

YAHSHUA'S

LAST 4 DAYS

BEFORE HIS LAST

PASSOVER

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YAHSHUA MESSIAH OUR PASSEVER IS SACRIFICED FOR US

HIDDEN IN THE PARABLES AND STORIES OF THE NEW TESTAMENT ARE A SERIES OF MYSTERIES THAT NOT EVEN THE APOSTLES THAT WALKED AND TALKED WITH YAHSHUA COULD UNDERSTAND.

IN MATTHEW 13:10-11 THE DISCIPLES ASKED HIM WHY HE SPOKE IN PARABLES? HIS ANSWER WAS; TO CLOUD THE UNDERSTANDING FROM THOSE WHO WERE NOT CALLED, BUT IT WAS GIVEN TO THEM TO KNOW THE MYSTERIES. THEN IN VERSE 17 HE REVEALED THAT PROPHETS AND RIGHTEOUS MEN DESIRED TO KNOW WHAT THEY KNEW. IN I CORINTHIANS 10:11 WE FIND THAT IT [INCLUDING WHAT THE APOSTLES ENDURED] ALL HAPPENED FOR OUR LEARNING, UPON WHOM THE ENDS OF THE WORLD ARE COME. IN OTHER WORDS, THE COMPLETE UNDERSTANDING OF THE WHOLE BIBLE WAS WRITTEN FOR THE TRUE BELIEVERS AT THE END OF THE AGE.

**WHAT MYSTERIES CAN WE LEARN FROM
YAHSHUA BEING OUR PASSEVER?**

To the regular “Christian World” it comes as a surprise for them to learn that YAHSHUA was sacrificed on the exact Passover day as the lambs killed for the blood on the doorposts in ancient Egypt; and on the same day Egypt’s firstborn were also killed. Whereas most holy day observers know that the blood of the lambs which marked the doorposts of the Israelite’s homes so that the avenging angel passed over those homes, they do not know that it took the death of Egypt’s firstborn to pay the ransom for Israel to be redeemed and set free [see Isaiah 43:3].

But here is where it gets interesting. In Exodus 12:3-6 we find that on the **10th day** of the first month of the year every man was to take a **lamb** out of the flock, “a lamb for an [each] house.” They could team up with their neighbor if necessary. This **lamb** had to be **without blemish** a male of the **first year** [meaning under one year old]. It was to be **separated from the flock** and kept separated **until the evening of the 14th day** when at **evening [as the day began at sunset]**, they were to **kill it and use its blood** to paint the doorposts and lintel over the door with its blood to show that this house was to be passed over. Notice verses 8-9. They were to roast it only without skinning it, gutting it or cutting it up in any way. In other words, they roasted it whole. Try to picture this event. They put the lamb over the open fire on a spit or grill of some kind with all its wool still on it. After all the wool burned or singed off the lamb, the cooking began.

Now this author has raised sheep for 15 to 20 years, so I know a little bit about the breeding and birthing. Ewes [the mothers] come into estrus [heat] from about early September to December so it gives about a 4 month time period in which to breed. Ewes gestate [carry their young] for 5 months; if a ewe was bred in early September, then she would birth in early February. I often had lambs born in late January, because I always kept my ram [the daddy] in with the ewes for protection against dogs, coyotes, and/or other predators; therefore, at the first sign of estrus he would impregnate them. I never lost a baby lamb to the cold, but a lot of them were born in snowstorms and had to be dried off and taken inside to

get warm. We used heat lamps in our animal shed which usually did the job of warming them up. It would be better to wait until November/December to breed them, by keeping the ram away, so that the births occurred in March/April when it was warmer.

New-born lambs are barely 10 to 15 pounds and there is hardly a pound of meat on them that you can eat, but they grow fast. A lamb that was born on February 1st will weigh about 30 to 40 pounds by the time Passover occurs on or about April 15th or so. A newly born lamb at Passover would hardly be worth butchering for it would not yet have any edible meat on it. By the end of a year a yearling could be between 90 to 120 pounds, which is when they are normally butchered. A one-year old lamb could be used for the Passover, and would feed one or two large families, or a 2 to 3 month old lamb would feed a small family or two. Approximately one-half of the animal is edible meat.

