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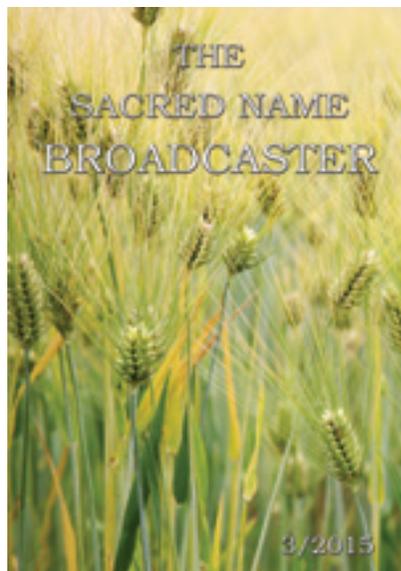
Delicious recipes are included in this publication to make the Feast of Unleavened Bread a special time.

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Our Cover:

This month's cover photo is of green ears of barley, the first of the grain crops to mature in the spring.

A literal translation of Deuteronomy 16:1 is "Watch for the new moon of green ears, and keep the Passover unto Yahweh." The Passover month must be observed in the spring, set visibly, by observation, rather than by calculation.

Yahweh's Word sets the dates for His Feast in such a clear and concise manner. Will you worship Yahweh at the place He has chosen and at the correct time that He has set for His feasts?

The Biblical Resurrection Account CONFIRMED

by Elder Jacob O. Meyer

The Fact of the Resurrection

Yahshua the Messiah's resurrection from the dead formed the nucleus of dynamic doctrine preached by the Apostolic Assembly. This message literally turned the world upside down (Acts 17:6).

Although most Christian groups profess to believe in the Messiah and His resurrection, by the doctrines they teach and the applications made, they actually deny Him. Taking outrageous liberties when interpreting the biblical text, they have created a biblically unidentifiable Messiah who is not described in the New Testament. Concentrating heavily upon observing the birth of the Messiah, a ceremony nowhere commanded in the inspired Scriptures, they have often relegated the death and resurrection of the Messiah into a position of secondary observance, whereas your Bible indicates that it is of paramount importance.

What do you know about the resurrection of Yahshua the Messiah? Have you truly studied its significant meaning and comprehended its message for you as a Bible believer? Do you understand the Messiah's example and how all of us must follow in His footsteps?

In this article, we plan to cut away the erroneous traditions and false conclusions that have clung tenaciously to the generally accepted teachings concerning the death and resurrection of Yahshua the Messiah. We shall concentrate upon how perfectly the Old Testament teachings harmonize in forming a foundation for this doctrine. We shall look at several answers wherein your faith in the inspired Scriptures may be vastly strengthened. We shall clearly observe the reasons why Yahshua the Messiah endured His cruel death upon the Tree of Calvary.

The Messianic Idea in Israel

Judaism accepts only the doctrinal concept of a mighty ruling King, through the restoration of the Davidic dynasty. Pointing to such passages as Isaiah 9:6-7, the Jews express their belief in the re-establishment of the Throne of David by an earthly monarch who will dynamically rule the Jewish nation and, ultimately, extend His dominion over the whole world. Judaism sees the Messiah as establishing an era of peace on this earth and ruling with a heavenly authority. They sometimes refer to Numbers 24:7-9 as a supporting

text. *"Water shall flow from his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. El brings him forth out of Egypt; He has as it were the strength of the wild-ox: He shall eat up the nations his adversaries, and shall break their bones in pieces, and pierce them through with his arrows. He crouched, he lay down as a lion, and as a lioness; who shall rouse him up? Blessed be everyone that blesses you, and cursed be every one that curses you."*

In addition, they use verse 14 of this same prophecy of Balaam.

"And now, behold, I go to my people: come, and I will warn you what this people shall do to your people in the latter days."

Then they read verses 17 and 18.

"I see him, but not now; I behold him, but not near: There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smash through the corners of Moab, and break down all the sons of tumult. And Edom shall be a possession, Seir also shall be a possession, who were his enemies; while Israel does valiantly."



The Temple Mount

This belief rests upon the prophecy called the Testament of Jacob, Genesis 49:8-12.

“Judah, you shall your brethren praise; your hand shall be on the neck of your enemies; your father’s sons shall bow down before you. Judah is a lion’s whelp: from the prey, my son, you are gone up: He stooped down, he couched as a lion, and as a lioness; who shall rouse him up? The scepter shall not depart from Judah, nor a ruler’s staff from between his feet, until Shiloh come; and to him shall the obedience of the people be. Binding his foal to the vine, and his ass’s colt to the choice vine; He washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.”

A renowned series of three vol-

umes was published some years ago by Dr. Joseph Klausner, Professor of Hebrew Literature and Jewish History at Hebrew University in Jerusalem. These masterpieces, delving deeply into the significance of the life and ministry of the Prophet of Nazareth, Yahshua ben Joseph, have certainly encouraged the author and enlightened him regarding the role the Messiah has played (and will play) in Judaism. Dr. Klausner quite capably proves the existence of the men described in the New Testament, proving the reliability of the New Testament.

In several passages, Dr. Klausner discusses the Jewish concept of two Messiahs. Perhaps the most lucid passage appears in the section on pages 483-501 in his book, **The Messianic Idea in Israel** (London: George Allen and Unwin Ltd., 1956). The following quotes will be excerpts

from that passage.

“According to James Drummond, the belief in a second Messiah arose from Zechariah 12, because it was difficult to harmonize the defeat and death of the King-Messiah as described in this chapter with the Jewish Messianic idea as a whole.

“Thus, throughout the earliest periods of the Messianic idea, Israel’s best minds thought of the Messiah as a king and warrior. Like any ordinary king, the Messiah must lead his assembled people in the last battle and bring them to victory over foes who had afflicted and oppressed Israel as no other nation had ever been afflicted and oppressed. All this is so entirely natural throughout the periods of Assyrian, Babylonian, Persian, and Roman control, that we find the idea of a great and final Messianic battle in the prophetic books of Amos and Ezekiel as well

as the Targums. We shall see below that the war with Gog and Magog is already mentioned by the earliest Tannaim. The Messiah must, therefore, be a military hero in the fullest sense of the term.

"In direct contrast to this view, with its marked political coloring, was another widespread conception, which found support in Isaiah 11 and Zechariah 12. According to this, there is only a spiritual and ethical Messiah, who is free from sin, full of wisdom, his works, and saintly and pure in all his ways. This picture of a purely spiritual Messiah hovered not only before the eyes of the prophets, but also before the authors of the Psalms of Solomon and IV Ezra; also before the greatest of the Tannaim.

"Near at hand lay this idea: The twofold character of the Messiah should be transformed into a twofold Messiah. And this was achieved by transferring to a second Messiah the function of waging war in its entirety. Therefore this second Messiah is a warrior-Messiah exclusively, and is more frequently referred to in the later Midrashic literature as 'The one anointed for war' meshuach milchamah). Dalman has rightly remarked: 'The entire activity of the Messiah ben Joseph has a significance almost exclusively political.

"Once a second Messiah became necessary, he could come from no other tribe than from the tribe of Joseph. The first Messiah was regarded as the son of David, and thus as coming from Judah. What else, then, could the second Messiah be except a son of Joseph or of Ephraim? There is no need whatever to assume here any borrowing from the Ten Tribes (Friedmann) or from the Samaritans (Bertholdt). However, the possibility of such a borrowing came from the latter, once the psychological need for a second Messiah had been felt, cannot be ruled out; for we learn consciously only from our friends, but unconsciously from our enemies also. But we cannot assume a desire

to placate the Ten Tribes (Castelli), who are either lost altogether or dispersed in distant lands. So, once the necessity of a second Messiah was admitted, he could not be described in any other way: there were only two predominant tribes in Israel, and if 'the great redeemer' (as Messiah ben David is called in one place), comes from the tribe of Judah, then his junior colleague must be 'son of Joseph,' that is, from the tribe of Ephraim.

"The prophet Elijah will also appear in the days of Gog and Magog, but for what purpose is not known. We can conclude with reasonable certainty that in the pre-Hadrianic period it was believed that Messiah ben David would, with the aid of the Shekhinah, fight against and overcome the enemies of Israel; but in the post-Hadrianic period, the fighting was attributed to Messiah ben Joseph, who, after a great but not decisive victory, which [Elohim] Himself would bring about, would give the crown to Messiah ben David alone, as sole king of the Davidic dynasty.

