyah 27:46**—

And about the ninth hour (about 3:00 in the afternoon) Yahshua cried out with a loud voice, saying: Yli! Yli! lamah ozabatniy? which means: My Strength! My Strength! Why have You forsaken Me?

● **Luke 23:50-54**—

50 Now behold, *there was a* man named Yahseph, a member of the council, a virtuous and just man.

51 (The same had not consented to their decision nor their action.) *He was* from Arimathea, a city of the Yahdaim, who himself was also waiting for the Kingdom of Yahweh.

52 This *man* went to Pilate and asked him for the body of Yahshua.

53 Then he took it down, wrapped it in linen, and laid it in a sepulcher that was cut out of the rock; in which no one had ever lain before.

54 And that day was the preparation (the fourteenth day of the First Moon), and the Sabbath was drawing near (*this was not yet the Sabbath—the first holy day of the Feast of Unleavened Bread, but it was very near beginning that very sunset*).

In Exodus Chapter Twelve we are given the first Ordinances of the Passover, and we are shown exactly when the Passover Lambs were to be killed.

● **Exodus 12:6, KJV—**

And ye shall keep it up until the Fourteenth Day of the same month: and the whole assembly of the congregation of Israyl shall kill it in the evening.

The word evening in the previous Scripture is the same Hebrew word translated **even in **Genesis 1:5** and **Leviticus 23:32**—word #6153, from word #6150, in *Strong's Hebrew Dictionary*.**

However, this is translated differently in the original Hebrew. The *NIV Interlinear Hebrew-English Old Testament*, Edited by Kohlenberger III, Volume 1, page 176, shows us the word for word translation of **Exodus 12:6**:

| | | | | | | | | | | | |
|----------|----------------|-----|---|----------|--------------|--------------|-----------|------------|-------|--------------|-----------|
| לָכֶם | וְהָיָה | (ע) | | | | | | | | | |
| with-you | and-he-will-be | (e) | | | | | | | | | |
| | | | וְשָחֲטוּ | הַזֶּה | לְחֹדֶשׁ | יוֹם | עֶשְׂרֵי | אַרְבָּעָה | עַד | לְמַשְׁמֶרֶת | לְפָנֶיךָ |
| | | | and-they-must-slaughter | the-this | of-the-month | day | ten | four | until | for-care | |
| | | | אֵתוֹ כֹּל קְהַל יִשְׂרָאֵל בֵּין הָעֶרְבִים: | | | | | | | | |
| | | | <u>the-twilight</u> | at | Israel | community-of | people-of | all-of | him | | |

The words, in the evening are translated from the Hebrew words **bane ha-erebim. **Bane**, is word #996 in *Strong's Hebrew Dictionary*, and means: *between*. **Ha-erebim** is word #6153, and means: *evenings* (plural: more than one evening):**

996. by @ bēyn, bane (sometimes in the plur. masc. or fem.); prop. the constr. contr. form of an otherwise unsued noun from 995; a *distinction*; but used only as a prep., *between* (repeated before each noun, often with other particles); also as a conj., *either...or*:—among, asunder, at, between (-twixt...and), + from (the widest), x in, out of, whether (it be...or), within.

6153. br#u# `ereb, eh'-reb; from 6150; dusk:— + day, even (-ing, tide), night.

● *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, Baker Book House, Grand Rapids, MI, page 652, gives us the complete definition of word #6153, and shows there is a definite distinction between the space of time in which the lambs were being slaughtered and between the time of day defined as the beginning and ending of Yahweh's Days:

br#u#—(I)—(1) evening (m. and fem., 1 Sam. 20:5); from the root br^u^* Nb II. **br#u#** * Gen. 19:1; 29:23; **br#u# tu@l** = Gen. 8:11; 24:11; **br#u#** (acc.) Exod. 16:6; poet. **br#u#l** * Psalm 59:7,15; 90:6; Gen. 49:27, at evening. Plur. **tobr*u&** Jerem. 5:6. Dual. <y> ^r+u^ the two evenings; only in the phrase tyj ^r+u^h*ly @ between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the pschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4;

The authoritative definition of **bane ha-erebim** agrees perfectly with the time period in which the lambs were being slaughtered on Mount Zion, and when Yahshua Messiah—Who took the place of our Passover Lamb—was sacrificed for us.

The meanings of word #6153, from *Strong's Hebrew Dictionary*, are: *dusk plus; day, even, evening, evening tide, night*. The meanings of word #6150, from which word #6153 is derived, are: *to grow dusky at sundown; toward evening*.

Now, with these previous facts about between the two evenings and about the definitions of the Hebrew words translated evening firmly in mind, let us read from the *King James Version* and the *Revised Standard Version*:

● **Mark 15:42, KJV**—

And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

● **Mark 15:42, RSV**—

And when evening had come, since it was the day of preparation, that is, the day before the Sabbath.

Do you see that although the even-evening had come, it was still the preparation day: the fourteenth day of the first moon, and it was still before the Sabbath: the fifteenth day, which would begin at sunset of the fourteenth day?

The Greek word translated **even** in **Yahchanan Mark 15:42** is word #3798 in *Strong's Greek Dictionary*, and has exactly the same meaning as Hebrew words #6153 and #6150—*afternoon or nightfall!*

3798. olyvo" *opsios*, op'-see-os; from 3796; late; fem. (as noun) afternoon (early eve) or nightfall (later eve):—even (-ing, [-tide]).

Greek word #3798 comes from word #3796, which also has two meanings: *late in the day; In the end.*

3796. o*yev opse, op-seh'; from the same as 3694 (through the idea of backwardness); (adv.) late in the day; by extens. after the close of the day:--(at) even, in the end.

Now, notice in Yahchanan Mark 15:42 that one even had already come, which starts about the ninth hour of the day: about 3:00 in the afternoon. However, **Yahchanan Mark 15:42** does not say that the second evening had come, because it was not yet sundown, which began the Sabbath, the first holy day of the Feast of Unleavened Bread.

Notice, it was still before the Sabbath: It was still before the first holy day Sabbath, which starts the Passover Feast of Unleavened Bread.

● **Yahchanan 19:31**—

Now because it was the Preparation Day, and since the Yahdaim did not want to have the bodies left on the stake during the Sabbath: for that Sabbath was a High Feast Day; they asked Pilate to have their legs broken, so they might be taken away.

This proves beyond any doubt that there are two evenings in each day. Thayer's confirms this fact, and shows us word #3798 originated from the Hebrew words: bane ha-erebim—between the two evenings:

3798 oiyio", -a, -on, (o*yev), late; 1. as an adjective ([Pind.,] Thuc., Dem., Aristot., Theophr., al; [Lob. ad Phryn. p. 51 sq.]): **h& w@ra**, Mk. xi. 11 [but T Tr marg. WH txt. o*yev, q. v.] (o*yiva/e*n nuktiv, Pind. Isthm. 4, 59). 2. contrary to the usage of prof. auth. **h& o*yiva** as a subst. (sc. **w@ra** [cf. W. 591 sq. (550); B. 82 (71)]), evening: i. e. either from out three to six o'clock P.M., Mt. viii-16; xiv. 15; xxvii. 57; Mk. iv. 35; or from our six o'clock P.M. to the beginning of night. Mt. xiv. 23; xvi. 2 [here T br. WH reflect the pass.]; xx. 8; xxvi. 20; Mk. i. 32; vi. 47; xiv. 17; xv. 42; Jn. vi. 16; xx. 19, (hence <y> ^r+u^h* /y ^, between the two evenings, Ex. xii. 6; xvi. 12; xxix. 39 [cf. Gesenius, Thesaur. p. 1064 sp. (and addit. et emend. p. 106); B. D. s. v. Day]).

