



THE SACRED NAME BROADCASTER

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1 Twelve Infallible Proofs

The significance and the arrangement of days during the spring feasts—Passover and the Feast of Unleavened Bread—has been a point of contention among those who keep Yahweh's annual holy days. The people of Yahweh are given directions concerning the time when we shall observe the memorial of the suffering and death of Yahshua the Messiah. Will you follow the directives contained within Yahweh's Word?

18 Radio Message: The Mark of the Beast The Mark of Unleavened Bread

What is the scriptural interpretation of leaven? Leaven corrupts and decomposes; consequently, we learn that leaven represents a corrupting influence in our lives. It makes us morally impure and will constantly grow unless we root it out. The leaven of false doctrine will lead to sin and will not lead us in a pathway to the Narrow Pathway in which Almighty Yahweh has directed us to walk.

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All quotes in **The Sacred Name Broadcaster** are from **The Sacred Scriptures, Bethel Edition**, 1981, Assemblies of Yahweh, Bethel, PA 19507, unless otherwise stated. All translations of the Bible quoted herein have been corrected to be consistent with the oldest available manuscripts. Copies of **The Sacred Scriptures, Bethel Edition**, are available. For information about purchasing your copy, write to Assemblies of Yahweh.

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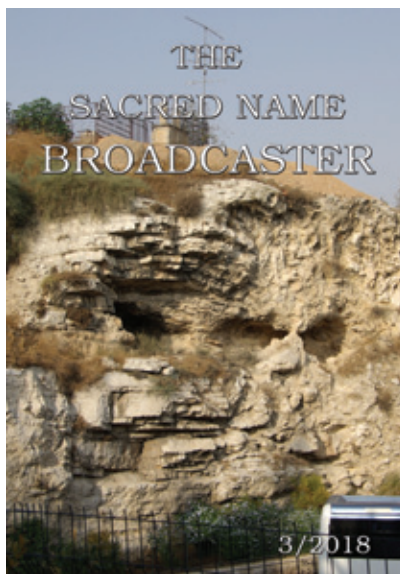
Founder and Author: Elder Jacob O. Meyer

Our Cover:

Our cover this month portrays Golgotha, the place of the skull. Just outside the walls of Jerusalem, this stone outcropping bears the unusual likeness of a human skull.

Bearing His torture stake, Yahshua was taken out of the city to Golgotha to be impaled. Bearing our griefs and sorrows, Yahshua the Messiah suffered unimaginable agony as He hung on that cruel tree. Passersby mocked and ridiculed Him as He suffered for our sins. "Father, forgive them," Yahshua said, "for they know not what they do."

Each year we remember the suffering and death of Yahshua the Messiah—His blood shed for our sins. Repentance and remission of sins is offered to us in the Name of Yahshua. Have you made your calling and election sure in His Name?





TWELVE INFALLIBLE PROOFS

Concerning the Dating of the Passover Memorial and the Feast of Unleavened Bread

Let us take the Assemblies of Yahweh **Statement of Doctrine** and turn to page 4 (in the pocket edition), where we read points 13, 14, and 15.

Point 13: “We affirm that the Passover Memorial Supper in this New Testament era is the annual observance of our Savior’s death. The Passover Memorial is to be observed on the evening of the 14th day of the scriptural month of Abib, soon after sundown, at the commencement of the day, Exodus 12:3-14; Numbers 28:16; 1 Corinthians 5:7-8; 1 Corinthians 11:23.”

Point 14: “The Passover observance utilizes the emblems that are to be partaken in this New Testament era. The unleavened bread (matzoth) is the symbol of the broken body of our Savior, 1 Corinthians 10:16; Exodus 23:18. The symbol of our Savior’s

by Elder Jacob O. Meyer

shed blood is understood to be the fruit of the vine (Hebrew, *tirosh*, ‘*asis*—grape juice), Matthew 26:27-29; Isaiah 65:8-9; Deuteronomy 32:14. We find the Passover day to necessitate the use of unleavened bread, but it is not a Sabbath of rest, Deuteronomy 16:3-4. It is a preparation for the feast, the day before the annual Sabbath, Mark 15:42; Luke 23:54; John 19:31, 42; Exodus 12:18; Exodus 34:25. Foot washing precedes the taking of the emblems, John 13.”

Point 15: “We affirm that the Feast of Unleavened Bread is observed from the 15th to the 21st (inclusive) of the month of Abib; during this period we eat unleavened bread with our meals, Leviticus 23:6, while symbolically

cleansing ourselves of everything that corrupts, meaning false doctrine (teaching) which leads to sin, 1 Corinthians 5:6-8; Matthew 16:12; Mark 8:14-15; Luke 12:11. The first and last days of this observance are to be kept as holy Sabbaths and convocations for the worship and praise of our Heavenly Father, Exodus 12:15-20; Numbers 28:17-25; Acts 20:6-7.”

There are **several key terms** that we use frequently and which guide the Assemblies of Yahweh into the sound doctrines that make this organization unique among the multitudes of religious organizations. Among these terms relating to the deep study of the Bible are “**context**,” or “**contextualization**,” “**harmonize**,” and “**balance**.” You have probably heard the author use the term “harmonize” literally

hundreds of times, especially if you listen regularly to **The Sacred Name Broadcast**, or if you have been a student in Obadiah School of the Bible. You will, undoubtedly, hear me mention it literally hundreds more times before the Messiah's Second Coming. "*Harmonize the Bible from Genesis to Revelation, making one complete unit*," is what I declare on many, many radio broadcasts and in many Obadiah classes, because it is a point that needs to be driven home.

"*Making one complete unit*," which is another key term we constantly emphasize, because the term "unit" is related to the word "unity."

As a noun, *balance* means simply that we must maintain our position standing squarely on every word of Yahweh. Living by every word of Yahweh (Matthew 4:4) means never to become radical—either in a liberal direction, or fanatically rigid and unreasonable—ultra-conservative—in the other direction. We must take the Bible in context, allowing it to harmonize throughout from Genesis to Revelation, treating it as a unified corpus of material and maintaining our balance on every word.

There are developments that sometimes occur in the administration of the Assemblies of Yahweh that give us cause for great puzzlement. When a member of the Assemblies of Yahweh turns aside into false doctrine after being in the Faith for a number of years, one wonders about his or her initial sincerity.

Why does it happen? Just recently, I started watching a telecast, which didn't really interest me later on, so I went to

bed, but the speaker introduced the program by remarking that strange things happen in the world at the beginning of every decade. But here we are at the beginning of the last decade in the last century of this millennium, and, perhaps, events are indeed becoming puzzling—stranger and stranger. I can heartily agree with such an observation. Why does someone depart from the Faith? Have we not been warned about a great falling away (*apostasia*) in 2 Thessalonians 2:4?

Here we propose some solutions to the mystery: a) forgetting what they have learned—in other words, forgetting to review; b) forgetting to read the Bible—that is neglect; c) reading other religious literature uncritically—that means developing gullibility; d) forgetting to treat the Bible as one complete unit—not harmonizing the text.

This principle is discussed in **Instructions in Covenant Commitment**, which the Assemblies of Yahweh Elders explain every time we counsel someone for baptism. The **Instructions in Covenant Commitment**, points 3 and 4, read: "3. Your loyalty is now to the Assemblies of Yahweh as the only True Body of Messiah. [Unless, I might add parenthetically, you are an Ananias and a Sapphira (Acts 5:1-11).] You must be willing to function within that Body. Ephesians 4:1-7; Exodus 13:18; Numbers 10:3; John 15:4.

"4. When you encounter difficulties over doctrine, by the opposition of others, or if you should think you have found new light, do not go to others for explanation, but go to the Elders of Yahweh's Assembly. You must be willing to take correction from

the Elders of the Assemblies of Yahweh on any doctrine in question. Ephesians 4:11-14; Titus 1:9-10; 1 Peter 5:1-6; Hebrew 13:7, 17; Deuteronomy 17:2-13; Numbers 11:17, 25."

In the pocket edition of the **Statement of Doctrine**, on page 7, the first two full paragraphs read: "*Doctrinal matters for all assemblies shall remain within the confines of the bishop and the ordained ministers. Should a member have any difficulties with doctrine, he is required to write a summary of his belief and present it to the Standing Committee for Doctrinal Review [which is the ordained elders, we parenthetically explain]. Doctrinal decisions must be made by the preaching eldership according to Acts 15 [which gives us the example of how doctrinal matters were considered, judged, taught, and understood in the Apostolic Assembly], and not in the general congregation. All members of the Assemblies of Yahweh shall conform to 1 Corinthians 1:10 and Ephesians 4:1-7, by being in doctrinal unity. The Assemblies of Yahweh must be maintained as a unified body, following the example of 2 Thessalonians 3:6-16....*"

When a member begins to circulate literature containing false doctrine, there is no alternative for us except to take immediate action. The Directing Elder has done it in the past, and I shall do so in the future. Shall we be in doctrinal unity, or shall we continue in Babylon (confusion) as does christianity, and as, apparently, do all religions today? Shall we continue to remain in and participate in a doctrinal Babylon that is shot through with leaven, that is corrupted and weakened by false doctrine and sin, or shall we remain in doctrinal unity—strong in the Faith,

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able to wield the two-edged sword of the Word of Yahweh in its most effective manner? Remember—sin is the transgression of Yahweh's Laws (1 John 3:4). The answer, of course, is the last point: **we must remain in doctrinal unity.**

"The preaching of sound doctrine must be maintained; therefore, only ministers who are ordained, credentialed, or men in training by the Assemblies of Yahweh will be permitted to preach or to occupy the pulpit for this purpose. The senior ranking minister worshiping in any congregation of the Assemblies of Yahweh shall preach the main message at that particular time. Regular Sabbath services shall have an optional sermonette and a main sermon, since the Scriptures do not recognize a Sabbath school."

