

## **Three Events of Passover:**

1. **The Passover**
2. **The Sacrifice of the Lord's Passover**
3. **The Passover Sacrifice of the First Born**

During the time of the Spring Feast there are three events that mention the word "**Passover**", yet each event is different, separated, yet related to the others. The **Passover** specifically involves the killing and eating of the lamb with its blood placed on the door post. Later on the same night at midnight is the "**Sacrifice of the Lord's Passover**" that involves a moment in time when the destroyer literally "**passes over**" and strikes the first born of Egypt. Finally still on the same day as it ends, follows the "**Passover Sacrifice of the first born**" that includes our Lord, Yahshua occurring late in the day after three pm (the ninth hour) right before sunset, the beginning of the Feast of Unleavened Bread. This event known as the "**Night to be Much Observed**" is memorialized in the Old Testament as the time Israel is freed from Egypt.

All three "**Passover**" events have been melded into the traditions we observe. Yet the differences within each respective description reveal a depth that gives profound meaning to the season. Please give yourself the opportunity to see and hear the differences.

Dt 16: 16 ~17 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the **Feast of Unleavened Bread**, and in the **Feast of Weeks**, and in the **Feast of Tabernacles**: and they shall not appear before the LORD empty: **Every man** shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Three times a year **every man** is to appear before Yah with offerings according as the Lord has blessed him:

- *The Firstborn offering (The Feast of Unleavened Bread)*
- *The First Fruit offering (The Feast of Weeks or First Harvest)*
- *The Ingathering offering (The Feast of Tabernacles) of the harvest, gathered at year's end.*

### **The Passover:**

Ex 4: 22~23 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my **firstborn**: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy **firstborn**.

Ex 11: 4~7 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the **firstborn** in the land of Egypt **shall die**, from the **firstborn** of Pharaoh that sitteth upon his throne, even unto the **firstborn** of the maidservant that is behind the mill; and all the **firstborn** of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that **ye may know how that the LORD doth put a difference between the Egyptians and Israel**.

*Yah is distinguishing His soon to be called out ones from the rest of the world, while also making a distinction between the **firstborn** from those of the nation as a whole. The firstborn is the focus of this study.*

Ex 12: 1~10 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the **beginning of months**: it shall be the **first month** of the year to you. Speak ye unto all the congregation of Israel, saying, In the **tenth day** of this month they shall take to them every man a lamb, **according to the house of their fathers, a lamb for an house**: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, **a male of**

**the first year:** ye shall take it out from the **sheep**, or from the **goats**: (*meaning flocks Lev 1:10*) And ye shall keep it **up until** (*meaning before*) the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall **kill it** in the **evening** (*twilight*). And they shall take of the blood, and strike it on the two side posts and on the upper door post of the **houses, wherein they shall eat it**. And they shall **eat** the flesh **in that night**, roast with fire, **and unleavened bread; and with bitter herbs** they shall **eat it**. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain **until the morning** (*once again meaning before the dawn*); and that which remaineth of it **until the morning** ye shall burn with fire.

*Note that the timing of this event starts with the keeping of the selected lamb **up until** the 14<sup>th</sup> day, that's the end of the 13<sup>th</sup> day, **until** signifying before. The one lamb **per family** is selected on the 10<sup>th</sup> day and held up until, meaning before the beginning of the 14<sup>th</sup> day, just as all days start at evening, at sun set. The lamb is to be without blemish, a male of the **first year** from the **sheep** or the **goats**. Note **it's not a firstling** from the flocks and herds as stated in Deut 16, but a **male of the first year**. At that time it is **killed and eaten** by all in that family and or with a neighbor at **their house**. "**They shall eat the flesh in that night**," shows that **on the night of the 14<sup>th</sup>**, for the day starts at evening, it is to be **eaten** with unleavened bread and note with **bitter herbs** (also in Nu 9:1~14 verse 11 the Passover in the second month). The lamb or goat is to be eaten with your loins girded, your shoes on your feet, and your staff in your hand, being **eaten in haste**. Notice there's no reference of this lamb being **sacrificed** or **offered in sacrifice** for any reason. As stated, it is **killed and eaten** by the family, not individually.*

*A Biblical day starts at sunset, from evening to the following evening at sunset constituting a 24 hour of time. Thus a simple example of the word "**until**" meaning "**before**" would be saying to your child that he could stay out and play **until** 6:00pm. You would expect him back before 6:00pm not at 6:59pm. Context, context, **up until** refers to before, as in the keeping of the lamb **up until** the 14<sup>th</sup> day, which is prior to, not including the 14<sup>th</sup> day starting at sunset. Yet the killing and eating of the lamb would move seamlessly from the sunset at the end on the thirteenth into the fourteenth day of the first month on the date mandated by Yah for the Passover.*

*The word **Kill** # 07819 means to slaughter, kill, shoot out, slay. Webster's dictionary defines it as to put to death, deprive of life, put a end to, extinguish, cause to stop, ceases operations. Examples: Gen 37:31 and Lev 3:2. Each event shows the act of killing. Whether it is for food, vengeance or war, it's the act of depriving life. A sacrifice may have a killing, **but every killing is not a sacrifice**. Killing and sacrificing are not the same, hence different words.*

Ex 12: 11~14 And thus shall ye **eat it**; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is the LORD'S Passover**. For I will pass through the land of Egypt **this night**, and will smite all the **firstborn** in the land of Egypt, both man and beast; and against all the gods of Egypt I will **execute judgment**: I am the LORD. And the blood shall be to you for a **token (a sign) upon the houses where ye are** (*where one is eating the killed lamb*): and **when I see the blood (the sign)**, I will **pass over** you, and the plague shall not be upon you to destroy you, when **I smite** the land of Egypt. And **this day** shall be unto you for a **memorial**; and ye shall keep it a **feast to the LORD** throughout your generations; ye shall keep it a feast **by an ordinance forever**.