The first evening, as all authoritative references show, is at the ninth hour, or around 3:00 in the afternoon, and the second evening is at sunset.

Deuteronomy 16:6

Now, we go to a Scripture which those who teach false doctrine use to say that the Passover lambs were killed

a b Action of *coming, becoming, happening, bringing to pass*; action of *proceeding, going ahead, entering*, etc.

ab BA. the sign of interior action united to that of power, image of power, image of continuity, froms a root, whence is drawn all ideas of progression, gradual going, coming; of passage from one place to another; of locomotion.

Common sense should tell you that the sun would not be going if it were already down it would be gone.

Deuteronomy 16:6, when you understand the true meanings of the words used in this Scripture, in no way disagrees with, nor contradicts, the other Scriptures, which show that the Passover lambs and Yahshua Messiah our Passover were sacrificed between the two evenings, between 3:00 in the afternoon and sunset, at the going of the sun. In fact, all the Scriptures of Yahweh concerning the killing of the Passover agree 100%.

It also agrees 100% with *The Pentateuch and Haftorahs*, by Hertz, which has proven that the Passover lambs were killed between the two evenings, between around 3:00 and sunset, on the preparation day. (Refer: *Yahweh's Passover*).

Where Did This Controversy Come From?

The controversy over the way in which to calculate between the two evenings first arose between the **Sadducees** and the **Pharisees**. In *Gesenius' Hebrew-Chaldee Lexicon*, page 652, word #6153, we read:

6153 עֶרֶב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root עֶרַב No. II. עֶרֶבָה Gen. 19:1; 29:23; לעֶרֶב Gen. 8:11; 24:11; עֶרֶב (acc.) Exod. 16:6; poet. לְעֶרֶב Psalm 59:7, 15; 90:6; Gen. 49:27, at evening. Plur. עֶרֶבוֹת Jerem. 5:6. Dual. עֶרְבֵי the two evenings; only in the phrase בֵּין הָעֶרְבִים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinists considered the time when the sun began to descend to be called the first evening (Arab. مَسِيَّةٌ little evening; مَسِيَّةٌ when it begins to draw towards evening; Gr. δειλη πρώτη); and the second evening to be the real sunset (Gr. δειλη ὀψία).

As Gesenius' *Lexicon* has shown us: the Pharisees calculated between the two evenings as between the ninth hour (about 3:00 in the afternoon) and sunset.

Gesenius' *Lexicon*, has also shown us that the Karaites and the Samaritans calculated this same time span—between the two evenings—to be between the time the sun has set to the time it becomes dark.

However, *A Dictionary of the Bible*, by James Hastings, Volume 3, page 691, shows us that the Sadducees also calculated this time span in the same way that the Karaites and Samaritans calculated it: between sunset and dark.

The time of the Passover sacrifice is defined in the Law as 'between the two evenings' (<y ruh/y Ex. 12⁶, Lv23⁵, Nu9^{3,5,11}). This was interpreted by the Pharisees and Talmudists to mean from the hour of the sun's decline until its setting; and this was the later temple practice (cf. Pesach. v. 1; Jubilees, 49; Jos. BJ vi. ix. 3). The Samaritans, Karaites, and Sadducees, on the other hand, held that the period between sunset and dark was intended.

The Religious Rule In Yahshua's Day

Now this question remains to be answered: Who had the religious rule in Yahshua's day? The undeniable Scriptural proof is very plain.

Yahshua Messiah died at the same hour that the Passover lambs were being slain, at the ninth hour, or shortly after 3:00 in the afternoon.

● **Yahchanan Mark 15:34-37**—

34 And at the ninth hour Yahshua cried with a loud voice, saying: Yli! Yli! lamah ozabatniy? which is, being translated: My Strength! My Strength! Why have You forsaken Me?

35 Then some of those who stood by, when they heard *this*, said; Behold, He calls Yliyah!

36 And one ran and filled a sponge full of vinegar; *sour wine*, put it on a reed, and gave it for Him to drink, saying; Leave Him alone! Let us see whether Yliyah will come to take Him down.

37 Then Yahshua cried with a loud voice, and died.

Had Yahshua died at any other time than on the preparation day, and at the ninth hour (around 3:00 in the afternoon), He would not have taken the place of the Passover lambs for us.

Now, who controlled the Temple services at this time? I know that there are groups who believe that the Sadducees controlled these religious functions in the Temple. But even though the Sadducees were the politically ruling element in

the Temple at the time Yahshua Messiah lived. However, it was the views of the Pharisees which prevailed at the official religious functions. *Unger's Bible Dictionary*, page 854 and 954 unequivocally proves this fact:

2. Origin. The *priests* and *scribes* determined the inner development of Israel after the captivity. Virtually identical in Ezra's time, they became more and more separated, until, in the Maccabean period, two parties, sharply contrasted with each other, were developed from them. The *Sadducean* party came from the ranks of the priests, the party of the *Pharisees* from the *Scribes*. The characteristic feature of the Pharisees arises from their *legal tendency*, that of the Sadducees from their *social position*. When once the accurate observance of the ceremonial law was regarded as the true essence of religious conduct, Pharisaism already existed, but not as a distinct sect or party. It appears that during the Greek period, the chief priests and rulers of the people took up an increasingly low attitude toward the law; they (the Pharisees) united themselves more closely into an association of such as made a duty of its punctilious observance. They appear in the time of John Hyrcanus under the name of 'Pharisees,' no longer indeed on the side of the Maccabees, but in hostile opposition to them. The reason for this was that the Maccabaeans' chief object was no longer the carrying out of the law, but the maintenance and extension of their political power. The stress laid upon religious interests by the Pharisees had won the bulk of the nation to their side, and Queen Alexandra, for the sake of peace with her people, abandoned the power to the Pharisees. Their victory was now complete; the whole conduct of internal affairs was in their hands. All the decrees of the Pharisees done away with by Hyrcanus were reintroduced, and they completely ruled the public life of the nation. This continued in all essentials even during subsequent ages. Amid all the changes of government under Romans and Herodians the Pharisees maintained their spiritual authority. Consistency with principle was on their side, and this consistency procured them the spiritual supremacy. Although the Sadducean high priests were at the head of the Sanhedrin, the decisive influence upon public affairs was in the hands of the Pharisees. 'They had the bulk of the nation as their ally, and women especially were in their hands. They had the greatest influence upon the congregations, so that all acts of public worship, prayers, and sacrifices were performed according to their injunctions. Their sway over the masses was so absolute that they could obtain a hearing even when they said anything against the king or the high priest, consequently they were the most capable of counteracting the designs of the kings. Hence, too, the Sadducees, in their official acts, adhered to the demands of the Pharisees, because otherwise the

multitude would not have tolerated them.' ' (Schurer, *Jewish People*, div. ii, Volume ii, p. 28).