"This is explained by R. Simeon ben Yohai, some of whose Messianic sayings have already been quoted, in a beautiful parable: 'To what can it be compared? To a man who was traveling along a road. He encountered a wolf and was saved from him. So he kept on telling the story of the wolf. Then he encountered a lion and was saved from him. So he forgot the story of the wolf and kept on telling the story of the lion.'

"So it will be with Israel. After they have been delivered from the fearful battles with Gog and Magog, they will no longer remember their escape from the burdens of Egypt, but only their deliverance from the terrible agonies of the last wars. For the miseries that will come upon Israel on account of the Messianic wars will be so terrible that the Talmud mentions them, as we have already seen above, alongside 'the Messianic birth pangs,' of which these miseries

will perhaps be only a part."

It is obvious from reading the material from a noted Jewish researcher that the Jewish rabbis confused the twofold elements of the True Messiah's ministry. As a consequence, not allowing for the Messiah to be the Son of Elohim (as the Messianic Apostolic Assembly of the book of Acts taught, Acts 9:20), the rabbis invented a dual, or two, Messiahs, doctrine. But why did they have to call the lesser servant Messiah, the son of Joseph? The Ten Tribes were long gone from the Holy Land into Assyrian captivity and did not need to be appeased. Obviously, the Jewish doctrine of the Messiah ben Joseph was invented to counter, or confuse, the true Messianic doctrine, who, as the suffering Servant, Redeemer of Israel, was born as a human, thought to be the son of the carpenter Joseph. Therefore, in His earthly ministry, He sometimes used this term—ben Joseph.

Where did the concept of two Messiahs actually originate? The Jewish commentators believe that it originated in the sacred Scriptures, although Dr. Klausner finds some reason to question the dating of the doctrine. However, one of most outstanding passages in the entire Bible relating to the Messiah's mission can be found in Zechariah 12:9-11.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look to me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

It is no typographical error for

the translation to read: ***“They shall look upon me whom they have pierced, and they shall mourn for Him.”*** This concept clearly relates to a Being who has died and was resurrected. This quote appears in the first person. He now speaks and clearly calls His people. The contextual time element relates to the end times and the great mourning that will take place in the Valley of Megiddo. Here is an obvious reference to the Battle of Armageddon.

Since the Jews believe only in a powerful, reigning King, they find it difficult to accept the concept of a suffering servant to come first. Yet, their rabbis have evidently seen this concept in the Scriptures, just as the True Worshipers have historically taught it. Therefore, the suffering Servant, the One who is described in such places as John 13 and 19, must precede the One who reigns. When the Messiah came to this earth the first time, He did not come to reign. It was to serve His people. He came to lay down His life, to become the Lamb of Yahweh that takes away the sin of the world. He died in a horrible death to shed His blood, later on to be resurrected in power.

Old Testament Prophecy Shows Resurrected Messiah

One of the most outstanding passages of Scripture to prove the concept of the suffering-servant Messiah appears in Isaiah 53. This passage is usually avoided by Jewish theological commentators. But, nevertheless, there it appears in the text, and its teaching must be confronted.

As you read carefully through the passage, you will again see the concept of the Man—despised and rejected. This suffering Messiah came to His own, but was not received, (John 1:11).

“Who has believed our message? And to whom has the arm of Yahweh been revealed?

When the Messiah came to this earth the first time, He did not come to reign. It was to serve His people. He came to lay down His life, to become the Lamb of Yahweh that takes away the sin of the world.

For he grew up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not. Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, struck of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53:1-5).

You will notice that the Messiah must be pierced. In Hebrew, the word is *meholal*. The reason for this piercing was obviously to atone for our transgressions. In Hebrew, the word is *pasha*. This word means *revolt, rebellion*. His bruising was to pay for our iniquities. The Hebrew word is *Avon*. It means *to be bent,*

crooked, or an error. The chastisement (the word *chastisement* means *punishment*) of our peace was upon Him, and with His stripes we are healed. This would indicate that the suffering-servant Messiah would have to suffer the beating that a sinner deserves.

This suffering servant will endure a vicarious suffering. Although righteous, He takes the place of the guilty sinner. You will see, as you read on, that the Messiah will be brought to the slaughter (execution) as a lamb is brought to be slaughtered. He would be taken from prison and judgment, because of the transgressions of His people. His grave would be made with the wicked and the rich, although He had done no violence. Nevertheless, the latter part of this passage, as Isaiah writes, reveals that resurrection of this righteous individual would take place. ***“He shall see His seed, He shall prolong His days,”*** says the prophecy. Although His soul was poured out as an offering for sin (in other words, His life ebbed from Him as He shed His blood) as Yahweh’s sin offering, He will eventually see the spiritual seed that this great act produces. Notice verses 10-12.

“Yet it pleased Yahweh to bruise him; he has put him to grief: when you shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the plunder with the strong; because he poured out his soul to death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors.”

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Apostolic Assembly Preaches The Resurrection Message

One cannot help but be moved by the message taught by the Apostolic Assembly. Although Yahshua the Messiah had preached for 3 1/2 years, fulfilling the first half of the 70th week prophecy of Daniel 9:24, His ministry had brought forth only 12 truly committed followers. Others, such as the 70 disciples of Luke chapter 10, the 120 faithful of Acts 1:15, and the 500 brethren of 1 Corinthians 15:6, had to be persuaded by a special sign from Almighty Yahweh. That sign was apparently the bodily resurrection of Yahshua the Messiah. Therefore, the New Testament evangelists preached this death and resurrection message very strongly. Take note that they used Old Testament texts to prove their points.

This strong conviction emerges clearly from Peter's sermon in Acts chapter 2. Notice the strong thrust of the message of this great evangelist, verses 33-36.

Peter quotes from several passages of Scripture: ***"For David says concerning him, I beheld Yahweh always before my face; for he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall tabernacle in hope: Because you will not leave***

my soul to the grave, neither will you give your Holy One to see corruption. You made known to me the ways of life; you shall make me full of gladness with your countenance." Acts 2:25-28. (Quoted from Psalm 16:8-11.)

Then, Peter appeals to Psalm 110:1. ***"Yahweh says to my Sovereign, sit at my right hand, until I make your enemies your footstool."***

In Acts chapter 7, Stephen continues with the thought of Yahshua the Messiah's suffering, dying, and then being resurrected again. Notice the sharp accusation Stephen launches against the leaders of Judaism in his time.

"You stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Spirit: as your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed them that showed before of the coming of the Righteous One; of whom you have now become betrayers and murderers; you who received the law as it was ordained by angels, and kept it not." (Acts 7:51-53).

When Philip encountered the eunuch on the road from Jerusalem to Gaza, he began at the same Scripture the eunuch was reading

(from Isaiah 53) to preach Yahshua the Messiah to him, Acts 8:26-35. Thereafter, when he finally came to Isaiah 56 (the passage dealing with Yahweh accepting eunuchs), the Ethiopian convert requested baptism.

In one of the most profound sermons that was ever preached, the Apostle Paul argued in harmony with the Scriptures dealing with prophecies of the suffering and death, the resurrection to glory, and the return of a reigning Messiah, in Acts chapter 13. Perhaps the heart of his message can be summarized by reading verses 26-37: ***"Brethren, children of the stock of Abraham, and those among you that fear Yahweh, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew Him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. And though they found no cause of death in him, yet they asked Pilate that he be killed. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But Yahweh raised him from the dead: and he was seen for many days by them that***



Olive trees in a garden on the Mount of Olives.

came up with him from Galilee to Jerusalem, who are now his witnesses to the people, And we bring you good tidings of the promise made to the fathers, that Yahweh has fulfilled the same to our children, in that he raised up Yahshua; as it is also written in the second psalm, You are my Son, this day have I begotten you. And as concerning that he raised him up from the dead, now no more to return to corruption, he has spoken in this manner, I will give you the holy and sure blessings of David. Because he says also in another psalm, You will not give your Holy One to see corruption. For David, after he had in his own generation served the counsel of Yahweh, fell asleep, and was laid with his fathers, and saw corruption: but he whom Yahweh raised up saw no corruption.” (Acts 13:26-37).

Isn't it a tremendous message, brethren! Today, we may understand that the New Testament apostles

were not starting some new, or different, religion. But, rather, they were interpreting Old Testament prophecies, clearly showing how the Messianic prophecies of a suffering Messiah were fulfilled by the Messiah Yahshua.