*Why was the lamb or goat to be **eaten in haste**? The answer: Because "**it is the LORD'S Passover**." For **He, the Lord**, would pass through the land of Egypt "**this night**" and will **smite** all the **firstborn** in the land "**this night**," the night of the 14<sup>th</sup>. This act of **striking all the firstborn in Egypt** that were not **sealed** happens some six hours **after** the killing and cleaning then roasting and eating of the lamb. The blood from the lamb that was killed and eaten provided **the sign** on their door post as being **sealed** from the wrath to come. Fear of the destroyer coming at mid-night caused families to complete their meal in haste and be*

ready with staff, preparing to depart (start packing), for they would be leaving in the morning as instructed by Yah through Moses.

Picture what was happening: At midnight cries of death are heard from the Egyptians throughout the land mourning their first born dead. Fear falls upon the Israelites as they await their fate. Are they to feel the wrath of the death angel or the retribution from the Egyptians? They are dressed, ready, waiting to flee at first light. Do you think you would be sleeping through this event if it was happening in your neighborhood? Are you that assured of your standing with Yah?

Note that scripture says it's the "**Lord's Passover**". Naming the "**Lord**" as the owner of this event is a direct reference as to who is doing the **Passing over**, who's Passover it is. Nowhere does scripture state that it's the Israelites' Passover. The word Passover is derived from two words.

**Passover** #6452 means to skip over, leap, hesitate and #6453, means pretermission – to overlook, exemption, immunity, excluded, to be **sanctified**. The act of being **passed over**, they are being **marked** with the blood from the lamb on their doorpost, being overlooked, exempted, as being spared the wrath of the destroyer.

But the real question remains: Who or what **sanctified** them? The selected lamb was **killed** and eaten **according to the number of people in the family** and or their neighbor next to his house. The lamb's blood was put upon the door posts of their homes as **a sign** of what house was to be **passed over**, not **sacrificed** as a **cleansing offering**. Nor does this selected lamb satisfy the requirement of Dt 16:16 which states that **each man** is required to bring an offering to Yah as he is able, showing that each man **does not** have a lamb, but one per family group.

The word **sanctified**; #06942 means to be made, pronounced or observed as clean (ceremonially or morally): consecrate, dedicate, **hallow**, holy, purify.

That is why scripture says it is the "**Lords Passover**" for it was **The Lord** that set apart Israel as His **firstborn; He is the one that sanctifies**. The blood of the killed lamb was a **token**, "**a sign**" upon the houses wherein they were, **a mark** upon them as being the ones **to be separated, to be sanctified**, as His **firstborn**. This will be made clearer as we proceed.

The timing for the killing of the selected lamb is stated as; "**ye shall keep it up until** (meaning before) **the fourteenth day**" and "**shall kill it in the evening.**" Evening is translated "**Twilight**" meaning between the two lights. To be between the two lights, both lights, the sun, the greater light and the moon, the lesser light, must be present. Otherwise the definition could mean anytime if only one of the lights was stipulated to be present. But when both lights are present; fitting the definition of the word "**twilight**", between two lights, the meaning is fulfilled. Both the moon and the sun are present at the beginning of the 14<sup>th</sup> day of the month, at evening for approximately 2 hours. Examining a sun/moon chart will verify that this is the only time that both bodies of light are plainly visible at the same time during the month: As the sun is setting in the west, the moon is rising in the east and both can be visibly seen at that time for approximately 2 hours. This is the time of twilight that the lambs were to be killed at one's house. We will save the details of the moon and its phases on this date for another study called; "Phases of the Moon."

Also notice in Ex 12:14: **This day** shall be unto you for a **memorial**, the day that He, the Lord, **passed over** your houses and spared you. And ye shall keep it a "**Feast to the LORD**" throughout your generations; ye shall keep it a **Feast by an ordinance forever**. Ordinances are the regulations associated with how a given memorial is to be kept. This event takes place from sunset on the 14<sup>th</sup>, the time of the killing of the lamb, to midnight on the 14<sup>th</sup> day of the first month. (Nu 9:1~14) A **memorial** in memory of this event is to be kept as a **Feast to the Lord**. (Lev 23:5) This **Feast day** known as **Passover** is the first of Yah's seven Holy Days.

Scripture says it is to be a **Feast to the Lord**, a memorial by an ordinance forever of this event happening on this day, the 14<sup>th</sup> day of the first month. A feast does not just consist of a killing of the animal but also the eating and memorializing of the event that happened on that night, the beginning of the 14<sup>th</sup> day, with the death angel striking at midnight on that night.

*If we push the eating which is commemorated with the new symbols of the bread and the wine to memorialize this event and celebrate it on the next day, one is no longer on the 14<sup>th</sup> day of the first month. We have just lost a feast day, one of seven stipulated in Lev 23, the first being Passover on the 14<sup>th</sup> day of the first month. Does not the number seven mean perfection and or completeness?*

Ex 12: 21~29 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb **according to your families**, and **kill the Passover**. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the bason; **and none of you shall go out at the door of his house until the morning**(before dawn). For the **LORD** will **pass through** to **smite** the Egyptians; and when he seeth the blood upon the lintel (*the sign*), and on the two side posts, the LORD will **pass over** the door, and will not suffer the destroyer to come in unto **your houses to smite you**. And ye shall observe this thing for an ordinance to thee and to thy sons forever (A memorial of this event). And it shall come to pass, **when ye be come** to the land (*denoting they hadn't enter it yet*) which the LORD will give you, according as he hath promised, that ye shall keep this **service**. And it shall come to pass, when your children shall say unto you, **What mean ye by this service?** (A memorial of this event). That ye shall say, It is **The Sacrifice of the LORD'S Passover**, who **passed over** the houses of the children of Israel in Egypt, when **He smote** the Egyptians, and **delivered our houses**. And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. And it came to pass, that at **midnight the LORD smote** all the **firstborn** in the land of Egypt, from the **firstborn** of Pharaoh that sat on his throne unto the **firstborn** of the captive that was in the dungeon; and all the firstborn of cattle.