There are no teachers in the Assemblies of Yahweh except those who are appointed. When someone takes upon himself the responsibility of teaching, Jacob the Apostle says, let there not be many teachers, because we are the ones who will receive the heavier judgement (Jacob 3:10). Therefore, no one is to teach anything in the Assemblies of Yahweh **except those who are appointed by the organization to teach.**

Sometimes people develop spiritual problems because they begin to view themselves as teachers. All of us must be disciples, first and primarily, a term which is from the Hebrew word *limmud* meaning *to learn*. See #3928 in **Strong's Exhaustive Concordance of the Bible**. We should all be learners, and very few should be teachers. This is by the direction of the leadership of the primitive Apostolic Assembly-Jacob (James), Yahshua's own flesh-and-blood brother.

Which direction will you take then? The Assemblies of Yahweh will follow the teachings of the Messiah, because we will adhere strictly to the written Torah (Law).

Sometimes people develop problems with understanding Passover and the Feast of Unleavened Bread, which is the subject of this article. Without boasting, I must say that I have thoroughly studied this subject. I will never change this doctrine from what we have published in the literature of the Assemblies of Yahweh, especially the **Statement of Doctrine**. The Assemblies of Yahweh organization will continue to go in the truthful direction of harmony with the Sacred Scriptures.

Infallible proofs emerge when we **harmonize** the Word of Yahweh. I sat down recently, for just a few minutes, and jotted down more than 20 **infallible proofs** that **cannot be refuted** should we depend upon the ideas and interpretations of other religions. Brethren, watch carefully that you adhere strictly to the **written Torah**, not to interpretations of the Jewish oral law, which we DO NOT accept as being inspired.

Sometimes people will read

literature uncritically. Or sometimes people think that, since Judaism abides by much of the scriptural Law, they will be teaching ALL OF THE TRUTH. Some people believe that we must squeeze the doctrines of the New Testament into the interpretations of the Jewish oral Torah, which is not true. Let us look at some passages that will disprove such concepts.

Notice as an introduction, Matthew 15:3. ***"And he answered and said to them, Why do you also transgress the commandment of Elohim because of your tradition?"*** The author can refer you to passages in the Mishnah and in the Talmud (the Oral Law), and I can point out many instances where rabbinical decisions have obviously contradicted the written commandments of the Torah. Which direction will you take then? The Assemblies of Yahweh will follow the teachings of the Messiah, because we will adhere strictly to the written Torah (Law). Yahshua says in verse 6, ***"And you have made void [TRANSGRESSED] the word of Yahweh because of your tradition."*** The rabbinical teachings (rabbinical decisions) are what is known as the traditions of the Elders.

Matthew 15:12-14 reads, ***"...Then came the disciples, and said to him, Do you know that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit."*** We clearly notice that Yahshua the Messiah was not a diplomat, but He said (to paraphrase), ***"I don't care about the Pharisees' attitude; I must be***

faithfully responsible to Almighty Yahweh and to His written Word."

The author is saying exactly the same thing today, ***"If the blind guide the blind, both shall fall into the pit."*** (Matthew 15:14). Please see also the Messiah's support for the written Torah (Matthew 5:17-20).

Mark chapter 7 contains a parallel account of what took place. ***"And the Pharisees and the scribes ask him, Why walk not your disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said to them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men."***

"You leave the commandment of Elohim, and hold fast the tradition of men. And he said to them, Full well do you reject the commandment of Elohim, that you may keep your tradition...making void the word of Elohim [Yahweh] by your tradition, which you have delivered: and many such like things you do." (Mark 7:5-9, 13).

I don't encourage reading literature from other religious organizations. I encourage the constant reading of the Bible and reading the sound doctrines being explained by the Assemblies of Yahweh literature. But, if somebody shoves an item of literature in your hand, or if you read any other literature than what we publish, you should do so critically, instead of just gulping down all kinds of concepts which are not provable from the

Bible. I would concur with what Yahshua the Messiah said. Let us recognize that Judaism does not have all the Truth. They don't accept the Sacred Name **Yahweh**, they don't keep the feast days properly, and they do not teach the correct understanding of life after death. (Many in Judaism hold the doctrine of reincarnation, which is a doctrine that cannot be supported in view of Ecclesiastes 9:2-6.)

Yahshua Messiah came to restore True Worship to Judaism, by teaching the sound doctrines of the written Word of Yahweh. With this article, it is my hope to convince the truth seeker of the sound doctrines of the Bible.

I intend to bring forth 12 of the stronger *infallible proofs* that the manner in which the doctrines are concisely stated and expressed in the Assemblies of Yahweh **Statement of Doctrine** are indeed accurate. I shall make it very, very plain through these studies that the Assemblies of Yahweh **Statement of Doctrine** is a very accurate, truthful, and well-studied document. These 12 proofs presented in this article confirm that the Assemblies of Yahweh is keeping the Passover properly.

—PROOF 1—

The term *Passover* means exactly that, *a passing over*. The day gave its name to the *paschal* lamb or sacrifice, NOT VICE VERSA. In Webster's **New World Dictionary, Second College Edition**, we see that even secular people comprehend this truth. "*Passover [PASS + OVER, used to translate the Hebrew pesah: see PASCH] 1. a Jewish*

holiday [rather say a scriptural holiday] (Pesach) celebrated for eight (or seven) days beginning on the 14th of Nisan and commemorating the deliverance of the ancient Hebrews from slavery in Egypt: Exodus 12. 2. [p-] formerly, the paschal lamb."

Why that definition is *just as accurate* as it could be and strictly in harmony with the Bible! Following this definition the editors give the reference of Exodus chapter 12.

Let us turn immediately to Exodus chapter 12. Starting with verse one we read, ***"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."*** (Exodus 12:1-2). The Jews, of course, specify that Rosh Hashana is the head of the year. The first day of the seventh month in the fall of the year is called the Jewish new year (*Rosh Hashana* means *head of the year*).

In an **Israel** magazine (September 1971), in an article titled **"Did You Know That...?"** the author, Rabbi Shmuel Avidor Hachohen, asked the question, *"Why do we set Rosh Hashana for the fall of the year when the Bible says its in the spring of the year?"* Well that's a good question. I don't need to answer the question—the authorities of Judaism must answer it.

The Assemblies of Yahweh does not call the first day of the seventh month Rosh Hashana. We call it the Feast of Trumpets, and rightfully so, as the Sacred Scriptures do.

"Speak to all the congregation of Israel, saying, In the tenth day of this month [notice this carefully now] they shall take [or select] to themselves every man a lamb, accord-

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ing to their fathers' houses, a lamb for a household: and if the household is too little for a lamb, then shall he and his neighbor next to his house take one according to the number of the souls; according to every man's eating you shall make your count for the lamb." (Exodus 12:3-4). It could be two families selecting a lamb together, or each Israelite family eating separately in their personal houses, but not the whole Assembly (Hebrew—*qahal*) together. The Passover in Egypt was to be a family observance. (This is why the Assemblies of Yahweh separates between the family of Yahweh that has made their personal dedication to Yahweh's Covenant and those who are still in the *qahal*, the general Assembly.) The 'edah (spiritual family or nuclear congregation) keeps the Passover Memorial together. The *qahal* observes, or remains at home.

"Your lamb shall be without blemish, a male a year old [of the first year—a small lamb]: you shall take it from the sheep, or from the goats: and you shall keep it until [Hebrew—'ad: advance toward or movement up to—Holladay Lexicon] the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening." (Exodus 12:5-6).

What does until (Hebrew—*'ad*) the fourteenth day of the same month mean? It means you don't go most of the way through the fourteenth day, but you keep the Passover lamb UP UNTIL, or when the fourteenth day of the same month begins—keep it up until Abib 14. I use *Abib* as the name of the first scriptural month instead of the term *Nisan* because it has been proven that *Nisan* is a Babylonian mighty one



of spring. *Abib* means **GREEN EARS**. The word *assembly* here is *qahal* in Hebrew and the word *congregation* is 'adah in the Hebrew text. Therefore, the congregation of the Assembly shall keep the Passover.

"And they shall take of the blood, and put it on the two side posts and on the lintel, upon the houses in which they shall eat it." (Exodus 12:7). The Israelites were at home for this Passover sacrifice, and we must never forget this fact. Each individual Israelite family had to do this service on the correct night, or suffer the death of all the firstborn, both of men and beast, in that neglectful household.

What shall they do? ***"And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Do not eat it raw, nor boiled with water, but roast with fire; its head with its legs and with the inwards of it."*** (Exodus 12:8-9). In other words, the Israelites could not do anything to the lamb but slit its throat, catch the blood in a basin, and then take hissop and sprinkle the blood on the lintel and on

the side posts of the doors. The Israelites had to carry the lamb inside their houses and immediately roast it over an open fire. They could not remove the skin or cut off the head. None of the insides could be removed from it. Roast it just as it is, Yahweh directed. A very appetizing feast, would you say? It surely would not have been very appetizing!

Now, if you would have exactly followed the directions which Yahweh gave to Moses to instruct Israel, you would have taken this little lamb and possibly brought it inside the house for over three days and made a pet out of it (on the 10th, 11th, 12th, and 13th). Your children would have played with it. It would have come up to you and rubbed itself against your leg, perhaps, while you were eating dinner.

Then, at the beginning of the 14th of Abib, you would have taken it out in the evening dusk, you would have killed it, splashed the blood on the door posts and lintels of your house, brought the carcass into the house, hung it over the open fire, and roasted it (a process which should have taken possibly an hour or an hour and a

half). You had nowhere to go, since you were directed to stay behind the sign of the blood, so if the roasting process took two hours, or even two and a half hours, what did that matter? Can you imagine having to eat something like that lamb carcass immediately after you killed it?

Concerning the subject of vegetarianism, what does the Bible say, ***“They shall eat the flesh.”*** That is a candid commandment. **That is a mitzvah!** It is a commandment from the mouth of Yahweh. YAHWEH IS NOT A VEGETARIAN. He doesn’t want us to be vegetarians. We find in Exodus 12:8 a commandment to eat flesh! There are several additional Scriptures in the Bible that command us to eat flesh. If the Israelites would have been vegetarians, THEY WOULD STILL BE IN EGYPT! **To this very day they would never have been released.** Furthermore, there are two words in Hebrew that are used for slaughter or for killing. The one is *shachat*, which means *slaughtering animals for food*. From this word comes the word *shechitah*, which means *the slaughtering of animals for food*.

