

And it came to pass, that at midnight Yahuah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

SHEMOTH (EXODUS) 12:29

Death of the Firstborn

If we use the Pesach Prophecy as our timeline, we can see the order of events and can expect them to unfold similarly to the first exodus. Testimony says the Prophet Moshe appeared in Egypt prior to the Pesach (Passover) event. When we consider the Appointed Times of our Father as markers, Moshe likely appeared on Yom Teruah which is also known as the Feast of Trumpets. It is the first day of the seventh month in our Father's reckoning of time. Messiah Yahusha also tells us that this is the day he will arrive in the following passage:



But of that day and hour knows no man, no, not the messengers of heaven, but my Father only. (*Mttithyahu/Matthew 24:36*)

Yom Teruah is the only Appointed Time that cannot be known ahead of time. It is the first day of the seventh month which is established by the moon. The waxing sliver of the moon can be observed on the 29th day or the 30th day. We cannot know for certain which day it will be until it arrives, even with modern technology. If Yahusha arrives on Yom Teruah, then it is highly likely that the Prophet Moshe also arrived on Yom Teruah when he returned to Egypt.

The Year of Yovel is announced on Yom Kippur which occurs ten days after Yom Teruah. This would have been the moment judgement was commenced on Egypt. Yom Kippur or the Day of Atonement is also the Day of Judgement.

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and **bring forth mine armies, and my people the children of Yashar'El, out of the land of Egypt by great judgments.** (*Shemoth/Exodus 7:3-4*)

The House of Yashar'El was freed from Egypt in the Year of Yovel. It is the year in which everyone returns to the land of their origin. This is the year the House of Yashar'El began their journey back home to the promised land. Here is the testimony regarding the Year of Yovel.

And ye shall hallow the fiftieth year, and **proclaim liberty** throughout all the land unto all the inhabitants thereof: it shall be a Yovel unto you; and **you shall return every man unto his possession, and you shall return every man unto his family.** (*Vayiqra/Leviticus 25:10*)

Messiah Yahusha will arrive on Yom Teruah and then the Trumpet will sound on Yom Kippur which is the Day of Judgement. The Year of Yovel will be announced and then judgement on the earth will begin. The 6000th year will be a Year of Yovel, the 120th Yovel Cycle.



Then shall you cause the trumpet of the Yovel to sound on the tenth day of the seventh month, in the Day of Atonement shall you make the trumpet sound throughout all your land. (*Vayiqra/Leviticus 25:9*)

Between Yom Kippur (Day of Atonement) and Pesach (Passover), Egypt experienced ten plagues. The House of Yashar'El experienced the first three but were sealed for the remaining seven. They were protected and preserved through the last seven plagues. There is a reference in Revelation that describes the seal of protection placed upon the servants of

Yahuah.

Saying, hurt not the earth, neither the sea, nor the trees, **till we have sealed the servants of our Elohiym in their foreheads.** (*Revelation 7:3*)

The House of Yashar'El is currently scattered throughout the earth. They will be protected and preserved through all the plagues which will start small and increase exponentially, terminating with the death of the firstborn again.

Testimony illustrates that Adam is the firstborn son which is clearly uncontested. He was the first man. Yahusha is the second-born son because he is the second Adam. However, Yahusha is the firstborn son in the resurrection. He was the first one resurrected from the first death. This is pictured prophetically with Abraham. Ishmael was the actual firstborn son but Yitzhak (Isaac) was the firstborn son of the covenant.

- Ishmael is firstborn son through Hagar, the servant.
- Adam is the firstborn son through the earth, the servant. He was fashioned from the earth.
- Yitzhak is the firstborn son of the Covenant through the princess, Sarah.
- Yahusha is the firstborn son of the Covenant through the princess, Miriam who is a representation of the House of Yashar'El.