NOW THAT WE UNDERSTAND THE SIZE OF THE LAMBS AND HOW THEY WERE ROASTED, LET US BACK UP TO THE 10TH DAY WHEN WE TOOK THEM OUT FROM THE REST OF THE FLOCK.

Examination of the lamb was absolutely required because it says, in Exodus 12:5 that the lamb had to be without blemish. There could be no wounds, no broken legs, no blindness, no sickness, not even the scours [diarrhea], for this had to be a healthy, vibrant animal.

With the knowledge that YAHSHUA is our Passover, let us go to the New Testament and see what happened to him. A special tidbit of understanding comes to us from Colossians 2:16-17 where we find that “**...Holy Days...are a shadow of things to come...**” Does this not mean that Holy Days, as well as the weekly Sabbaths and the new moons, have a prophetic element or understanding to them. We know that our keeping the 7th day Sabbath pictures our reward with YAHSHUA in the 7th, 1000 year/day called the millennium, as Hebrews chapter 4 so definitively shows us. And as we have already

determined, the Passover Lamb of Exodus 12 in the Old Testament pictured YAHSHUA Messiah as Our Passover Lamb sacrificed for us.

DURING THE FEAST OF TABERNACLES, SIX MONTHS BEFORE THE PASSOVER UPON WHICH YAHSHUA DIED, YAHSHUA BEGAN TO REVEAL HIS PASSOVER IDENTITY.

In Matthew 16:21-28 we find that YAHSHUA began to prepare his disciples for his Passover death in 31 AD; notice especially in verse 21, “**From that time forth began YAHSHUA to show unto his disciples, how that he must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” Let us first determine when “that time” was. From verse 24 to verse 27 we find that YAHSHUA instructed them to deny themselves and take up their cross and follow him. Then in verse 28 he says, there would be some of them who wouldn’t die until they would see YAHSHUA **in his Kingdom**. In Matthew 17:1-9 we see YAHSHUA in his glorified state appearing to Peter, James and John only, **in a vision**. Peter identifies the timing, as being the Feast of Tabernacles, with his request to make 3 tabernacles for YAHSHUA, Eliyah and Moses. The meaning of the Feast of Tabernacles is that of the **kingship of YAHSHUA in his coming Kingdom**, and 3 of the disciples saw YAHSHUA in vision **glorified in his Kingdom**. In verse 9 YAHSHUA told them to keep the vision secret until after the Passover, 6 months later, when he would rise from the dead.**

THE FEAST OF TABERNACLES OF THE TRANSFIGURATION IS THE SAME ONE AS IS MENTIONED IN JOHN 7:37-39 WHERE HE TOLD THE PEOPLE TO SEEK THE SPIRIT OF YAHUWAH THAT WOULD BE AVAILABLE AFTER THE COMING PASSOVER, WHEN HE WOULD BE GLORIFIED, AND ON TO THE FEAST OF PENTECOST, WHEN THE SPIRIT WOULD BE Poured OUT ON ALL FLESH.

Before YAHSHUA left Jerusalem after the Feast of Tabernacles [late October], he gave many great teachings, including the forgiveness of the prostitute [probably Mary Magdalene]. He also revealed that the true spirit of the Pharisees was that of **Ha-satan** and that their motive was lies, hatred and murder; all of this revealed in John 8. In John 9 he heals the man born blind from birth and he reveals again that the Pharisees are without excuse because they see [understand what they are doing]. In John 10 YAHSHUA gives the marvelous understanding of the good and bad shepherds, with him being the good shepherd. In John 10:22 we see that he is still in Jerusalem in early December at the Feast of Dedication [Chanukah]. In John 10:31 they tried to kill him and in verse 39 they tried to capture him, but in John 10:40-42 we see that he went to the Jordan River where John the Baptist first baptized, **and there he abode**. Many came to him, as he taught and healed them.