Greatly as the spiritual power of the Pharisees had increased, the Sadducean aristocracy was able to keep at the helm in politics. The price at which the Sadducees had to secure themselves power at this later period was indeed a high one, for they were obliged in their official actions actually to accommodate themselves to Pharisaic views.

● ***The Encyclopedia Judaica*, Volume 15, page 974, tells us that it was the Pharisaical Segans who ensured that the Sadducean High Priests performed the ordained religious services in the proper Pharisaic manner:**

At the end of the Second Temple period the Pharisees ensured that the high priests, who were of the Sadducean faction, nevertheless performed the service in the proper Pharisaic manner. One of the means of Pharisaic control was the segan, who attended the high priest when he ministered and so could see that he did not deviate from the form prescribed by Pharisaic teaching. The holders of the office of segan who are known by name were all Pharisees.

Yahshua Messiah also agreed that the Pharisees were right when they set the time for the Passover lambs to be sacrificed on the Temple Mount, because the Pharisees, and not the Sadducees, most assuredly, had control of all official religious functions in those days. The Pharisees and Talmudists calculated this time span to agree with all other Scriptures, the Passover Lambs were slaughtered on the Temple Mount between the two evenings: between the time of around 3:00 in the afternoon and sunset.

Yahshua Messiah observed the Passover all of His life according to the proper Pharisaic manner, and never once said that it was wrong.

In fact, Yahshua Messiah confirmed the fact that the Pharisees sat in Mosheh's seat. He affirmed the fact that the Pharisees had the authority to teach the Law of Yahweh to the people, not the Sadducees.

● **Mattithyah 23:1-3—**

- 1 Then Yahshua spoke to the multitudes and to His disciples,
- 2 Saying: The scribes and the Pharisees are appointed to Mosheh's office; (They sit in Mosheh's seat—they are appointed to teach the Law of Yahweh to the people!) teachers of Yahweh's Law,
- 3 Therefore, everything they tell you to observe, that obey and practice. But do not imitate their works; for they preach but they do not practice!

During the time Yahshua Messiah walked upon Earth, He never condemned the way in which the Pharisees sacrificed the Passover Lambs, neither the way that they observed Yahweh's Passover and Feast of Unleavened Bread, because He knew that they performed these services according to Yahweh's Ordinances. In effect, Yahshua Messiah approved of the way these services were performed, and so should we.

Even the deceived churches agree that the Pharisees held Mosheh's seat, and support this statement, the following assertions are from a publication of a large, well known Sabbath keeping church:

'The New Testament writers recognized the responsibility of the Jewish religious community in preserving the Old Testament. Paul wrote that the Jews 'were entrusted with the words /talogia/ of (Yahweh) (Rom. 3:2). (Yahshua) Himself stated that the Scribes (those educated in the Law and its mechanical preservation) and Pharisees occupied 'Moses' seat' or Place of Religious Authority (Matt. 23:1-3).'

The deceived Assemblies will then make almost the same statement, saying:

'Even the Apostle Paul tells us that the Oracles of Yahweh (the Word of Yahweh) were entrusted to the Jews. Therefore, we must conclude that Paul supported the volume that was protected by the Jews. We can therefore insist that Yahweh be found true, but everyman is a liar, just as Paul did. (See Romans chapter 3). We must therefore conclude that the Jews accurately preserved the Word of Yahweh.'

Although they make these statements, on the other hand they will reject the Words of Yahweh, if these Words do not fit their own pre-conceived doctrines. The same assemblies that made the last statement, turned right around and said this:

'Deuteronomy 6:4 has confused some people, including the Jews. This is the renowned passage of Scripture known as the Shema'...The King James text reads: 'Hear, O Israel: Lord our G-d is one Lord.' The King James translators rendered the word Elohim as G-d, singular. That is a glaring error. The word Elohim is a masculine plural word, not singular...'

It seems as if they cannot make up their minds whether Yahshua's and Shaul's words are true, or not.

For proof that the word **Elohim** is pagan from its roots, we invite you to write for our free booklet: *Who Is Lord God? Who Is Baal?* For proof that the word Elohim has caused vast

deception in the deceived churches and assemblies, read Chapter Six of our book: *Did Yahshua Messiah Pre-Exist?* (Refer; The Use of Elohim: Its Consequences).

Assuredly, Yahweh's way is the way of truth, but man's own ways are the ways of deceit and lying!

Another deceived group makes this statement, saying:

“That last piece of unleavened bread, and last glass of wine has always represented (Yahshua's) body and blood. (Yahshua) was our Passover sacrificed for us, and we are commanded to eat His body and drink of His blood, John 6:51,57. Therefore if He is our Passover, when shall we eat of Him? On the Passover! That is when his disciples eat (sic) of His body and drink (sic) of His blood. The Passover is to be kept at dusk on the fourteenth of Abib. ”

They also make the claim that they are “delving into the ancient writings of the Jews, gathering evidence, proving that the Passover was always killed at the beginning of the fourteenth of Abib, and not in the afternoon of the fourteenth of Abib.” However, undeniable proofs have been clearly presented to you, and they corroborate the fact that the Passover lambs were sacrificed on the fourteenth day of the first moon, and Yahweh's Passover Meal was the first meal of the Feast of Unleavened Bread, which consisted of the roasted Passover lamb, which was eaten with unleavened bread and bitter herbs (**Exodus 12:8**).

Until Night!

I call your attention once again to:

● II Chronicles 35:13-14—

13 They roasted the Passover lambs over the fire, according to the ordinance, but the *other* holy offerings they boiled in pots, caldrons, and pans. These they quickly cut up for the sons of the people.

14 After this, they prepared for themselves and for the priests, because the priests, the sons of Aaron were busy offering burnt offerings and the fat until night. So the Levites prepared for themselves, and for the priests, the sons of Aaron.

The Aaronic Priests did not start killing these Passover lambs at night and then continued to work until night. It takes several hours to kill and roast lambs; and the Scriptural truth is that they started before night. In fact, they started killing these Passover lambs, as all Scriptures agree, at the ninth hour, beginning around 3:00 in the afternoon, at the going of the

sun, and they worked killing these lambs until night.

Scripturally, Yahshua Messiah, Who is our Passover sacrificed for us, was sacrificed exactly at the same time the Passover lambs were being sacrificed on the Temple Mount, and He died at the ninth hour (around 3:00 in the afternoon), on the preparation day: on the fourteenth day of the New Moon of Green Ears of Barley, as the following Scriptures confirm.

● **Yahchanan Mark 15:34,37**—

34 And at the ninth hour (around 3:00 in the afternoon) Yahshua cried with a loud voice, saying: Yli! Yli! lamah ozabatni? which is, being translated: My Strength! My Strength! Why have You forsaken Me?