The other term is *ratzach*, which appears in the sixth commandment of the Decalogue, having the meaning *to take the life of a human being*. **Yahweh distinguishes with words between the killing of a human being (murder) and the slaughter of animals for food.** It would seem to me that the authorities of Judaism should know this truth and teach it strongly.

“And you shall let none of it remain until the morning; but that which remains of it until the morning you shall

burn with fire.” (Exodus 12:10). The Israelites were required to eat some of the roast lamb, but Yahweh knew they could not eat all of it. It was just too much of an unsavory thing for the Israelites to take that little lamb that you had just petted when alive, kill it, and roast it with its head and its legs so that you might still discern its features and, even with the wool on it, all blackened and charred, and, then, lay it on a platter, slice it up, and eat it. Yahweh knew that the Israelites could not eat much of it, but they had to eat at least some of it.

“And thus shall you eat it: with your loins girded, your shoes by your feet [not on your feet], and your staff by [not in] your hand; and you shall eat in haste [or fear]: it is Yahweh’s passover. For I will go through the land of Egypt IN THAT NIGHT, and will kill all the first-born in the land of Egypt, both man and beast; and against all the elohim of Egypt I will execute judgments: I AM YAHWEH.” (Exodus 12:11-12).

Note again the points we have read: select the lamb on the tenth day of the month, keep it UP UNTIL the fourteenth day, and kill it IN THAT EVENING—AT EVENING (verse 6). Place the blood on the lintels and side posts of the doors of the houses where you will roast and eat the lamb. Eat the roasted, whole lamb. Do not dismember it, or break any of its bones. Obviously, along with unleavened bread and bitter herbs, this would be a commemorative meal—not a feast!

Being born and raised in a agrarian background, I can remember killing animals on

the farm. My father, who is kind and softhearted toward animals—after he killed an animal, wouldn’t eat from it from several days, or even weeks. We children, also, would have a somewhat difficult time to begin eating meat from that animal. We had fed and had cared for it. We nursed it when it was sick. We petted it when it came up to us. You think about all those things when you are killing an animal and when you are eating it. After the memory of the animal dims, things are different. Yahweh had told Israel eat the lamb immediately after killing it.

“When you take a piece of meat on your plate, you eat every last crumb of it because an animal gave its life that you can eat. Don’t you dare throw any of it away.” I have always taught my children this concept. Yahweh instructs Israel to eat the whole lamb. But, of course, He knew that this will be a difficult commandment to fulfill, so He provided them an alternative. Yahweh’s commandment enjoins Israel not to leave their houses all that night. They could not leave their houses, or they would leave the protection of the blood and die. In the morning, they were to burn the remainder of the lamb, because they could go outside again. Burning the remainder of the lamb took some time.

“And the blood shall be to you for a token on the houses where you are: and when I see the blood, I WILL PASS OVER YOU, and there shall no plague be on you to destroy you, when I strike the land of Egypt.” (Exodus 12:13). This is where the term *pesach*, or Passover, comes in. The *pesach* means *to hop, skip over, and exempt* (**Strong’s Concordance, #6452**). Moses told Israel, ***“Stay inside the***

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houses, don't go out because you will jeopardizing your salvation if you do. The blood will protect, but Israel had to remain within that protection."

Beginning in verse 28 we read, **"And the children of Israel went and did so; as Yahweh had commanded Moses and Aaron, so did they."**

"And it came to pass AT MIDNIGHT, that Yahweh killed all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, go forth from among my people, both you and the children of Israel; and go, serve Yahweh, as you have said." (Exodus 12:28-31).

Did Moses and Aaron go out immediately? Not before sunrise they didn't (the meaning of the Hebrew word *boqer* is *sunrise*). Pharaoh sent his servants, and they had to ride to Goshen where Israel dwelled. This took some time.

"And the Egyptians were urgent upon the people, to send them out of the land in a hurry; for they said, We are all dead men. And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold,

and raiment: and Yahweh gave the people favor in the sight of the Egyptians, so that they let them have what they asked. And they plundered [spoiled] the Egyptians.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children." (Exodus 12:33-37). And the context says in verse 42 that it is a night to be much observed to Yahweh FOR BRINGING THEM OUT FROM THE LAND OF EGYPT. **"...This is that night of Yahweh, to be much observed [celebrated] of all the children of Israel throughout their generations."** What is the significance of the terminology **"for bringing them out from the land of Egypt"**?

Israel had to journey from Goshen to Rameses to come together in a united body in a convocation if you please to exit from Egypt. So what did they have to do before they could depart? They had to burn the body of the lamb. They had to spoil the Egyptians. They had to collect their possessions which they had packed in their houses. They had to journey to Rameses.

How long a time do you think completing all of these tasks took them? The answer is the remainder of the 14th day of Abib!

Passover day, was devoted to them, obviously, BECAUSE THEY COULDN'T GO OUTSIDE THEIR DOOR UNTIL BOQER WHICH IS MORNING (SUNRISE), or the blood of the Passover lamb would no longer have protected them.

Where did Israel live? Exodus 8:22 says, **"And I will set apart in that day the land of Goshen, IN WHICH MY PEOPLE DWELL, that no swarms of flies shall be there; to the end**

you may know that I, Yahweh, am in the midst of the earth. And I will put a DIVISION BETWEEN MY PEOPLE AND YOUR PEOPLE: by tomorrow shall this sign be." (Exodus 8:22-23). Where was the division? It was BETWEEN GOSHEN and the REMAINDER OF EGYPT. Furthermore, we must remember that over two million Israelites lived in Goshen and, along with a mixed multitude (Exodus 12:37), these had to TRAVEL TO A CENTRAL MEETING POINT to come out of Egypt in an organized manner—some logistics! Moses was an excellent organizer of huge crowds of people!

—PROOF 2—

The Passover is always specified to be observed on the 14th of Abib, meaning the certain, specific 24-hour day of Abib. The scriptural day begins and ends at sunset (Leviticus 23:32 and Mark 1:32). In Genesis 1:5, the Hebrew reads, *"wayehi-'ereb wayehi-boqer yom 'echad."* And you cannot change of the confines of that 24-hour day.

Let us turn to Leviticus 23:4 where we read, **"These are the set feasts [Hebrew-*mo'edim*] of Yahweh, even holy convocations, which you shall proclaim in their appointed season. In the FIRST MONTH, ON THE FOURTEENTH DAY OF THE MONTH AT EVEN, is Yahweh's passover. And on the fifteenth day of the same month is the feast of unleavened bread to Yahweh: seven days you shall eat unleavened bread. In the first day you shall have a holy convocation: you shall do no servile work. But you shall offer an offering made by fire to Yahweh seven**

days: in the seventh day is a holy convocation; you shall do no servile work.” (Leviticus 23:4-8).

This passage clearly instructs us that the Passover is scheduled by Almighty Yahweh for the 14th day of Abib, and the feast is to be observed from the 15th of the month and it extends through the 21st of Abib. No human being can change this dating in any way! This is what the Bible says.

The passage here in Leviticus 23:4 reads in Hebrew “*beyn ha’arbayim pesach leYahweh*” (at evening is the Passover to Yahweh). It is Yahweh’s Passover which is to begin at *beyn ha’arbayim*. That word is translated “even.” And then, the passing over of the Israelite houses is to occur at midnight on the same day, the same 24-hour period of time.

—PROOF 3—

I am going to concentrate briefly on the word *beyn ha’arbayim*. From a host of lexicons and grammars along with the **Strong’s Concordance**, #997, we find that *beyn* is a preposition. The root of *ha’arbayim* is the word ‘*ereb*, meaning *evening or dusk*. **Holladay’s Hebrew Lexicon** informs us that the term *ben ha’arebayim* means *DUSK*. In the **Strong’s Concordance**, #6148 to #6159 each define variations of the word *ayin, resh, beth*, and they are all translated variously even up to the word ‘*oreb*, rendered as *raven*, which we know is a black bird. From this word comes the term *Oreb* which was the name of one of the eastern kings. Number #6153 in

Strong’s Concordance, ‘*ereb*, is again translated as *dusk*. From this term comes the translation *mingled people* and the designation of the ethnic group called Arabs, meaning *a dusky colored people*. (Exodus 12:38).

The Jews have what they call the *Mincah* service, the afternoon synagogue service and the evening service which they call *Ma’ariv*, which is held just after sundown. The *Ma’ariv* service can last into the early evening hours. The word ‘*ereb* means evening; *beyn*, the preposition *between*; *ha*, definite article in Hebrew; ‘*arbayim*, *dusk, duski-*

a copy. Bible translation is no game, pastime, or hobby. It is a very serious endeavor, because eternal lives of human beings are at stake! We must prove the Truth and hold fast to it.

Then what time element do we find is connected with the word *beyn ha’arbayim*? Exodus chapter 30 tells us. This is the context in which the term must be understood. “***And Aaron shall burn thereon incense of sweet spices: every morning, when he dresses the lamps, he shall burn it. And when Aaron lights the lamps [beyn ha’arbayim] at evening,***

The Word of Yahweh is so perfectly plain and candid that the mind of a child can grasp it.

ness, evenings. The term means *at dusk*—BETWEEN SUNSET AND DARK.

The problem with certain people doing word studies is taking those words out of their context and giving them definitions which they meant to mean language.

Years ago, there was a man who did a translation of the New Testament, and he called it the **Concordant Version**. He knew nothing, apparently, of the Greek language. He took the **Strong’s Concordance** and translated every word in the New Testament. What false doctrine resulted from that project! But, he printed it, and that made him look like a scholar, simply because he printed a book. The version still surfaces, occasionally, among the counter-culture religions. I prefer not to own

he shall burn it, a perpetual incense before Yahweh throughout your generations.” (Exodus 30:7-8). When does one light a lamp? Obviously, at sunset!

