

A bundle of golden wheat stalks is the central focus, set against a background of a blue sky with soft, wispy clouds. The wheat is ripe and has a warm, golden-brown hue. The text is overlaid on the upper portion of the wheat.

THE
SACRED NAME
BROADCASTER

3/2026

March 2026
Volume LVII, Number 12

CONTENTS



Page 1

1 12 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?



Page 14

14 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.

17 Recipes

The Feast of Unleavened Bread is a very special time of the year! Yahweh has given us sweet, pure, unleavened foods to eat that do not contain leavening.



Page 17

The Sacred Name Broadcaster is published monthly by the Assemblies of Yahweh, Bethel, PA 19507. Your subscription has been paid by the willing co-workers of this ministry who are concerned that this message of salvation should be made available free of charge to all the world as a witness before the Second Coming of Yahshua the Messiah. While no charge is ever placed upon this publication, CONTRIBUTIONS (all of which are tax deductible) are gratefully accepted to help defray expenses. We hope you will share in making this information available to others.

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.

© Copyright 2026 Assemblies of Yahweh. All rights reserved. Periodical postage paid at Reading, PA 19612 (ISSN 879320). Telephone (717) 933-4518. POSTMASTERS: Send form 3579 to Assemblies of Yahweh, PO Box C, Bethel, PA 19507.

Founder and Author: Elder Jacob O. Meyer

Our Cover:

A wavesheaf against an azure sky reminds us of Yahshua the Messiah fulfilling the firstfruits offering just hours after His resurrection. We believe that this is why Miriam Magdalene supposed that He was the gardener—caretaker of the garden tomb—because He was carrying the wavesheaf of freshly-cut barley. "Yahshua says to her, Woman, why do you weep? whom do you seek? She, supposing him to be the gardener, says to him, Sir, if you have borne him from here, tell me where you have laid him, and I will take him away. Yahshua says to her, Miriam. She turns herself, and says to him in Hebrew, Rabboni; which is to say, Teacher." (John 20:15-16).

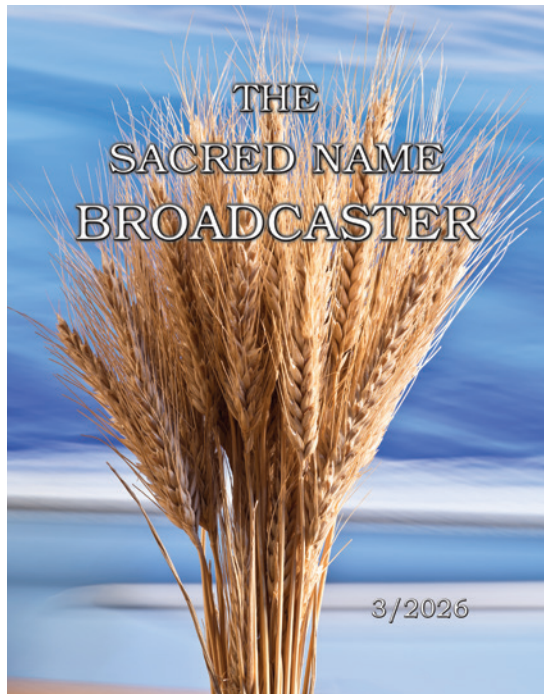
Yahshua then ascended On High to present Himself to Father Yahweh in this purified state. "Yahshua says to her, Touch me not; for I have not yet ascended to the Father: but go to my brethren, and say to them, I ascend to my Father and your Father, and my Elohim and your Elohim." (John 20:17).

Yahshua became the only human who died and was resurrected again to be a spirit being. Through Yahshua the Messiah, if we are baptized into His Name and remain faithful until the end, we will be granted eternal life in the resurrection of the just (Revelation 20:6).

"But now has the Messiah been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in the Messiah shall all be made alive. But each in his own order: The Messiah the first fruits; then they that are the Messiah's, at his coming." (1 Corinthians 15:20-23).