37 Then Yahshua cried with a loud voice, and died.

● **Yahchanan 19:31**—

Now because it was the preparation day, and since the Yahdaim did not want to have the bodies left on the stake during the Sabbath: for that Sabbath was a High Feast Day; they asked Pilate to have their legs broken, so they might be taken away.

● **Yahchanan 19:38-42**—

38 And after this, Yahseph of Arimathea, being a disciple of Yahshua, but secretly because of fear of the Yahdaim, asked Pilate that he might take away the body of Yahshua: and Pilate gave *him* permission. So he came, and took the body of Yahshua.

39 And Nicodemus, who at the first came to Yahshua by night, also came, bringing a mixture of myrrh and aloes, about an hundred pound.

40 Then took they the body of Yahshua, and wound it in linen wrappings with the spices, in accordance with the burial customs of the Yahdaim.

41 Now in the place where Yahshua had been sacrificed, there was a garden; and in the garden, a new sepulcher, in which no man had yet been laid.

42 So they laid Yahshua there, because of the preparation day of the Yahdaim, for the sepulcher was nearby.

● *The Wycliffe Bible Commentary*, Everett F. Harrison, Moody Press, Chicago, 1962, page 1118, tells us:

● Yahchanan 19:31—Only a short time remained before sunset, and the coming of another day.

● Yahchanan 19:42—Burial preparations were hurried because the day was coming to a close...the spot was near to the place (of Yahshua's sacrifice). More complete preparation of the body could be made after the Sabbath.

Then, we are informed in:

● **Luke 23:54**—

And that day was the preparation, and the Sabbath was drawing near.

Most assuredly, Yahshua our Messiah, and our Passover sacrificed for us, was killed on the preparation day, the day before the first holy day Sabbath of the Feast of Unleavened Bread.

It is now plain to see that all the preparations concerning the Passover lambs and Yahshua our Passover were done between the two evenings, between 3:00 p.m. and sunset, at the going of the sun; and that preparations were finished just before the high day Sabbath, the first holy day of the Feast of Unleavened Bread even began.

What Did Yahshua Celebrate With His Disciples In The Upper Room?

Many people, because of the lies preached in the churches and assemblies, have been deceived into thinking that Yahshua celebrated the Passover in the upper room. If Satan is able to deceive you on this one point, she knows your worship will be in vain, and without Yahweh's blessing.

Some may even say; What difference does it make? The difference will be whether you will live by every Word that proceeds from Yahweh's mouth, or whether you will not. It is that simple.

Yahshua lived without committing sin; that means: Yahshua did not abrogate any of Yahweh's Laws in any way.

We have already proven that Yahshua was betrayed into the hands of the Temple Hierarchy, was mockingly tried, prejudicially condemned, given to Pilate to kill, nailed to a stake, died, and then was buried, all on the preparation day.

We have already proven that the preparation is from the thirteenth day at sunset through the fourteenth day at sunset.

We have also proven that the Feast of Unleavened Bread begins the fourteenth day at sunset, which begins the fifteenth day, and continues through the twenty-first day of the first moon, at sunset.

We have already proven that the Passover meal is the first meal of the Feast of Unleavened Bread.

Yahshua Messiah did not abrogate any of Yahweh's Laws by changing any of Yahweh's Ordinances of Passover and the Feast of Unleavened Bread.

It is a Scriptural fact that Yahshua did not sacrifice

Yahweh's Passover lamb that year; and most certainly Yahshua did not eat the Passover that year, either. But, He did establish something else that year, which very few people are aware of.

● **Luke 22:14-20**—

14 And when the hour had come, He sat down, and the twelve apostles *were* with Him.

15 Then He said to them: With longing I have wanted to eat this upcoming Passover with you before I suffer,

16 But I say to you: I will not eat of it, not until it is performed in the Kingdom of Yahweh!

17 Then He took the cup, and gave thanks, and said: Take this, and share it among yourselves,

18 For I say to you: I will not drink of the fruit of the vine, not until the Kingdom of Yahweh comes!

19 Then He took bread, and gave thanks, and broke it, and gave it to them, saying: This represents My body which is given for you; do this in remembrance of Me.

20 In the same way, after the meal He also *took* the cup, saying: This cup *representsthe* covenant in My blood, which is shed for you.

The last meal Yahshua shared with His disciples was not the Passover Meal. It was, rather, Yahshua's farewell supper; it was the last time He would ever eat with them again, until Yahweh's Kingdom came. *A New Commentary of The Holy Scriptures*, by Gore, Goudge, and Guilliame, page 235, proves this point:

It was not the paschal meal proper, but a supper observed as a farewell supper with His disciples, probably because He thought it likely the Jewish authorities would attempt to arrest Him before the Passover Feast began. This is really implied in Mk 14³. Nor do the accounts of the supper suggest the ceremonial of the Passover meal. The Last Supper was thus a farewell meal of fellowship with a paschal character, because it was compulsorily celebrated in anticipation of the morrow—but was converted by our Lord into an anticipation of the sacrifice of Himself and of the feast upon that sacrifice.

It was at this very time that Yahshua Messiah instituted His Memorial Remembrance Service, in order to keep us deeply aware of His death until He comes to Earth again.

Of a certainty, when Yahshua returns, His Memorial Remembrance will no longer be observed, unlike Yahweh's Passover which will be observed forever.

● **Exodus 12:14**—

And this day (the first holy day of Unleavened Bread: the Passover meal at night, and then the holy convocation that following day)

shall be to you for a memorial; and you shall keep it as a Feast to Yahweh (not Yahshua's Memorial) throughout your generations: you shall keep it as a Feast by an ordinance forever.

● **Psalm 135:13**—

Your Name, O Yahweh, endures forever; *from the beginning of the world to the world without end!* Your memorial, O Yahweh, is for all generations.

Drinking the cup and eating the bread which represents Yahshua's blood and body is not an Ordinance of Yahweh's Passover. However, many people, being deceived by deceived churches and assemblies, have combined Yahshua's Memorial Remembrance with Yahweh's Passover Memorial. But, Yahshua Messiah did not combine these two distinct, and separate, services.

As we have previously proven in this article, Yahshua Messiah Himself said that He would not eat that upcoming Passover, saying this in **Luke 22:15-16**.

The disciples did not understand that Yahshua would not eat that upcoming Passover. They actually thought He would have joyously celebrated the very next night, after they had prepared themselves. They did not understand, even at that time, that Yahshua would not be alive to eat the Passover with them.

However, Yahshua knew He would not be allowed to eat the upcoming Passover Meal the following night, He knew He would not be alive.

Yahshua, our Passover sacrificed for us, was sacrificed for our past sins only. When the knowledge of the truth comes to us, we must not continue to practice committing sin ever again; we must turn from sin. If we continue to persist in the practice of breaking any of Yahweh's Laws, then there remains no more sacrifice for our sins, as we read in:

● **Hebrews 10:26-27**—

26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

27 But a certain fearful expectation of judgment, and fiery indignation, which will devour the adversaries.

When Yahshua gathered with His disciples many years ago on that night before Passover night, Yahshua ordained for us a memorial of His death. By observing Yahshua's Memorial, we are remembering our Passover Lamb that Yahweh had sent us.