I was brought up in a different era than most of the readership. I don’t let the electric lights burn as much as do many of the younger generation, because I was taught to save. That means flip the electric light switch to the off position whenever you leave the room. When I was a boy, we didn’t have electric lights. We had kerosene lights. My mother would prepare the kerosene lamp by washing the glass globe, filling the kerosene reservoir during the day while there was still adequate sunlight to see, and, then, at sunset and even at duski-ness, depending on how much light was in the sky, she would ignite the kerosene lamps. You know those kerosene lamps only burned for several

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hours, and, then, you either had to put more kerosene in them, or go to bed. We usually took the latter course, because there was not that much money to waste during the Great Depression when I was a young fellow. (I saw some of the old pictures that were taken during the Depression. Friends, relatives, and acquaintances would come to visit and snap a picture [we didn't own a camera], and then they would give us a print. I can remember seeing these pictures with our clothes having patch on patch. We didn't have a lot of money to buy even necessities. The Depression was a quite serious era.)

We have to consider that at dusk is when Aaron would light the lamps, not after the sun passes its zenith just after noon. That is what *beyn ha'arbayim* means, at dusk when the lamps were lit. When he burns the incense (in the morning), he prepares the lamp for lighting at evening (dusk), when he again burns incense. It is a perpetual practice before Yahweh.

Then another scriptural reference is in Exodus 29:39. ***“One lamb you shall offer in the morning; and the other lamb you shall offer at evening....”*** Morning is the Hebrew term *boqer*, and it means *at sunrise*. The other lamb would be offered at the antithesis to the sunrise, which is sunset—in Hebrew, *beyn ha'arbayim*. Again, the same term under consideration is used here.

The other reference is in verse 41, ***“And the other lamb you shall offer at evening [beyn ha'arbayim, at dusk], and shall do to it according to the meal-offering of the morning, and according to the drink-offering of it, for a sweet savor; an offering made***

by fire to Yahweh.”

Morning and evening sacrifice, that is what the passage is talking about. At sunrise and at sunset, not at three o'clock in the afternoon, not at one o'clock after the sun passes its zenith, but the sacrifice was intended to mark the two divisions of a day—when the scriptural day begins at sunset, in the evening, and when the light part of the day begins in the morning at sunrise. How perfectly simple! You are seeing this sound doctrine with your own eyes from the context!

The same term is used in Numbers 28:8. ***“And the other lamb you shall offer at evening [beyn ha'arbayim]: as the meal-offering of the morning [boqer], and as the drink-offering of it, you shall offer it, an offering made by fire, of a sweet savor to Yahweh.”***

Now, who understands the meaning of the term *evening* correctly? The author has taken into consideration many Hebrew lexicons, along with the context. We have taken the context of each passage and each one tells us that the term *beyn ha'arbayim* has to mean **IN THE DUSK OF THE EVENING, AFTER SUNSET**.

—PROOF 4—

Passover and the Feast of Unleavened Bread are different. They are counted out for us very meticulously in the Bible in Numbers 28:16-25. ***“And in the first month, on the fourteenth day of the month, is Yahweh's passover.”*** Reading the passage, just as it stands, we see Yahweh's Passover means the day on which the Destroyer passed over the houses of the Israelites and killed the Egyptian first born. The day

received its name from the act of Yahweh's **PASSING OVER** and exempting Israel from His judgment, because He saw the blood on the doors of the Israelites.

Verse 17 reads, ***“And on the fifteenth day of this month shall be a feast [Hebrew-chag]: seven days shall unleavened bread be eaten.”*** The term feast is derived from the term *chagag*, #2287, a prime root which means *to gather around* (to move in a circle, to march in a sacred procession, to observe a festival). Therefore, it represents a holy convocation. A convocation, *mikra qodesh* in Hebrew, means *when people are called together for a sacred meeting*. Verse 18 reads, ***“In the first day shall be a holy convocation [mikra qodesh—a holy calling together]: you shall do no servile work....”*** But Israel was instructed to offer the specific offerings. Verse 25 reads, ***“And on the seventh day you shall have a holy convocation; you shall do no servile work.”*** The 15th of Abib is a holy day, the 16th is part of the feast, as are the 17th, 18th, 19th, and 20th. The seventh day, the 21st day of the month of Abib, is another holy day. How can anyone misunderstand? The Word of Yahweh is so perfectly plain and candid that the mind of a child can grasp it!

—PROOF 5—

Passover and the Feast of Unleavened Bread together constitute an eight-day observance. Turn to Deuteronomy chapter 16, starting with verse 1, where we read: ***“Observe the month of Abib ...”*** As I have frequently pointed out, a literal translation of this passage is ***“Watch for the new moon of green ears.”*** We obey this instruction

every year, as we watch for the appearance of the new crescent moon of spring.

“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. And you shall sacrifice the passover to Yahweh your Elohim....” When did Yahweh bring Israel out of Egypt? We cannot miss that important point. He brought them out **BY NIGHT** (verse 1). Israel came out of—made their exodus from—Egypt by night, and that element is indeed significant. ***“This is that night of Yahweh, to be much observed of all the children of Israel throughout their generations,”*** we read in Exodus chapter 12:42. Why? **FOR BRINGING THEM OUT FROM EGYPT!**

Continuing with verse 2 we read, ***“And you shall sacrifice the passover to Yahweh your Elohim, of the flock and the herd, in the place which Yahweh shall choose, to cause his name to dwell there. You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it....”*** What does the pronoun represent? What is the antecedent noun for the term “it”? Obviously, the intended meaning is the PASSOVER. You shall eat no leavened bread with the Passover.

Passover is always designated as the 14th of Abib, never the 15th, because Yahweh passed over the houses of the Israelites. Israel could not perform part of the service on the 14th and then carry part of the ceremony over to the 15th. That is not what the Scriptures tell us to do.

Continuing on in verse 3 we

read, ***“seven days you shall eat unleavened bread with it....”*** **THIS MEANS IN ADDITION TO THE PASSOVER.** Just as Eusebius said in his **Ecclesiastical History** (chapter 23, page 207), the Apostolic Assembly kept the day on which the Jews throw out the leaven (chapter 24) to remember the memorial emblems of the Messiah’s death, on the 14th of Abib. It is an eight-day observance, just as the dictionary said. The 14th of Abib—which is not a holy day—but the Passover (includes the roast lamb and unleavened bread on the table) which is eaten on that day (Exodus 12:8). The 15th, which is the holy convocation, along with the intermediate days, and the 21st which is the last holy day, are called the feast (*chagag*). Throughout the feast, unleavened bread is to be eaten with our meals.

A young man who was not in sound doctrine once visited us here at Bethel, and he remarked, “Well, I don’t agree with the way you teach the Passover and the feast.” I said, “Have you studied it with an open mind? Let’s sit down and study it right now.” So we read carefully through the passages. He said, “Deuteronomy 16 is going to prove you wrong.” I replied, “Good. Let’s read carefully through Deuteronomy 16, and I’ll show you that you haven’t **CAREFULLY** considered this passage.” When I read through verse 3 and showed him, ***“You shall eat no leavened bread WITH IT*** [the antecedent noun is Passover]; ***seven days*** [which is the feast] ***you shall eat unleavened bread WITH IT*** [in addition to the Passover]....” He said, “Ah, I now see what you mean!” I don’t know what he

ever did with this knowledge, because we haven’t heard from him since then. He has not been in communication.

Let’s continue on with verse 4-6. ***“And there shall no leaven be seen with you in all your borders seven days*** [that is during the feast]; ***neither shall any of the flesh, which you sacrifice the first day at evening*** [beyn ha’arbayim, on the 14th], ***remain all night until the morning. You may not sacrifice the passover within any of your gates, which Yahweh your Elohim gives you; but at the place which Yahweh your Elohim shall choose, to cause his name to dwell in, there you shall sacrifice the passover at evening*** [Hebrew beyn ha’arbayim], ***at the going down of the sun, at the season that you came forth out of Egypt.”*** (Deuteronomy 16:4-6).

The place which Yahweh shall choose means to go to the holy place where the Tabernacle (or the Temple later on) is located. The Temple was finally situated in Jerusalem. The Jews take the going down of the sun and interpret it to mean when the sun passes its zenith. Any time after that you can kill the lamb, on the afternoon of the 14th, they say. **NOT TRUE!**

—PROOF 6—

The Hebrew word appearing here and translated “going down” of the sun is *bo’*. It appears as #935 in the **Strong’s Concordance** Lexicon.

It is a word that is used frequently in the Bible. It means to go in or come in. It is proven by Holladay’s Hebrew Lexicon, **A Concise Hebrew Aramaic Lexicon of the Old Testament**, published first in 1971 and a

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second time in 1974. The term means *to go in or to come!*

The Jews have a blessing they repeat, and they inscribe it on various religious articles like mezzuzas. You will observe there the Hebrew term *habayim*. The usual entire blessing translated from the Hebrew means: "Blessed is the one who enters—who comes in." Suppose you are one step outside, are you blessed? Of course not! You have to pass through the door to receive the blessing, you must come in, enter.

The word, according to Holaday, is used in every place *to go in*, with the illustration of cohabit. "**And he went in unto Hagar....**" (Genesis 16:4). Abraham went in to Hagar, etc. What does that mean? Does a man have sex with a woman out in the open? People may do that today, but they didn't do so in ancient times. The word *bo'* means *when the sun enters or sinks below the horizon and one can no longer see the sun*. Here we can now more thoroughly perceive the reason for the use of the Hebrew colloquialism *beyn ha'arbayim*. Between the time when the sun sinks below the horizon and you can no longer see it (when a new scriptural day begins), and total darkness sets in is the time of *beyn ha'arbayim*, and the term means *the dusk* (between sunset and darkness). That is what the colloquialism represents: "at dusk, twilight"

WE WILL NEVER YIELD ON THIS POINT. It means that when the sun has gone into the horizon and a new scriptural day has begun, the Passover lambs were to be sacrificed. The Sabbath doesn't begin after the sun passes its zenith. That is not the "going in" of the sun. We keep the Sabbath from sundown to sundown, when the sun sinks below the horizon, and **THAT**

We keep the Sabbath from sundown to sundown, when the sun sinks below the horizon, and THAT IS CORRECT AND PROPER.

There is no contention about how to keep the Sabbath. THAT IS ALSO HOW PASSOVER SHOULD BE RECKONED.

