

Easter Celebration

Each year in spring the Christian world celebrates a holiday called Easter. Many assume that this holiday originated with the resurrection of Jesus Christ.

Easter is a worldwide tradition involving many customs that people believe to be Christian. Most people follow along as they have been taught, assuming that what they believe and do is right. They take their beliefs for granted. Most do not take time to prove why they do the things that they do.

Since hundreds of millions keep it, supposedly in honor of Jesus Christ's Resurrection, then certainly the Scriptures must have much to say about it. Surely there are numerous verses mentioning rabbits, eggs and egg hunts, baskets of candy, hot cross buns, Lent, Good Friday and sunrise services—not to mention Easter itself.

No other Springtime custom encapsulates these celebrations of new life quite like Easter. From baby animals, to Easter eggs and Easter egg hunts, to sunrise Sunday services and more, Easter is a beloved tradition of many people. Easter Sunday is the highlight of the Roman Catholic liturgical year when the resurrection of Jesus Christ is celebrated.

According to the Roman Catholic Catechism:

Easter is not simply one feast among others, but the “Feast of feasts,” the “Solemnity of solemnities,” just as the Eucharist is the “Sacrament of sacraments” (the Great Sacrament). St. Athanasius calls Easter “the Great Sunday” and the Eastern Churches call Holy Week “the Great Week.” The mystery of the Resurrection, in which Christ crushed death (Catechism of the Catholic Church, Part 2, Sec. 1, Chapter 2, Article 1, #1169.)

The origins of Easter, however, reveal that it flows directly from ancient paganism. Shortly after the flood, Nimrod reestablished idolatry in the earth. After his death, Nimrod was promoted as the original sun god. His widow, Semiramis, was called the “queen of heaven.” Various cultures continued the idolatry of these original pagans under different names.

To the Egyptians, Semiramis was Isis. To the Babylonians, she was Beltis, consort to the god, Bel. To the Canaanites she was Astarte. The Assyrians called her Ishtar.

The worship of these goddesses involved occult fertility practices. These degrading rites were practiced even by the Yasharalites when in apostasy. Yahuah clearly denounced any Yasharalite involvement in these pagan celebrations.

“Do you not see what they do in the cities of Yahdah (Judah) and in the streets of Yarusalym (Jerusalem)? The children gather wood, the fathers kindle the fire, and the women knead their dough, to make cakes for the queen of heaven; and they pour out drink offerings to other alahym (gods), that they may provoke Me to anger.” (**Jeremiah 7:17-18**)

“And He said to me, ‘Turn again, and you will see greater abominations that they are doing.’ So He brought me to the door of the north gate of . . . [Yahuah’s] house; and to my dismay, women were sitting there weeping for Tammuz.” (**Ezekiel 8:13-14**)

All the traditions of Modern Easter are pagan. Rabbits and dyed Easter eggs symbolize fertility. Hot cross buns were the “cakes” offered to the queen of heaven. The forty (40) days of weeping for Tammuz are now the 40 days of Lent leading up to Easter. Sunrise services were performed by pagan priests to honor the sun god. Celebration of Easter does not honor the death and resurrection of the Saviour. Participation in these pagan practices honors HaSatan. No amount of renaming it by Christian names can purify Easter of its pagan origins.

Easter is much more than a pagan imposter pretending to be Christian. Lurking behind the pretty facade, Easter is a cover-up for the greatest fraud of all time: a

calendar change which hides the true day of the resurrection and the true seventh 7th day Sabbath.

The Church in Rome, greedy of ever greater power, sought ways to increase her influence. "To conciliate the Pagans to nominal Christianity, Rome, pursuing its usual policy, took measures to get the Christian and Pagan festivals amalgamated, and, by a complicated but skillful adjustment of the calendar, it was found no difficult matter, in general, to get Paganism and Christianity – now far sunk in idolatry – in this as in so many other things, to shake hands. . . . This change of the calendar in regard to Easter was attended with momentous consequences. It brought into the Church the grossest corruption and the rankest superstition" (Alexander Hislop, *The Two Babylons*, pp. 105-106.)