● THE PREPARATION DAY—n□ n□ n□
13 14 15

The 13th at even through the 14th at even is The Preparation Day

n□ n□ n□ n□ n□ n□ n□ n□ n□ n□ n□
13 14 15 16 17 18 19 20 21 22

Night of Yahshua's Memorial
 on the Preparation Day for Passover
 The Night in which He was betrayed

n□ n□ n□ n□ n□ n□ n□ n□ n□ n□ n□
13 14 15 16 17 18 19 20 21 22

The Preparation Day, The 14th Day
 Lamb Killed between the two evenings

The Feast of Unleavened Bread:
 14th at even through 21st at
 Sacrificed Lamb Eaten at Passover Meal
 The FIRST MEAL of the Feast of Unleavened
 Bread

● **I Corinthians 11:23-34**—

23 For I (*Shaul*) received from Yahshua that which I also delivered to you: that Yahshua Messiah, on the same night in which He was betrayed, took bread;

24 And when He had given thanks, He broke it, and said: Take, eat: this represents My body, which is broken for you; this do in remembrance of Me.

25 In the same way He also took the cup after supper, saying: This cup represents the renewing of the covenant in My blood; this do you, as often as you drink it, in remembrance of Me.

26 For as often as you eat this bread, and drink this cup, you do show Yahshua's death until He comes.

27 Therefore whoever will eat this bread and drink this cup of Yahshua, unworthily will be guilty of the body and blood of Yahshua.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he who eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Messiah's body.

30 For this reason many are weak and sick among you, and many sleep.

31 For if we would examine ourselves, with repentance, we would not come under judgment; condemnation.

32 But when we are judged, we are chastened; *disciplined*, by Yahweh, that we may not be condemned with the world.

33 Therefore, my brothers, when you come together to eat, wait for one another.

34 But if anyone is hungry, let him eat at home, so that you do not come together unto condemnation. And the rest I will set in order when I come.

Yahshua's Memorial Is Not Yahweh's Passover

We cannot, in any way or form, combine the Feast of the Passover, with Yahshua's Memorial. There is no Scriptural way. Yahshua's supper is His Memorial. Yahshua's Memorial

will be observed by Yahweh's called out ones, the Body of Messiah, the established House of Yahweh, until Yahshua returns.

Yahshua's Memorial will be a night of remembrance of Him, year by year, exactly of the night in which He was betrayed. Yahshua's Memorial is to be discontinued when Yahshua Messiah returns.

● **I Corinthians 11:26, KJV—**

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till He come.

The word which has been translated **shew** in this Scripture, is word #2605 in *Strong's Greek Dictionary*, and means:

2605. kataggevl lw katagge1lō, kat-ang-gel'-lo; from 2596 and the base of 32; to proclaim, promulgate: declare, preach, shew, speak of, teach.

● *Thayer's Greek Lexicon* then gives us this definition:

kat-aggevl lw; impf. kathvggel l on; 1 aor. kathvggeil a; Pass., pres. kataggevl l omai; 2 aor. kataggevl hn; to announce, declare, promulgate, make known; to proclaim publicly, publish; to n l ovgon tou qeou', Acts xiii. 5; xv. 36; with the included idea of celebration, commending, openly praising (Lat. *praedicare*): tiv, Ro. i. 8 [A.V. *is spoken of*]; 1 Co. xi. 26. (Occasionally in Grk. writ. fr. Xen. an. 2, 5, 38 where it means denounce, report, betray; twice in the O.T. vix. 2 Macc. vii. 36; ix. 17.

Yes, the House of Yahweh observes Yahshua's Memorial every year on the exact night in which He was betrayed. In effect, the House of Yahweh announces, declares, promulgates, makes known, proclaims, publishes, celebrates, commends and openly praises the observance of Yahshua's Memorial, and the House of Yahweh is the only group in this deceived world which does so correctly and Scripturally. The House of Yahweh also denounces, reports, and reveals the lies which are being taught as doctrine in the deceived churches and assemblies. The House of Yahweh will continue to do so until Yahshua comes.

The Night Yahshua Was Betrayed

The night in which Yahshua was betrayed was the night before Passover, just as **Yahchanan 13:1** has irrefutably shown, and which the corrected Scriptures in Mattithyah, Yahchanan Mark

and Luke do not contradict.

Yahshua's Memorial is a solemn occasion. We are to Remember His death for us; we are to examine ourselves and purge ourselves of sin, in order to be qualified to enter the kingdom; we are to follow Yahshua's example that He set for us.

Yahshua's Memorial is not a feast in any sense of the word, and it is in no way combined with Yahweh's Passover Feast of Unleavened Bread. Yes, there were even those who attempted to combine Yahshua's Memorial with Yahweh's Passover during the Apostle Shaul's era, and they were sternly rebuked by him, as we read in:

● **I Corinthians 11:20-22**—

20 Therefore, when you come together into one place, it is not to eat Yahshua's Memorial.

21 For in eating, each one of you goes ahead without waiting for anyone else; one remains hungry, another is drunken.

22 What! Do you have no houses to eat and drink in? Or do you despise the called out ones of Yahweh, and shame those who have nothing? What shall I say to you? Shall I praise you for this? I do not praise *you*.

Yahshua's Memorial is also not to take the place of Yahweh's Passover. Nor does observing Yahshua's Memorial do away with observing Yahweh's Passover.

Yahweh's Ordinances have not changed in any way, including His Ordinance of eating the Passover meal.

The House of Yahweh has the Passover sacrifice in honor of Yahweh, for Yahshua our Passover was sacrificed for us.

Truly, Yahshua Messiah is our Passover sacrificed for us, and because of this, the House of Yahweh will celebrate Yahweh's Passover with joy.

● **I Corinthians 5:7-8**—

7 Therefore, purge out the old leaven, that you may be a new batch, since you are unleavened. For truly Yahshua our Passover was sacrificed for us.

8 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 Apostle Shaul said: Let us keep the feast. What feast was Shaul referring to? This can only be the Feast of Unleavened Bread, which came after the Passover sacrifice. In order to do this correctly: We must keep Yahshua's Memorial, which is a solemn remembrance of His death. We must also keep Yahweh's Passover, which is a joyous celebration of Yahweh's deliverance, and is the first meal of the Feast of Unleavened Bread.

We must observe Yahshua's Memorial on the night in which He was betrayed: on the preparation day, which is on the fourteenth day of the first moon, which begins immediately after sunset of the thirteenth day.

We must observe Yahweh's Passover Feast, which starts the Feast of Unleavened Bread on the fifteenth day, which begins immediately after the sun sets on the fourteenth day.

We must keep the first holy day of the Feast of Unleavened Bread as a Sabbath on the fifteenth day, on the day after Yahshua our Passover was sacrificed.

We must keep the last holy day, the seventh day of the Feast of Unleavened Bread as a Sabbath, on the twenty-first day of the Moon of Green Ears of Barley.