While at the Jordan River, YAHSHUA was told that Lazarus of Bethany, [a suburb of Jerusalem] was sick. John 11:1-46 tells, of his return to Judea [verse 7] where he resurrects Lazarus. In verses 47-54 we see the Pharisees and Chief Priests conspired together to kill YAHSHUA, with Caiaphas prophesying YAHSHUA’S death. Then John 11:54 says, that YAHSHUA went back to Galilee [where the descendants of Benjamin lived] where a certain Ephraim city was, and for the rest of the winter **he walked no more openly among the Jews [in Jerusalem]**.

WITH THE 6 WINTER MONTHS DRAWING TO A CLOSE, YAHSHUA SETS HIS HEART TO RETURN TO JERUSALEM.

In John 11:55-56 we see that the Passover was drawing nigh and many sought for YAHSHUA, but he was not to be found in Jerusalem.

In John 12:1-8 we see that **6 days** before the Passover which was the 8th day after the first crescent new moon which followed the Spring Tkufah [turn of the year, equinox]. YAHSHUA comes to Bethany to the home of Lazarus and his

sisters, Mary and Martha, where they serve him a supper [evening time] and Mary washes his feet, anoints them with spikenard-a costly ointment-and dries them with her hair. YAHSHUA praises her for anointing him in preparation for his burial.

In verses 9-11 we find that on the 9th day of the month many Jews came to see YAHSHUA and Lazarus, while the Chief Priests and Pharisees conspired to kill him.

Then on the next day [this is **the 10th day**, of the month, which is **4 days before Passover**], YAHSHUA left Bethany and went to Jerusalem [2 short miles] where **he rode the donkey's colt** into the city, the people **strewed palm branches** before him and **cried Hosanna: Blessed is the King of Israel; that cometh in the name of YAHUWAH**. See John 12:12-50 for the description of the **Triumphal Entry**, which occurred on a weekly Sabbath, and **what YAHSHUA said** as he is **PRESENTED to Israel for Approval** to be **the Passover Lamb**. As the other Gospels will show us, he returned to Bethany at the end of the 10th day. John has nothing to say about the 11th, 12th or 13th day but skips to the Passover as it begins when the 13th day ends and the 14th day begins at sunset, as is clearly revealed in John 13:1 to the end of the chapter.

Next we go to Luke 17:11 where we see that as he was leaving Galilee [in the late winter] from the Ephraim city mentioned in John 11:54, he was headed to Jerusalem. In Luke 18:35 he was come nigh unto Jericho, and in Luke 19:1 he entered and passed through Jericho where he met Zacchaeus and stayed at his house, as verse 5 shows us. In Luke 19:11-28 while apparently still in Jericho, he gave the parable of the pounds because he was getting closer to Jerusalem and they thought **the Kingdom of YAHUWAH should immediately appear**. Luke 19:28 specifically says that, after he gave the parable of the pounds, he left and **ascended up to Jerusalem [Jerusalem was high ground called Mt. Moriah, with Jericho being down in the Jordan valley]**. Luke 19:29 says he passed through Bethany; actually, John 12:1-8 and

the other Gospels show that he stayed there for parts of 2 days until the 4th day before Passover. Then on the 10th day of the first month of the year he left Bethany [just west of Jerusalem] early in the morning [see Luke 19:30-40], and he did the **Triumphal Entry into Jerusalem** to fulfill the Exodus 12:3-5 prophetic scripture of taking the unblemished lamb out of the flock on the 10th day to be examined for any fault. Notice in verse 40 that he was so sure of the prophecy that he said that if the people had not praised him as **the King that cometh in the name of YAHUWAH, the stones would immediately cry out**. Also on this 10th day of the first month, he wept over Jerusalem for being so blind to the prophecies they should have known. Then notice in Luke 19:45-46 that on this 4th day before the Passover he cleansed the Temple again, for they were doing business on his Sabbath in his Father's house; he had cleansed it before much earlier in his ministry, as John 2:13-17 says.