Job asked the question, "If a man dies, shall he live again?" (Job 14:14a). We have this hope in Yahshua's Second Coming. "But we do not wish you to be ignorant, brethren, concerning them that fall asleep; that you sorrow not, even as the rest, who have no hope. For if we believe that Yahshua died and rose again, even so them also that have fallen asleep in Yahshua will Elohim bring with him." (1 Thessalonians 4:13-14).

"Be you also ready: for in an hour that you think not the Son of man comes." (Luke 12:40).





12

Infallible Proofs

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

by Elder Jacob O. Meyer

the broken body of our Savior, 1 Corinthians 10:16; Exodus 23:18. The symbol of our Savior’s 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; and 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 ch-rchianity, 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, able to wield the two-edged sword of the Word of Yahweh in its most effective

***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.***

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 into 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 of the Truth. They don’t accept the Sacred Name **Yahweh**; they don’t keep the feast days properly;

and they don’t 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

“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)



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 Hacohen, 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, according 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 first-born, 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



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.

...You would have taken this little lamb ...and made a pet out of it...

Your children would have played with it.

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

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 sideposts 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 of 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 to 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 at 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. *Pesach* means *to hop, skip over, and exempt* (**Strong's Concordance**, #6452). Moses told Israel, *“Stay inside the house; don't go out because you will jeopardize 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

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.

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 23:5 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 ‘*ereb*, 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 *Minchah* 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, duskiness, 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,

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.



occasionally, among the counter-culture religions. I prefer not to own 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, 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

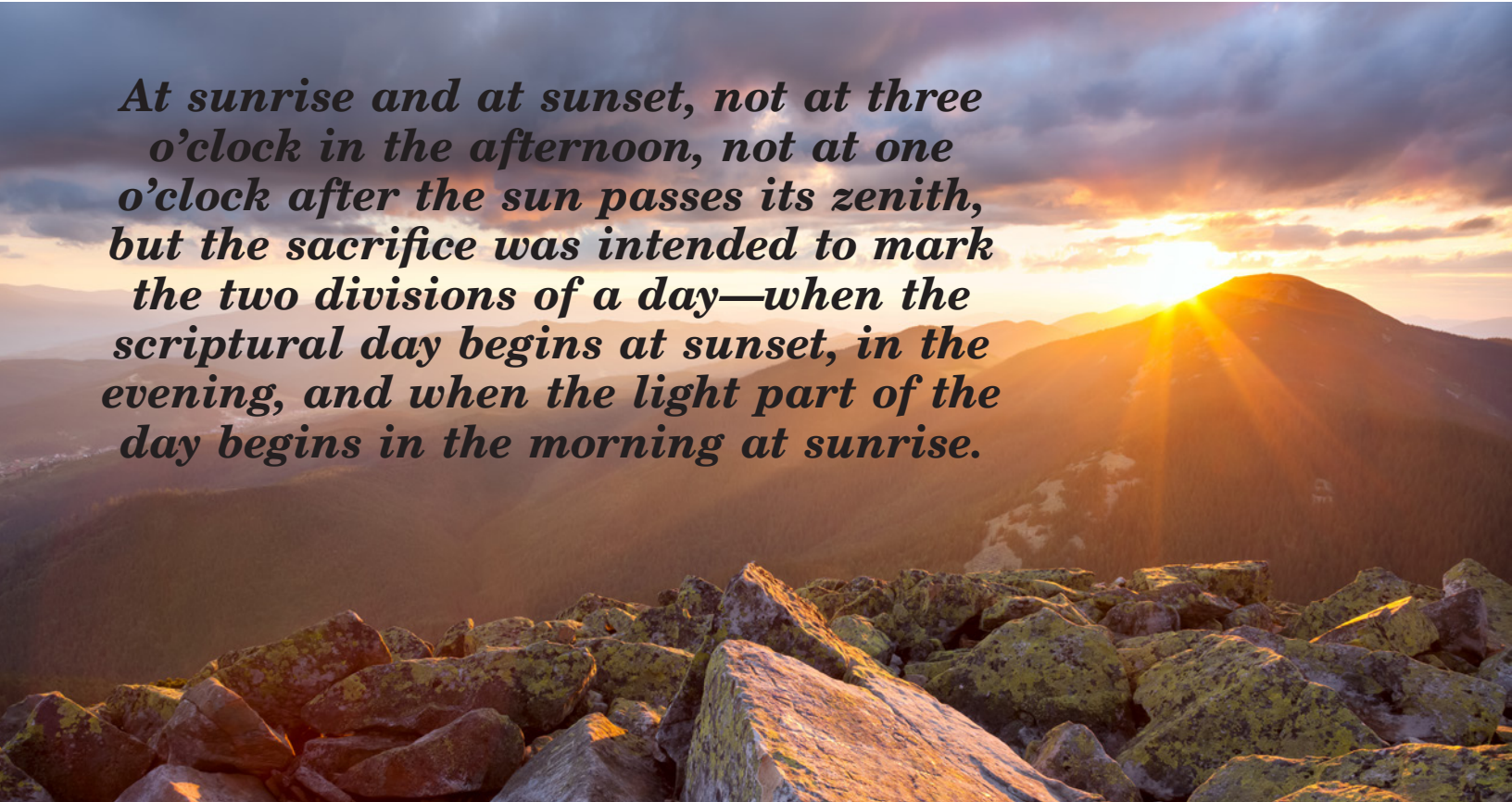
whenever you leave the room. When I was a boy, we didn't have electric lights. We had kerosene lights. My mother would prepare the kerosene lamp by washing the glass globe, filling the kerosene reservoir during the day while there was still adequate sunlight to see, and, then, at sunset and even at duskiess, depending on how much light was in the sky, she would ignite the kerosene lamps. You know those kerosene lamps only burned for several 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***