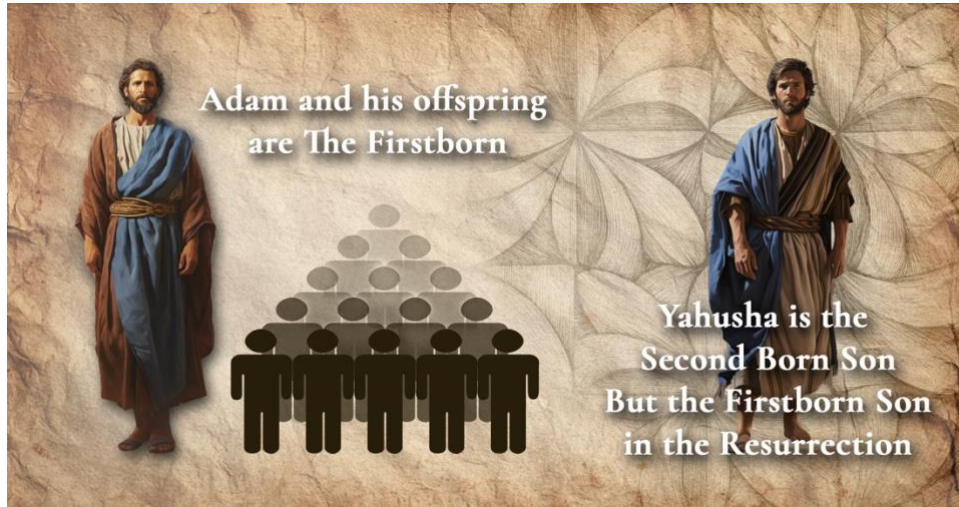
It is a pattern which we see over and over again. Esau was the firstborn son and Ya'aqob (Jacob) was the second born son who was given the birthright and the covenant. Reuben was the firstborn son of Ya'aqob but Yoseph (Joseph) was given the birthright and covenant promises due the firstborn. Reuben was the firstborn of Leah who is likened to Hagar and the earth. Yoseph was the firstborn son of Rachel, the second wife, and is likened to Sarah and Miriam. Tamar had twins by Yahudah (Judah).

The younger was chosen by Yahuah to be the messianic line for King David. Here is the pattern illustrated.



Adam was the first King and High Priest. Yahuah has rejected him like He rejected King Shaul (Saul). Yahusha is the last King and High Priest just as King David, the second King of Yashar'El, was the eternal King chosen forever. Yahuah follows patterns. This pattern tells us that Yahusha Ben David has been selected as the eternal King. This tells us that Yahusha is the second Adam and has replaced Adam as King and High Priest over all the world.

Children “look-like” and “behave-like” their father. Those who have chosen to hear and obey the voice of someone else are the children of Adam, the firstborn son, because they bear his image and likeness. Testimony says that he heard and obeyed the voice of his wife. Those who have chosen to hear and obey the Voice of Yahuah Elohiym like Messiah Yahusha Ben David bear his image and likeness. They have become his spiritual children. The death of the “firstborn” in the second exodus will include Adam and his offspring... the ones who have chosen to bear his image and likeness.



This parallels the two groups of people in the Pesach events. The Egyptians are symbolic of the world or Adam. The House of Yashar'El is symbolic of the people who have crossed-over from the ways of the world to the Ways of our Father. They are represented by Yahusha.



The word "Hebrew" means "one who has crossed over to the other side". The Hebrews crossed-over to the other side of the Red Sea. Noach and his family crossed-over to the other side of the flood. Messiah Yahusha crossed-over to the Garden of Eden and is now living in the Presence of Yahuah.

Immersion or Baptism is the outward act that communicates that one has crossed-over to the other side. It is symbolic of crossing-over to the other side of the flood, the Red Sea crossing and the Yordan River crossing. It is paired with repentance which is the act of aligning one's self with the Laws of Yahuah written by the Prophet Moshe. It is another pattern that reveals a truth.

- Noach was righteous, he crossed-over to the other side of the flood.
- The House of Yashar'El were righteous, they crossed-over to the other side of the Red Sea.
- The House of Yashar'El were righteous, they crossed-over to the other side of the Yarden.
- Messiah Yahusha was and is righteous, he crossed-over to the other side to the Garden.
- The House of Yashar'El who are righteous in the resurrection, will cross-over to the other side into the Garden of Eden with Messiah Yahusha.