Notice in Luke 20:1 that it says **that on one of those days. This term meant one of the 4 days before the Passover**. In Luke 21:7-36 we find the Olivet Prophecy, and from Mathew we will see that this was given **on the 12th day of the first month 2 days before the Passover**. Luke's version of the story ends there except to say, that Luke 22:1 picks the story up during the 13th day, when YAHSHUA sends the disciples to go and prepare the Passover meal [see verses 7-8]. In Luke 22:11-12 we find a large upper room mentioned as the place YAHSHUA and his disciples kept the Passover meal. Biblical history and other Bible references show us that Alphaeus and Salome [also known as the other Mary] owned the upper room and that they were the father and mother of John Mark [who wrote the Gospel of Mark] and that Barnabas of Acts 15:37-39 was Mark's uncle. This is the same upper room mentioned in Acts 1:13 where also the Spirit of YAHUWAH was poured out in Acts 2:1-4. As we can see, there were many true believers already fully involved and YAHSHUA had chosen many members of the same faithful families.

Next we turn to Mark 9:1-11 and we see the same Transfiguration mentioned during the Feast

of Tabernacles some 6 months before the Passover. Notice in Mark 9:30 they left Jerusalem and went up to Galilee where, as we already learned, he spent most of the winter. Verse 33 says they were in a house in Capernaum, which is on the north side of the Sea of Galilee. Remember Peter and Andrew and James and John were fisherman from this very area, and this could have been any one of their houses; but probably it was Zebedee's house, who was the father of James and John. Notice in verses 33-34 the disciples had disputed among themselves who should be the greatest. Next notice in Matthew 20:20-21 that it was the mother of Zebedee's children; that started off this discussion by asking YAHSHUA if her 2 sons [James and John] could have the chief positions next to YAHSHUA. She would not have asked that question if she had been a guest in another person's house, but only if it was in her house would she have had the courage and freedom to ask such a question. Therefore it appears that YAHSHUA and the disciples spent some of that winter at Zebedee's house.

It's very important to notice again in verse 31 that YAHSHUA was slowly revealing to the disciples that he would be killed and resurrected on the 3rd day. They had already seen him raise Lazarus from the dead not too long after the Feast of Tabernacles a few months earlier, so the thought of a resurrection was not foreign to them.

In Mark 10:1 we see that they left the Galilee area and took the route down the east side of the Jordan River [the farther side of Jordan] until they came to the border of Judea. The timing was about a week before Passover, or right after the Spring Tkufah.

Notice again in Mark 10:32-34 where it says they were in the way [on the highway] going up to Jerusalem, and YAHSHUA again reveals to them the reason he is going to Jerusalem is to be scourged and killed. In verse 46 we see that they came to **Jericho, about 15 miles from Jerusalem**, and then in Mark 11:1 it says, they **came nigh to Jerusalem, to Bethany, about 2 miles from Jerusalem**. Whereas we have already seen in John 12:1 that it was 6 days before the Passover, they stayed at Lazarus's house until the

early morning, of the 10th day, when he entered Jerusalem on the donkey's colt in what is known as the **Triumphal Entry**. The people shouted Hosanna, Blessed is he that comes in the name of YAHUWAH. The 10th day of the first month, 4 days before the Passover at the **Triumphal Entry**, YAHSHUA presents himself **to be examined as the Passover Lamb**.

Next notice in Mark 11:11 when it was eventide [the end of the 10th day], he went back to Bethany with his 12 disciples where they spent the night with Lazarus, Mary and Martha. Then in **verse 12 we see on the morrow** [this is the early morning of the 11th day, 3 days before the Passover], **when they were come from Bethany**, they see a fig tree with leaves but no figs which YAHSHUA curses. In **verse 15** they come to Jerusalem, and he cleanses the temple again for the 2nd time in 2 days. **Then in verse 19 it says, as this 11th day came to an end at evening**, he went out of the city and went back to Bethany.