This change of calendar also changed the day of worship. This is admitted by Roman Catholics who point to it as the sign of their authority. "Sunday . . . is purely a creation of the Catholic Church." (*American Catholic Quarterly Review*, January 1883)

"They [the Protestants] deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason . . . The author of the Sunday law . . . is the Catholic Church." (*Ecclesiastical Review*, February 1914)

One Catholic bishop went so far as to state: "It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written. Hence said law is not in the Bible. The Catholic Church abolished not only the Sabbath, but all the other Jewish festivals." (T. Enright, Bishop of St. Alphonsus Church, St. Louis, Missouri, June, 1905, emphasis supplied.)

The Hebrew Yasharalite (Israelite) festival which was outlawed in favor of Easter was Pesach (Passover). All early Natsariym kept the feasts of Yahuah as

outlined in **Leviticus 23**. Paganized Christians still wanted to celebrate Easter while apostolic Natsariym, still clinging to a pure faith, observed Pesach (Passover).

“Since the second (2nd) century A.D. There has been a divergence of opinion about the date for celebrating the paschal (Easter) anniversary of the Lord’s passion (death, burial and resurrection). The most ancient practice appears to have been to observe the fourteenth (the Passover date), fifteenth, and sixteenth days of the new month regardless of the day of the [Julian] week; these dates might fall on from year to year. The bishops of Rome, desirous of enhancing the observance of Sunday as a church festival, ruled that the annual celebration should always be held on the Friday, Saturday, and Sunday following the fourteenth day of the new month. . . . This controversy lasted almost two centuries, until [the Emperor] Constantine intervened on behalf of the Roman bishops and outlawed the other group.” (Robert L. Odom, Sunday in Roman Paganism, p. 188, emphasis supplied.)

“The point of contention appeared deceptively simple: Pesach (Passover) versus Easter. The issues at stake, however, were immense. The only way to determine when Pesach (Passover) occurs is to use the Scriptural calendar . . . ” (eLaine Vornholt & L. L. Vornholt-Jones, Calendar Fraud, p. 49)

“These contentions had agitated the churches of Asia since the time of the Roman bishop Victor, who had persecuted the churches of Asia for following the ‘14th-day heresy’ as they called it, in reference to the Pesach (Passover). . . . The future Easter observance was to be rendered independent of Hebrew calculation.” (Grace Amadon, Report of Committee, Part V, Sec. B., p. 17.)

Here is the real significance of Easter. Sunday is kept as a day of worship because of Easter Sunday! It is claimed that the Saviour was resurrected then.

Hebrew scholars understand that Christianity stepped free of its Scriptural roots when the pagan Easter was substituted for the true Pesach (Passover).

“At the Council of Nice [Nicæa] the last thread was snapped which connected Christianity to its parent stock. The festival of Easter had up till now been celebrated for the most part at the same time as the Hebrew Yasharalite Pesach (Passover), and indeed upon the days calculated and fixed by the Sanhedrin in Judæa for its celebration; but in future its observance was to be rendered altogether independent of the Creators calendar.

“[Emperor Constantine stated], ‘For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Hebrews. Henceforward let us have nothing in common with these odious people; our Saviour has shown us another path. It would indeed be absurd if the Hebrews were able to boast that we are not in a position to celebrate the Pesach (Passover) without the aid of their rules ([time] calculations).’” (Heinrich Graetz, History of the Jews, The Jewish Publication Society of America, Vol. II, pp. 563-564, emphasis supplied.)

Easter is a cover-up. Easter is a fraud. It is not the day upon which the Saviour arose from the grave. Easter is and has always been a pagan holiday celebrating fertility. It was substituted for Yahuah’s Pesach (Passover) at the Council of Nicæa in the fourth century when the Church of Rome decided to set aside the Hebrew calculation of time.

Now, in this last generation, truth is to be restored. All who wish to express their gratitude for the death of their Saviour will commemorate it on the day upon which He died: Pesach (Passover).

If Yahuah tells us to observe days he calls Qadosh (Holy), why does the church observe other days that honor false Alahym (God)’s, even if they use the name of Jesus as their reasoning?

There is no command in Scripture for the observance of Easter as a holy day, rather the contrary, such observances are contrary to the principles of the scriptures and are conducive to willful false worship and is not in agreement with the Gospel of Yahusha HaMashiach or the Word of Yahuah (the Bible).