Even to the Gentiles, Paul strongly preached this message. In Acts 17, when he toured the Areopagus (the hill of Mars), his audience was puzzled over the message of Yahshua and the resurrection which he preached to them. In Acts 23:6-9, Paul started quite an uproar in the Sanhedrin when he brought up the subject of the resurrection. The Pharisees believed in the resurrection. Although they intensely disliked Paul, in this instance, they were forced to defend him against the Sadducees, who disbelieved the resurrection. Paul says of the Jews: “...***who ought to***

have been here before you, and to make accusation, if they had anything against me. Or else let these men themselves say what wrongdoing they found when I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection from the dead I am called in question before you this day.” (Acts 24:19-21).

Before King Agrippa, Paul says: “***Having therefore obtained the help that is from Yahweh, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said should come; that the Messiah must suffer, and that he first by the resurrection from the dead should proclaim light both to the people and to the Gentiles.”*** (Acts 26:22-23).

Up to the very end of his life he

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continued to insist upon the resurrection of Yahshua the Messiah and that this was the only hope for Israel.

Paul argues quite conclusively that the concept of the resurrection is central to the inspired Scriptures. ***“Now I make known to you, brethren, the good tidings which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, except you believed in vain. For I delivered to you first of all that which I also received: that the Messiah died for our sins according to the scriptures; and that he was buried; and that he has been raised on the third day according to the scriptures; and that he appeared to Cepha; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some have fallen asleep; then he appeared to Jacob; then to all the apostles; and last of all, as to the untimely born child, he also appeared to me. For I am the least of the apostles, that am not fit to be called an apostle, because I persecuted the assembly of Yahweh. But by the grace of Yahweh I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of Yahweh which was with me. Whether then it is me or them, so we preach, and so you believed.*”**

“Now if the Messiah is preached that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, neither has the Messiah been raised: and if the Messiah has not been raised, then our preaching is vain, and your faith is also vain. Yes, and

***we are found false witnesses of Yahweh; because we witnessed of Yahweh that he raised up the Messiah: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither has the Messiah been raised: and if the Messiah has not been raised, your faith is vain; you are yet in your sins. Then they also that have fallen asleep in the Messiah have perished.*”** (1 Corinthians 15:1-18).

You can certainly see quite clearly that the Apostle Paul argued that those witnesses who saw Yahshua alive after His resurrection would not have been lying. The Glad Tidings of salvation hinges upon the concept of the resurrection of the dead, because in Yahshua’s resurrection His True Worshipers also receive the hope of a resurrection. Unless we believe in Yahshua’s resurrection and that He sits today at the right hand of Yahweh, we can expect no everlasting life for ourselves. From Bible prophecy, we see that Yahshua the Messiah had to die for the sins of His people. After dying, He had to rise again in a resurrection to life.

Genesis 15

When you read the passage of Genesis 15, it becomes quite clear that the Covenant between Yahweh and Abraham means a great deal more than meets the eye for the True Worshiper today. When Yahweh extended His Covenant to Abraham, He was required to slaughter specific animals. The concept symbolized by the division of the animals was that the covenantors who entered into this binding agreement had to walk arm-in-arm, up and down, in the pathway of blood between the sundered carcasses. Here they decided the terms of the Covenant. Then, they would express to each other. “The one who breaks this Covenant, let him be as dead as these animals.” Finally, salt was scattered over the carcasses and

over the pool of blood as a sign of the eternal preservation of this Covenant. You will notice that salt formed an important part of the sacrificial system, Leviticus 2:13.

“And every oblation of your meal-offering you shall season with salt; neither shall you suffer the salt of the covenant of your Elohim to be lacking from your meal-offering: with all your oblations you shall offer salt.”

Almighty Yahweh has faithfully kept the terms of the Covenant He made with Abraham and Abraham’s descendants. But the human descendants of Abraham failed to maintain their commitment to His eternal Covenant. They sinned—transgressed His laws, 1 John 3:4 and Leviticus 4:3. Therefore, Israel was placed under a penalty of death.

In what way could this inescapable sentence be reversed? The other party, the innocent covenantor, could die. This is what Almighty Yahweh sent Yahshua the Messiah to this earth to do. He became a fleshly descendant of Abraham, yet He lived a perfect life to clearly demonstrate that a human being can indeed fulfill all the terms of the Covenant and, resultingly, be sin-free. Consequently, Yahshua thereafter gave His life to ransom Abraham and the descendants of Adam (the whole human race) from the bondage of sin. Then, Almighty Yahweh resurrected His Son as a sign of life everlasting to all those who keep His Covenant. What a marvelous plan of salvation this really is, and it dates from the ages of antiquity.

Three Resurrections

Most people do not realize that three resurrections have been predicted in the Bible to occur across many ages. The first resurrection is already past: that is, the resurrection of Yahshua the Messiah. Let us notice how the Apostle Paul describes these resurrections in a very familiar passage that is usu-

ally glossed over, or misinterpreted.

“For as in Adam all die, so also in the Messiah shall all be made alive. But each in his own order: The Messiah the first fruits; then they that are the Messiah’s, at his coming. Then comes the end, when he shall deliver up the kingdom to Yahweh, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, until he has put all his enemies under his feet. The last enemy that shall be abolished is death.” (1 Corinthians 15:22-26).

Each man, in his own order, will be resurrected. First of all, Yahshua the Messiah, the second Adam, the perfect sin-free individual. After His death upon the Tree of Calvary and His burial in the sepulchre, He was resurrected in life-giving power. His pathway to salvation provides an example which we also must follow. When Yahshua returns, all those who are His spirit-begotten people will be resurrected, just as Paul describes in 1 Thessalonians 4:13-18, and the remainder of this great resurrection chapter, 1 Corinthians 15.

Finally, at the end of the age, yet another resurrection will take place. The age of man has been limited to 6,000 years. Just as each week has six days in which man can labor and do all his work, the seventh day, the sabbath of Yahweh, follows, which is a sacred time. The Millennium, the seventh thousand-year time, will be reserved for Yahweh. Steps will be taken to eradicate sin from this earth. Yahshua the Messiah will be the Supreme Ruler over the nations. Yahshua the Messiah will reign over that earth in righteousness and destroy those who are wicked. At the end of the Millennium, all who are in the grave will come forth and be judged at the Great White Throne Judgment. Thereafter, the new age of eternity will be inaugurated in which all will be righteous forevermore.

Those who will be Yahshua the Messiah’s people at His Second Coming are judging themselves, 1 Corinthians 11:31. They are now judging themselves according to the Word of Yahweh, bringing their lives humbly into subjection to the authority of Yahweh in His Law. Those people who embrace no proper spiritual inclinations now will be judged according to how they treated their fellow men. (Note Matthew 25:31-46.) If their interaction with their fellow men was based upon the principal element of Yahweh’s Covenant Law (love), they will also be given an opportunity to be accepted into His eternal Kingdom.

Notice how Paul describes this teaching in Romans 2:13-16. Have you understood this teaching before? It is biblical. ***“...For the hearers of the law are not just before Yahweh; but the doers of the law shall be justified: (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law to themselves; in that they show the works of the law written in their hearts, their conscience bearing witness of this, and their thoughts one with another accusing or else excusing them); in the day when Elohim shall judge the secrets of men, according to my good tidings by Yahshua the Messiah.”***

Now, when we turn to Revelation chapter 20, we find that those who are the people of Yahshua the Messiah at His resurrection will be reigning with Him during the Millennium. When the Millennium ends, the people who remain in the grave, numbered among the dead (the small and the great), will stand before the throne of Elohim. The record books will be opened. They will be judged out of those things written in the books (comparing the record of their lives with the biblical standards) according to their works, Revelation 20:11-15. Those who fail to meet the established standards

will be cast into the Lake of Fire. They will be eternally separated from the life of Almighty Yahweh, and, therefore, they will be dead for all eternity.

“... Else must he often have suffered since the foundation of the world: but now once at the end of the ages he has been manifested to put away sin by the sacrifice of himself. And inasmuch as it is appointed to men once to die, and after this comes judgment; so the Messiah also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, to salvation.” (Hebrews 9:26-28).

Those who will be Yahshua the Messiah’s people at His Second Coming are judging themselves, 1 Corinthians 11:31. They are now judging themselves according to the Word of Yahweh, bringing their lives humbly into subjection to the authority of Yahweh in His Law.

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3

Three Days and Three Nights

The proof that Yahshua was the Messiah hinged upon one single element. We may trust in His Word by this unique sign none could counterfeit or duplicate. It represents a convincing proof of Yahshua's authenticity. Yahshua the Messiah said this would be the only sign He would give that He was the True Messiah. The sign of Jonah was to be the sign of the True Messiah! This sign demonstrates the fact of the resurrection and encapsulates a living hope for all mankind, Matthew:12:40.