Yes! Let us keep the Passover Feast of Unleavened Bread. Let us keep Yahweh's Feast in the place where Yahweh chooses to place His Name. Let us keep the feast after having purged ourselves of our shortcomings, weaknesses, and sins. Let us keep Yahweh's ordained feast in purity, having sanctified ourselves in Yahweh's sight. By all means, let us keep the Passover Feast of Unleavened Bread with sincerity and in truth, and most definitely not by trying to combine Yahshua's Memorial with Yahweh's Passover, or Yahweh's Passover with Yahshua's Memorial.

Let us remember what Yahweh our Heavenly Father and His only begotten Son, Yahshua our Messiah, have done for us in this appointed season.

One With Yahweh and Yahshua

● I Corinthians 10:16, *KJV*—

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of the Christ?

The word translated **communion** in the previous Scripture is word #2842, from word #2844, in *Strong's Greek Dictionary*, and means:

2844. koinwvov koinō nos, koy-no-nos'; from 2839; a sharer, i.e. associate:—companion, x fellowship, partaker, partner.

2842. koinwniva koinō nia, koy-nohn-ee'-ah; from 2844; partnership, i.e. (lit.) participation, or (social) intercourse, or (pecuniary) benefaction:—(to) communicate (-ation), communion, (contri-), distribution, fellowship.

The word **communion** literally means: *a participant, a sharer, a partaker, a partnership and fellowship.*

The cup of wine we drink and the broken bread we eat at Yahshua's Memorial is a symbol of our participation in, and the sharing of, the promises given to Yahshua through Yahweh our Father. Most assuredly, the hope that lies within us is the desire to be given eternal life and a position in the Kingdom of Yahweh.

One also has to be a member of the Body of Messiah in order to participate, share, and partake with Yahshua. It is a true Scriptural fact that just one person, by himself, is not the Body of Messiah. One person, by himself, cannot be a partner without the rest of the Body of Messiah. This is what the Apostle Shaul is saying to us in:

● **I Corinthians 12:12-14**—

12 For just as the body is a unit, but yet has many members; and though all its members are many, they are one body: so it is with Messiah.

13 For by one Spirit we were all baptized into one body—whether Yahdaim or Greeks, whether slaves or free—and have all been made to drink into one Spirit;

14 For the body is not one member, but many.

● **I Corinthians 12:18-20**—

18 But now Yahweh has set the members, each one of them in the body, as it has pleased Him.

19 And if they were all one member, where *would* the body be?

20 But now there are many members, but only one body.

The Scriptures plainly say that there is only one Body of Messiah, with many members. The Holy Scriptures also plainly show the name of that body, whom Yahshua Messiah is High Priest over.

● **Hebrews 3:1**—

Therefore, holy brothers, partakers of the heavenly calling, consider the Apostle (The One Sent) and High Priest of our profession, Yahshua Messiah.

● **Hebrews 10:19-23**—

19 Therefore, brothers, having boldness to enter the Most Holy Place by the blood of Yahshua,

20 By a new and living way which He has consecrated for us, through the veil, that is to say, His flesh,

21 And having a High Priest over The House of Yahweh:

22 Let us draw near with a true heart in full assurance of the faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the confession of the faith without wavering; *not bending, not giving way*, for He Who promised *is* faithful!

The one Body of Messiah is the House of Yahweh. Assuredly, that is not me telling you this. The Holy Scriptures say this.

We are only partakers with Yahshua if we are part of the Body of Messiah of the House of Yahweh. If we do not come to the House of Yahweh, the one Body of Messiah, we are not partakers of Yahweh's promises. If we separate from the one Body of Messiah, the House of Yahweh, then we succumb to Satan's deceit. If we succumb to Satan, then at that very moment we become worshipers of Satan.

● **I Corinthians 10:17-22**—

17 For we, *being* many, are one bread *and* one body; for we all partake of the One Whom the bread represents.

18 Consider Israyl after the flesh: Are not those who eat of the sacrifices partakers of the altar?

19 What am I saying, then? That a god (el) is anything, or what is offered to gods (elohim) is anything?

20 But *I say* that the things which the Gentiles sacrifice, they sacrifice to demons and not to Yahweh; and I do not want you to have fellowship with demons.

21 You cannot drink the cup of Yahweh and the cup of demons; you cannot partake of Yahweh's table and of the table of demons.

22 Do we provoke Yahweh to jealousy? Are we stronger than He?

It is also a true Scriptural fact that unless you serve Yahweh, Yahweh's way, then you are serving Satan, Satan's way.

When one does not come to the Body of Messiah, the House of Yahweh, or if one leaves the body, the only prophesied, established Work of Yahweh, then that one does not partake, or is no longer a partaker, with the rest of the Body of Messiah—the House of Yahweh.

Yahweh's Prophesied Established Work

I said: prophesied, established Work, for Yahweh has said that He will have no work other than that prophesied by His prophets of old. I know it is nice to think that Yahweh is with this or that group, but this thinking is simply not Scriptural.

Yahweh's true Work is written of within the pages of the Holy Scriptures, but it is written in such a way that it is not easily understood by the masses of people who will not study these same Holy Scriptures. Yet, with just a little study of the original Hebrew words, anyone can come to a complete understanding of the true Work of Yahweh in these Last Days.

● **Amos 3:6-7, KJV**—

6 Shall a trumpet be blown in the city, and the people not be

afraid? Shall there be evil in a city, and the Lord **hath not done it?**
7 Surely the Lord God will do nothing, but he revealeth his secret
unto his servants the prophets.

Notice the last phrase of verse six, **hath not done it**. Then, if one has a *King James Version* with a center reference, one will see there is an error in translation. The center reference shows:

Or, shall
not the
LORD do
some-
what?

With this correction replaced in **Amosyah 3:6**, it is plain to see that the Prophet Amosyah was asking this question: “Will those other things be done, and shall not Yahweh do somewhat?”

By **Amosyah 3:6** being corrected in this manner, one can see Amosyah is making a point with this question, He is saying: “Shall there be evil in a city, and shall not Yahweh also have a work in that city?”

In other words, the Prophet Amosyah is saying: “Shall Satan’s preachers be working in a city, any city, and Yahweh not have a work there?”

The answer to the question Amosyah asked in chapter three and verse six, is found in:

● **Amos (Amosyah) 3:7—**

Surely the Lord will do nothing, but He revealeth His secret unto His servants the Prophets.

The Hebrew word translated **secret** in **Amosyah 3:7** *King James Version* has been translated **assembly** in **Psalm 89:7**, **Psalm 111:1**, **Yeremyah 15:17**, and **Yechetzqyah 13:9**.

The word **secret** is word #5475 in *Strong’s Hebrew Dictionary*, and means:

5475. do < cōwd, *sode*; from 3245; a session, i.e. company of persons (in close deliberation); by impl. intimacy, consultation, a secret:—assembly, counsel, inward, secret (counsel).

The Prophet Amosyah is saying: Surely Yahweh will do nothing but He revealeth His assembly unto His servants the prophets.

or: Yahweh will have no work in a city unless foretold first by His prophets.

or: Yahweh will have no work at all unless He first foretold of that assembly through His prophets before Yahchanan.