*In the above passage the word **Passover** is being used twice, yet each time in a different context. One is saying the Israelites are to **kill the Passover**, referring to the lamb, and eat it **according to your families**, not offering it in a sacrifice, but to kill it and eat it as they stay in their houses **until morning**. The Israelites are to **observe this thing for an ordinance to thee and to thy sons forever**, as a **memorial** in memory of this event happening to them on this night of the 14th, similar to what was stated in verse 14 and also in Nu 9:1~14.*

### ***The Sacrifice of the Lord's Passover:***

*The second usage is mentioned when the Lord **passed over** their houses at midnight where they were **marked** with the blood of the killed lamb. The meaning also embraces the reason "why" the Israelites are to keep this ordinance to be observed as a remembrance, **a memorial**. "That ye shall say, "it is **The Sacrifice of the LORD'S Passover** who smote all the firstborn in the land of Egypt, and **delivered our houses**."*

*The word **sacrifice** derived from #2077, means a slaughter, the victim or the act: an offering and #2076: to slaughter, as an animal; to kill, offer, to slay. (Webster's dictionary defines it as the act of offering something to a deity, in propitiation or homage, ritual, forfeiture of something of value for another).*

*The word is not just associated with animals, but the victim or the act of slaying or slaughter, or offering. People were also sacrificed to pagan gods, as was Abraham to sacrifice his son Isaac.*

*By reading carefully one can determine **whose** sacrifice it is. "It is **The Sacrifice of the LORD'S Passover**." Once again **the Lord** is stated as being the owner of the sacrifice of the event also using the word Passover.*

*If the blood from the lamb that was killed and eaten was a **token** to **mark** the Israelites, to **sanctify** them, setting them apart as holy from the destroyer that strikes at midnight, what was the **sacrifice**, the slaughter, slaying in propitiation of the **Lord's Passover** for skipping over, overlooking – exempting them in their houses that night ? The “**Sacrifice of the LORD'S Passover**” was the **killing and offering** of all the **firstborn** in the land of Egypt from the **firstborn** of Pharaoh that sat on his throne unto the **firstborn** of the captive that was in the dungeon, and all the **firstborn** of cattle. This **Sacrifice** was done **by the Lord... for us...not by us**. The Israelites had no part of this **Sacrifice**. They were told to stay inside their houses away from its wrath until morning.*

*Though the word Passover is used in both occasions, the word holds different contextual meanings of two different events. This fact will be elaborated as the study proceeds.*

*Continuing, scripture shows the Israelites leaving Egypt in the morning of the 14<sup>th</sup> with their **flocks and herds** while plundering the Egyptians to complete the command to go three day's journey into the wilderness to worship with offerings unto Yah. Ex 3:18*

Ex 12:40~42 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the **end** of the four hundred and thirty years, even the **selfsame day** it came to pass, that all the hosts of the LORD **went out** from the land of Egypt. **It is a night to be much observed** unto the LORD for bringing them **out** from the land of Egypt: this is that **night** of the LORD to be observed of all the children of Israel in their generations.

*Note the time frame: Its now the end of the 14<sup>th</sup> day, after sunset, the beginning of the night of the 15<sup>th</sup> day in which they are now leaving Egypt, for it is this **night** that they **come out with their flocks and herds**. A **full day** (24 hours), have passed from the night that they killed the lamb and ate it and were marked by its blood. The blood served as a miraculous sign, protecting them from the death angel which had come during that night of the 14<sup>th</sup> and killed all the firstborn of Egypt as a sacrifice for their release. The morning of the 14<sup>th</sup> finds the Israelites leaving their houses departing from Egypt as the Egyptians are burying their dead and giving to the Israelites valuables as plunder. The Israelites finish the day at the border of Egypt as the new day starts. It is at this night, the beginning of the 15<sup>th</sup> that they leave Egypt. It is this time that is to be remembered as the night they came out of bondage, “**a night to be much observed.**”*

Ex 12: 43~50 And the LORD said unto Moses and Aaron, This is the **ORDINANCE OF THE PASSOVER**: There shall no stranger eat thereof: **But every man's servant that is bought for money**, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. **In one house shall it be eaten**; thou shalt not carry forth ought of the flesh abroad out of the house; **neither shall ye break a bone thereof. All the congregation of Israel shall keep it**. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is **homeborn**, and unto the **stranger** that sojourneth among you. Thus did **all** the children of Israel; as the LORD commanded Moses and Aaron, so did they.

**Ordinance #02708 chuqqah**: appointed, custom, manner, statute...meaning how it is to be kept.

*The ordinance of the Passover states: In **one house** shall it be eaten; neither shall ye break a bone thereof, and **all the congregation of Israel shall keep it**. Every man's servant is to take the Passover. For the mark or sealing by this sign protects those from the wrath of the death angel...Yah's anger against sinners. This ordinance, custom, is for all to partake of, all those that are called into His family. It not only seals the owner of the house, the head of the family, but all of his possessions, meaning his family and his servants as they partake of it. Here it stipulates that “**All the congregation of Israel shall keep it**”. Note: “One law shall be to him that is **homeborn**, and unto the **stranger** that sojourneth among you”. So it's telling us that*

*all those in the family are to take of it, even those that are of a man's possession, his family and his servants (slaves) as well as those strangers that agree to live under the law of Yah with him. Nothing is mentioned of a home-born applying for a position or required to be baptized prior to taking the Passover; they fall within the umbrella of being the man's possessions, as would a servant be required to participate.*

Ex 12: 51 And it came to pass the **selfsame day**, that the LORD did bring the children of Israel **out** of the land of Egypt by their armies.

*Note that it said earlier that Israel sojourned to Egypt and dwelled there four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the **selfsame day**, it came to pass they went out. In other words, 430 years earlier on this self same day, the beginning of the 15<sup>th</sup> day of the first month, the Israelites came into Egypt on a Feast day. Also worth noting: Abraham also went into the covenant of circumcision with Yah on the day before the self same day, (Passover) Gen 15~17.*

### ***The Passover Sacrifice of the First Born:***

Ex 13:1~4 And the LORD spake unto Moses, saying, **Sanctify unto me all the firstborn**, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. And Moses said unto the people, **Remember this day, in which ye came out from Egypt**, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. **This day came ye out in the month Abib.**

*Two things stand out here: Moses is told to **sanctify**, meaning set apart as holy, unto Yah all the **firstborn** of man and beast of Israel and at the same time, associating it with the remembrance, that **this day they came out of bondage**, Egypt. Please note that it's not all of Israel that is to be **sanctified**, set apart, but the **firstborn** that are being **redeemed** for a special purpose. Remember, the time frame occurs on the evening of the 15<sup>th</sup> day at night when Israel comes out of Egypt, "**a night to be much observed.**" One cannot regress to the preceding evening of the 14<sup>th</sup> to sanctify something that has already past.*