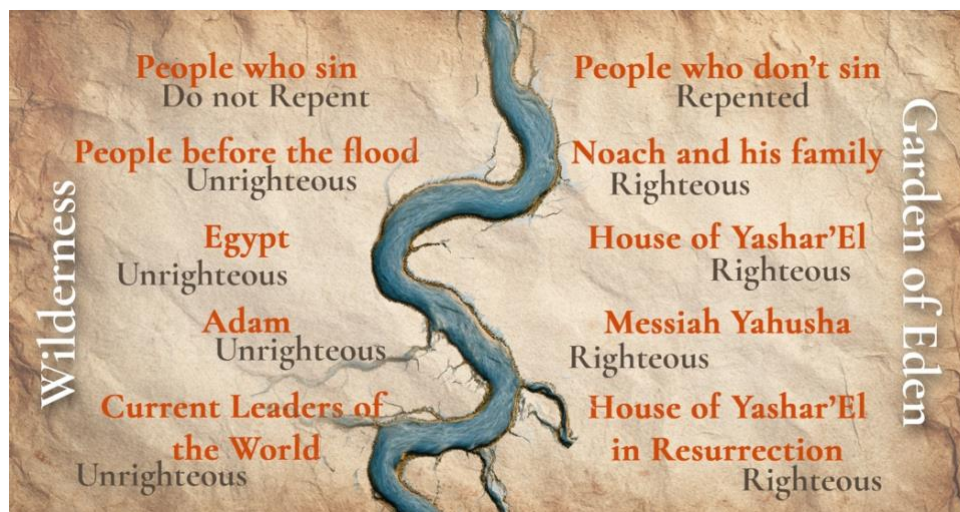


Immersion or Baptism is the sign which communicates to our Father that we have chosen to cross-over to the other side. In order for it to have any meaning, it must be paired with repentance from sin. This is confirmed with testimony regarding Yochanan the Immerser (John the Baptist).

And the same Yochanan had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then they went out to him from Yerushalayim, and all Judea, and all the region round about Yordan, **And were immersed of him in Yordan, confessing their sins.** But when he saw many of the Pharisees and Sadducees come to his

immersion, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? **Bring forth therefore fruits meet for repentance:** And think not to say within yourselves, We have Abraham to our father: for I say unto you, that Elohiym is able of these stones to raise up children unto Abraham. **And now also the axe is laid unto the root of the trees: therefore, every tree which does not bring forth good fruit is hewn down, and cast into the fire.**
(*Mattithyahu/Matthew 3:4-10*)

Yochanan (John) paired immersion with repentance in this passage. This is a pattern repeated over and over.

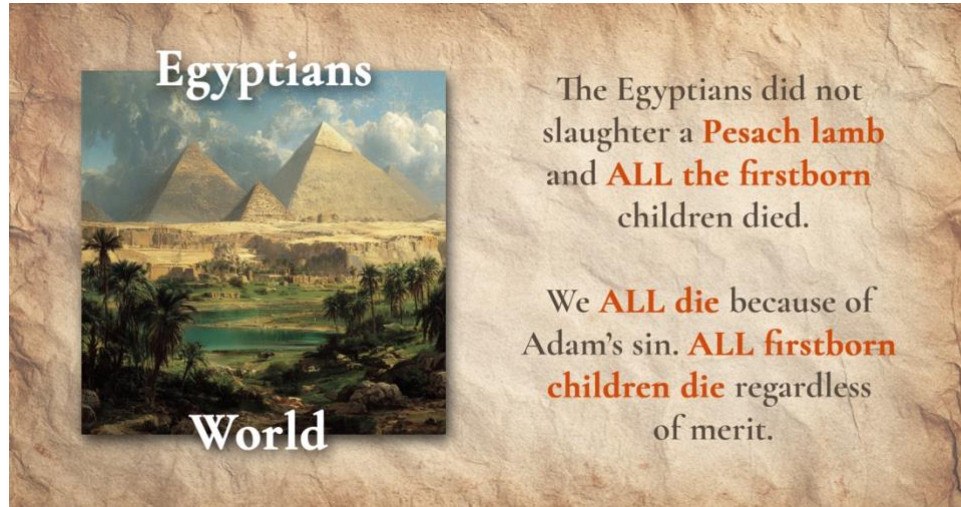


We can be bloodline children of Ya'aqob (Jacob) but if we have not purged the ways of the world from our lives and have adopted the Ways of Yahuah, we will not be gathered together in the second exodus with the House of Yashar'El. We can confess the name of Jesus Christ all day long but if we have not purged the ways of the world from our lives and adopted the Ways of Yahuah, we will not be included in the second exodus. Our behaviors matter. Our words matter.