However, there is another vital fact given about this prophesied assembly: This word translated **secret**, which we now know should have been translated **assembly**, comes from word #5475, shown previously. Word #5475 then comes from word #3245, which means:

3245. ds^y* yāqad, *yaw-sad'*; a prim. root; to set (lit. or fig.); intens. to found; reflex. to sit down together, i.e. settle, consult:-appoint, take counsel, establish, (lay the, lay for a) found (-action), instruct, lay, ordain, set. x sure.

Yahweh's prophesied assembly is to be set and founded, which means: to be established.

Yahweh inspired two of His Prophets, **Micahyah 4:1-2**, and **Isayah 2:2-3** to write that in the Last Days Yahweh would establish His House.

In effect, Yahweh inspired Amosyah to write that He would establish no assembly unless He prophesied of it first—through the prophets of old.

It is sad, but many deceived preachers in the churches and assemblies use, or will use, these facts from Amosyah 3:6-7, to claim this proves that it is their assembly, or their name: assembly-assemblies, which is the true faith and the name of Yahweh's true Faith. However, the Apostle Shaul clearly identifies and names this assembly spoken of by the Prophet Amosyah. Reading from the Holy Name Version, Shaul tells us:

● **I Timothy 3:15, HNV—**

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in The House of Yahweh, which is the assembly of the living (Father), the pillar and ground of the truth.

The word which has been translated **assembly in the Holy Name Version is translated **church** in the King James Version.**

Assembly—Church is word #1577, **ekklesia**, in *Strong's Greek Dictionary*, and literally means: *called out ones.*

1577. e*kkI hsiya ekklē sia, *ek-klay-see'-ah*; from a comp. of 1537 and a der. of 2564; a calling out, i.e. (concr.) a popular meeting, espec. a religious congregation (Jewish synagogue, or Chr. community of members on earth or saints in heaven or both):-assembly, church.

Word #1577 comes from two other Greek words: word #1537, **ek, which means: out, and word #2564 **kaleo** which means: bid, call forth.**

1537. e*k ek, *ek*; or

e*x ex, *ex*; a prim prep. denoting *origin* (the point whence motion or action proceeds), from, out (of place, time or cause; lit. or fig.:...Often used in composition, with the same general import; often of completion).

2564. kalew kaleo, *kal-eh'-o*; akin to the base of 2753; to "call" (prop. aloud, but used in a variety of applications, dir. or otherwise):—bid, call (forth), (whose, whose sur-) name (was [called]).

The origin of the called out ones, Yahweh's assembly which He calls out, is from Yahweh Himself who speaks of the House of Yahweh through His prophets of old. The proper translation is found in *The Book of Yahweh*:

● **I Timothy 3:15**—

But if I am delayed, I write so that you may know the right and proper way to conduct yourself in The House of Yahweh, who are the called out ones of the living Father, the pillar and ground of the truth.

Shaul clearly identifies The House of Yahweh as the assembly, the called out ones described by Amosyah, Micahyah and Isayah, that would be established in the Last Days, which has been spoken of by the prophets of old.

What Prophets?

It is within the mind of all preachers today that they are somehow inspired by 'God'. And, since each of these preachers teach a different doctrine, and most of their doctrines are not even found in the writings of the prophets of old, their god who inspires them would have to be the most confused being in the universe! A great majority of these preachers, also, have exalted themselves to the offices of prophet, or apostle, or some office of the same nature.

It is obvious that Yahweh was not speaking of today's so-called prophets in **Amosyah 3:7**. Does Yahweh show us what prophets He was speaking of when He inspired Amosyah to write these Scriptures? The answer to this question is an unquestionable yes! Let us read:

● **Luke 1:70**—

As He (*Yahweh*) spoke through the mouths of His Holy Ones—His Prophets of the ages.

● **Acts 3:18**—

But those things which Yahweh foretold by the mouth of all the prophets, that Messiah must suffer, He has fulfilled this.

● **Romans 1:1-2**—

1 Shaul, a servant of Yahshua Messiah, called an apostle, set apart to *preach* the message of Yahweh—

2 Which He had promised before through His prophets in the Holy Scriptures:

● **Mattithyah 11:13**—

For all the Prophets and the Law prophesied until Yahchanan.

By understanding these Scriptures, we see Yahweh will have no work, nor be a part of any work, nor will He establish any work today that was not spoken of by the prophets before the Prophet Yahchanan the Immerser.

The New International Version Interlinear Hebrew-English Old Testament, by John R. Kohlenberger III, Volume 4, Zondervan Publishing, Grand Rapids, MI, shows the word for word Hebrew translation of **Amosah 3:7**, which makes the meaning of this Scripture even clearer.

כִּי לֹא יַעֲשֶׂה אֲדֹנָי יְהוִה דָּבָר
anything Yahweh Sovereign he-does not surely (7)

כִּי אִם-נִלְוָה סוֹדוֹ אֱלֹ-עֲבָדָיו הַנְּבִיאִים
the-prophets servants-of-him to plan-of-him he-reveals if except

Just as Yahweh's established, ordained, set, founded plan told of Yahshua Messiah to dome, Yahweh's same plan also tells of the establishment of The House of Yahweh in these Last Days. The established, ordained, set, founded Plan of Yahweh also proclaims in:

● **Isayah 43:8-9**—

8 Bring forth the blind people who have eyes, and the deaf who have ears.

9 Let all the nations be gathered together, and let the peoples be assembled! Who among them can declare this, and show us former things? Let them bring forth their witnesses, so they may be justified; or let them hear, and acknowledge: *This is the truth!*

Just as the coming of Yahshua Messiah according to the prophets of old is truth, so the establishment of the House of Yahweh in these Last Days is truth.

Those who become a part of The House of Yahweh now, training to learn and practice Yahweh's every Word of Truth, will be used later by Yahweh to teach the truth to others in the new world.

These co-called prophets and preachers today start hundreds of churches and assemblies through no authority from Yahweh. Yahweh gave them no authority because He did not inspire

His prophets to write of them doing His will, and in fact, says to them in:

● **Yeremyah 23:21**—

I have not sent these prophets, yet they ran; I have not spoken of them, yet they prophesied.

Yahshua Messiah Himself said that unless the prophets had spoken of Him, that His own speaking of Himself would mean nothing.

● **John 5:31, AMV**—

If I alone testify in My behalf, My testimony is not valid, and cannot be worth anything.

Yet, self-proclaimed prophets and preachers today run out on their own to start churches and assemblies. These self-proclaimed apostles do not know, nor understand, what they preach, nor do they know or understand that the Scriptures call them forbidden assemblies.

Yahshua plainly shows how one receives authority from Yahweh, saying in:

● **John 5:39-44, 46-47, AMV**—

39 You search and investigate and pore over the Scriptures diligently, because you suppose and trust that you have eternal life through them. And these (very Scriptures) testify about Me!