The background of this prophecy is found in Jonah 1:17. The prophecy continues with the Psalm of Jonah, chapter 2. Jonah was in a symbolic *sheol* (grave) when he was in the belly of the great fish. He was there three days and three nights. Yahshua the Messiah explained that His death and resurrection would identically follow the experience of Jonah. Notice Jonah's expressions in chapter 2 (viz., belly of *sheol*, heart of the seas, the earth and its bars closed upon me forever), and how the Messiah uses them to describe His own death and burial.

Strangely, today, nominal Christianity forthrightly denies the Messiah. They teach that He died on Friday afternoon at three o'clock, and was resurrected at sunrise

on Easter Sunday morning. Have you read our free article, "Easter or Passover?" It is free when you write to the: Assemblies of Yahweh, PO Box C, Bethel, PA 19507. Why not write immediately and examine the facts of this pertinent question for yourself?

It is clearly established from the Bible that the term *three days* can mean parts of three days. But when the word *nights* is added by a speaker, such a reduced time element is prohibited. The author or speaker then wishes you to understand that a full 72-hour period must be understood. In no way can anyone count 72 hours from Friday, 3 p.m., to Sunday morning, 6 a.m. Therefore, those who hold this erroneous belief have, in reality, denied the Messiah, because they reject His Word.

Interestingly, the author has a book in his library published by an instructor at Bob Jones University (a fundamentalist Christian educational institution). The author of this book has made the following comment regarding the resurrection: "*Now we need to know whether the Sabbath after [Messiah's impalement] was the weekly Sabbath or the Passover Sabbath. [Yahweh's Word] does not leave us to guess about this important event, but John 19:14*

tells us that the day of the trial and [impalement] was the 'Preparation of the Passover' (r.v.)...So we see it was not the weekly Sabbath (Friday), but it was the day before the Passover Sabbath, which fell that year on Thursday. This would prove beyond doubt that [Yahshua] was [impaled] on Wednesday." Barbara M. Bowen, **Strange Scriptures**, Grand Rapids, Michigan: William B. Eerdmann Publishing Company, 1940. (We might ask if the administration of Bob Jones University concurs with that conclusion.)

The puzzling mystery is that most sincere theologians realize that the traditional way Christianity observes the death and resurrection of the Messiah is in error. He was not impaled on a Friday, but on a Wednesday! Thursday was the High Sabbath, or the annual holy day [a High Sabbath] of the Feast of Unleavened Bread. Then another day intervened, with a weekly Sabbath following, and in the end of the Sabbath, Yahshua the Messiah was resurrected. Every one of the accounts of the women coming to the tomb show that when they arrived, early on the first day of the week, they were met by angels who informed them: "He is not here. He is risen from the dead. Come, see the place where He lay." Yahshua the



A rolling stone tomb located a short distance from Golgotha—the place of the skull.

Messiah was not resurrected Easter Sunday morning at sunrise, as people popularly believe, but at the end of the Sabbath, Matthew 28:1.

Therefore, Yahshua the Messiah meant to tell the world by specifying the sign of Jonah (3 days and 3 nights in the tomb), that He could predict His own death and resurrection. Also, it had to fall during a certain year. You realize that Yahweh's holy days (except for Pentecost), annually drift around the week, meaning that they are observed on various days from year to year. Almighty Yahweh and Yahshua the Messiah wanted it to be a complete certainty that He was totally dead and in the grave, so there would be no mistake. A Passover plot did not occur, and His disciples did not steal His body, as one modern author fallaciously

asserts. To this very day, Judaism attempts to prove that conclusion, and, as a matter of fact, the New Testament shows where it began: ***“And when they were assembled with the elders, and had taken counsel, they gave much money to the soldiers, saying, Say, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continues until this day.”*** (Matthew 28:12-15).

Yahshua the Messiah was hastily buried in a new rock-hewn tomb. This is certain by comparing all the accounts of His burial found written in the records of the evangelists. Let

“Now in the place where he was impaled there was a garden; and in the garden a new tomb in which was never man yet laid. There...they laid Yahshua.”

(John 19:41-42b).

The sign of Jonah—that our Savior would be in the heart of the earth for three days and three nights—was the only sign that Yahshua gave that He was the Messiah. If you believe in His resurrection, then why not believe in the only sign that He gave of His Messiahship?

us consider John 19:38-42.

“And after these things Joseph of Arimathea, being a disciple of Yahshua, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Yahshua: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Yahshua, and bound it in linen cloths with the spices, as the custom of Jews is to bury. Now in the place where he was impaled there was a garden; and in the garden a new tomb in which was never man yet laid. There then because of the Jews Preparation (for the tomb was near at hand) they laid Yahshua.” Matthew 28:38-42.

You will notice how hastily Yahshua the Messiah was buried. As the manner of the Jews is to bury, His body was coated with spices and then wound in linen cloths. He was then laid in a tomb, and the stone rolled in front of the door.

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Harmonizing the Scriptures on Yahshua's 3 Days and 3 Nights in the Tomb

<p style="text-align: center;">Abib 14 Passover Preparation Day <i>Leviticus 23:5</i> <i>Numbers 28:16</i></p> <p style="text-align: center;">SPECIAL NOTE: The scriptural day begins and ends at sunset, <i>Leviticus 23:32</i> and <i>Mark 1:32</i></p>	<ul style="list-style-type: none"> • Yahshua and Disciples eat the Passover soon after sundown, <i>Luke 22:15</i> • They go to Garden of Gethsemane, <i>Luke 22:39</i>, <i>Mark 14:32</i>, <i>Matthew 26:36</i>. • Taken prisoner and tried before High Priest, Sanhedrin, Herod, and Pilate. Impalement upon Calvary, <i>Luke 22:54-56</i>, <i>Matthew 26:47-27:50</i>, <i>Mark 14:43-15:39</i>, <i>John 18:1-19:30</i>. • Joseph of Arimathea requests the body of Yahshua from Pilate, <i>Matthew 27:57-58</i>, <i>Mark 15:43</i>, <i>Luke 23:52</i>, <i>John 19:38</i>. • After receiving confirmation from the centurion of Yahshua's death, Pilate release the body to Joseph, and he, accompanied by Nicodemus, buries Yahshua in rock-hewn sepulchre, <i>Matthew 27:58-61</i>, <i>Mark 15:44-47</i>, <i>Luke 23:48-53</i>, <i>John 19:38-42</i>.
<p style="text-align: center;">Abib 15 Holy Convocation Day of Worship <i>Leviticus 23:6-8</i> <i>Numbers 28:17-18</i></p>	<ul style="list-style-type: none"> • The High Day Sabbath, <i>John 19:31</i>, <i>Mark 15:42</i>, <i>Luke 23:54</i>.
<p style="text-align: center;">Abib 16</p>	<ul style="list-style-type: none"> • Tomb sealed and guard set by Roman Occupation Forces at insistence of Jewish Authorities, <i>Matthew 27:62-66</i>. • Women prepare spices to give Yahshua's body its final embalming, <i>Luke 23:55-56</i>, <i>Mark 16:1</i>.
<p style="text-align: center;">Abib 17 Scriptural Sabbath Day <i>Leviticus 23:2-3</i></p>	<ul style="list-style-type: none"> • Rest Day (Sabbath), <i>Luke 23:56</i>.
<p style="text-align: center;">Abib 18 First Day of the week, or first day for counting toward Pentecost <i>Leviticus 23:9-14</i> <i>Yahshua 5:11</i></p>	<ul style="list-style-type: none"> • Resurrection occurs at end of Sabbath, <i>Matthew 28:1-4</i>. • Women arrive at tomb. It is empty except for the angels who announce the resurrection, <i>Matthew 28:5-9</i>, <i>Mark 16:2-8</i>, <i>Luke 24:1-12</i>, <i>John 20:1-10</i>. • Miriam Magdalene mistakes Him for the gardener, <i>John 20:11-16</i>. He says, "Touch me not for I am not yet ascended to My Father," <i>John 20:17</i>. • Later the Disciples held him by the feet, showing Yahshua had been accepted, <i>Matthew 28:9</i>. • Yahshua appears to two disciples traveling to Emmaus, <i>Mark 16:12</i>, <i>Luke 24:13-36</i>. (NOTE: "it is now the third day since these things came to pass." (<i>Luke 24:21</i>). The third day since—Abib 16, 17, 18, the last thing done was the sealing of the stone and setting the watch, <i>Matthew 27:62-66</i>, <i>Luke 24:14</i>.)
<p style="text-align: center;">Abib 18</p>	<ul style="list-style-type: none"> • After sundown, not on the first day but the second day of the week (scripturally reckoned), Yahshua appeared to the ten, <i>John 20:19-24</i>. Later, He appeared to the eleven, <i>Mark 16:14</i>, <i>Luke 24:33-49</i>, <i>John 20:24-29</i>.

