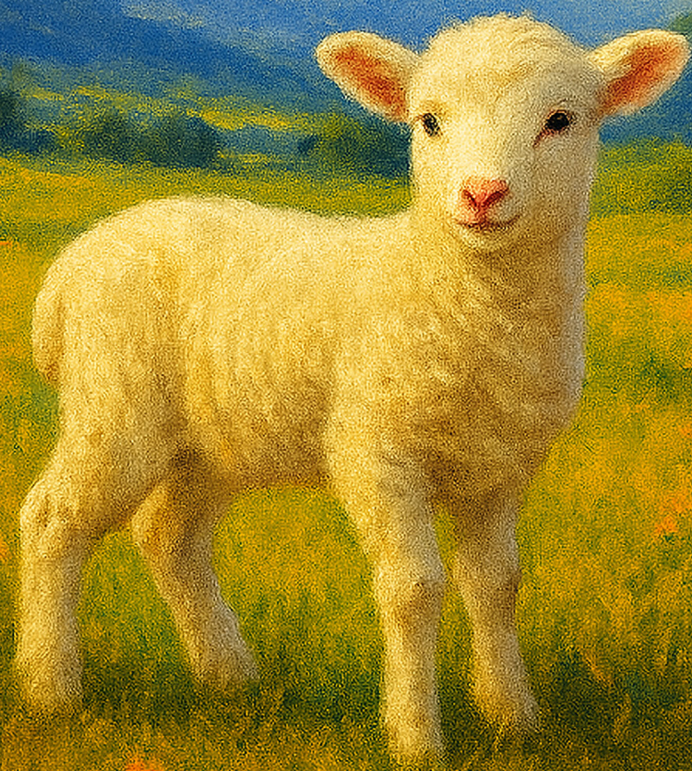


THE YEARLING LAMB

Pastor. Shane Vaughn



CHAPTER 1: THE LAMB MUST BE PERFECT AND YOUNG

Throughout the whole of Christendom, you would be hard-pressed to find anyone who denies that our Messiah, Yahshua, was the perfect, sinless, sacrificial Lamb — without spot, wrinkle, or blemish. And rightly so. This belief is foundational to the redemptive message of the Gospel. In order to be received by Yahweh as an acceptable atoning sacrifice — and now to serve in the heavens as our eternal High Priest — Yahshua had to be sinless, blameless, undefiled. He had to be the fulfillment of every type and shadow that the Torah demanded.

The Apostle Peter affirms this truth plainly:
1 Peter 1:19 – “But with the precious blood of Christ, as of a lamb without blemish and without spot.”

The body of Messiah was unpolluted. His motives were pure. His obedience was perfect. In every way that mattered, Yahshua fulfilled the moral perfection required of the sacrificial lamb.

However — and this is where the mystery begins to unfold — perfection alone was not enough. **THE TORAH DOESN'T JUST REQUIRE A LAMB WITHOUT BLEMISH. IT REQUIRES A LAMB OF A SPECIFIC AGE. A lamb in its first year.**

Exodus 12:5 – “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.”

This detail is often overlooked in Christian theology. Many teachers will affirm Yahshua’s sinlessness, but how many consider THE TIMING OF HIS PRESENTATION AND DEATH?

The lamb had to be a male of the first year — not an adult lamb, not a seasoned ram. It had to be young, recently born, newly alive. THE TIMING WAS PROPHETIC. The timing was exact.

This requirement means that in addition to being without blemish, the lamb had to be offered before it reached ONE FULL YEAR OF AGE. After that, it was disqualified.

So then, we must ask: Did Yahshua meet this requirement too? WAS HE NOT ONLY SPOTLESS, BUT ALSO SLAIN AS A “YEARLING LAMB”?

This is where the revelation deepens — and where the timeline of His ministry comes into focus. For if He was publicly declared “*the Lamb of Yahweh*” by John the Baptist, and if the Torah demands that a lamb be sacrificed within its first year of life, then from the moment of His baptism, a countdown began. One year. No blemish. No guile. No failure. The lamb had to be perfect. And the lamb had to be young.

CHAPTER 2: THE YEARLING REQUIREMENT

In order to qualify as the Passover lamb, the Torah requires more than the absence of blemish. According to Exodus 12:5, the lamb must not only be male and unblemished, but it must be a yearling — *“a male of the first year.”*

Exodus 12:5 – “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.”

This phrase *“of the first year”* means the lamb had to be either less than one year old at the time of its sacrifice or in the first year. Once that threshold was crossed, it no longer qualified as a legitimate Passover offering.

The perfection required was not just moral — it was also temporal. The lamb had to be young, freshly born, newly offered. It was not the seasoned, the matured, or the experienced that was chosen. It was the firstborn, early in life, innocent in time as well as in nature.

And so the question emerges for the believer who takes the Scriptures seriously: Did Yahshua, our Passover, fulfill this temporal requirement as well? Not just spiritually unblemished, but offered within

the right window — within His first “year” as the Lamb of Yahweh.