In the first Pesach event, the Egyptians were a picture of the world without a Redeemer and the Hebrews were a picture of the world with a Redeemer. If the world were not given a Redeemer, ALL of the firstborn children would perish forever. When the world is given a Redeemer, ALL of the firstborn children are preserved.

The Pesach lamb in the first exodus was essentially a placeholder for a Redeemer that would come later as our Father's plan unfolded. An animal cannot fulfill the Words spoken in Bereshith (Genesis) 3:14-24 and redeem us from the first death. It is not sufficient. The Laws of Redemption in the Torah require a near relative not an animal. No man born from the bloodline of the first Adam can redeem us because all are under bondage to the Words spoken in Bereshith 3:14-24. The only individual that could possibly redeem us is a second Adam which would have to be supplied by Yahuah Elohiym, our Creator and Father. This amazing man is Yahusha Ben David.

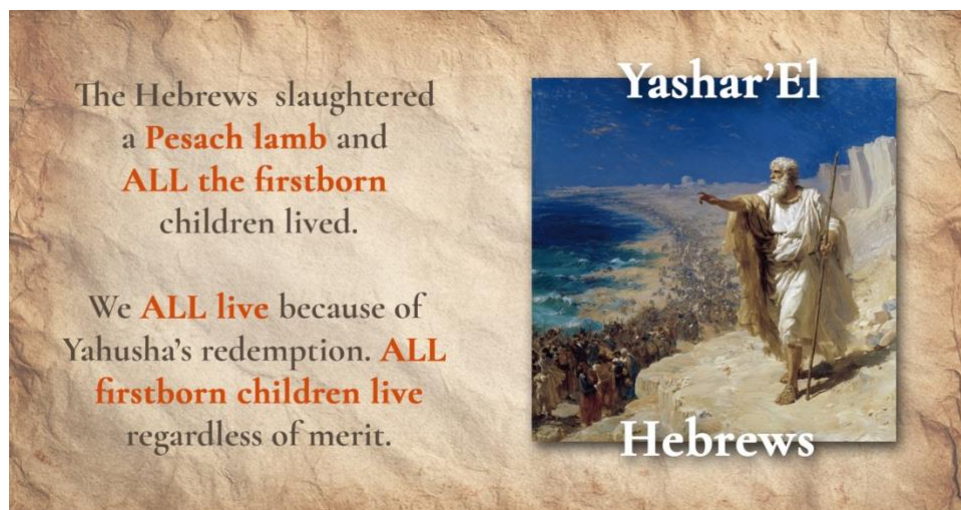
ALL of this is pictured in the first Pesach (Passover). The Egyptians did not slaughter a Pesach lamb. As a result, ALL of the firstborn children died regardless of merit. Some could have been really good people and some may have been quite evil. This death is not based upon merit just like the first death. People who keep the Laws of Yahuah still perish from the first death. Murderers, thieves and liars still perish from the first death. This event in the first Pesach represents the first death.



Shaul of Tarsus (Paul) saw this message as well. The following testimony highlighted in orange parallels the picture in Egypt:

For since by man [Adam] came death, by man came also the resurrection of the dead. For as in Adam ALL die, even so in Messiah shall ALL be made alive. (1 Corinthians 15:21-22)

On the other side of Egypt, Hebrews slaughtered a Pesach lamb and ALL the firstborn children lived regardless of merit. There were Hebrews in this community that were good and there were some who were evil. We discover this in their journey out of Egypt when this generation fell in the wilderness wanderings over 40 years. This picture is also a reference to the first death.



The Pesach lamb represents our Redeemer, Messiah Yahusha Ben David. The part highlighted in orange in the following passage parallels the events that occurred with the Hebrews in the first Pesach.