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4

Lessons Learned While Studying in Israel

The editor of this publication, along with his wife, spent almost a month in Israel during the winter of 1982-83. We learned many new things regarding the teachings of the Bible. He has frequently made the statement since, that his faith in the authenticity of the Bible is now far greater than it ever was.

While in Israel, we toured the “Ch-rch of the Holy Sepulchre.” After viewing the abominable idolatry clinging tenaciously to that place, we felt that this was not the site of the impalement of Yahshua the Messiah and His burial. Incidentally, for those who are uninformed, a gigantic edifice (a ch-rch) was built over a rock with a tomb close by. However, the tomb is a niche carved in the rock rather than a burial platform which the Scriptures demand.

To understand the resurrection more clearly, you will have to understand the unique geography of Israel. Jerusalem was built astride the hard limestone ridge that runs along the spine of Israel. There is very little soil on top of this hard limestone, so that burial in the ground becomes difficult. Therefore, tombs (or sepulchres) were hewn into the solid rock at various places. Benches similar to a bed were carved into this rock. Underneath, a repository like a cave was hewn

out of solid rock.

The burial process was this: when someone died, they were anointed with various spices and placed on the burial bench. (This anointing helped to reduce the odor as the flesh decayed.) After the flesh decayed, a member of the family would collect the bones, put them in a jar, or perhaps a sack. They were then placed in the repository beneath the tomb, described by the term *gathered to his people*. Genesis 49 and 50 provides some depth of understanding on the subject.

After viewing the site called “The Ch-rch of the Holy Sepulchre,” and considering the scriptural record, we came to believe that this was not the place of Yahshua the Messiah’s burial, even though it does correspond in some ways to the description in the Bible (viz., it was outside the wall at that time). Other people have also become concerned about the site of the impalement of Yahshua the Messiah and His burial. General Gordon discovered a site outside of the current city walls, which beautifully fits all of the biblical descriptions.

Mrs. Meyer and I went to survey this site on a rainy day in January, 1983. As we entered the area, a certain spirit of serenity fell upon us. The peaceful atmosphere of the



Pictured above is the author, Elder Jacob O. Meyer, in Israel in 1998.

place seemed to grip us and move us as we walked around the area which then was empty of any tourists. It must have been a garden at one time, a vineyard perhaps, because the winepress hewn out of the solid rock is still in evidence. We walked toward the site of Calvary, and shockingly, right there in front of our eyes, in the cliff of the rock, was the face of a skull. You will see it in the picture just as we saw it. We sat there for some time on a bench, meditating and praying in front of

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this place of the skull. How real to us became Yahshua's impalement, as we saw it again in vision. His death now means more to us than ever! (Incidentally, the Arabs built a bus station right down below. The reason is obvious!)

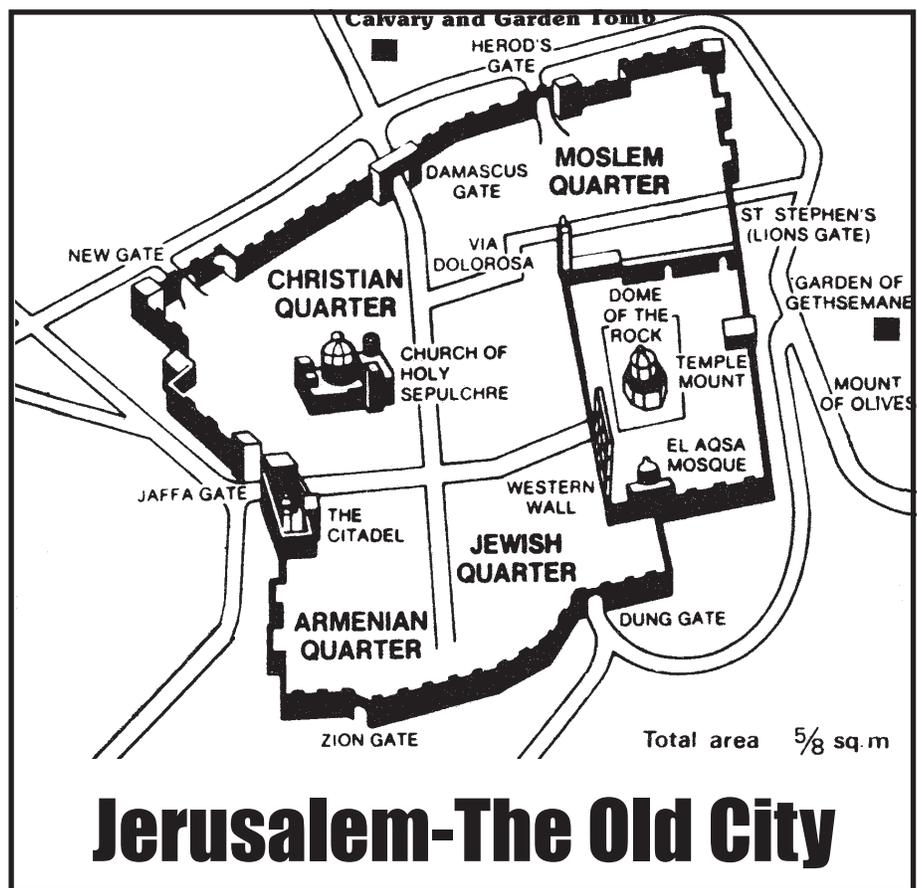
After a while, we retraced our steps to the site of the sepulchre. We walked inside the hewn cavern and saw the place where Yahshua the Messiah would have been buried. Here, right before us, was the site of the rolling stone tomb. Here the body of Yahweh's Son and Messiah rested for three days and three nights.

We tend to think of a big, gigantic boulder as the rolling stone. But, since the dead of ancient Israel were buried in a hewn stone, cave-like tomb, some obstruction had to be placed before the door for the security of corpses lying inside.

We carefully looked over the site of a rolling stone tomb on one of our field trips, and you will see pictures accompanying this article showing quite clearly what a rolling stone tomb looks like. The sepulchre at the Garden Tomb had the obvious characteristics similar to the tomb at Kirbet-Midras.

Proving the Three Full Days and Nights in the Tomb

Luke chapter 23 clearly shows that there was a work day between the annual holy day and the weekly Sabbath, at the end of which Yahshua the Messiah was resurrected. ***“And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the Sabbath drew on. And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.***



And on the Sabbath they rested according to the commandment.”
(Luke 23:53-56).

This day, between the High Day Sabbath and the weekly Sabbath, was the time when the women prepared spices to embalm the body of Yahshua more completely. People will ask why they didn't complete their job then (Friday), instead of waiting for Sunday morning when they came to the tomb and found it empty. The obvious reason is found in Matthew 27:62-66. They couldn't get into the tomb beforehand!

The rolling stone had been pushed in front of the door of the tomb after Joseph of Arimathea and Nicodemus completed their task of placing the body of Yahshua the Messiah on the burial bench. Since this man who claimed to be the Messiah was now dead, the Jews wished to ensure the fact that His body would not be stolen.

Therefore, they went to Pilate

and requested a Roman military guard to watch the tomb until after the third day. It is obvious that a wax seal was placed in the crack in the stone, with the official Roman signet impressed upon it. Anyone tampering with this seal would be liable to death.

The rolling stone is so heavy that it requires probably several people to roll it back. Consequently, the women on their walk to the tomb were asking each other who would be able to move the stone for them so they could enter the tomb.

But upon their coming to the tomb, they found the stone rolled back, and they found the tomb empty.

It was still quite early, and, therefore, Miriam went wandering around, thinking that the body had been surreptitiously moved by the gardener in charge of the area for safekeeping. Here, she encounters Yahshua, John 21:14-15. But she



“As the editor and his wife sat on a bench on the cliff directly in front of this historic site, the view before us was chilling and moving. Here was the face of the skull, with the brow of the hill above on which the torture stake of Yahshua the Messiah had undoubtedly stood. How real it looked in three dimension! But, the site is not nearly as important as the event that took place there. He died for us! Do we really appreciate and comprehend this great sacrifice?”

didn't recognize Him immediately.

Yahshua the Messiah was the first-fruits of those who sleep in death, 1 Corinthians 15:20. He had apparently cut the wavesheaf offering of barley for the last time, and then was presenting Himself to the Almighty Heavenly Father. Notice John 20:17.