IS CORRECT AND PROPER. There is no contention about how to keep the Sabbath. **THAT IS ALSO HOW PASSOVER SHOULD BE RECKONED.**

Notice verse 8, "**Six days you shall eat unleavened bread; and on the seventh day shall be a solemn assembly to Yahweh your Elohim; you shall do no work in it.**" (Deuteronomy 16:8). People sometimes come up with the strangest ideas on what this passage means. They say, "**Six days you shall eat unleavened bread, and that means on the seventh day you need not eat leavened bread.**" If you are not supposed to do any work, how can you bake leavened bread on the seventh day? Undoubtedly, some of the members of the

Assemblies of Yahweh are mathematicians, and they would say, "**What would calculus, physics, mathematics in general be like if you were so sloppy with the way you used the mathematics, calculus, and physics text books?**" The students undoubtedly would end the course with a zero on every examination. Therefore, we cannot alter the meaning of this passage to conflict with all the other passages we harmonize with it. The six days plus one means the seven days of the feast, but the emphasis here in on the **SEVENTH** day when a holy convocation is observed.

—PROOF 7—

The Israelites departed from Egypt at night, and it was on **THE DAY FOLLOWING THE PASSOVER**. The Passover Day extends from the time when the 13th day of Abib ends, up until the moment when the 15th begins. The 15th begins at sundown when the 14th ends, and goes up until the 16th of Abib. At sundown, in every instance, is when one scriptural day begins and another ends.

Turn to Numbers 33 where we will begin reading with verse 1. "**These are the journeys of the children of Israel, when they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.**" They were an army, a united people. They didn't exit Egypt from all over Goshen, all up and down the land, to go heading out of Egypt in **MASS CONFUSION**. They all came together to a meeting point at the city of Rameses, which signified the holy convocation. They came out of Egypt harnessed—in ranks of five families abreast (Exodus 13:18). **The Sacred Scriptures,**

Bethel Edition, translates armed, meaning—like an army.

“And Moses wrote their goings out according to their journeys by the commandment of Yahweh: and these are their journeys according to their goings out. And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the day after the passover the children of Israel went out with a high hand in the sight of all the Egyptians...” (Numbers 33:2-3).

What are you reading in this passage? They all had to gather at Rameses to travel out of Egypt. From Goshen all the Israelites came to the store city of Rameses (Exodus 1:11), which, according to the **Macmillan Bible Atlas**, could require a distance of 30 miles or more. That was their gathering point (muster point), and, from there, they all went out like a united army, harnessed (Exodus 13:18). They were like an army (Hebrew-*hamesh*), in units of five—five abreast. The description is very simple. However, it shows us that Moses was a man of discipline and organization, having previously been a great Egyptian Army General.

Now we are looking at the words ***the day after***. In Hebrew, the term is *mimmacharath*. The term is #4279 in **Strong’s Concordance**, *machar*. It means *deferred*, in other words, *the morrow, tomorrow*. The same term is used in Leviticus 23:16 for the wave sheaf where it says *mimmacharath hashabbath*. Does that mean the Sabbath is the night time of the first day of the week? Obviously not! Neither does its use here in Numbers 33:3

mean that you eat the Passover on the night time of the 15th and then you start out of Egypt on the day part of the fifteenth. Impossible! The term means ***“the following day,”*** and we cannot cross delineation times that mark the beginning and the ending of the scriptural day.

Continuing from verse 3 down to verse 4, ***“...The children of Israel went out with a high hand in the sight of all the Egyptians, 4 while the Egyptians were burying all their first-born, whom Yahweh had struck down among them: upon their elohim also Yahweh executed judgments.”***

Notice the term *all*. The adjective *all* means *all the remainder of their dead first-born*. Yahweh had struck down so many first-born, of man and of beasts, that it took the Egyptians throughout the day part of the 14th and into the day part of the 15th to complete all the burials. Such a picture is what this passage portrays. But, oh how people wish to be confused, and do not desire to harmonize the Bible from Genesis to Revelation and make it one single unit of text, as do the members of the Assemblies of Yahweh.

—PROOF 8—

We find this infallible proof in 2 Chronicles 35. Josiah’s Passover, which we cannot forget, was a great one for King Josiah, who was a great reformer. He found the Temple of Yahweh in great disarray. He cleaned it out and restored its beauty and functions. He resumed True Worship. ***“And Josiah kept a passover to Yahweh in Jerusalem: and***

they killed the passover on the fourteenth day of the first month.” Now read down through the passage carefully, then it gives the instruction in verse 6, ***“And kill the passover, and sanctify yourselves, and prepare for your brethren, TO DO ACCORDING TO THE WORD OF YAHWEH BY MOSES.”***

That certainly means to follow the Torah (Law) instructions.

“And Josiah gave to the children of the people, of the flock, lambs and kids, all of them for the passover-offerings, to all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king’s substance.” (2 Chronicles 35:7). These were evidently the firstlings that were offered at Passover time, which we understand from Exodus 13.

There were 33,000 animals. They were to provide food for the people coming for the feast.

Verse 10 reads, ***“So the service was prepared, and the priests stood in their place, and the Levites by their courses, according to the king’s commandment. And they killed the passover, and the priests sprinkled the blood which they received of their hand, and the Levites skinned them.”*** We have no additional commandment any more after the Passover in Egypt to eat a whole lamb with the head, skin, legs, and the entrails intact. Israel could skin the Passover lamb now, and they could cut the head and legs off, take the viscera out, roast it, and eat the flesh. ***“And they killed the passover, and the priests sprinkled the blood which they received of their hand, and the Levites skinned them. And they removed the burnt-offerings, that they might give them according***

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to the divisions of the fathers' houses of the children of the people, to offer to Yahweh, as it is written in the book of Moses...."

We find in the Law a commandment which prohibited killing too many animals on one day, because the people had to throw away the flesh on the third day (Leviticus 7:15-18). Israel could only keep the meat up to the second day, then it had to be thrown away and discarded, because there was no refrigeration.

"And they roasted the passover with fire according to the ordinance: and the holy offerings they boiled in pots [this was permitted, but the Passover was roasted], and in caldrons, and in pans, and carried them quickly to all the children of the people. And afterward they prepared for themselves, and for the priests, because the priests the sons of Aaron were busied in offering the burnt-offerings and the fat UNTIL NIGHT: therefore the Levites prepared for themselves, and for the priests the sons of Aaron."

The Passover observance cannot cross between days.

The priests, the sons of Aaron, were busy sacrificing well into the night. Verse 16 reads, **"SO ALL THE SERVICE OF YAHWEH WAS PREPARED THE SAME DAY...."** The Passover observance cannot cross between days.

Judaism cannot be observing the Passover correctly today, can they? When the synagogue starts the observance on one day and carries over the service into the next day, it does not conform to Yahweh's Laws. **The Assemblies of Yahweh understands this service properly, and we are harmonizing the Bible from Genesis to Revelation.** We are keeping it according to

EVERY WORD THAT PROCEEDS FROM THE MOUTH OF YAHWEH.

"So all the service of Yahweh was PREPARED THE SAME DAY, to keep the passover, and TO OFFER BURNT-OFFERINGS UPON THE ALTAR OF YAHWEH, according to the commandment of king Josiah. And the children of Israel that were present kept the passover at that time [on the 14th day of Abib], and the feast of unleavened bread [therewith] seven days." (2 Chronicles 35:16-17).

Do you see how very plain is the description? What can the author do except drive home these points, which we have not failed to drive home every year at the Feast of Unleavened Bread with the daily Bible Studies that we have given? As we study through the **Statement of Doctrine**—which we do every year—how can some people be so unresponsive, forgetful, and neglectful? I don't have the answer to that question. I wish I did!

—PROOF 9—

Yahshua is our example. Yahshua, in type, was another Hezekiah. He was another Josiah, in type. He came to play the role of the great reformer.

Turn to Luke chapter 22 beginning in verse 1. **"Now the feast of unleavened bread drew near, which is called the Passover."** (Luke 22:1). Yes, people still do it today. What is the feast? We have read that it is the 15th to the 21st of the month of Abib. The Passover is specified to be observed on the 14th day of Abib. People, however, still call the entire eight days Passover. There is nothing wrong with that, but Passover

The Assemblies of Yahweh understands this service properly, and we are harmonizing the Bible from Genesis to Revelation. We are keeping it according to EVERY WORD THAT PROCEEDS FROM THE MOUTH OF YAHWEH.

DAY is none other than the 14th of Abib, the day that precedes the other seven, which is termed the Feast of Unleavened Bread (*chag matzoth*). Passover is the preparation day for the feast.

Now drop down to verse 7, where we read, **"And the day of unleavened bread came, on which the passover must be sacrificed."** Is the Passover a day of unleavened bread? Luke said it was. Yahshua must have gotten this understanding from the Law of Yahweh. Nevertheless, **IT IS NOT THE FEAST**, the seven-day period called the Feast of Unleavened Bread. How could you call eating a lamb that was roasted whole, having only been bled out, along with unleavened bread that signifies affliction (Deuteronomy 16:3) and bitter herbs, a **FEAST**? This is **NOT** a feast! **IT IS A**

COMMEMORATIVE MEAL. Consequently, the Passover service has symbols that mean something to the Israelite. They meant something for ancient Israel, and they are significant for the True Worshiper today.

Verse 8 reads, ***“And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.”*** The day of unleavened bread is approaching, when the Passover must be killed. Make preparations for our observance of the Passover, Yahshua instructs. That preparation has to begin before the 14th. When? On the 10th of Abib, the lamb has to be procured, the flour has to be bought, and the bitter herbs have to be obtained. We read this in Exodus 12:3. Yahweh said prepare on the 10th for the Passover and prepare on the 14th for the Feast of Unleavened Bread. It is just as simple as that.

Yahshua sent Peter and John, His two most trusted disciples, saying ***“GO AND MAKE READY FOR US THE PASSOVER, THAT WE MAY EAT.”*** Where? He tells them to go into the city where they will meet a man bearing a pitcher of water, who will direct them to the place where there is an upper room (guest chamber). At the appointed time, Yahshua is coming with His disciples for the Passover supper. Verse 13 reads, ***“And they went, and found as he had said to them: and THEY MADE READY THE PASSOVER.”*** They slaughtered the lamb, baked the flour into

the matzoth, and got the bitter herbs and prepared the other necessities.