Pagan Meaning and Definition

1. (*n.*) One who worships false gods; an idolater; a heathen; one who is neither a believer, nor a Hebrew.
2. (*n.*) Of or pertaining to pagans; relating to the worship or the worshipers of false goods; heathen; idolatrous, as, pagan tribes or superstitions

"The term 'Easter' was implemented to replace the Hebrew celebration and festival of Pesach or Passover and the feast of unleavened bread. Pesach (Passover) is celebrated to mark the freedom of the Yasharalites (Israelites) from bondage and slavery after 400 years. It was during Pesach (Passover) in 30 A.D that Yahusha was crucified and the resurrection of happened three days later and is the reason Yahuah gave us the Qadosh festival of Pesach (Passover) to observe forever.

The pagan festival of 'Easter' was quite distinct and was introduced into the apostate Western religion as part of the attempt to adapt pagan festivals to Christianity.

The festival of which we read in Church history under the name of Easter, in the third (3rd) or fourth (4th) centuries was quite a different festival from that now observed in the Church today and at that time was not known by any such name as Easter. It was called Pasch or the Passover and though not of apostolic institution it was observed by many early professing believers in commemoration of the death and resurrection of Mashiach, It is a memorial of Yahusha's death, not His resurrection. That festival agreed originally with the time of the Hebrew Pesach (Passover) when Yahusha was crucified. That festival was not idolatrous as with the images of the cross, crucifixion, bunnies, eggs, candy, lilies, etc... and it was preceded by no Lent.

The name Easter was originally derived from the word Eostre or Eastre, an Anglo-Saxon goddess of spring, in her honor sacrifices were offered at the time

of the vernal equinox. It was believed that every year, Eostre/Eastre returned to Earth after a long, cold winter and brought along with her the light and warmth of spring. Thus, ancient Greeks held pagan festivals to welcome Eostre/Eastre and herald the onset of spring.

The name of a feast, according to the Venerable Bede, comes from Eostre/Eastre, A Teutonic goddess whose festival was celebrated in the spring. The name was given to the festival in celebration of the resurrected Eostre/Eastre, it was who, according to the legend, opened portals of Valhalla to receive Baldur, called the white god because of his purity and also the sun god because his brow supplied light to mankind. It was Baldur who, after he had been murdered by Utgard Loki, the enemy of goodness and truth, spent half the year in Valhalla and the other half with the pale goddess of the lower regions. As the festival of Eostre/Eastre was a celebration of the renewal of life in the spring it was easy to make it a celebration of the resurrection from the dead of Jesus.

"The English word Easter is derived from the names 'Eostre'/'Eastre', 'Astarte' or 'Ashtaroth'. Astarte was introduced into the British Isles by the Druids and is just another name for Beltis or Ishtar of the Chaldeans and Babylonians. The book of Judges records that 'the children of Yasharal (Israel) did evil ...in the sight of Yahuah, and served Baalim, and Ashtaroth, and forsook Yahuah, and served not Him.' Easter is just another name for Ashteroth 'The Queen of Heaven.' Easter was not considered a 'Christian' festival until the fourth century. Early Christians celebrated Pesach (Passover) on the 14th day of the first month and a study of the dates on which Easter is celebrated will reveal that the celebration of Easter is not observed in accordance with the prescribed time for the observance of Pesach (Passover). After much debate, the Nicaean council of 325 A.D. decreed that 'Easter' should be celebrated on the first Sunday after the vernal equinox. Why was so much debate necessary if 'Easter' was a tradition passed down from the Apostles?

The Pagan festivals always coincided with the vernal Equinox on the 21st of March every year. Though the Greek were not fully cognizant of why and when spring comes, they believed Eostre/Eastre must be pleased to ensure that she returns year after year. The festivals were lavish feasts that celebrated the booming of new flowers, the chirping of birds, butterflies, and sunshine and in general the feeling of rejuvenation that is inherent in spring.

A Greek legend tells of the return of Persephone, daughter of Demeter, goddess of the earth, from the underworld to the light of day; her return symbolized to the ancient Greeks the resurrection of life in the spring after the desolation of winter. Many ancient peoples shared similar legends. The Phrygians believed that their omnipotent deity went to sleep at the time of the winter solstice, and they performed ceremonies with music and dancing at the spring equinox to awaken him.