Now notice in **verse 20 that, in the [early] morning of the 12th day [2 days before the Passover]**, they passed by the fig tree again on the way back into Jerusalem. **The fig tree was dead, dried up from the roots.**

This fig tree represented Judaism and the people of Judah whose religion and spirituality was dried up and without life.

Notice again in **verse 27 as they came to Jerusalem on this 12th day that they went to the temple**. They drilled him with question after question all through Mark 12 in an effort to trip him up. He was under close examination and scrutiny, but not once did he give an erroneous answer. In **Mark 13:1-37 as he left the temple, he gave the Olivet Prophecy, still on the 12th day**. In **Mark 14:1, we see that it is still 2 days before the Passover so, therefore it is still the 12th day**.

Then we see that he went back to Bethany at the end of the 12th day. We see in **Mark 14:3-9 that he was at the house of Simon the Leper** where

another woman [probably Mary Magdalene] anointed him with ointment of Spikenard for his burial. This is not the same story or woman we read about in John 12:3-8.

Notice in verses 10-11 of Mark 14, that this was the first time that Judas Iscariot went to the Chief Priests to see how he might betray YAHSHUA.

The very next day, which is the 13th day of the first month and as they left Bethany for the last time, the disciples asked him in **verse 12 where he wanted them to go and prepare to eat the Passover**. It was coming up on the end of the 13th day when sunset was coming to begin the 14th day and when they would kill the Passover Lamb. The disciples spent the afternoon preparing the upper room, and in **verse 17 it says, in the evening [as the 14th day began] he cometh with the twelve and they keep the Passover, as verses 18-26 clearly shows us**.

Next we go to Matthew 16:28 to 17:9 where we have already seen that this was the Feast of Tabernacles 6 months before the Passover of YAHSHUA'S death. In **verse 22 during the winter months we see that they abode in Galilee, and in verse 24-25 they were in a house in Capernaum**. Then in Matthew 19:1, we see as the winter was close to being over that **YAHSHUA departed Galilee, came to the borders of Judea and their route was beyond, or to the east side of, the Jordan River**. YAHSHUA answered many questions, preached to the people, gave mysterious parables, healed many people and cast out evil spirits as he made this trip back to Jerusalem. Notice in Matthew 20:17-19 as **YAHSHUA was going up to Jerusalem that he again told the disciples that he would be scourged, die and be resurrected on the 3rd day**.

In Matthew 20:29 they departed from Jericho [about 15 miles from Jerusalem]. In Matthew 21:1 they drew nigh [near] unto Jerusalem and were come to Bethphage/Bethany [as the other Gospels say which is about 2 miles to Jerusalem]. Bethany and Bethphage were 2 little villages that were side by side. As we learned in John 12:1 they went to the home of Lazarus, Mary and

Martha 6 days before the Passover, where they stayed until the morning of the 10th day of this first month of YAH'S chodosh year.

In Matthew 21:2-16 he went to Jerusalem in the early morning of the 10th day, and he rode the donkey's colt into Jerusalem doing the **Triumphal Entry where the people shouted out, Hosanna to the Son of David: Blessed is he that comes in the name of YAHUWAH; Hosanna in the Highest. WHO IS THIS?** The people of Jerusalem asked. **It is YAHSHUA the prophet of Nazareth of Galilee, they said**.

Then on this 10th day he cleansed the Temple, and he healed the blind and the lame. And the people and children shouted **perfected praise saying, HOSANNA TO THE SON OF DAVID**.

In verse 17 he went out of the city of Jerusalem and went back to Bethany, where he spent the night at Lazarus' home.