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.

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

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

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 7th 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....”***



Do you understand the truth about Easter or Passover?

This booklet presents an accurate picture of these controversial subjects. Write in today for your free copy.

ASSEMBLIES OF YAHWEH
PO Box C

Bethel, PA 19507

www.assembliesofyahweh.com

What does the pronoun represent? What is the antecedent noun for the term “it”? Obviously, the intended meaning is the PASS-OVER. 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 pass-over 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 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 mezuzas. 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 Holladay, 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

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.

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 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, and 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. ^{SNB}

Look for
12 Infallible Truths, Part 2
 in the next edition of
The Sacred Name Broadcaster.

THE MARK OF UNLEAVENED BREAD



[This article was originally published in the July-August 1970 issue of **The Sacred Name Broadcaster**.]

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

by Elder Jacob O. Meyer

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 yothé or one tittle shall in no wise pass away from the law, till all things be ac-***

complished. Whoever therefore shall break one of these least commandments, 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 Christian denominations. Christianity 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 with-



out 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 the 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 of 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 to, 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 year we are required to remove all leaven from 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 *chametz*. 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 Messiah, 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. ^{SNB}



Recipes

for the Days of Unleavened Bread

Passover Bread

Ingredients:

- 3 pints milk
- 1 pound butter
- flour

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

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

vanilla) and distilled vinegar are also prohibited.

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

These ingredients can possibly emerge in such things as soap powder used for detergent, soup (*canned, dry, or bouillon*), angel food cake, table salt, vitamins, bread, crackers, cookies, cakes, soda pop, beer, and so on. This list is large, but it is important that we as True Worshipers get **ALL** of the leavening out (Exodus 12:15,

19 and Deuteronomy 16:4). Don't forget the crumbs in the toaster or the vacuum cleaner bag (*after all the clean-up*)! Be sure to read every label on all product containers in your home.