The Roman Catholic and Eastern Orthodox religious changed the Pagan festival from a celebration of spring to a celebration of the resurrection of Jesus in spite of the command to observe Pesach (Passover) by Yahuah himself. In 325 A.D. The church also changed the date of the festival. The festival was no longer held on the spring equinox. Instead, as per the Church Council of Nicaea henceforth it was to be held on the very first Sunday following the full moon on or after the vernal equinox. Thus, today Easter is celebrated on different dates every year and can occur as early as March 22nd or as late as April 25th.

There is evidence that Early Christians originally celebrated the resurrection of Christ every Sunday, with observances such as Scripture readings, psalms, the Eucharist, and a prohibition against kneeling in prayer. At some point in the first two centuries, however, it became customary to celebrate the resurrection especially on one day each year. Many of the religious observances of this celebration were taken from the Hebrew Pesach (Passover).

The specific day on which the resurrection should be celebrated became a major point of contention within the Roman Catholic and Eastern Orthodox Church leaders. First, should it be on Jewish Passover no matter on what day that falls, or should it always fall on a Sunday? It seems Christians in Asia took the former position, while those everywhere else insisted on the latter. The eminent church fathers Irenaeus and Polycarp were among the Asiatic Christians and they claimed the authority of St. John the Apostle for their position. Nevertheless, the Roman Catholic and Eastern Orthodox Church majority officially decided that Easter should always be celebrated on a Sunday.

A question of no small importance arose at that time [c. 190 AD]. The dioceses of all Asia, as from an older tradition, held that the fourteenth day of the moon, on

which day the Hebrews were commanded to sacrifice the lamb, should always be observed as the feast of the life-giving pesach, contending that the fast ought to end on that day, whatever day of the week it might happen to be. However it was not the custom of the churches in the rest of the world to end it at this point, as they observed the practice, which from Apostolic tradition has prevailed to the present time, of terminating the fast on no other day than on that of the Resurrection of our Saviour. Synods and assemblies of bishops were held on this account, and all with one consent through mutual correspondence drew up an ecclesiastical decree that the mystery of the Resurrection of Jesus should be celebrated on no other day but the Sunday and that we should observe the close of the paschal fast on that day only. The next problem was to determine which Sunday to celebrate the resurrection. The Christians in Syria and Mesopotamia held their festival on the Sunday after the Hebrew Pesach (Passover) (which itself varied a great deal), but those in Alexandria and other regions held it on the first Sunday after the spring equinox, without regard to the Pesach (Passover).

This second (2nd) issue was decided at the Council of Nicea in 325, which decreed that Easter should be celebrated by all on the same Sunday, which Sunday shall be the first following the paschal moon (and the paschal moon must not precede the spring equinox), and that a particular church should determine the date of Easter and communicate it throughout the empire (probably Alexandria, with their skill in astronomical calculations).

The policy was adopted throughout the empire, but Rome adopted an 84-year lunar cycle for determining the date, whereas Alexandria used a 19-year cycle. Use of these different "paschal cycles" persists to this day and contributes to the disparity between the eastern and western dates of Easter.

Popular Easter Customs and symbols

Over the centuries, these religious observances have been supplemented by popular customs, many of which were incorporated from springtime fertility celebrations of European and Middle Eastern pagan religion. Rabbits and eggs, for example, are widely-used pagan symbols for fertility. Christians view the Easter eggs as symbols of joy and celebration and of new life and resurrection. A common custom is to hide brightly colored eggs for children to find.

Easter Bunny

The Bible makes no mention of a long-eared, short-tailed creature who delivers decorated eggs to well-behaved children on Easter Sunday; nevertheless, the Easter bunny has become a prominent symbol of Christianity's most important holiday. "Nobody seems to know precisely the origin of the Easter bunny, except that it can be traced back to pre-Christian fertility lore. It has never had any connection with Christian religious symbolism.

The exact origins of this mythical mammal are unclear, but rabbits, known to be prolific procreators, are an ancient symbol of fertility and new life. The Easter Rabbit lays the eggs, for which reason they are hidden in a nest or in the garden. The rabbit is a pagan symbol and has always been an emblem of fertility. "The Easter hare was no ordinary animal, but a sacred companion of the old goddess of spring, Eostre."

According to some sources, the Easter bunny first arrived in America in the 1700s with German immigrants who settled in Pennsylvania and transported their tradition of an egg-laying hare called "Osterhase" or "Oschter Haws." Their children made nests in which this creature could lay its colored eggs. Eventually, the custom spread across the U.S. and the fabled rabbit's Easter morning deliveries expanded to include chocolate and other types of candy and gifts, while decorated baskets replaced nests. Additionally, children often left out carrots for the bunny in case he got hungry from all his hopping.