Verses 14 to 15 reads, ***“And when the hour was come, he sat down, and the apostles with him. And he said to them, WITH DESIRE I HAVE***

Consequently, the Passover service has symbols that mean something to the Israelite. They meant something for ancient Israel, and they are significant for the True Worshiper today.

DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER....” He commanded the preparation of the Passover. Now I cannot take anything out of that passage other than the Passover of Exodus 12. He says, in verse 15, that He desired to eat the Passover **BEFORE HE SUFFERED**. When did He suffer? He suffered on the day part of the 14th. Therefore, the Passover has to be eaten **BEFORE HE SUFFERS**. He told them to prepare the Passover, and He ate the Passover with them, did He not?

Verse 16 reads, ***“...For I say to you, I shall not eat it, until it be fulfilled in the kingdom of Yahweh.”*** He will not eat it again after this. Next year, He would be sitting next to the Father Yahweh in heaven (Psalm 110). His next eating of the Passover will be when He returns to establish the Kingdom of Yahweh.

Then He takes the cup and

the bread, and He institutes the new (or renewed) symbols. Was Yahshua a vegetarian? No, Yahshua was not a vegetarian. Therefore, I am not a vegetarian either.

We must carefully notice that this occasion was before the Feast of Unleavened Bread when He ate the Passover. Paul says in 1 Corinthians 11:23 that it was on the same night in which He was betrayed.

Why was it before the feast? Because you see in Luke 23:56, ***“And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment.”***

When did the women prepare spices and ointments to embalm the Messiah? Verse 54 reads, ***“And it was the day of the Preparation, and the Sabbath [annual High Day] drew on.”*** YAHSHUA WAS IMPALED ON THE 14TH DAY OF ABIB AND PLACED IN THE TOMB BEFORE THE 15TH, THE FEAST DAY. Then the women went and they prepared spices and ointments on the day between the High Day and the weekly Sabbath day, the preparation for the weekly Sabbath day. They rested the Sabbath—the weekly Sabbath—and on the first day of the week at early dawn, before sunrise, they came to the tomb to complete embalming Him, but Yahshua was already resurrected and gone. The angel told them to enter the sepulchre and see the place where He had lain. He is no longer there!

Did Yahshua command the disciples to prepare the Passover? Yes, and the Passover meant the meal that was eaten in commemoration of the Passover in Egypt,

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the night when Yahweh passed over the houses of the Israelites. He desired to eat the Passover, **BEFORE HE SUFFERED**, He said. He ate that Passover before He suffered, and **IT WAS BEFORE THE FEAST**. Paul said it was the same night in which He was betrayed, when He instituted the symbols of His sacrificed body as a remembrance. That is the night of the 14th of Abib, at the beginning of the day. Today we commemorate the death of the Messiah, on the night in which He was betrayed, as a “**Yahrzeit**,” a year of time, just as the Jews annually remember the death of a loved one.

—PROOF 10—

The record tells us that it was not during the feast! “**...And they took counsel together that they might take Yahshua by subtlety, and kill him. But they said, NOT DURING THE FEAST, lest a tumult arise among the people.**” (Matthew 26:4-5). Whoever is reading the magazine at this time, I want to take you to the Greek interlinear text, and you will find that it says “**Not during the feast.**”

That fact also precludes yet another false doctrine I had to deal with in the past, and this declaration is the one that closes the door. **YAHSHUA DID NOT DIE DURING THE FEAST OF UNLEAVENED BREAD**. He died **BEFORE** the Feast of Unleavened Bread—on Passover day.

John chapter 13 nails it down very securely. “**Now no man at the table knew for what intent he spoke this to him. For some thought, because Judah had the bag, that Yahshua said to him, BUY WHAT THINGS WE HAVE NEED OF FOR THE FEAST; or, that he should give**

something to the poor. He then having received the sop went out straightway: and it was night.” (John 13:28-30). The 14th day of the first scriptural month is not the feast. The 14th is the **PREPARATION FOR THE FEAST**, but the preparation for the Passover begins on the 10th day of the first scriptural month. When Yahshua handed the sop (or morsel) to Judas it was at the Passover supper and **NOT DURING THE FEAST** or the disciples would not have misunderstood. Purchases for the feast could not be made on the Holy Day. How plain this all is, and yet some people seemingly want to confuse themselves!

—PROOF 11—

Yahshua already had begun to die during the night of Passover. Now that statement might sound strange to you, but when you turn over to Luke 22:42 we find it confirmed. Yahshua is praying, “**Father, if you be willing, remove this cup from me: nevertheless not my will, but yours, be done.**” Yahshua resigned Himself to the Will of Yahweh, to die as the Passover Lamb, sacrificed for the sins of the world.

Going on we read, “**And there appeared to him an angel from heaven, strengthening him.**” The Father knew that the Son needed to be strengthened and encouraged at that moment, so He sent an angel from heaven to strengthen Him. “**And BEING IN AN AGONY he prayed more earnestly; and his SWEAT BECAME AS IT WERE GREAT DROPS OF BLOOD FALLING DOWN UPON THE GROUND.**”

Apparently, some of His blood vessels burst, and the blood began to flow with His sweat.

No one looks forward eagerly to death, and, yet, Yahshua our Messiah knew He would be dead within 24 hours, He would be a lifeless corpse laid in a tomb. That is what the Greek says. Yes, He began dying; Yahshua had resigned Himself to the Will of Yahweh, to die as the Passover Lamb, sacrificed for the sins of the world. He died in the Passover night, because, at that time, He committed Himself to the Will of Yahweh. He resigned Himself to the death upon the tree. The great drops of blood flowing from ruptured veins, the crown of thorns, the Roman scourging, being nailed to the tree, all of those violations of Yahshua’s body produced the death of our Messiah, and it was the death stroke later on during the time when darkness was upon the whole land that produced the final, fatal blow.

Why did Yahweh draw the curtains of darkness when Yahshua hung upon the tree? Was it not so that we would recognize Him as our Passover sacrifice. “**And it was now about the sixth hour [noon], and a darkness came over the whole land until the ninth hour** [the middle of the afternoon], **the sun’s light failing: and the veil of the temple was rent in the middle.**” (Luke 23:44-45). And that was the death of Yahshua in the darkness to commemorate the Passover night, to fulfill His mission, His commitment to Yahweh made during that previous night. Yahshua died before the lambs of the Jewish Passover were slain.

—PROOF 12—

Passover is not a feast. It is a commemorative meal of deep significance both for Israel in the

past and for us in the Apostolic Assembly to behold and relate to Yahshua the Messiah and His sacrifice. The whole Passover lamb in Egypt was roasted with fire (a charred lump of flesh) with its head, legs, and viscera (entrails). That is not something appetizing. It is not a feast! The unleavened bread signifies the bread of affliction. This is not bread usually served at a feast. The unleavened bread served at the Passover is to remind us of Israelite slavery in Egypt, and how our forefathers were miraculously delivered, liberated from bondage.

We have read some accounts of people who survived the Holocaust. There is one woman that said she lets bread on the table at her meals. When she eats, she might eat a little bit of bread, but sometimes she just lets it there on the table, because there were so many times in the labor camps in Europe when she was so terribly hungry that she would pray and say, *"Oh, if I could only see the time in the future, when I have eaten myself full and I can leave bread there on the table."* Even a crumb of bread would have been a feast for her in the Nazi concentration camps.

But, consider the soft, white, puffy bread that you customarily buy in the stores today. That is the food Israel ate in Egypt. That was the kind of bread that the baker was baking for Pharaoh (Genesis 40). But, unleavened bread, who likes that? Many people don't, although some do—it is sweet bread to me. Even though it reminds me of the Israelite slavery in Egypt, it also reminds me of the sweetness of release from bondage. It is sometimes called "the bread

of the desert," because it is easy and quick to bake.

Unleavened bread (matzah) is not a bread of affliction for the people who love to serve Yahweh. However, when the rabbis of Judaism suggested eating it without spreading on it any cream cheese, butter, apple butter, strawberry jelly, or peanut butter and jelly, one might view that as the bread of affliction. Some people even dip matzah in coffee or bake them with cider and eggs to soften them up (egg matzoth).

If, on the dinner table, you found just the roasted, charred carcass of a lamb, unleavened bread, and bitter herbs with nothing else, not even wine (wine is a later innovation), nor water, it wouldn't be a feast! That is a commemorative meal, not a feast. That commemorative meal was eaten at the beginning of the 14th of Abib, and the feast symbolizing the national liberation of Israel came the following day (Abib 15) with this release and the exodus from Egypt. Release, liberation, and freedom, that is what the night to be much observed is all about. That is the night of watchings (Hebrew-*shimanim*), a time to stay up late to celebrate. All of the Israelites were so excited; for the first time, these people are free! They will not need "to punch the time clock" early tomorrow. They can enjoy a feast of freedom.

The Assemblies of Yahweh is one Body! Turn to Ephesians 4:1-7. Verse 3 reads, ***"Giving diligence to keep the unity of the Spirit [that means totally united in one Body] in the bond of peace."*** **THE ASSEMBLIES OF YAHWEH**

MUST BE MAINTAINED AS ONE UNITED BODY, AND IT MUST REMAIN IN SOUND DOCTRINE.

Turn now to 1 Corinthians 1:10, where we read that each individual member of the Body must all speak the same thing as does the group, and no division may exist among the membership—that includes doctrine. Then in verse 13 Paul asks, ***"Is the Messiah divided?"*** After Paul asked the question, He answered: ***"Of course not!"***

1 Corinthians 12:12-13 clearly explains that the Body of the Messiah is one, there is one Body, and by one spirit we are all baptized into that unified Body. Turn next to John 17:11, where Yahshua the Messiah, in prayer, implores the Father to keep the Assembly as one—unified. Colossians 2:2 and Romans 12:5 speak of this one Body doctrine. There are about a dozen Scriptures in the New Testament that inform us that the Assemblies of Yahweh must be one united Body.