Ex 13:5~16 And it shall be **when the LORD shall bring thee into the land** of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, **that thou shalt keep this service in this month. Seven days** thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened **bread shall be eaten seven days**; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt shew thy son in that day, saying, **This is done because of that which the LORD did unto me when I came forth out of Egypt. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth:** for with a strong hand hath the LORD brought thee **out** of Egypt. Thou shalt therefore keep this ordinance in his season from year to year. And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD **all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S.** And every **firstling** of an ass thou shalt **redeem** with a lamb; and if thou wilt not **redeem** it, then thou shalt break his neck: and **all the firstborn of man** among thy children **shalt thou redeem.**

Verse 14 And it shall be when thy son asketh thee in time to come, saying, **What is this?** that thou shalt say unto him, By strength of hand **the LORD brought us out from Egypt**, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that **the LORD slew (Sacrificed) all the firstborn in the land of Egypt**, both the firstborn of man, and the firstborn of beast: therefore... "**I Sacrifice to the LORD**" all that openeth the matrix, being males; but **all the firstborn** of my children **I redeem.** And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand **the LORD brought us forth out** of Egypt.

*This **sacrificing of the firstborn** is bound to a seven day feast to the Lord being shown to their sons as a reminder, saying, “This is done because of that which the LORD did unto me **when I came forth out of Egypt**” stating “therefore **I sacrifice** to the LORD all that opens the matrix, being males but all the **firstborn** of my children **I redeem.**”*

*This event is the first time that a **sacrifice** is being done by the Israelites to Yah.*

*This **sacrifice** involves the **firstborn** of beast and the **firstborn** of man to be **redeemed**, meaning being substituted by a lamb that is to be **sacrificed for them**. This act happens **after** the killing of the lamb and its blood being put upon the door posts, **after** the destroyer came at midnight killing all the firstborn of Egypt. It occurs as stated to the sons, at the time they came out of Egypt, again, a **different event** at a **different time**.*

*Note the different reasons told to the sons. Compare the meaning of this event on the 15<sup>th</sup> to the event that took place the evening earlier on the 14<sup>th</sup> at the Passover:*

Ex 12:26~27 And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, **It is the Sacrifice of the LORD'S Passover**, who passed over the houses of the children of Israel in Egypt, when **He smote** the Egyptians, and **delivered our houses**.

*At the “**Sacrifice of the Lord’s Passover**” meaning **The Lord’s** slaughter, when **He, the Lord** slew all the firstborn of Egypt at midnight on the 14<sup>th</sup> while delivering, protecting, separating those **sealed** in their houses by the **sign of the blood** on the door posts. Please note whose sacrifice it was: “**it’s the Lord’s sacrifice.**” He, the Lord, is claiming ownership not the people.*

*Contrast this event which happened on the evening of the 14<sup>th</sup> to the next evening at the beginning of the 15<sup>th</sup> day, (seen in Ex 13:14) the Feast of Unleavened Bread when the children of Israel declare: “**We are sacrificing the firstborn,**” “for by strength of hand **the LORD brought us forth out of Egypt.**” Here the Israelites are stated as the owner of this sacrifice.*

*These are **two different events** at **two different times** with **two different meanings** by **two different owners** of **two different sacrifices**.*

*After the blood of the killed lamb **marking** those chosen to be **sanctified** or set apart...the first born Israelites, comes the first sacrifice, that of the “**Sacrifice of the Lord’s Passover.**” This sacrifice being those slain, slaughtered, or victims offered in sacrifice, the firstborn of Egyptians. This act on our Lord’s part constitutes the beginning of the covenant or agreement with Him: “You will be my people and I will be your God.” The killed lamb’s blood was the symbol given, **a seal, a sign** of protection, not the sacrifice, for the sacrifice was Yah’s. Following those events now seen is the sacrifice by the Israelites, occurring after they have been marked and called out, dedicating their firstborn of beasts to Yah, **for bringing them out of slavery** from Egypt. It is at this time that the firstborn of Israel are redeemed by lambs **offered in sacrifice**, by the Israelites for having been brought out of bondage.*

*This is the first time Israel is seen “**sacrificing**” anything to Yah as a group, nation, or congregation.*

*Summarizing: Now seen is the Israelites’ **firstborn offering**; that redeeming sacrifice of thanks for their release from bondage, given the following evening as they exit Egypt. Each subsequent event shows a different victim involved. First is a **male lamb of the first year** at their houses, then the firstborn of every Egyptian male and beast. Finishing with an offering from Israel of their **firstborn** of flocks and herds, “to be a token upon their hand, and for frontlets between their eyes: for by strength of hand **the LORD brought us forth out of Egypt.**”*

Also note in Ex 13:5~16 scripture says, “when you **come to the land** that He promised; you shall do this sacrifice of the first born.” The feast is called the Feast of Unleavened Bread. The unleavened name refers to being freed from the bondage of sin, released to partake of His blessings. It is not until entering the Promised Land that Israel is truly blessed being freed from bondage. It took 40 years of correcting and practice, eating only manna, before they were truly blessed, being unleavened of the sin from within. This process began with initially discerning what sin was as defined through the law, and then being shown the way to repentance before redemption.

Notice and compare the similarities of the **sign** given on the 15<sup>th</sup> with the sign given earlier on the 14<sup>th</sup> in Ex 13:8~9, “And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me **when I came forth out of Egypt**. And it shall be for a **sign** unto thee upon thine **hand**, and for a memorial **between thine eyes**, that the LORD'S law may be in thy mouth.”

There is a remarkable resemblance of how the structure of the human body exemplifies the sign of Israel's deliverance. Looking at this physically, the hand and arms hang down parallel on either side of us as pillars, and between the eyes is a reference to the upper section connecting the two “pillars” together.