“Yahshua says to her, Touch me not; for I have not yet ascended to the Father: but go to my brethren, and say to them, I ascend to my Father and your Father, and my Elohim and your Elohim.” (John 20:17).

Because of the difference between the interpretation of which day shall be observed for Shavuoth—Pentecost, or the Feast of Weeks—Yahshua Himself was going to settle the argument. He was the spiritual first-fruits of the resurrection. On the first day of the week, the sickle was put to the standing grain, Deuteronomy 16:9. It was on the first day of the week that

the wave sheaf of barley cut by the priests was to be accepted by Almighty Yahweh, Leviticus 23:10. Now Yahshua was standing in resurrection life on the first day of the week, the first fruit of all of the faithful to be born again from the dead. Through His Name and resurrection life, all those who believe in Him and obey will receive the Holy Spirit from Yahweh.

He Lives!

Yahshua the Messiah died for our sins. He became the Passover Lamb of Yahweh that takes away the sins of the world, John 1:29.

Just as the Scriptures indicate, He was hung upon a tree, John 12:32-33. ***“And I, if I be lifted up from the earth, will draw all men to myself. But this he said, signifying by what manner of death he should die.”***

Then, on the third day (72 hours after His interment), He was resurrected just as the prophets of old prophesied in the inspired Scriptures, Jonah 1:17 and Isaiah 53.

Because He lives, we can live also. Almighty Yahweh has recognized the righteousness of His Son and resurrected Him from the dead. This is a sign to all of the people

of Yahweh. If we live as He did, we also may share in His eternal life.

How Viable Is Your Faith?

The plan of salvation, perfected in Yahshua the Messiah, was meant to be faith-building. It is appointed to men once to die, and after this, the judgment, Hebrews 9:26. All human beings must come to realize that their end is to die. As Ecclesiastes 9:4-8 so plainly explains, when a human being dies, all his personality perishes. The writers of the Bible termed it sleeping in the grave.

The faith that the Apostles and Apostolic Assembly in the book of Acts were teaching was a faith to believe in Yahweh's Messiah. Do you believe in Him today? As we have gone through the Scriptures, and have shown you how perfectly the Bible describes His burial, and how perfectly He fulfills the prophecies of the Old Testament, your faith should be strengthened.

But, conversely, if you continue to believe and practice false doctrine, you are denying the Sacred Scriptures, rejecting the True Messiah, and spurning His Assembly. The choice is plain and quite distinct. But you must make the ultimate decision and reap the final reward, either life, or death, for all eternity.

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Which Lamb Will You Choose?



A significant act of the month of Abib that is not frequently considered is the very initial step of the annual sacrificial system. The sincere Bible student will understand that, in Egypt, a pure lamb was sacrificed on Passover evening and that its blood protected the Israelite firstborn from certain death. Conversely, the Egyptians who did not obey Yahweh's command were confronted with the death of their firstborn, not only in their families, but also their flocks and herds, because they had not protected the doorpost of their house with the blood that separated themselves from the Destroyer.

Significant in importance though it be, the initial act in the selection of a special animal that would be sacrificed is often neglected. ***“And Yahweh spoke to Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months: it shall be the first month of the year to you. Speak to all the***

congregation of Israel, saying, In the tenth day of this month they shall take to themselves every man a lamb, according to their fathers' houses, a lamb for a household....” (Exodus 12:1-3). The enslaved nation of Israel was instructed to choose a pure lamb on a certain day, in a certain month. If done incorrectly, their survival would have been in doubt.

“Observe the month of Abib, and keep the passover to Yahweh your Elohim; for in the month of Abib Yahweh your Elohim brought you forth out of Egypt by night.” (Deuteronomy 16:1). There are only five words which begin Deuteronomy 16. Observe the month of Abib. Translated from Hebrew, literally, we read: *Watch for the New Moon of green ears.* With eager anticipation, Israel would have diligently observed the growing season each year to identify when the new crescent would shine down on the young green ears of barley. When these two criteria were met,

by Elder Jacob O. Meyer

Israel would have known—beyond a shadow of a doubt—when to begin numbering the months for the year. This was not a decision to be made by a layman, rabbi, or a pope, but it is observing the Will of Yahweh and acting upon it. Just as the Catholics did not have the right or authority to change the weekly day of worship from Sabbath to Sunday, the rabbis (or anyone for that matter) do not have the option to change Yahweh's calendar one iota.

Read again from the primary verse of Deuteronomy 16, ***“Observe the month of Abib, and keep the passover to Yahweh your Elohim; for in the month of Abib Yahweh your Elohim brought you forth out of Egypt by night.”*** This short passage lays out the intention of Yahweh very succinctly, straightforwardly, and plainly. We must wait for the New Moon of green ears, and when it becomes visible in the

field, the month is identified as the beginning of months.

Knowing that their lives depended on the blood of the lamb which was chosen on the tenth day of Abib, the sincere Bible believers must comprehend that no small amount of thought and consideration has been given to the selection process. "Would this lamb, or that lamb, be the lamb to substitute its life for my life?" was the thought.

Each year, as the author contemplates this act and reviews the commandments of Yahweh in anticipation of the holy days, I especially recognize that both Mrs. Ruth Meyer and I are first-born children. Had I lived in Egypt under an imminent threat of death by the hand of the Destroyer, how would I have reacted? Obviously, the only imaginable reaction would be to consider the implications of Yahweh's commandments very carefully and fulfill them. I must know that the sacrificial lamb that I am selecting will cover and protect my wife, me, and the firstborn of our household.

Although comprehended literally in that far away time in Egypt, the instructions take on a far deeper spiritual significance in this—the New Testament era. Monumental lessons can be learned that will help us achieve a more profound examination preceding the Passover Memorial and Yahweh's annual Feast of Unleavened Bread. Although this message will not exhaust all of the implications of this subject, let us consider a few of the more significant points made by Almighty Yahweh in His Word. Let us first note that the Apostle Paul related the impaled Messiah to the Passover Lamb. ***"Your glorying is not good. Do you not know that a little leaven leavens the whole***

lump? Purge out the old leaven, that you may be a new lump, even as you are unleavened. For our Passover also has been sacrificed, even the Messiah: therefore let us keep the Feast, not with old leaven, neither with

Knowing that their lives depended on the blood of the lamb which was chosen on the tenth day of Abib, the sincere Bible believers must comprehend that no small amount of thought and consideration has been given to the selection process.

the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Corinthians 5:6-8).

Are you allowing Yahweh's Word to speak to you today? The Messiah is the Passover sacrifice in this New Testament Apostolic Assembly era! In order to fully accept the gift that Yahshua the Messiah offers, we must sweep out the old leaven and destroy it. Our lives must be fully cleansed of false teaching as Yahshua commanded (Matthew 16:12) so that we can approach the Passover table and partake of the symbols of our Messiah's broken body in a worthy manner.

Another leader of Yahweh's people who proclaimed Yahshua as the Passover Lamb was John the Baptist. John was a Kohen, a priest, who preached repentance and preparation for the forthcoming Kingdom of Yahweh. He baptized sincere people as a cleansing act in anticipation of the coming King and the heavenly Kingdom. You'll notice though that he recognized the Messiah also as a type of the Passover lamb.

"And this is the witness of John, when the Jews sent to him from Jerusalem priests and Levites to ask him, Who are you? And he confessed, and denied not; and he confessed, I am not the Messiah. And they asked him, What then? Are you EliYah? And he says, I am not. Are you the prophet? And he answered, No. They said therefore to him, Who are you? That we may give an answer to them that sent us. What do you say of yourself? He said, I am the voice of one crying, In the wilderness make straight the way of Yahweh, as said Isaiah the prophet. And they had been sent from the Phari-

sees. And they asked him, and said to him, Why then baptize you, if you are not the Messiah, neither EliYah, neither the prophet? John answered them, saying, I baptize in water: in the midst of you stands one whom you know not, even he that comes after me, the strap of whose sandal I am not worthy to unloose. These things were done in Bethany beyond the Jordan, where John was baptizing. On the next day he sees Yahshua coming to him, and says, Behold, the Lamb of Yahweh, that takes away the sin of the world!" (John 1:19-29).