Furthermore, we find a clear instruction for us when anyone intends to introduce false doctrine into our midst. Turn to 2 John:4. ***"I rejoice greatly that I have found certain [some, few] of your children walking in truth"*** Isn't that what we all desire to do, walk in the Truth, harmonize the Bible from Genesis to Revelation, and adhere strictly to the Word of Yahweh? ***"...Even as we received commandment from the Father [from the Son also, since Yahshua said it too]. And I now beseech you, lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments."*** Assemblies of Yahweh members do

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not merely say to one another, “I love you brother,” or “I love you sister,” that is not the fruit of the spirit. Fruit bearing means what? It is that we should walk after (obey) Yahweh’s commandments. The commandments of Yahweh consistently specify the 14th of Abib as the correct Passover date and Abib 15 as the feast. That is Yahweh’s Torah (Law); that is mitzvah (commandment). I am not changing it, and you cannot change it. Yahweh, the eternal one wrote it!

“This is the commandment, even as you heard from the beginning, that you should walk in it.” We see the commandment concerning the correct dates for Passover and the Feast of Unleavened Bread outlined for us in Exodus 12, Leviticus 23, Numbers 28, Deuteronomy 16, and other passages. ***“For many deceivers are gone forth into the world, they that confess NOT that Yahshua the Messiah comes in the flesh.”*** Why? So that He could be our Passover Lamb and be sacrificed for us. He laid aside (emptied) Himself of His glory (Philippians 2). The word translated *emptied* (verse 7) is *kenoo* in Greek (**Strong’s Concordance**, #2758 and #2756). ***“This is the deceiver and the anti-messiah.”***

Turn to 2 Peter 2:1, where we read, ***“But there arose false prophets also among the people, as among you there shall be false teachers, who shall privately bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.”*** Those who do not keep the Passover as the Bible directs, and as do the Assemblies of Yahweh, will be denying the Messiah. They will be denying His human existence. They will be denying the reason

***“Giving diligence to keep the unity of the Spirit in the bond of peace.”
The Assemblies of Yahweh must be maintained as one united Body, and it must remain in sound doctrine.***

He came to this earth, which is to die for the sins of the people according to Genesis chapter 15:9-17. **ALTHOUGH WE LOVE AND GREATLY RESPECT THE JEWS, IN THIS INSTANCE THEY HAVE DOCTRINAL ERROR.**

Why do we say that? The worship of Judaism today resulted from the Mishnah, which was codified by Rabbi Judah Hanasi, Rabbi Judah the Prince, in the second century. By that time, such strong animosity had developed between mainstream Judaism and Messianic Judaism, that the rabbis were trying to make a sharp division between the two. That conclusion was very clearly expressed in a seminar I took several years ago. At the beginning of the era, both Judaism, and those Jews who believed in the Messiah, were living seemingly in harmony. Messianic preachers even preached the sermon in the synagogue on the Sabbath day. We can find it in the Bible. Paul and Peter, Messianic preachers, were preaching in the synagogue (Acts 13). But soon the wedge had to be driven to divide mainstream Judaism from Messianic Judaism, or the doctrinal controversy would continue to rage. That was the reason. That’s the reason Josephus, a Pharisee, wrote the things He did in his book **The Jewish Wars and in his History of the Jews.**

Turn back to 2 John:7, ***“For many deceivers are gone forth into the world, they that confess not that Yahshua the***

Messiah comes in the flesh. This is the deceiver and the anti-messiah.” Now, I can take this term *anti-messiah* into various other passages and show that those who do not follow the sound scriptural doctrines, as the Bible sets them forth, are against the Messiah and His teachings. Those who would fall away from the **Statement of Doctrine** of the Assemblies of Yahweh and incorporate different doctrines are also in opposition to the Messiah and what He taught from the Word of Yahweh.

2 John, verse 8, reads, ***“Look to yourselves, that you lose not the things that we have worked, but that you receive a full reward.”*** We work for eternal life, having been given grace to keep the Law—not license to do as you please (Judah 4). We studied, and we worked good works, and we kept the Torah Covenant Law to receive the full reward; otherwise, 1 Corinthians 3 comes into effect. You might eventually, in the Kingdom, be assigned the position of a street sweeper, or some other menial position, whereas, maintaining sound doctrine will bring you into a higher position of service in the Kingdom, if you remain faithful to the end.

Verse 9 reads, ***“Whoever goes onward [Greek—goes away, transgresses, backslides, deviates, and turns away] and lives not in the teaching of the Messiah, has not Yahweh....”***

Continued on page 21.



The Sacred Name Broadcast

RADIO MESSAGE

by Elder Jacob O. Meyer

The Mark of the Beast

The Mark of Unleavened Bread

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The mark of our Heavenly Father Yahweh, which He places upon His people—as opposed to the mark of the Beast—will undoubtedly mean the difference between your eternal salvation, or your eternal destruction, within just a few short years from today. In the last segment, we considered passages from Deuteronomy 6 and 11, which indicate clearly that the mark which our Heavenly Father places in our foreheads and in our hands is obedience to His Law, His commandments, statutes and judgments, as recorded in the Pentateuch (the first five books of the Old Testament). The first time I personally came to realize this teaching, I was simply shocked by the implications contained in these passages.

From my youth, I had been taught that the Old Testament

commandments were all completely annulled when the Savior died on the tree of Calvary. I sat in countless services wherein ministers had preached that Yahweh's Law was a yoke of bondage, that it was something that could never make us righteous, and that our Heavenly Father had established it only for a short period of time.

After I began to study my Bible for myself, I came to realize that our Savior never indicated anything such as this (either explicit or implicit) at any time in His ministry. In fact, we read the very converse in Matthew 5:17-20, ***“Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For truly I say to you, Till heaven and earth pass away, one yotye or one tittle shall in no wise pass away from the law, till all things be accomplished. Whoever therefore shall break one of these least command-***

ments, and shall teach men so, shall be called least in the kingdom of heaven: but whoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom of heaven.”

This is almost exactly the diametrical opposite to the common teachings of most Ch-rstian denominations. Ch-rchianity usually reads the first verse of the above passage and then becomes sidetracked in their interpretation. They imagine that “to fulfill” means “to destroy or annul.” However, the remainder of this passage indicates quite clearly that such an interpretation may not at all be attached to the Savior's exhortation.

How can a person DO and TEACH the commandments without obeying them to the

letter—to the best of their ability? Turn back to Isaiah 42:21, ***“It pleased Yahweh, for his righteousness’ sake, to magnify the law, and make it honorable.”*** This is the Word of Yahweh! Does this instruction indicate to you that Almighty Yahweh, our Heavenly Father, would ever consider doing away with the commandments which He has given?

We also read in the passage commonly known as the 10 Commandments, found in Exodus 20:5-6, ***“...You shall not bow down to them, or serve them; for I Yahweh your Elohim am a jealous El, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those that hate me, and showing mercy to thousands of them that love me and keep my commandments.”***

While a boy in school, I studied the 10 Commandments as an exercise in poetry. As so often happens, I read right across this instruction without ever realizing that it meant that I, myself, should be obeying these words of Almighty Yahweh! It seems that sometimes we can read right across so many vital things in the Bible without fully comprehending what we are reading!

So then, we arrive at the writings of the Apostle Paul. Without exception, and I repeat, WITHOUT EXCEPTION, the writings of Paul are used by the Christian theologians to substantiate their rejection of the commandments of Yahweh! Do you think for one minute that Paul would say something which was diametrically opposite to what the head of the Body, Yahshua the Messiah, had been teaching? Can you imagine that

men who have been ordained to preach the Word, would come forward brazenly and say that the Apostle Paul founded a new religion? Yet this is exactly what is contained in books on theology which I have right here in my library. Who was Paul anyway? Was he not a Rabbi in Judaism, since he studied under a noted Rabbi Gamaliel? See Acts 22:3, 23:6, and Philippians 3:5.

Do you know that any one of the passages which are commonly quoted from the writings of the Apostle Paul to substantiate a no-Law doctrine, are actually teaching Law keeping when taken in context? Without exception, if you find someone teaching a no-Law doctrine, this person is reading one verse, or phrase, which does not mean in context what it is presented to mean. For instance, Ephesians 2:8-9 is always set forth when a discussion of the commandments of Yahweh and their relative importance to modern Christianity occurs. It reads, ***“...For by grace have you been saved through faith; and that not of yourselves, it is the gift of Yahweh; not of works, that no man should glory.”*** And, then, they stop after this verse and expound vehemently on the dangers of obeying the Law of Yahweh, perhaps saying that no one will be saved if they obey Yahweh’s commandments. They try to prove that commandment keeping will never stand in their way—they go out of their way to live contrary to the commandments.

But wait! The next verse explains: ***“For we are his workmanship, created in the Messiah Yahshua for good works, which Yahweh previously prepared that we should walk in them.”*** Now we have

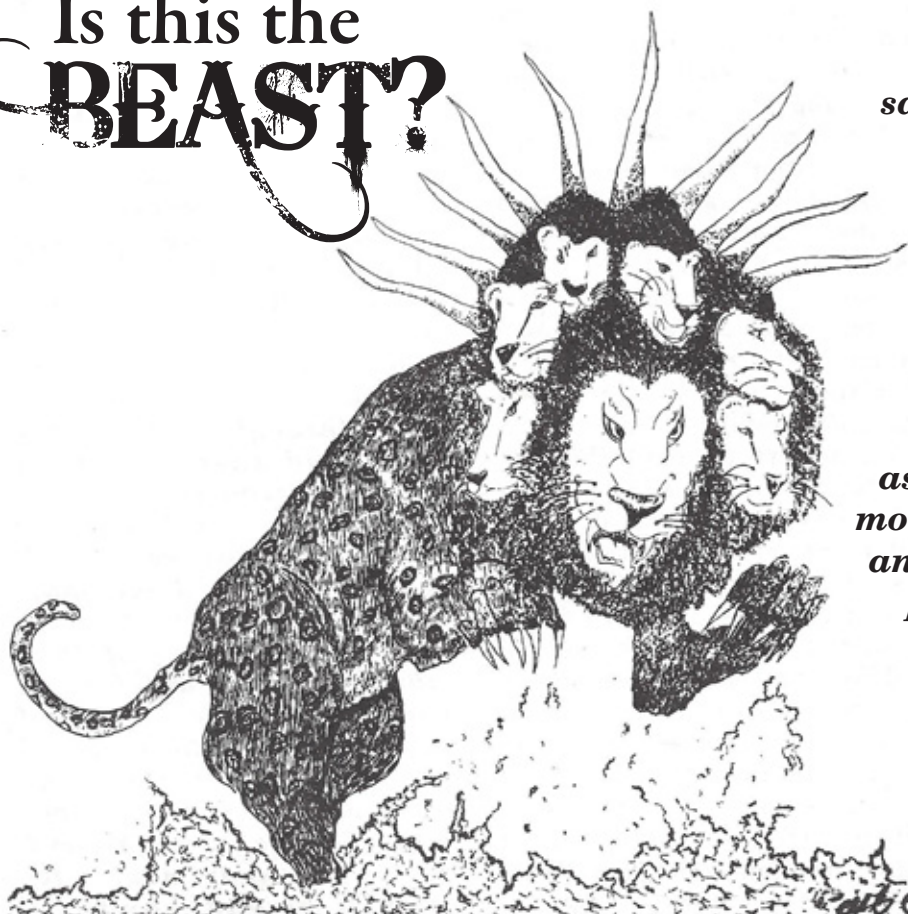
the term *works* and *works*. One of these sets of “works” was surely annulled when the Savior died. The other set of “works” was ordained before the second set of “works,” and we are to walk and live in these works. It is simple to understand, if we do not try to impose our own interpretations. One code of Laws was in existence from Adam and was obeyed by all the patriarchs. The other set of Laws—meaning the sacrifice Laws—were changed when the Savior died.