For since by man came death, by man [Yahusha] came also the resurrection of the dead. For as in Adam ALL die, even so in Messiah [Yahusha] shall ALL be made alive. (1 Corinthians 15:21-22)

ALL will be made alive again. ALL will be resurrected from the first death. Yahusha is the Pesach Lamb. He is our Redeemer. Yochanan the Immerser (John the Baptist) confirms this and called Messiah Yahusha the “Lamb who takes the sin away from the world”.

The next day Yochanan saw Yahusha coming unto him, and said, Behold the Lamb of Elohiym, which takes away the sin of the world. (Yochanan/John 1:29)

Yochanan the Immerser did not have the Greek writings in the eyewitness accounts also known as the New Testament. He understood the same message in the Torah as we are revealing in these studies. Here is the tough question revealed in Yochanan’s words.

Does Yahusha take away the sin of the world by eliminating its consequences or does he eliminate people who continue to commit sin when he is established as King?

If Rita who claims to be a “born-again Christian” continues to lie to people, how did Messiah take away her sin? She is still sinning. The only way Yahusha can take away the sin of the world is to remove people who continue to commit sins. Even though Rita believes she is a “born-again Christian,” she will be removed from the earth if she persists in lying to others. Messiah Yahusha is going to fulfill the following Law most assuredly:

You shall not steal, neither deal falsely, neither lie one to another. (Vayiqra/Leviticus 19:11)

This Law is fulfilled when no one in the community is lying to each other. Liars are removed from the community so that the Law remains fulfilled. This is verified in the following passages which are highly regarded by “born-again Christians”:

And there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb's book of life. (Revelation 21:27)

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For outside are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie. (Revelation 22:14-15)

Liars will not be allowed entry into the Kingdom of Yahuah. Yahusha is going to eliminate sin by any means necessary using the Laws of Yahuah written by the Prophet Moshe. This was Adam's responsibility in the beginning. He was created to hear and obey the Voice of Yahuah. He was the firstborn and would have been King and High Priest forever if he had not eaten the forbidden fruit. People would have been born. The earth would have been populated. Those who disobeyed the Laws of Yahuah would have faced consequences ordained by Adam. He would have kept order in the earth. Sin would have been kept at bay.

However, Adam sinned and allowed sin to reign. He did not execute justice in the earth and not many of his offspring did either who had assumed power and control over the inhabitants of the earth. If Adam had not sinned, many of us would not have sinned. Deception would not have taken root or flourished. Adam is essentially responsible for ALL of the sins ever committed by ALL of his offspring. When Yahusha died in Adam's place, he accepted responsibility for ALL of our sins committed in ignorance. He accepted the consequences for our sins when he traded places with Adam.

But does this mean that it is permissible for us to continue in our sins now?

If Yahusha is our King, we will do what he says. He has given us instructions and said the following:

I tell you, Nay: but, **except you repent, you shall all likewise perish.** (Luke 13:3)

He has removed the consequences for our sins. When I was 30 years old, my eyes were opened and I saw the sins I had committed in previous years. I had committed them in ignorance. I did not know they were sins because no one was telling me they were sins. Once I realized these sins, I was able to change my words and behaviors. Was I guilty of committing these sins? Yes, I was guilty. But through Yahusha's redemption, I could be forgiven for these sins. Now, that I understand the definition of sin, I could work to eliminate them from my life. If I am successful at eliminating sin from my life, then I will not perish as our Messiah has instructed. He knows that none of us who continue to practice sin can enter into the Garden of Eden. His words are a warning to us.

Yahusha has simply removed the consequences for Adam's sin. He has opened the door for us to go back home to the Garden but we have to make the decision on whether or not we want to go back home. We make that decision to go home by repenting from our sins. When we follow our Messiah's instructions, we are coming under his umbrella. His blood covers us just like the message from the first Pesach.

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the mighty ones of Egypt I will execute judgment: I am Yahuah. **And the blood shall be to you for**

a sign upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (Shemoth/Exodus 12:12-13)

His blood does not cover us unless we are following his instructions to the best of our ability. This passage also says that Yahuah is passing judgement upon all the mighty ones of Egypt. Most believe this is a reference to the deities worshipped by the Egyptians. However, “mighty ones” can also be men and women who are in leadership position and exercise authority.