In verse 18-19 early in the morning of the 11th day he returned to Jerusalem, and on the way he cursed the fig tree. Then in verse 23 he arrives at the temple and is teaching the people, and the chief priests and the elders question his authority. He gives them answers that stump them and offers mysterious parables; they know he means them, but they don't get the full meaning as **verses 45-46 shows us**. He continues to teach them and the people in mysterious parables throughout **Matthew chapter 22, answering first the questions of the Chief Priests, then the Pharisees in verse 15 followed by the Herodians in verse 16**. Then still on the same day came the **Sadducees in verse 23**, and then came the **Lawyers in verse 35**. One by one he answered all their questions as they closely examined him and everything he said, in fulfillment of Exodus 12:3-6, to see if there was any blemish in him.

HAVING FOUND NO REASON TO REJECT HIM AS THE PASSOVER LAMB, HE TURNS THE QUESTIONS TO THEM IN MATTHEW 22:41-46 AND STUMPS THEM.

YAHSHUA reminded them that the day before at the **Triumphal Entry** that the people called

him the **Messiah, the Son of David**. He then asks them how David could call him **YAHUWAH, Master, Elohim**, quoting Psalm 110:1, and yet **YAHSHUA Messiah is still David's Son**. No one was able to answer the question and all the examination questions stopped on that 11th day of the first month, which is 3 days before the Passover.

In **Matthew chapter 23, still on the 11th day**, YAHSHUA condemns the Pharisees who were the leaders of the religion called Judaism, calling them hypocrites and exposing all their erroneous teachings. He then again weeps over Jerusalem, bemoaning the fact that they were blind to the prophecies concerning her [see verses 34-39]. Notice especially in verse 38 where he says, **"Behold, your house is left unto you desolate;"** this is a direct reference back to the **cursed Fig Tree** that showed that the people of Judah and their religion called Judaism was dead.

Notice in **verse 39** that this is where we get the insightful statement in the Hebrew of **BARAUCH HABA BA-SHEM YAHUWAH**, which interpreted means, **Blessed is he who comes in the name of YAHUWAH**.

Matthew chapter 23 ends the 11th day. Go back and review page five to see that the Olivet prophecy was given on the 12th day. **Matthew chapter 24** is Matthew's version of the **Olivet Prophecy**. **Matthew chapter 25** gives us 3 very important parables all with the same message that if you don't have the **good works** associated with the **preaching of the Gospel of the Kingdom**, then you don't have salvation. Notice the corroborative statement in **Matthew 26:1-2** where YAHSHUA confirms, **after he had finished all these sayings...You know that after 2 days is the Passover**. Here again is the confirmation that the **Olivet Prophecy** was given on the **12th day of the first month of YAHUWAH'S chodosh year**, right in the middle of **YAHSHUA'S examination period that proved he was the worthy Passover Lamb**.

Matthew 26:6-13 confirms that YAHSHUA went back to Bethany that evening and ate his evening meal at Simon the leper's house [see also Mark

14:3-9], and this is where a woman [probably Mary Magdalene] anointed him for his burial.

Matthew 26:14-16 begins the 13th day with YAHSHUA and the disciples going back to Jerusalem and Judas Iscariot separating from them and going to the chief priests. He covenants with them for 30 pieces of silver to betray YAHSHUA. Judas Iscariot is called a thief in other scriptures; he was also very greedy for gain, as we see that he sold the best friend he ever had. **Verses 17-19** occur on the afternoon of the 13th day as the disciples make ready the **upper room with the Passover meal**. **Notice the confrontation and examination by the Pharisees, Sadducees, the chief priests, lawyers and scribes is nonexistent** [at least in the narrative] **on this 13th day**.

AS THE 14TH DAY BEGINS AT SUNSET, PROBABLY AT ABOUT 6:18 PM, 5 THINGS UNFOLD, AND THEY ARE CORROBATED BY ALL FOUR GOSPEL WRITERS.

Notice in **Matthew 26:20-21** when the even [sunset] was come and the 14th day began, he sat down with the 12 apostles, and **they did eat**. The **(1st) thing they did was to eat the Old Testament Passover meal of a lamb, bitter herbs and unleavened bread**.

The **(2nd) thing** that he did was to **wash the disciple's feet**, as **John 13:1-17** tells us and **Luke 22:24-27** strongly alludes to.