Compare this picture with the form of the sign given to the Israelite earlier in Ex 12:7, “And they shall take of the blood, and strike it on the **two side posts** and on the **upper door post** of the houses, wherein they shall eat it.” Ex12:13. “And the blood shall be to you for a **token** (a sign) upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”

See the similarities of the two side posts as the hands and the upper post, as between the eyes! Now compare this resemblance with the name of Yah and the letters of His name found in the Tetragrammaton.

The Hebrew letter (het) makes the same door-like symbol. H (het) means the breath of Yah. It's the same letter that was added to the names of Abram (Abraham) and Sarai (Sarah). Gen 17:5&15 !!!!

Observe the different types of victims involved in these three different events: the first is a **male lamb** of a **first year** killed at their houses, second is the **firstborn males** of man and beast in Egypt slaughtered by Yah, and thirdly an offering by Israel of their **firstborn** from their **flocks** and **herds**.

Ex 34:18~19 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib **thou camest out** from Egypt. All that openeth the matrix is mine; and every firstling among thy **cattle**, whether **ox** or **sheep**, that is male.

Nu 3:11~13 And the LORD spake unto Moses, saying, And I, behold, **I have taken the Levites** from among the children of Israel **instead of all the firstborn** that openeth the matrix among the children of Israel: therefore **the Levites shall be mine**; Because all the firstborn are mine; for **on the day that I smote** all the firstborn in the land of Egypt **I hallowed** unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD.

To review: What day did Yah **mark** those that were to be set apart, “**sanctified**”, **hallowed** as the firstborn of Israel? Answer: On the 14<sup>th</sup> day **before** He smote the firstborn of Egypt at twilight, between the two lights: the setting sun and concurrent rising moon, the lamb was killed and its blood was placed on the door posts as they were eating of its flesh before midnight, before the destroyer smote all the firstborn of Egypt. Then only did He mark those to be **hallowed and “sanctified”** as the firstborn of Israel. It's not just the blood that marks and seals them, but the eating of the lamb that constitutes an agreement of both parties to participate in this new relationship.

Nu 8: 13~18 And thou shalt set the Levites before Aaron, and before his sons, and **offer them for an offering unto the LORD**. Thus shalt thou separate the Levites from among the children of Israel: and **the Levites shall be mine**. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even **instead of the firstborn of all the children of Israel**, have I taken them unto me. For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt **I sanctified them for myself**. And **I have taken the Levites for all the firstborn of the children of Israel**.

*Here in Numbers and elsewhere, Yah replaces the firstborn from every tribe of Israel with the Levites who were to serve Him as the **called out ones**, being **hallowed**. This blessed position can also be our place, as ones grafted in, **if...being called**, so chosen, we remain faithful.*

Nu 33: 1~5 These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. And they departed from Rameses in the first month, on the **fifteenth day** of the first month; **on the morrow after the passover** the children of Israel went out with an high hand **in the sight** of all the Egyptians. For the Egyptians buried all their **firstborn, which the LORD had smitten** among them: upon their gods also the **LORD executed judgments**. (*Referring to the slaughtered, the Lord's sacrifice*). And the children of Israel removed from Rameses, and pitched in Succoth.

*Israel starts its travels from Rameses, Egypt and exits the country to pitch tents in Succoth on the 15<sup>th</sup> day, on the morrow, meaning **the day after the Passover**. Prior to this event, during the daylight hours of the 14<sup>th</sup> in full sight of all the Egyptians as they are burying their dead, the Israelites are traveling making their departure from Egypt. The Egyptians were preparing for burial those who had died during the night of the 14<sup>th</sup>, after the death angel struck at midnight.*

*Deuteronomy Chapter 16 sheds much light and also some confusion on the subject matter if interpreted incorrectly. Many start the event of Passover in verse 1 of Chapter 16. Yet Chapter 16 is describing the events mentioned in the earlier Chapter. Starting at the beginning of the subject matter, let us bring the whole picture into view.*

Dt 15: 19~23 All the **firstling** males that come of thy **herd** and of thy **flock** thou shalt sanctify unto the LORD thy God: thou shalt do no work with the **firstling** of thy **bullock**, nor shear the **firstling** of thy **sheep**. **Thou shalt eat it before the LORD** thy God year by year **in the place which the LORD shall choose**, thou and thy household. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, **thou shalt not sacrifice it** unto the LORD thy God. Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roebuck, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

*Note: The **firstlings** of the **herds** and **flocks** are being offered in **sacrifice** at this time verses a male lamb of the **first year**. These firstlings from the **herds** and **flocks** are to be sacrificed and eaten **"before the LORD in the place which the LORD shall choose"** as opposed to being in the respective homes of the Israelites with bitter herbs as stated in Ex 12:8 and Nu 9:11.*

Dt16: 1~8 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God **brought thee forth out of Egypt by night**. Thou shalt therefore **Sacrifice the Passover** unto the LORD thy God, of the **flock** and the **herd**, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; **seven days** shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou

mayest remember the day when thou **camest forth out of the land of Egypt** all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which **thou sacrificedst the first day at even**, remain all night until the morning. Thou mayest not **Sacrifice the Passover** within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place his name in, there **thou shalt Sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt**. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. **Six days** thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

*Again, the **Sacrifice** is from the **firstlings** of the **herds** – meaning cattle or oxen **and flocks** – meaning sheep or goats Lev 1:1~16. This is the same offering that is required on the 15<sup>th</sup> day of the first month which is the first day of the Feast of Unleavened Bread as stated in Num 28:16~25. There is no Passover cow or holy-cow.*

*The context of Deuteronomy 16 in its entirety is referencing only to the three **Holiday Feasts**: the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Ingathering. There is no mention of Atonement, Trumpets, the Wave Sheaf offering or the event on the beginning of the 14<sup>th</sup> of the first month called Passover. Yes, the word **Passover** is being used...but it's describing the event of the "**Passover Sacrifice of the firstborn**" that happens at the end of 14<sup>th</sup>, the beginning of the 15<sup>th</sup>, the first day of the Feast of Unleavened bread. This event occurs at the place that Yah chooses to place His name, with an offering from the **firstborn** of your **flock and herd**, instead of at one's **home** with a **year old lamb** from **only the flock** selected on the 10<sup>th</sup> day of the month.*

*This event is commemorating the time that Israel **came out of Egypt**, the day **after** the Passover, Nu 33:3~4, the day after they were sealed. We must always check the definition of the word with its context. Remember the definition of **Passover and Sacrifice**:*