For example, every single leader who has taught people that Sunday is the Sabbath will be held accountable for the blood of everyone they have led astray. Every single leader who has taught against the Laws of Yahuah will be held accountable for the blood of everyone they have led astray. Yahuah entrusts leaders to teach people to hear and obey His Voice. He entrusts them to teach people to obey His Laws written by the Prophet Moshe. If they have been entrusted with a leadership position and have failed to do these things, they will face harsher consequences than those who are followers.

Yahusha did not take away the sin of the world by fulfilling the sin sacrifice mentioned in the Torah. Testimony says the sin sacrifice for the community of Yashar’El requires a bullock and not a lamb.

And **if the whole congregation of Yashar’El sin through ignorance,** and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of Yahuah concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then **the congregation shall offer a young bullock for the sin,** and bring him before the tabernacle of the congregation. (Vayiqra/Leviticus 4:13-14)

Yahusha did not fulfill this part of the sin sacrifice. He did not fulfill any details in the sin sacrifice mentioned in the Torah. The sin sacrifice has actually been left unfulfilled by our Messiah. Many people misunderstand the purpose of the sacrificial system. We discuss this in our section titled, Journey. Yochanan the Immerser (John the Baptist) did not say, “Behold the Bullock of Elohiym that takes away the sins of the world”. Based on this evidence, we can conclude the following:

Yahusha is NOT a Sacrifice for Sin!

He did not fulfill any detail in the Law regarding sacrifices for sin. Yochanan the Immerser understood that Yahusha came to fulfill the Pesach Prophecy which DOES require a lamb. Here is the testimony regarding the type of animal required for Pesach.

Speak unto all the congregation of Yashar’El, saying, In the tenth day of this month **they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house:** (Shemoth/Exodus 12:3)

Testimony says that Yahusha is the “Lamb of Yahuah” and NOT the “bullock of Yahuah”. The Pesach lamb was not a sacrifice for sin. The Pesach event is focused on redemption. The “stretched-out arm” in the first exodus was the Prophet Moshe. The “stretched-out arm” in the second exodus is Messiah Yahusha Ben David. This was a promise for the House of Yashar’El then and it is a promise for us now.

Wherefore say unto the children of Yashar’El, I am Yahuah, and I will bring you out from under the burdens of the Egyptians [world], and I will rid you out of their bondage, and **I will redeem you with a stretched out arm, and with great judgments:** And I will take you to me for a people, and I will be to you an Elohiym: and you shall know that I am Yahuah your Elohiym, which brings you out from under the burdens of the Egyptians [world]. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Yitzhak, and to Ya’aqob; and I will give it you for an inheritance: I am Yahuah.
(*Shemoth/Exodus 6:6-8*)

In Hebrew thinking, definitions are focused upon function. In Greek thinking, we isolate the Egyptians to a group of people who live in Egypt. Our Father identifies people who are Egyptians by their function or behavior. Anyone who vexes and oppresses others is an “Egyptian” in the eyes of Yahuah. Based on this understanding, we are living in Egypt all over again because we are living under leaders who vex and oppress others.

The whole House of Yashar’El were instructed to kill the Pesach lamb.

And you shall keep it [the lamb] up until the fourteenth day of the same month: and **the whole assembly of the congregation of Yashar’El shall kill it between the evenings.** (*Shemoth/Exodus 12:6*)

The stark reality that we must face is that we killed Yahusha. We sinned which required a Redeemer who had to die in our place. He had to give his life in order to redeem us. No amount of silver and gold would have been sufficient.

Committing sin requires death according to the Laws of Yahuah.



Committing sin requires the life of the individual who sinned. Adam committed sin. He was required to die. ALL of us are Adam. We were in his body when he sinned. ALL of us must die. This is the consequence that balances the scale in the Kingdom of Yahuah. Messiah Yahusha traded places with the first Adam. He stepped on the scale in our place. This allowed Yahuah to remove Adam as well as his offspring from the scale. They were no longer obligated to pay the consequences. Messiah Yahusha died in Adam's place for the sin Adam committed in the Garden of Eden. Yahusha could not redeem only a part of Adam and his offspring. He removed the entire penalty for Adam and his offspring. ALL people ever

born are going to be resurrected from the dead regardless of merit.