Easter Eggs

Easter eggs are linked to pagan traditions. The egg, an ancient symbol of new life has been associated with pagan festivals celebrating spring. From a Christian perspective, Easter eggs are said to represent Jesus' emergence from the tomb and resurrection. Decorating eggs for Easter is a tradition that dates back to at least the 13th century, German Protestants wanted to retain the Catholic custom of eating colored eggs for Easter, but did not want to introduce their children to the Catholic rite of fasting. Eggs were forbidden to Catholics during the fast of Lent, which was the reason for the abundance of eggs at Easter time. . One explanation for this custom is that eggs were formerly a forbidden food during the Lenten season, so people would paint and decorate them to mark the end of the period of penance and fasting, and then eat them on Easter as a celebration.

The precise origin of the ancient custom of coloring eggs is not known. Many eastern Christians to this day typically dye their Easter eggs red, the color of blood, in recognition of the renewal of life in springtime (and, later, the blood of the sacrificed Christ). Some also use the color green, in honor of the new foliage emerging after the long dead time of winter.

The idea of an egg-laying bunny came to the United States in the 18th century. German immigrants in the Pennsylvania Dutch area told their children about the "Osterhas," sometimes spelled "Oschter Haws." "Hase" means "hare," not rabbit, and in Northwest European folklore the "Easter Bunny" indeed is a hare, not a rabbit. According to the legend, only good children received gifts of colored eggs in the nests that they made in their caps and bonnets before Easter.

"The egg has become a popular Easter symbol...In ancient Egypt and Persia, friends exchanged decorated eggs at the spring equinox, the beginning of their New Year. These eggs were a symbol of fertility for them....Christians of the Near East adopted this tradition, and the Easter egg became a religious symbol. It represented the tomb from which Jesus came forth to new life

In ancient times eggs were used in the religious rites of the Egyptians and the Greeks and were hung up for mystic purposes in their temples. From Egypt these sacred eggs can be distinctly traced to the banks of the Euphrates. The classic poets are full of the fable of the mystic egg of the Babylonians; and thus its tale is told by Hyginus, the Egyptian, the learned keeper of the Palatine library at Rome, in the time of Augustus, who was skilled in all the wisdom of the native country: 'An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves having settled upon it, and hatched it, out came Venus, who afterwards was called the Syrian Goddess'--that is, Astarte. Hence the egg became one of the symbols of Astarte or Easter; and accordingly, in Cyprus, one of the chosen seats of the worship of Venus, or Astarte, the egg of wondrous size was represented on a grand scale.

"In northern Europe, Eostre, the Teutonic-Anglo-Saxon goddess of dawn, evolved from Astarte in Babylon and from Ishtar from Assyria. Eggs dyed blood-red and rolled in the newly sown soil at spring equinox, ensured fertility of the fields. The Moon Hare, sacred animal totem of Eostre, laid more colored eggs for children to find. From the name, Eostre, Astarte, and Ishtar, we derive the scientific terminology for the female hormone and reproduction cycle: estrogen and estrus.

Easter also derives from Eostre

Easter Candy

Easter is the second best-selling candy holiday in America, after Halloween. Among the most popular sweet treats associated with this day are chocolate eggs, which date back to early 19th century Europe. Eggs have long been associated with Easter as a symbol of new life and Jesus' resurrection. Another egg-shaped candy, the jelly bean, became associated with Easter in the 1930s (although the jelly bean's origins reportedly date all the way back to a Biblical-era concoction called a Turkish Delight). According to the National Confectioners Association, over 16 billion jelly beans are made in the U.S. each year for Easter, enough to fill a giant egg measuring 89 feet high and 60 feet wide. For the past decade, the top-selling non-chocolate Easter candy has been the marshmallow Peep, a sugary, pastel-colored confection. Bethlehem, Pennsylvania-based candy manufacturer Just Born (founded by Russian immigrant Sam Born in 1923) began selling Peeps in the 1950s. The original Peeps were handmade, marshmallow flavored yellow chicks, but other shapes and flavors were later introduced, including chocolate mousse bunnies.