***Passover** #6452 meaning to skip over, leap, hesitate and #6453, meaning pretermission – to overlook, exemption, immunity, excluded, to be **sanctified**. The act of being **passed over**, they being **marked** with the blood from the lamb on their doorpost, being overlooked, exempt, as being spared the wrath of the destroyer.*

***Sacrifice** #2077 meaning a slaughter, the victim or the act: an offering and #2076: to slaughter, as an animal; to kill, offer, to slay. (Webster's dictionary defines it as the act of offering something to a deity, in propitiation or homage, ritual, forfeiture of something of value for another).*

*Once the Israelites are released from the bondage of Egypt, an offering is requested from them through their **firstborn** that were spared from death by the destroying angel and on all the firstborn in the land. And when is this event to happen? "**Thou shalt Sacrifice the Passover** (the Passover Sacrifice of the firstborn) **at even, at the going down of the sun, at the season that thou camest forth out of Egypt**" Dt 16:5~6, the day **after** the Passover Nu 33:3~4. At the going down of the sun, would be the end of the 14<sup>th</sup> day and the beginning of the 15<sup>th</sup> day of the month. This time frame would correlate with the evening sacrifice that the Israelites would be taught to observe in the future correlating with the daily oblation.*

*Hopefully, this study will shed light on long standing diverse beliefs on this subject: the early 14<sup>th</sup>, late 14<sup>th</sup>/15<sup>th</sup> Passover. But with Yah, all is possible.*

*In review: The event called Passover on the 14<sup>th</sup> involves marking those that are to be the firstborn...first fruits, the called out ones that are selected, sealed for a calling. At midnight on the 14<sup>th</sup>, the death angel or destroyer is sent to kill all the firstborn of Egypt, whether man or beast, "**It is the Sacrifice of the LORD'S Passover.**" The Israelites are delivered, sanctified by the seal or mark on their dwellings while in their houses that night and told **not to come out until morning** after death has past. They are saved from the*

wrath of the destroyer that night and are given passage to flee from Egypt, from the bondage of sin, in the morning. As they make their way out of the land, they are instructed to offer in **Sacrifice** all their **firstborn** of beasts, **firstlings** of their **herds and flocks** that were spared from the hand of the destroyer, and also to redeem the **firstborn** of man, meaning to buy their lives back by redeeming them with a Sacrifice through the life of a lamb. This sacrifice is called "**The Passover Sacrifice.**"

The penalty for sin is death (all have sinned) and to be released from sin, a penalty must be paid. The Egyptians sinned in not allowing the Israelites freedom from bondage. They paid the penalty, having all their first born slaughtered by the destroying angel of Yah. Thus for the Israelites to gain freedom from sin, they too are required to pay the penalty. A sacrifice is required from both man and beast, a sacrifice from the herd and flock of beasts and **a lamb substitute for the firstborn of man spared**. The difference between Egyptian and Israelites; is in that one is taken and the other given up freely.

Just as it is told to us, judge yourself and ye shall not be judged. The judgment is going to happen, but at whose hand and at what cost? As this Sacrifice is completed, the Israelites are released from bondage and given passage to a new life out of the oppression of Egypt. At that moment they are freed from bondage...but not free from future sin.

**Continuing now in the New Testament, the study will endeavor to bring the rest of the story into focus.**

Our Redeemer **Yahshua** fulfills the entire historical order of events. His triumphal entry into Jerusalem on the Sabbath before Passover correlates to the lamb being selected on the 10<sup>th</sup> day of the first month as recorded in Mt 21:1~17, Mr 11:1~11 and Lk 19:28~40.

The lamb's blood and the eating of its flesh, His body and His blood, substituted by the symbols of the bread and wine are given to His called out ones partaking of the **Passover** (often referred to as the Lord's Supper) on the beginning of the 14<sup>th</sup> day of the first month as recorded in Mt 26:20, Mr 14:17 and Lk 22:15.

The disciples are selected and **marked** from the wrath of the destroyer that is to come at midnight. They are **marked, sealed** with the new symbols of bread and wine, representing our Lord's body and blood. This happens in a large upper room in the city, correlating to what was originally done in their houses at the first Passover in Egypt...not at the temple.

There is no mention of Yahshua partaking of the bread and wine during this New Testament gathering (Passover) given that night in order to save Himself from the destroyer. Instead, at midnight when Yahshua is with His disciples in the garden, He is taken for the first time. This is the time of the destroyer, similarly to the time of "**the sacrifice of the Lord's Passover**" Mt 26:57, Mr 14:53, Lk 22:54 and Jn 18:13. The destroyer strikes the unsealed **firstborn**, Yahshua, and scatters those that are **sealed**, marked to be released from bondage. Once again, it's the **Sacrifice of the Lord's Passover**, God the Father, Yah, as stated in Mt 26:42~45 "**O my Father**, if it be possible, let this cup pass from me: nevertheless not as I will, **but as thou wilt.**" It's Yah the Father who is doing the striking on His first born son of this world.

During that night, Yahshua is questioned and in the morning stripped of His belongings, just as the Egyptians were also spoiled, stripped of their earthly possessions in the morning. At midnight, the destroyer is seen in Egypt slaughtering the Egyptian firstborn for their **sins**, for holding the Israelites in bondage, refusing the release of the innocent in slavery. Their penalty for sin is death. Yet with Yahshua there was no **sin** to be found, He was innocent as recorded in Mt 26:59~60, Mt 27:3~4, Mt 27:23~24.