John the Baptist is making a very profound statement. A selection was about to take place. Yahshua the son of Yahweh was choosing to outwardly show His dedication to His Father through the water of baptism. It seems obvious to me that, many times, baptism is an act taken much too lightly. It is not simply the initiation service ceremony into the Assemblies of Yahweh. The implications run far deeper than

simply a body immersed in water. When the Holy Spirit moves on the life of a person, and they accomplish the act of repentance and conversion, they choose to accept the covering blood of the Lamb in their life. Not the physical blood, as was painted on the doorways as the Israelites did in Egypt, but something much more personal. We rely on the blood of Yahshua the Messiah to remove the sin and cares of the world from our lives. I wonder if we recognize the Messiah? Which lamb will you choose? Will it be an inferior specimen that will jeopardize our existence, or will it be the pure, unblemished Messiah that was raised from the grave to sit at Yahweh's right hand? Which lamb will you choose is the question before us today.

Yahshua the Messiah was sent to fulfill the sacrificial Law. Let us very carefully examine the Scripture in Jeremiah 7, beginning in verse 22, and allow it to instruct our hearts today. ***“For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Listen to my voice, and I will be your Elohim, and you shall be my people; and walk in all the way that I command you, that it may be well with you.”*** (Jeremiah 7:22-23).

What is this passage trying to convey to us? Had Israel done the right thing in keeping Yahweh's commandments—His Covenants—there would have been no use, no reason, for Yahweh to write the sacrificial Law in the book of Leviticus. There would have been no reason for the sacrificial Law at all! Israel had accomplished the first sacrifice, the Passover lamb, which was all that was necessary to get them into the Promised Land. Today, we have accepted the sacrificial blood of the Lamb of Yahweh that takes away the sins of the world. No more sacrifices are necessary; everything has been accomplished by the Messiah!

Read again the words of Jeremiah the prophet in chapter 7, verse 23.

“But this thing I commanded them, saying, Listen to my voice, and I will be your Elohim, and you shall be my people; and walk in all the way that I command you, that it may be well with you.” Although

this simple instruction from Almighty Yahweh to the nation of Israel was filled with loving potential, what fruits did they offer in return? They did not want to listen; they hardened their hearts and backslid. They went backward instead of onward, so Yahweh was forced to allow provisions in the Law for His people to sacrifice an animal and find the road back to Him.

Today, we have gone back to the original concept from Yahweh of accepting the blood of the Lamb, the Messiah, a sacrificed Lamb that takes away the sins of the world, our sins. We do not have the option of intentionally breaking His moral Law, because Yahshua fulfilled the sacrificial system. We can no longer set up a stone altar in the parking lot and sacrifice a lamb, as false worshipers are actually doing today. The obedient children of Yahweh must be following in the footsteps of our example, Yahshua the Messiah. Yahshua's footsteps will lead us to Yahweh, and, by walking in those footsteps daily, we accept His sacrifice. Our past life has been judged as though we're not responsible for it, we did not know better. But now, we have been taught and have worked to eliminate the leaven, which, if we allow to fester, will result in the destruction of our faith. We have accepted the grace of our Master and have chosen our Lamb! Our only responsibility now is to obey



“And Yahweh spoke to Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months: it shall be the first month of the year to you. Speak to all the congregation of Israel, saying, In the tenth day of this month they shall take to themselves every man a lamb, according to their fathers' houses, a lamb for a household....”

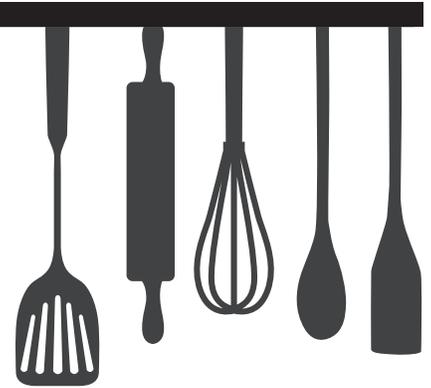
(Exodus 12:1-3).

Yahweh to the best of our ability and allow the covering blood of Yahshua, through the grace of our Master, to take away our sin. Will you join us as we walk toward the Promised Land, Yahweh's Kingdom, and with eager anticipation await the return of the Messiah Yahshua?

Recipes

for the Days of Unleavened Bread

The Feast of Unleavened Bread is a very special time of year. During the holy days, our diet must be changed to fulfill all of the scriptural requirements of this Feast. We must eliminate all leavening (Hebrew—*se'or* and *chametz*, meaning *yeast, barm, to swell up or corrupt*) from our everyday lives. This includes all food sources and all products we use in our homes and on our bodies such as deodorants, toothpaste, vitamins, soap, beer, sodas, even dog food, etc. These are our dwellings, and no leavening agent may be seen in all our quarters (Exodus 12:15-19). Grain alcohol (sometimes used in extracts like vanilla) and distilled vinegar are also prohibited.



Passover Bread

3 pints milk
1 pound butter
flour

Using a food processor, mix milk and butter, then add as much flour as needed to give it a body similar to pie dough. Divide into four parts and work each until it blisters; then roll out to the thickness of pie dough. Cut into 2'' x 4'' pieces. Score or prick with fork (like a pie shell). Bake at 350°F until lightly browned at the edges.



These leavening agents appear under such names as yeast (*both baker's and brewer's*), baking powder, baking soda (*sodium bicarbonate*), sourdough, barm (*yeast*), cream of tartar, or other names.

These ingredients can possibly emerge in such things as soap powder used for detergent, soup (*canned, dry, or bouillon*), angel food cake, table salt, vitamins, bread, crackers, cookies, cakes, soda pop, beer, and so on. This list is large, but it is important that we as True Worshipers get **ALL** the leavening out (Exodus 12:15, 19 and Deuteronomy 16:4). Don't forget the crumbs in the toaster or the vacuum cleaner bag (*after all the clean-up*)! Be sure to read every label on all product containers in your home.

All these things have to be removed from your quarters (*property*). See Exodus 13:7 and 1 Corinthians 5:8—you cannot save them for later use. Remember to start early, checking all ingredients on every purchase that you make, and every item in your house. (Why not be a year-round label reader so that you can obey Yahweh's dietary Laws?)

To make the Feast of Unleavened Bread a special time, the following recipes are included in this publication. **Joyous eating!**

Chocolate Chip Granola

1 1/2 cup old-fashioned oats	3 tbsp honey
1/4 cup chopped almonds	1 tsp vanilla
1/4 cup coconut (optional)	1/2 tsp sea salt
2 tbsp almond or peanut butter	1/2 tsp cinnamon
1 tbsp coconut oil, melted	1/4 cup chocolate chips

Preheat oven to 325°F. Mix all ingredients in a stand mixer or by hand until combined well and the mixture is clumpy. Scoop onto a baking sheet and pack down into a large, flat, pile. I like to do it this way rather than spread it out so that the granola bakes in chunks rather than smaller pieces. Bake for 10-12 minutes flipping halfway through. When you flip, try not to break it apart too much. Remove from oven and allow to cool

Pound Cake

1 cup butter, softened
4 eggs, at room temperature
1 cup sugar
1 1/2 teaspoon vanilla

2 cups flour
1/2 teaspoon salt
1/4 teaspoon nutmeg

Grease bottom and sides of a loaf pan. In mixer, beat butter at medium speed. Gradually add the sugar, beating until light and fluffy. Add vanilla. Add eggs one at a time, beating about 1 minute after each. Stir together flour, salt, and nutmeg. Gradually add the dry ingredients to the egg mixture and beat just until blended. Turn the batter into prepared loaf pan. Bake in a 325° oven for 60-65 minutes or until cake tests done. Cool cake in pan on wire rack for 10 minutes, then remove from pan. Makes 1 loaf. Delicious served with strawberries and cream!

“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.”

(1 Corinthians 5:8)

Tortillas are used to make enchiladas, burritos, or soft tacos. You can use them as a sandwich wrap. They are also delicious filled with scrambled eggs for breakfast during the Feast of Unleavened Bread, or any time of year!

Flour Tortillas

2 cups plain flour
1/4 cup shortening
1 teaspoon salt
1/2 cup lukewarm water

In a large bowl, combine flour and salt. Cut shortening into mixture until it is the size of peas. Add water, mixing until it forms a sticky ball. Turn the ball onto a floured surface and knead for two minutes. Wrap in plastic wrap, and let sit at room temperature for 20 minutes. Form into 2 inch balls. Roll to 1/4 inch thick. Use heavy skillet or griddle, ungreased and very hot. Cook tortilla one minute on each side, until golden brown. Remove and serve. If not using right away, allow to cool completely before storing.