40 And still you are not willing but refuse to come to Me, so that you might have life.

41 I receive not glory from man—I crave no human honor, I look for no mortal fame.

42 But I know you and recognize and understand that you have not the love of Yahweh in you.

43 I have come in My Father's Name and with His Power, and you do not receive Me, your hearts are not open to Me, you give Me no welcome.

44 But if another comes in his own name and his own power and with no other authority but himself, you will receive him and give him your approval.

46 For if you believed in and relied on Mosheh, you would believe in and rely on Me, for he wrote about Me personally.

47 But if you do not believe and trust his writings, how then will you believe and trust My teachings, how shall you cleave to and rely on My words?

I repeat the meaning of:

● **Amosyah 3:7**—

Surely Yahweh will have no work unless it was prophesied by the prophets until Yahchanan.

The Prophet Yeremyah said:

● **Yeremyah 23:19-20**—

19 Behold, a whirlwind of Yahweh has gone forth in fury, even

a grievous whirlwind! It will fall grievously upon the head of the wicked.

20 The anger of Yahweh will not return until He has executed and performed the thoughts of His heart! In the latter days you will understand it perfectly.

Yeremyah has told us that we will understand Yahweh's Will perfectly in the Last Days.

The Prophet Micahyah was inspired to write that in the Last Days the mountain of The House of Yahweh would be established.

We are now living in the Last Days at this very minute; we are now living in an era of time when mankind has the capability of completely annihilating the human race, and every other living thing, from the face of this planet.

If you will believe what the Holy Scriptures say, then you will believe that the prophets and the Law prophesied until Yahchanan the Immerser.

Yahweh will have no Work nor Assembly unless the prophets up until Yahchanan the Immerser prophesied of it. In fact, Yahweh will not even recognize any work that was not prophesied by His servants the prophets up until Yahchanan the Immerser. He will not recognize them, because He has not sent them, as He inspired Yeremyah to tell us in:

● **Yeremyah 23:21**—

I have not sent these prophets, yet they ran; I have not spoken of them, yet they prophesied.

You may say, many of the Churches and Assemblies use the Sacred Name. Do not think just because someone uses Yahweh's Name, or comes to you in the Name of Yahweh through Yahshua Messiah, that this is a sure sign that one has been **SENT** by Yahweh. There have always been men who have used the Name of Yahweh to **prophesy LIES**—just as Yahweh inspired Yeremyah to write in:

● **Yeremyah 14:14**—

And Yahweh said to me: The prophets prophesy lies in My Name! I have not sent them, nor have I commanded them, nor have I spoken to them! They prophesy to you false visions, divination of god (el) worship—the deceit of their own minds!

Yes, these false prophets and lying preachers who are not sent will use Yahweh's Name to preach lies and deception to you.

Some of the lies they will try to teach you in the Name of Yahweh through Yahshua Messiah are:

● Yahshua changed the Passover and kept it on a different night.

- The night to be much observed is not the Passover night.
- Yahshua changed Yahweh's Passover Ordinances.
- We should combine Yahshua's Memorial service with Yahweh's Passover service.

If preachers come to you in the Name of Yahweh through Yahshua Messiah, and tell you these lies, then you will know that they have not been sent by Yahweh. You will know they are only trying to teach you the deceit of their own minds.

Believe The Prophets

Yahshua our Messiah did not say that the deceived could lead anyone to eternal life. That is simply not possible. Yahshua Messiah Himself tells us what will become of those who follow blind leaders.

● **Mattithyah 15:14**—

Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch.

Yahweh does not lead blindly. Yahweh has already spoken through His prophets of old, and has told of His only established Work in these Last Days: The House of Yahweh.

Yahweh spoke through the prophets of old, and told of the Savior to come. Through His prophets, He told Who the people were to look for. He told the people His Savior's Name, what He would teach, what He would wear, and what would befall Him, in detail. Therefore there was no reason to be deceived about who the Savior sent by Him was.

The Prophets until Yahchanan the Immerser prophesied everything one needed to know, in order to identify the one whom Yahweh sent as Savior.

These same prophets until Yahchanan have prophesied of the establishment of The House of Yahweh in these Last Days. It is up to us, therefore, to believe the prophets.

Our Savior sent by Yahweh and High Priest over the House of Yahweh says that you are a fool if you do not believe.

● **Luke 24:25**—

Then He said to them: O fools, and slow of heart to believe all that the prophets have spoken!

The deceived world rejected Yahshua Messiah, merely because they would not believe the writings of the prophets of old, who wrote of Him.

● **Yahchanan 5:46-47**—

46 For had you believed Mosheh, you would have believed Me,

for he wrote about Me.

47 But if you do not believe his writings, how will you believe My words?

Those who read the prophecies concerning the Savior to come had no excuse for rejecting Yahshua as the Messiah because He fulfilled every prophecy concerning the Messiah.

Those of you who read the prophecies today, also, have no excuse for not coming to the only established Work of Yahweh, prophesied by the prophets before Yahchanan—The House of Yahweh.

There are thousands who believe that Ellen G. White was a prophetess sent by the Creator. There are thousands of others who believe that Joseph Smith was a prophet. Many thousands of others have believed and trusted in the late Herbert W. Armstrong.

Even though thousands of people believe each of these persons were prophets, each of these people preached a different doctrine. Each of these prophets could all be wrong, but none of these prophets could definitely be right.

Each of these personages, and I do mean each, has been proven to have preached Scriptural lies including lies about the keeping of Yahweh's Passover.

The leaders of churches and assemblies, who use the Name of Yahweh yet preach Scriptural lies, are still liars and Yahweh's complete truth is not in them.

Those of you who follow these blind leaders will only be led into deception, and eventually into destruction. These blind leaders of the blind will not believe the prophets who prophesied until Yahchanan the Immerser, and they will not teach you the every Word of Yahweh.

Yahweh has established His House in these Last Days, just as the prophets of old were inspired to write. The House of Yahweh is also the Pillar and Ground of Yahweh's Truth, which is stated emphatically in:

● **I Timothy 3:15**—

But if I am delayed, I write so that you may know the right and proper way to conduct yourself in The House of Yahweh, who are the called out ones of the living Father, the pillar and ground of the truth.

The House of Yahweh is the only true Work of Yahweh in this universe. The House of Yahweh is the only place where Yahweh's complete truth is taught, including Yahweh's truth

about Yahshua's Memorial, and Yahweh's Passover and Feast of Unleavened Bread.

Only those who partake of the body and blood of Messiah will be sharers, partners, and participants in the Kingdom of Yahweh because those who refuse will simply have no part.

● **Luke 14:24**—

For I say to you: None of those men who were invited (*and then refused to come*) will taste of my supper!

Praise Yahweh, we, the called out ones of these Last Days, are invited to partake of the body and blood of Messiah, to eat of the Marriage Supper in the Kingdom of Yahweh. Don't refuse your calling.

The House of Yahweh

The Pillar and Ground of the Truth. 1 Timothy 3:15

P.O. Box 2498

Abilene, Texas 79604

325-672-5420 - 325-676-9494 - 325-893-5899

1-800-613-9494

www.yahweh.com-hoy@bitstreet.com