*Ergo the flogging, mocking and cursing, allowed His life to be initially spared at midnight from the death angel. His disciples who were sealed by the symbols of the bread and wine earlier that evening are seen at midnight in the garden, scattering, running and hiding from death's hand. Yahshua goes on to fulfill the redemption offering for all the firstborn and those that are to be called, as He is crucified at the end of the 14<sup>th</sup> day, the beginning of the 15<sup>th</sup> the time of **"The Passover Sacrifice" of the first born**, to start the Feast of Unleavened Bread beginning with the first born offering, being freed from sin, to becoming Unleavened.*

*The last recorded statement reveals the timing of His death, sometime **after** the ninth hour, after 3:00pm as stated in Mt 27:45, Mk 15:33 and Lk 23:44. At that time of the season, at the end of the 14<sup>th</sup> day of first month of the year, the sun sets at approximately 6:00 pm. The evening oblation at the temple would be occurring also **before** the end of the day, at evening, **before** the new day, meaning **before** sunset at the end of the 14<sup>th</sup> day and right **before** the beginning of the 15<sup>th</sup> day. This is the same time the Israelites state, "therefore **I sacrifice to the LORD** all that openeth the matrix (**the firstborn**), being males; but all the firstborn of my children I redeem." Ex 13:15*

**Dt 16:6 "thou shalt Sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt".**

***The Passover Sacrifice** occurring at the going down of the sun would be at the end of one day and the beginning of a new day. And it is stated that the Israelites came out of Egypt by night on the day after the Passover, on the 15<sup>th</sup> day, the first day of the Feast of Unleavened Bread. Now Yahshua is that **firstborn sacrifice "The Passover Sacrifice"** that redeems us from the bondage of sin, releasing those that are called to be His firstborn.*

**Nu 33: 3~4** And they **departed** from Rameses in the first month, **on the fifteenth day** of the first month; on the **morrow after the passover** the children of Israel **went out** with an high hand in the sight of all the Egyptians. For the Egyptians buried all their **firstborn**, which the **LORD had smitten** among them: upon their gods also the **LORD executed** judgments.

*Once again, at the time of the **Passover**, the beginning of the 14<sup>th</sup> day, the called out ones are **marked**, sealed to be **sanctified**, to be made holy by the symbols of the bread and wine. They are spared the death of the first born which comes at midnight called; **"The Lord's Passover Sacrifice."** The end of the 14<sup>th</sup> day culminates with the firstborn offering for redemption, the beginning of the Feast. Redemption is afforded us by **Yahshua's** offering which is done for us by His grace which brings us out of the bondage of sin, putting believers on the first leg of the road to salvation, **"The Passover Sacrifice of the first born."** From here, believers are to purge self from sin and await the gift of the Holy Spirit as a down payment to our inheritance, a promised reward, according to our faith...the action of our belief.*

*For Yahshua to be the **redeeming sacrifice** for us, that perfect lamb substitute, He Himself would also have to be a firstborn. Did you get that? To be a lamb substitute for redemption on that night, He would have to be a firstborn to fulfill the requirement as a **redeeming sacrifice**. This is the requirement of the **"The Passover Sacrifice"** heralding the start of the Feast of Unleavened Bread. Yet in contrast, the stipulation of the evening before having a male of a **first year** which is killed and eaten sealing those to be redeemed. There is no mention of a 33 year old lamb sacrificed anywhere, nor a first born male being an infant of the first year crucified for our sins. Thus Yashua could not be the Passover lamb killed to seal those that are called, but is the **"The Passover Sacrifice of the first born"** redeeming those that are sealed.*

**Mt 1:25** And knew her not till she had brought forth her **firstborn son**: and he called his name JESUS.

**Lk 2: 7** And she brought forth her **firstborn son**, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Ro 8: 28~30 And we know that all things work together for good to them that love God, to them **who are the called** according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the **firstborn among many brethren**. Moreover whom he did predestinate, them he also **called**: and whom he **called**, them he also **justified**: and whom he justified, them he also glorified.

Heb 11: 27~28 *speaking of Moses*: By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he **kept the passover**, and the **sprinkling of blood**, lest he that **destroyed the firstborn** should touch them.

*The writer of Hebrews speaks of Moses as keeping the Passover, (the early 14<sup>th</sup>) with the sprinkling of blood, referring to the blood on the door posts of Israelite houses. This sign protected them from the **wrath of the destroyer** of the firstborn that occurred at midnight of the 14<sup>th</sup> some 6 hours later.*

Col 1: 12~15&18 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath **delivered us** from the **power of darkness** (*the destroyer*), and hath translated us into the kingdom of his dear Son: In whom we have **redemption through his blood**, even the forgiveness of sins: Who is the image of the invisible God, the **firstborn of every creature**:

Ver 18 And he is the head of the body, **the church**: who is **the beginning, the firstborn** from the dead; that in all things he might have the preeminence.

*Paul relates that believers have been delivered from the power of the destroyer (which occurred at midnight) and now have access to redemption through Yahshua's blood given as the "**firstborn sacrifice**" after being sealed at the Passover.*

Heb 9: 11~13 But Christ being come an **high priest** of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of **goats and calves**, but by his **own blood** he entered in once into the holy place, having obtained eternal **redemption for us**. For if the blood of **bulls** and of **goats**, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

*The sacrifice of **bulls** from the herds and **goats** and **lambs** from the flocks are the offering given at the end of the 14<sup>th</sup> day, the beginning of the 15<sup>th</sup> day, at the beginning of the Feast. It occurs at the place in which He chooses to place His name, **the temple**, at the time of the "**Passover Sacrifice**" with the high priest redeeming the firstborn that had sealed to be redeemed.*

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, **for the redemption of the transgressions that were under the first testament**, they which are **called** might receive the promise of eternal inheritance.

*There is no mention of any redemption for sins done by the Israelites when they were in Egypt by any means including the selecting, killing, and eating of a lamb with its blood on the door post of their houses. This act was the **token of a seal** for the called ones who were selected to be redeemed. No high priest was seen in Egypt. Redemption, release from the bondage of sin of the called, comes after, at the tent of meeting, the temple with the high priest present to serve at the sacrifice to redeem the firstborn.*

Lk 22: 1 Now the feast of unleavened bread drew nigh, **which is called the Passover**.