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

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

Joyous eating!

SNB

All of these recipes, and many more, can be found in the Assemblies of Yahweh Cookbook.

*For pricing information, please write to:
Assemblies of Yahweh, PO Box C, Bethel, PA 19507.*



Whole Wheat Oatmeal Crackers

| | |
|--------------------------|-------------------------|
| 2 Tablespoons honey | 1 1/2 cups oatmeal |
| 1/4 cup oil | 2 tablespoons soy flour |
| 2/3 cup milk | 1/2 teaspoon salt |
| 2 cups whole wheat flour | |

Blend honey, oil, and liquids. Stir in remaining ingredients, blend well. Knead for 5 minutes. Roll on wax paper to 1/4", transfer to oiled cookie sheet. Cut in desired shapes or strips, then prick with food. Bake at 350° for 12-15 minutes or until golden brown.

Creamy Italian White Bean Soup

14 ounce can cannellini beans
5 cloves chopped garlic
2 cups chicken or vegetable broth
1 can drained spinach or 4 cups fresh spinach
red pepper flakes

Spoon 2 tablespoons beans from the can and set aside. Puree remaining beans. In a medium pan, saute garlic until translucent, then add broth and spinach. Simmer for 15 minutes. Add pureed beans and red pepper flakes, cook for a minute longer. Salt and pepper to taste.

Passover Potato Filling

| | |
|-----------------------|------------------------|
| 1 quart chicken broth | 1 quart water |
| 1 box matzos | 3 cups milk |
| 1 tablespoon parsley | 1 stick butter |
| 1/2 tablespoon salt | 1 large onion, chopped |
| 3 eggs | Potato flakes |
| 1 teaspoon sage | |

Boil broth, crumble matzos and add to broth. Add remaining ingredient into broth, except for potato flakes. Add potato flakes to desire thickness. Bake at 350° for 45 minutes covered and 15 minutes uncovered.

Spicy Sephardic Pancakes

3 potatoes, peeled
1 chopped onion
3 tablespoons olive oil
1 pound fresh spinach
3 eggs, beaten

1/2 teaspoon tumeric
1/2 teaspoon cumin
1 1/2 teaspoons chopped garlic
salt and pepper to taste
oil for frying

Boil potatoes until tender, drain and mash. Saute onion in olive oil until soft. Remove stems from spinach, then finely chop. Add to onions, cooking for 1-2 minutes. Place mixture in large bowl, stir in remaining ingredients except for frying oil. Heat oil in large pan, then add mixture by spoonfuls to form 3" pancakes. Fry on both side until brown. Serve hot.

Sand Tarts

4 1/2 cups flour
2 1/2 cups sugar
1 pound butter
3 eggs

Soften butter to room temperature. Mix butter and sugar until creamy. Add eggs, then add flour. Drop by teaspoonfuls onto cookie sheet. Bake 12-15 minutes at 400°. May top with finely chopped nuts or roll in cinnamon sugar while hot.

Artichoke Dip

14 oz. can artichoke hearts
15.5 oz. can Great Northern beans
2 tablespoons olive oil
3 tablespoons lemon juice

2 cloves garlic
6 pitted kalamata olives
1 teaspoon dried thyme
salt and pepper to taste

Place all ingredients except for olives in the food processor, puree until only very small pieces of the artichoke are visible. Add salt and pepper to taste. Place in bowl, drizzle some olive oil over top and garnish with kalamata olives. Serve with unleavened bread or dip vegetables.

“Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”

(1 CORINTHIANS 5:8)

Refried Beans

1 quart canned pinto beans
1/2 medium chopped onion
3 cloves chopped garlic
1 1/2 teaspoons chili powder
1 teaspoon cumin
salt and pepper to taste

In a large saucepan, place a tablespoon of olive oil and saute onion for 3 minutes. Add garlic and spices, continue sauteing for 1 minute. Drain beans, reserving 1 cup liquid. Add beans and bring to a simmer and cook for 5 minutes, adding reserved liquid as needed. Mash with a potato masher or immersion blender. Delicious served on fried corn tortillas or unleavened bread.