Easter Lilies

"The so-called 'Easter lily' has long been revered by pagans of various lands as a holy symbol associated with the reproductive organs. It was considered a phallic symbol!"

Sunrise Services

"The custom of a sunrise service on Easter Sunday can be traced to ancient spring festivals that celebrated the rising sun."

"Cults of the sun, as we know from many sources, had attained great vogue during the second, third, and fourth centuries. Sun-worshippers indeed formed one of the big groups in that religious world in which Christianity was fighting for a place. Many of them converted to Christianity . . . Worshipers in St. Peter's turned away from the altar and faced the door so that they could adore the rising sun." (Gordon J. Laing, *Survivals of Roman Religion*, p. 192)

Lent

"The word Lent is of Anglo-Saxon origin, meaning spring." "The celebration of Lent has no basis in Scripture, but rather developed from the pagan celebration of Semiramis's mourning for 40 days over the death of Tammuz (cf. **Ezek 8:14**) before his alleged resurrection---another of Satan's mythical counterfeits."

Pagans Still Celebrate Easter

"Sabbats in Modern Witchcraft--Spring Equinox--A solar festival, in which day and night, and the forces of male and female, are in equal balance. The spring equinox, the first day of spring, marks the birth of the infant Sun God and paves the way for the coming lushness of summer. Dionysian rites are performed. The Christian version of the sabbat is Easter.

"Witches celebrate eight major festivals or sabbats each year. The sabbat is a religious ceremony deriving from ancient European festivals celebrating seasonal and pastoral changes. The first is Yule, 20 or 21 December, celebrating the winter solstice. The next is 1 or 2 February, Oimelec, Imbolc, or Candlemas, at which initiations often take place. 20 or 21 March, Eostre, the vernal equinox, is a fertility festival. 30 April is Beltane."

There is no indication of the observance of the Easter festival in the New Testament. The sanctity of special times or the Holy Days appointed by Yahuah was in the minds of the early believers who continued to observe the Hebrew Holy festivals given by Yahuah, but in a new spirit, as commemorations of events which those festivals had foreshadowed. Thus the Pesach (Passover) was now observed with a new attitude recognizing Yahusha, as the true Lamb of Yahuah and the first fruits from the dead, which is how we are to continue to observe today.

There is no doubt that the church in its early days adopted the old pagan customs and gave a Christian meaning to them." The pagan festival of Easter originated as the worship of the sun goddess, the Babylonian Queen of Heaven

who was later worshiped under many names including Ishtar, Cybele, Ideaa Mater (the Great Mother), or Astarte for whom the celebration of Easter is named.

Easter is not another name for the Feast of Pesach (Passover) and is not celebrated at the Biblically prescribed time for Pesach (Passover) as commanded by Yahuah to observe. "HaSatan, the great counterfeiter, introduced a counterfeit Sabbath (Sunday) to take the place of the true Sabbath of Yahuah. Sunday stands side by side with Ash Wednesday, Palm Sunday, Holy (or Maundy) Thursday, Good Friday, Easter Sunday, Whitsun day, Corpus Christi, Assumption Day, All Souls' Day, Christmas Day, and a host of other ecclesiastical holidays too numerous to mention. This array of Roman Catholic feasts and fast days are all man made. None of them bears the divine credentials of the Inspired Word of Yahuah.

"The Roman Catholic Church took the pagan philosophy and took the pagan Sunday and made it the Christian Sunday and they took the pagan Easter and made it the day to observe Jesus' resurrection. Sunday and Easter are much the same if we consider how they were derived. The pagan Sunday observance was in effect an unconscious preparation for Easter."

Thus saith Yahuah, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. **Jeremiah 10:2**

You shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of Yahuah your Alahym (God) which I command you. **Deuteronomy 4:2**

The well-known Pesach (Passover) story centers on Yahuah's deliverance of Yasharal (Israel) from Mytsrym (Egypt) through ten (10) miraculous plagues. These included how the death angel would "pass over" all the houses where the Yasharalites lived. They were instructed to put blood over their doorposts to ensure that only the firstborn of Mytsrym (Egypt) would die. In this first Passover, it was only the blood of the slain lamb that protected each Yasharalite home. While Mytsrym (Egypt) suffered the plague of death, the Yasharalite firstborn were delivered by blood. By obeying Yahuah's command and by Amunah (faith) in His promise to protect them, they were spared from death.