Lk 22: 7~ 20 Then came the day of unleavened bread, when the **passover** must be **killed**. And he sent Peter and John, saying, Go and prepare us the **passover, that we may eat**. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto

the goodman of the house, The Master saith unto thee, Where is the guestchamber, where **I shall eat the passover with my disciples?** And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the **passover**. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, **“With desire I have desired to eat this passover with you “before” I suffer”** (*before the death angel strikes*): For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, **This is my body which is given for you:** this do in remembrance of me. Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**

*Note the entire Feast is being referred to as the Passover in verse 1, not just the event occurring on the beginning of the 14<sup>th</sup>. Luke gives insight of an event called Passover by Yahshua in which a lamb is killed. Notice also Yahshua instructs the disciples to seek the good man of the house to find where there is the guest chamber “that we may eat.” This would associate with the instruction to eat the Passover in your house. There is no mention of bringing this lamb to the temple to be sacrificed and eaten there.*

*Yahshua eats this Passover with His disciples that He selected and gives the new symbol of the bread and wine depicting His body and blood as the sign to **seal** them for their redemption to come. This redemption by His body and blood that **is to be shed** was to come **after** this Passover meal with the called out ones, those sealed, marked, and sanctified, Stated in verse 15: **“With desire I have desired to eat this Passover with you before I suffer.”***

*This correlates to the event that happens on the beginning of the 14<sup>th</sup> day with the killing and eating of the selected lamb given as a **token sign** upon those that are called to be redeemed. Also stated is the fact that **“I have desired to eat this passover with you “before” I suffer.”** Before I suffer is referring to the act of the death angel that is to strike Yahshua at midnight. At that gathering He institutes the symbol of the bread and wine, referring to His body and blood that **seals** them from that death to come.*

1 Cor 5: 7~8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ **our Passover is sacrificed for us:** Therefore let us keep **the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

*Paul here refers to Christ as our **Passover sacrifice of the first born**. Note the remarks of purging out old leaven which refers to the command for the Feast of Unleavened Bread to rid self of leavening, and to **keep the feast** that starts on the beginning of the 15<sup>th</sup> day.*

*Once again we see three important events, all using the word Passover, and each having diverse and singular purposes. The first event called **Passover: the marking or sealing** of those that are to be redeemed. The second event being: **The Sacrifice of the Lord’s Passover**, Yah’s angel of death sent at midnight. The third event: the act of redemption by way of His sacrifice for us all...**The Passover Sacrifice of the first born**.*

*Hopefully this has shed a new light to resolve the differences of beliefs that divide us as believers concerning the keeping of the early 14<sup>th</sup> verses the late 14<sup>th</sup>/15<sup>th</sup> Passover. Each is right in part, but it’s the whole picture we seek.*

*Those that keep the early 14<sup>th</sup> Passover partake of the symbols to be selected as a firstborn with the bread and wine at the right time at “twilight” but perchance miss the meaning of the **“Passover sacrifice of the first born” that included Yahshua** that occurs at the end of the 14<sup>th</sup> day, at the going down of the sun the following evening. This event is sometimes over shadowed by what is called **“the night to be much observed,”** the time the Israelites came out of Egypt at the beginning of the 15<sup>th</sup> day. Though this is true, this*

*event cannot compare with Yahshua's death for us and what it took to accomplish our release from bondage. Sometimes one focuses on the blessing instead of He who blesses and the cost of our redemption.*

*Those that observe the late 14<sup>th</sup>, early 15<sup>th</sup> Passover, partake of the "Passover sacrifice" of the first born at the right time, at the going down of the sun, at the time of the sacrifice at the temple that redeems the firstborn that were selected. Yet in this scenario, two preceding events are lost being melded into the one: The first event covers the eating of the symbols of the bread and the wine, being sealed, marked for redemption, which happens the evening before, the second event acknowledges the wrath of the destroyer, the death angel striking at midnight that same day, known as the "Sacrifice of the Lord's Passover," effecting all the unmarked firstborn in the land. Both these events precede the "Passover Sacrifice of the first born" happening at the end of the 14<sup>th</sup> into the 15<sup>th</sup>. By doing so they lose a memorial day, the first of Yah's Holydays stated in Lev 23, called Passover.*

*Each observance scenario has pieces of the puzzle that allows part of the picture to come into focus. After reviewing the scriptures carefully, perchance seeing each other's part clearer, now producing a whole picture that reveals the term "Passover" with its three events with their different meanings.*

*This error that we have about the timing of the Passover, being both right, and at the same time both wrong, is the exact error that we are making in determining the time of the new moon, dark moon verses crescent. We are both right in our beliefs, and at the same time both wrong. I would please ask the opportunity to share this information with you in the study called "Phases of the Moon". Like all the different belief systems, each position is missing a part of the whole picture. Some have the Messiah, but fail to acknowledge His laws. Some have taken the laws to a different depth, yet refuse to accept that the Messiah has come. We all seem to stumble on different points, yet it is the whole part that is required as stated in Mt 23:23~24.*

Mt 23:23~24 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, **judgment, mercy, and faith**: these ought ye to have done, **and not to leave the other undone**. Ye blind guides, which strain at a gnat, and swallow a camel.

*Final note: Nowhere in Scripture is the word **Passover** referred to as being a day. The day of Passover is called a "**preparation day**." **Passover** is actually a moment in time with its origin based on the event that occurred at midnight on the 14<sup>th</sup> day of the first month as the death angel "**passed over**" Israelite houses in Egypt.*

Mt 27:62 Now the next day, that followed the **day of the preparation**, the chief priests and Pharisees came together unto Pilate,

Mr 15:42 And now when the even was come, because it was **the preparation**, that is, the day before the Sabbath, (*meaning a high day, a feast day*).

Lu 23:54 And that day was **the preparation**, and the sabbath drew on.

Jn 19:14 And it was **the preparation of the passover**, and about the sixth hour: and he saith unto the Jews, Behold your King!

Jn 19:31 The Jews therefore, because it was **the preparation**, that the bodies should not remain upon the cross on the sabbath day, (**for that sabbath day was an high day**), besought Pilate that their legs might be broken, and that they might be taken away.

Jn 19:42 There laid they Jesus therefore because of the Jews' **preparation day**; for the sepulchre was nigh at hand.

*Thus there are many events that contain the word “Passover”, that speak of the diversities bringing about the **calling, sanctifying and redeeming** of the firstborn. Each event’s description specifies which Passover reference is being described. The context in which the word is being used speaks volumes.*

*John 8:31~32: Then said Jesus to those Jews which believed on him...**If** ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

*That which we should value in ourselves and in one another  
Is the dignity of Yah’s Image  
And the great price at which we were bought.*

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