Salmon Cakes

1 12 oz. can pink salmon
1/2 cup diced onion
1 egg, slightly beaten
1/2 cup flour

Drain salmon, combine with other ingredients in a small bowl. Divide into six patties. Fry in hot oil until golden brown. You may roll each pattie in matzo meal or corn meal before frying for an added crunch.

Matzo Spinach Meat Pie

4 matzos
1 pound spinach, chopped
1 medium onion, chopped
6 tablespoons oil
1 pound ground beef
1 teaspoon salt
pinch of allspice
1 cup mashed potatoes
3 eggs

Soak unbroken matzos in cold water until soft, about two minutes. Drain well on paper towel. Saute onion in oil, then add ground beef. Cook until brown, then drain excess oil. Season with salt and allspice. Mix spinach and potatoes into meat mixture. Beat 2 eggs very well, then pour over mixture and mix well. Grease a square pan with oil, then cover bottom of pan with matzos. Spread meat mixture on top, then cover with two matzos. Brush with 2 tablespoons oil. Beat remaining egg, spread over all. Bake at 400° for 50 minutes. Makes 4-6 servings.

“Seven days shall you eat unleavened bread; even the first day you shall have put away leaven out of your houses:”

(Exodus 12:15)

Homemade Taco Seasoning

Four tablespoons each:

chili powder
ground cumin
garlic powder
onion powder
1/2 tablespoon crushed red pepper

Mix all the spices together and store in an airtight container. Use to season browned ground beef or turkey, or shredded chicken. You may need to add salt to taste. If you prefer, you can add 1 teaspoon salt to the mixture above before storage.

Cream of "Something" Soup Mix

1 cup dried milk
3/4 cup cornstarch
1/4 cup bouillon
4 tablespoons minced onion
1 teaspoon basil, thyme, pepper

Mix all ingredients. When ready to make soup, use 1/3 cup of dry mix with 1 1/4 cups water. Cook until thick. (Be sure to check the ingredients of the bouillon. Many varieties use yeast as an ingredient.) You can add flavorings such as sauteed celery or onion, steamed broccoli or asparagus to add flavor.

Lemon Pudding Cake

1/2 cup sugar
3 tablespoons flour
1 teaspoon lemon zest
1/4 cup lemon juice
2 tablespoons melted butter
2 slightly beaten egg yolks
1 cup milk
2 egg whites
Whipped cream (optional)