I wish that all of those people who teach a no-Law doctrine would go first to Romans 3:31 before they decide that the commandments of Yahweh were annulled when the Savior died or were changed later by Paul. This supposed no-Law preacher states simply in this passage, ***“Do we then make the Law of no effect through faith? By no means: No, we establish the Law.”*** (Romans 3:31). We also find numerous instances in the book of Acts wherein Paul actually acknowledged that he was preaching obedience rather than rebellion against Yahweh’s Laws.

Do not try to insist that the commandments of Yahweh were only for the Jews, because the latter part of Ephesians chapter 2 says that the middle wall of partition was broken down between the Gentile and the Jew, and both have been made one by the death of the Messiah on the tree of Calvary. Notice also Isaiah 56:1-8.

In this issue, I would like to bring just one more mark to your attention which our Heavenly Father places on His people. We read of this mark in Exodus chapter 13. This passage deals with the Feast of Unleavened Bread. We are told in this passage that for seven days each

Is this the BEAST?



"And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority."

(REVELATION 13:1-2)

year we are required to throw all leaven out of our houses and eat only unleavened bread with our meals.

We read in verses 7 to 10, ***"Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with you, neither shall there be leaven seen with you, in all your borders. And you shall tell your son in that day, saying, It is because of that which Yahweh did for me when I came forth out of Egypt. And it shall be for a sign to you upon your hand, and for a memorial between your eyes, that the law of Yahweh may be in your mouth: for with a strong hand has Yahweh brought you out of Egypt. You shall therefore keep this***

ordinance in its season from year to year."

Did you notice that, by observing the Feast of Unleavened Bread, it constitutes a sign which Almighty Yahweh places on His people? By taking the leaven out of our houses for seven days, the sign of Yahweh is placed on our hand, which denotes how we earn our livelihood, or otherwise use our dexterity, and for a memorial between our eyes, which relates to the seat of intellect governing our entire conduct. Again in verse 16 we find reference to this mark. We read there, ***"And it shall be A SIGN UPON YOUR HAND, and FOR FRONTLETS BETWEEN YOUR EYES: FOR BY STRENGTH OF HAND YAHWEH BROUGHT US FORTH OUT OF EGYPT."***

Just what is the scriptural

interpretation of leaven? In the Hebrew texts the following words are used *se'or* and *chamets*. They mean *yeast* or *sourdough*, which swells and ferments. Leaven corrupts or decomposes. Consequently, we learn that leaven represents a corrupting influence in our lives, which also makes us morally impure, and it constantly grows unless it is rooted out. Leaven represents false doctrine, which leads to sin.

In Matthew 16:6, we find that Yahshua the Messiah exhorts the disciples to beware of the leaven of the Pharisees and Sadducees. In verse 12, they understood His warning to mean that they should beware of the DOCTRINE (teaching) of the Pharisees and Sadducees. We also find an incident in Mark 8:15, wherein Yahshua the Mes-

siah, our Savior, warns against the leaven of Herod, meaning the close association between the spheres of political and religious government.

Leaven represents false teaching, which, if followed, leads us to live our lives contrary to the Will and wishes of Almighty Yahweh. If we follow false teaching, we will be guilty of sin. False doctrine leads to sin, because it directs us into channels which are converse to the pathway in which Almighty Yahweh has directed that we walk.

When Almighty Yahweh, in His Word, tells us to cleanse our houses of all leaven—to put all leaven out of our houses—He means that we must become LABEL READERS for a week. We shall place our faith under close scrutiny as we compare our beliefs with the inspired Scriptures. As we inspect and scrutinize all of the food which

we take into our houses, we, at the same time, are to become aware of anything in which we might deviate, in the most minute manner, from the commandments which Almighty Yahweh in His Word has instructed us to keep.

If you are one of these people who has the opinion that the Feast of Unleavened Bread was done away with when the Savior died on the tree of Calvary, let me direct your attention to 1 Corinthians 5:6-8. Please note that this is one of the writings of the Apostle Paul. We read there, ***“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 the***

leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

How perfectly plain is this passage! Even the APOSTLE PAUL EXHORTS US TO OBSERVE the Feast of Unleavened Bread as we purge out (Greek-catharsis), the old leaven of malice (meaning evil, badness, immorality, or depravity), wickedness (meaning depravity, sin, or iniquity), and lawbreaking, if you please.

If we do this, we will then be Yahweh’s people, and He will imprint His mark on our hand and in our forehead, indicating that it is He, Almighty Yahweh Himself, who directs us and our lives.

How about yourself? Are you one of Yahweh’s people? Your life may be changed, and you may become one of His children today, if you begin now to obey Him. S^NB

12 Infallible Proofs

Continued from page 17.

But we are not of those that fall away, or backslide, brethren. ***“... He that remains in the teaching, the same has both the Father and the Son.”***

Verse 10 and 11 explains: ***“If anyone comes to you, and brings not this teaching [doctrine], receive him not into your house, and give him no greeting: for he that gives him greeting partakes in his evil works.”*** If you say, “Yahweh Shalom,” to that person that has deviated in doctrine, you partake of his evil works. To reject the

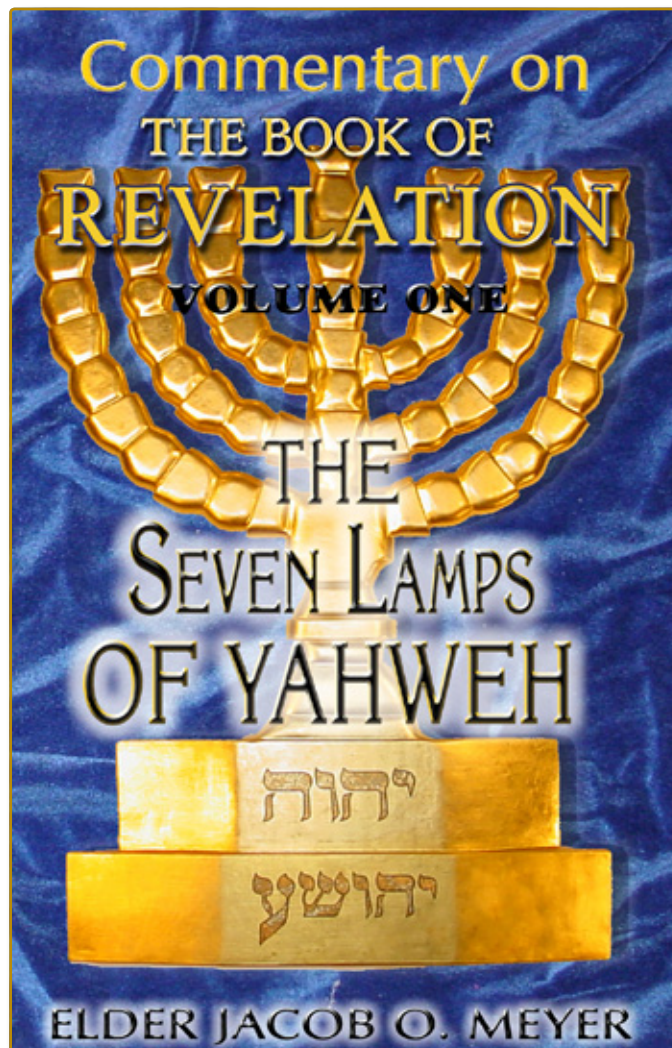
Word of Yahweh is sin.

We must be like the scriptural Levites—watchmen to guard the sacred treasures of Truth we have received to hold in the Assemblies of Yahweh, which are the gold and silver and precious stone of sound doctrine. Just as the Levites did, when they vigilantly stood guard over the Tabernacle and the Temple, with its magnificent treasure of precious metals, so we must remain alert today. I know that every zealous member of the Assemblies of Yahweh will also stand up and maintain the sound doctrines that we have published in the **Statement of Doctrine**, which are directly summarized from the Word of Yahweh, and that you will acknowledge the true doctrines you agreed to uphold upon baptism.

These 12 proofs are some of the stronger points on proving the sound doctrine of Passover and the Feast of Unleavened Bread. We hope that they will form the basis upon which you will continue to harmonize the biblical message so that you may be a believer in and defender of Yahweh’s sound doctrine. The members of the Assemblies of Yahweh have determined to approach the Sacred Scriptures with humility and not try to explain away any straightforward passage. We simply allow the Word to speak to us, and it consistently says the same thing from Genesis to Revelation. May Almighty Yahweh lead you into these plain straight paths as He has led the Assemblies of Yahweh, in Yahshua’s Name. S^NB

The Seven Lamps of Yahweh

by Elder Jacob O. Meyer



***“Declaring the end from
the beginning.”***

(Isaiah 46:9-10)

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