This is why ALL of the firstborn among the Hebrews lived regardless of merit. Our redemption is not based upon merit. Shaul of Tarsus (Paul) states this in Romans:

So then, as through one trespass there resulted condemnation to ALL men, so also through one righteous act there resulted righteous-declaring of life to ALL men. For as through the disobedience of one man many were made sinners, so also through the obedience of the One many shall be made righteous. (Romans 5:18-19 Scriptures Version)

The blood of Messiah covered our debt. This is represented by the blood from the lamb applied to the threshold of the houses in the first Pesach as discussed previously.

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. (Shemoth/Exodus 12:7)

For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the mighty ones of Egypt I will execute judgment: I am Yahuah. And the blood shall be to you for a sign upon the houses where you are: and when I see the blood, I will pass-over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. (Shemoth/Exodus 12:12-13)

If our Father supplies a Redeemer, his blood covers our debt. Death or the destroyer will Pass-Over the firstborn children of Adam regardless of merit. ALL the firstborn children will live because of this redemption. This means ALL people are going to be resurrected. Messiah Yahusha confirms this in the following passage:

Marvel not at this: for the hour is coming, in the which **ALL** that are in the graves shall hear his voice, And shall come forth; **they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.** (*Yochanan/John 5:28-29*)

It does not matter if people believe in Messiah Yahusha or not. Everyone is going to be resurrected from the dead. It is a free gift given to ALL people ever born since the very beginning. In Yochanan 5:28-29, the distinction between those who receive eternal life and eternal damnation is their behavior. Those who have “done good” receive life. Those who have “done evil” receive damnation. The distinction is not determined by a confession in the name of Jesus according to our Messiah.

If we were not redeemed, ALL of us would have remained dead in our graves regardless of merit. Shaul of Tarsus (Paul) confirms this in the following passage:

Now if Messiah be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Messiah not risen: And if Messiah be not risen, **then is our preaching vain, and your faith is also vain.** Yea, and we are found false witnesses of Elohiym; because we have testified of Elohiym that he raised up Messiah: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Messiah raised: **And if Messiah be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Messiah are perished.** (*1 Corinthians 15:12-18*)

If there is no resurrection of the dead, then what is the point of this life? What is the point of any faith? If we do not repent, we die. If we repent, we die. What would be the point of repenting from our sins, if there is no resurrection? This is essentially what Shaul is saying in the following statement:

If in this life only we have hope in Messiah, we are of all men most miserable. (*1 Corinthians 15:19*)

We face persecution, temptations, resist sin, are ridiculed, beaten, tortured, and bullied walking this Way. What would be the point if there is no resurrection? Wouldn't this be a miserable life if this is all there is? However, Yahusha did rise from the dead. He was resurrected back to life and crossed-over into the Garden of Eden. The Destroyer has passed-over him. Shaul affirms this as well.

But now **Messiah IS risen from the dead, and become the First-fruits of them that slept.** For since by man [Adam] came death, by man [Yahusha] came also the resurrection of the dead. For as in Adam ALL die, even so in Messiah shall ALL be made alive. But every man in his own order: Messiah the First-fruits; afterward they that are Messiah's at his coming. (*1 Corinthians 15:20-23*)

ALL people are going to be resurrected from the dead because of Yahusha's redemption. ALL the firstborn children of Adam will live again. However, not all will receive eternal life. Only those who have repented from their sins will gain access to the Tree of Life in the Garden of Eden. This community of people is called the House of Yashar'El which includes bloodline children of Ya'aqob (Jacob) and the strangers who have chosen to sojourn with them. The offspring of the firstborn sons who have not repented from their sins will perish the second death. The Destroyer will not Passover them.

Essentially, those who have repented have become spiritual children of the second born son, Yahusha. They are no longer classified as the "firstborn". Death will pass-over them.