The **(3rd) thing** that occurred was that **he revealed the betrayal and identified the betrayer**, as **verses 21-25 of Luke 22** show us. See also **Matthew 26:21-25**, **Mark 14:18-21**, **John 13:21-30** and **I Corinthians 11:23**.

The **(4th) thing** that he did was to implement the **New Testament Passover symbols of the broken unleavened bread, showing his broken body**, and the **drinking of the wine, showing his blood poured out for our sins**, as **Matthew 26:26-29** so clearly shows us.

The **(5th) thing** to reveal itself is found in **Matthew 26:47-50** and the other gospels, where

the actual **betrayal occurs**. These 5 things probably occurred in the five and 2/3rds hours before midnight. If you look back to **Exodus 12:29** you will see that the destroying angel smote Egypt's firstborn at midnight. **Egypt's first-born paid the ransom for the Israelite slaves to go free, just like YAHSHUA is the first born among many brethren [Romans 8:29B]**; as he said to them just a few days earlier in **Matthew 20:28, he would be a RANSOM for many**. It would appear that Judas Iscariot played the role of being YAHSHUA'S **evil angel of death**, seeing as he delivered him over to his murderers with the **kiss of death**.

NOW HERE IS THE REALLY BIG PROOF; IT COMES FROM NONE OTHER THAN THE APOSTLE PAUL WHO WAS NOT A WITNESS TO THE EVENTS AT YAHSHUA'S LAST PASSOVER.

In I Corinthians 11:23 Paul says, "For I have received of YAHSHUA [he received it at a separate time and event because he was not an eye witness at that Passover] that which also I delivered unto you, That YAHSHUA MESSIAH **the same night in which he was betrayed took bread**. He blessed it, broke it and said, take, eat: this is my body broken for you, and he did the same with the cup of wine and said it was the New Testament in his blood. He then gave the command for us to **do this in remembrance [in MEMORIAL, as Exodus 12:14 also confirms the Passover is to be a yearly remembering]**, not a once a week or a doing it often series of events which weakens and diminishes the true meaning of it happening on the same Passover date as when Israel was let go free from Egypt. Truly YAHSHUA is our Passover, not our Eucharist, or Communion or any other such word that would take away from the true meaning of Passover.

This one verse in I Corinthians 11:23 and confirmed in each of the four gospels is a **five-fold testimony** that the Passover service in

which we recommit our vows before YAHUWAH by taking the New Testament symbols of the unleavened bread and wine and doing the footwashing is to be done at evening as the 14th day of the 1st month of YAH'S Calendar begins. The next afternoon at 3:00 PM is the wrong time as is also the evening as the 15th begins [confirmed also by Leviticus 23:5-6 which says the Passover is on the 14th, not the 15th]. And to those who think that it means the sunset or evening at the end of the 14th, I can only say: **Oh you foolish people, there may be 2 sunsets [one at the beginning and one at the end of a day] but there can only be one midnight**. And if you did not take the Passover before midnight on the 14th and put the blood [of YAHSHUA] on the doorposts of your heart, then the death angel would get you, as Exodus 12:29 so clearly says.

This author has heard every ambiguous, lame-duck reasoning offered for not keeping the Passover on and as the 14th begins at sunset, and all of them are broken cisterns which cannot hold water, as Jeremiah 2:13 says. I have also heard and read false articles that the footwashing of John 13 cannot be on the Passover, but the presence of the **Betrayer** at the table confirms the footwashing to be at the Passover service. **The betrayer betrayed our Messiah into sinful hands to be killed, but his presence did not betray us as to when all this happened and when we are to observe the true Passover; as Paul said, it was the same night in which he was BETRAYED.**

May YAHUWAH bless you with a heart to see his truths, an open mind to study and understand what YAH is showing you and a willingness to go forward in full commitment in the obedience of his commanded way of life. YAHSHUA promised in Luke 22:15-18 to keep a future Passover with his disciples, and he will only keep one. If you are on the right date and time, you will be keeping it with him.

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