Falafels

1 1/2 cups chickpeas
1 large onion, chopped
3 cloves minced garlic
1 teaspoon ground coriander

1 teaspoon ground cumin
3/4 teaspoon salt
1/4 teaspoon cayenne (optional)
oil for deep frying

If you are using dried chickpeas, soak for 36 hours. Drain and rinse the chickpeas. Using a food processor, grind them into a puree. The paste must be smooth enough not to disintegrate when fried. Add the onion, spices, and salt and continue to process, scraping bowl frequently. Leave the mixture to rest in a cool place for at least 1 hour. Form the mixture into small balls, each the size of a walnut. Flatten slightly and let rest again for 15 minutes. Deep-fry the falafels for 3-4 minutes, turning once. Drain on paper towels. Serve with fixings, rolled up in a tortilla or crepe.

Falafels are delicious served with hummus, tahini sauce, sour cream, salad dressing, and any salad vegetables you desire. During the sabbatical year, sprouts can take the place of lettuce in a falafel wrap.

If you don't have light corn syrup on hand for this recipe, use 2 cups sugar, 3/4 cup water, and a dash of salt.

Combine in a heavy pan and bring to a boil.

Reduce heat and simmer until soft ball stage, 238°-240° degrees. Cook for another minute, then cool. Store in covered jar at room temperature. Will keep for 2 months.

Tomato Catsup

3 1/2 c. tomato sauce
1/4 teaspoon celery seed
4 tablespoons sugar
1 3/4 teaspoon salt
2 tablespoons + 1 teaspoon lemon juice

1/2 teaspoon onion powder
pinch of pepper
5 tablespoons light corn syrup
5 tablespoons vinegar

Mix sauce, celery seed, sugar, salt, onion powder, and pepper in food processor and blend until perfectly smooth. Pour into a heavy, non-aluminum pot. Bring to a boil; cook uncovered for about 25-30 minutes, stirring frequently. Remove from heat when thickened (it should be a bit thicker than you want your finished catsup to be. Cool the sauce quickly by immersing the pot in a sink of cold water. When cool, stir in the corn syrup, vinegar, and lemon juice until blended. Store refrigerated for up to six months.

Mayonnaise

1 egg
1/2 teaspoon each dry mustard, sugar, salt
2 tablespoons vinegar
1 cup vegetable oil
dash of cayenne pepper

Put eggs, seasoning, vinegar, and 1/4 cup of oil into blender. Cover and process at blend. Immediately drizzle remaining oil in a steady stream while blending at medium speed. (If necessary, stop the blender and use a rubber spatula to keep mixture around processing blades. Cover and continue to process.) Mixture will thicken. Store covered in the refrigerator for up to one week. Makes about 1 1/4 cups.

Recipe Suggestion!

For a delicious ranch-style dressing, use one cup of mayonnaise and add 1/2 cup buttermilk, 2 tablespoons chopped chives, 2 tablespoons chopped parsley and salt and pepper to taste.

Fruit juices, such as pineapple and orange, can be used as salad dressing by adding a little olive oil, nutmeg, honey, and other spices as desired.

Mustard

1/4 cup dry mustard powder
2 teaspoons water
2/3 cup water
1/3 cup vinegar
1/4 cup sugar
3 tablespoons cornstarch
1/2 teaspoon salt

Mix mustard and 2 teaspoons of water together. Set aside. In saucepan, mix remaining ingredients. Cook over low heat about three minutes until thick, stirring constantly. Remove from heat and stir in mustard mixture until smooth. Cover and refrigerate. Makes 1 cup. (The Assemblies of Yahweh does not follow the Ashkenazic regimen that prohibits mustard at Passover.)

Pasta Alfredo

1 pound dried pasta
 3/4 pound (3 sticks) butter
 1 1/2 cups + 2 tablespoons heavy cream
 2 cups grated Parmesan cheese
 Salt and white pepper (optional)

Prepare the pasta according to the package directions. While the pasta is cooking, melt the butter into the heavy cream in a medium saucepan. Stir in 1 cup of the Parmesan and cook over low to medium heat until the cheese melts. When the pasta is done, drain it and pour into a bowl. Add the cheese sauce. If you like, you can season it with some salt and white pepper. Sprinkle with the remaining Parmesan cheese when serving. Delicious with broccoli, grilled chicken, steak strips, or asparagus.

For recipes calling for bread crumbs, substitute matzoh meal or oatmeal.

Use ground nuts, matzoh meal, and toasted coconut instead of graham cracker crumbs.

Instead of baking chocolate, use three tablespoons cocoa plus one tablespoon shortening.

“Seven days shall you eat unleavened bread”

(Exodus 12:15a)

Be sure to check the taco seasoning mix for yeast, and check the green chile peppers to make sure they are not processed with distilled vinegar.

Taco Soup

15 oz each canned pinto beans, kidney beans, and black beans
 14 1/2 oz canned tomatoes
 15 1/4 oz canned yellow corn
 28 oz canned crushed tomatoes
 16 oz uncooked 95% lean ground beef
 1 cup(s) uncooked onion(s)
 1 1/4 oz taco seasoning
 7 oz canned green chili peppers

Cook the ground beef in a large pot and add chopped onions half way through. Drain any fat from ground beef and add the taco seasoning. Add beans (all of them), after draining off water. Add tomatoes, yellow corn, crushed tomatoes, and chili peppers. Add water to the consistency that you want. Add the powder ranch seasoning. Simmer for 10-15 minutes.

Molten Chocolate Cake

3 cups semisweet chocolate chips	
1/2 cup margarine	
1 tablespoon instant coffee	3 tablespoons cocoa powder
6 eggs	1 cup sugar
2 tablespoons potato starch	1 tablespoon vanilla extract

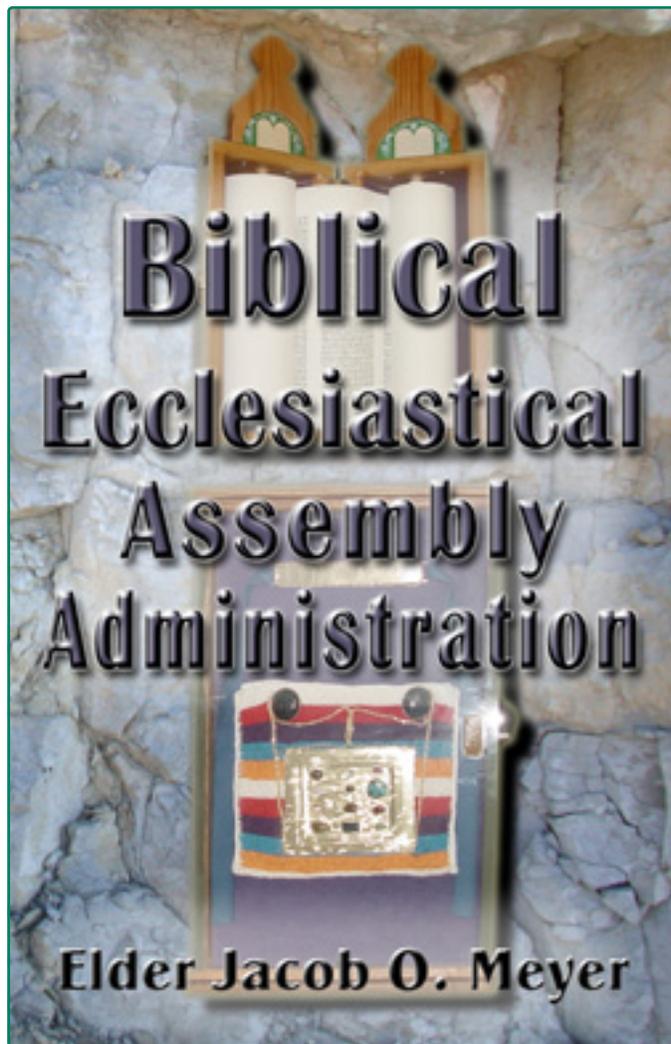
Preheat oven to 375°F. Melt the chocolate, margarine, coffee, and cocoa over very low heat. In a food processor, beat the eggs and sugar until light and fluffy. Add the chocolate mixture, then add the potato starch and vanilla. Pulse until just combined. Pour the mixture into 8 to 10 greased ramekins or muffin molds and bake about 12 minutes, or until the top is barely set and the center is still slightly wet. Watch the baking closely after the first 12 minutes: Do not overbake, or the center will solidify. Invert the cakes onto dessert plates and serve immediately while hot.

Unleavened bread is delicious spread with softened butter. For more variety, try mixing one stick of softened butter with:

- **1/2 cup raisins and 1/2 teaspoon cinnamon**
- **1 tablespoon chopped fresh chives or herbs**
- **1/2 teaspoon fresh minced garlic**

Biblical Ecclesiastical Assembly Administration

by Elder Jacob O. Meyer



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