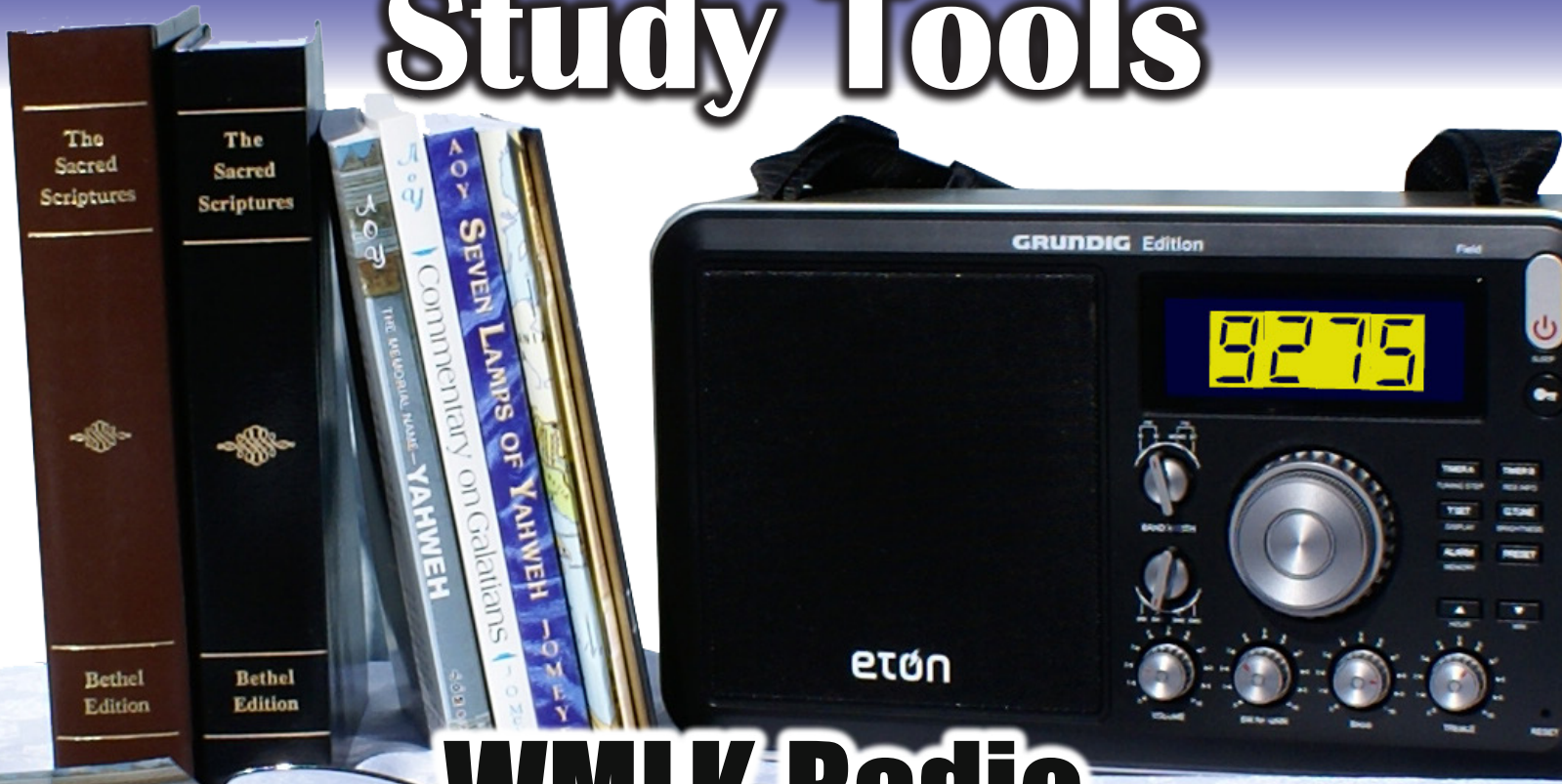
In large mixing bowl, stir together flour and sugar, then add lemon zest, lemon juice, and melted butter. Stir together egg yolks and milk, add to flour mixture. Stir just until combined. In separate bowl, beat egg whites until stiff peaks form. Gently fold egg whites into lemon batter. Spoon into an ungreased casserole dish. Place dish in a 13x9 baking pan. Pour boiling water or hottest tap water into the pan around the casserole dish to a depth of 1 inch. Bake in a 350° oven for 40-45 minutes. Serve warm with whipped cream.

*Sacred Name Broadcaster
Bethel, PA 19507*

PERIODICAL

Reading, PA

Your Best Bible Study Tools



WMLK Radio **Assemblies of Yahweh Shortwave**

Now Broadcasting 6 DAYS A WEEK
15150 kHz 1200-1700 GMT (7 AM - 12 noon PM EST)
17525 kHz 1730-2230 GMT (12:30 PM - 5:30 PM EST)
9275 kHz 2300-0400 GMT (6 PM - 11 PM EST)

On the air 24/7 at WMLKRadio.com, on TuneIn.com, or
at station.vocast.com/5cfe89883c143

(Note: There are times that WMLK is not broadcasting because of maintenance or repairs.)