THIS IS NOT A MINOR DETAIL. The same Torah that demands the lamb be spotless also demands it be young. If Yahshua is to be our fulfillment of Exodus 12, then He must be both. We have long affirmed that He is without sin — but now we must examine: was He sacrificed within the year of His presentation?

Only when we see that THE LAMB WAS INTRODUCED AT HIS BAPTISM, and from that moment onward lived under the shadow of the altar, do we begin to realize the staggering accuracy of prophecy. For one full year, He walked under divine scrutiny. One year — and not a blemish could be found.

Let the reader understand: It is not enough to be perfect — the Lamb must also be timely. In order to qualify as the Passover lamb; something more than “no blemish” is required...

CHAPTER 3: WHEN THE LAMB WAS PRESENTED

When was Yahshua declared to be “The Lamb of God”? Not during His birth. Not during His early life in Nazareth. Not even when He was twelve years old teaching in the Temple. THE OFFICIAL, DIVINE PRESENTATION OF YAHSHUA AS THE SACRIFICIAL LAMB OF YAHWEH CAME AT HIS BAPTISM, at about 30 years of age.

John 1:29 – “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”

This is no poetic metaphor. This is a prophetic proclamation. John the Baptist — HIMSELF BORN INTO THE PRIESTLY LINE — was standing in the waters of consecration, calling Israel to repentance, when the heavens opened and Yahweh revealed His Lamb.

This declaration was not merely theological. It was legal. In Torah, the lamb had to be chosen and then observed. And from this moment forward, Yahshua is not simply the Son of Man — HE IS THE LAMB UNDER SCRUTINY.

The Lamb must now be watched. The Lamb must be weighed. From this moment, every step He takes is under the eyes of the Law, the prophets, the angels, the adversary, and Yahweh Himself.

No blemish can be found. Not in word. Not in thought. Not in motive.

This is the divine moment when the clock begins ticking. Just as the lamb in Egypt was chosen on the 10th day and kept until the 14th for inspection, so now the Lamb of Heaven is introduced to Israel. And the Torah demands a yearling — so this consecrated Lamb has exactly one year to fulfill the law in totality.

This is why Yahshua said later:

John 12:27 – “For this cause came I unto this hour.”

From the moment John cried out “Behold the Lamb,” Yahshua entered the final season of His life. Not a season of anonymity, but a season of examination. Not a season of growth, but a season of offering. He had already experienced His season of growth in favor with Yahweh and man throughout His life. He learned obedience throughout His life, now is not the time for learning but for full demonstration of what He has learned.

He is now the Yearling Lamb. And every day from baptism to crucifixion — every temptation, every healing, every teaching, every silence, every step — is now part of the sacrificial journey to the altar. Let the weight of that moment settle: the Lamb had been chosen. When was Yahshua declared to be “The Lamb of God”? Clearly, at His baptism at the age of thirty...

There is another prophetic marker that confirms this year-long ministry timeline: the words of Yahshua Himself, quoting from the scroll of Isaiah at the beginning of His public ministry.

Luke 4:18–19

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor... To preach the acceptable year of the Lord.”

In quoting Isaiah 61, Yahshua does not say “*acceptable years*” — He says “*the acceptable year.*” The Spirit-led proclamation was not poetic exaggeration. It was a divine timestamp. He closed the scroll. He handed it back to the attendant. And then He said:

Luke 4:21 – “Today this Scripture is fulfilled in your hearing.”

This was not a metaphor. It was a declaration. The acceptable year had begun — and the Lamb had been revealed. From this moment forward, Yahshua was living in the prophetic “year” of divine favor — the same year required by Torah for the lamb to remain spotless.

This declaration places His ministry in direct alignment with the requirements of the sacrificial system — a one-year offering, consecrated, observed, and ultimately slain.

CHAPTER 4: LEARNING OBEDIENCE THROUGH SUFFERING

The author of Hebrews opens a window into the internal struggle of Yahshua, revealing that His journey was not robotic or automatic. His obedience was not mechanical — it was learned. His perfection was not imposed — it was formed through trial, pain, and surrender.

Hebrews 5:7–9

“Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; THOUGH HE WERE A SON, YET LEARNED HE OBEDIENCE BY THE THINGS WHICH HE SUFFERED; And being made perfect, He became the author of eternal salvation unto all them that obey Him.”

This passage is sacred ground. It unveils a Messiah who groaned. Who cried. Who feared. Not because of weakness, but because of submission. Yahshua, lived as fully human. And in that humanity, He learned to obey through suffering.

He was not born obeying. He was born capable of obedience, and as He matured, He was trained in it — just as we are.

This learning was not abstract. It was real. He learned to obey by not retaliating when insulted. He learned by refusing temptation. He learned by being misunderstood, betrayed, and abandoned — yet still walking the path of righteousness.

Yahshua's final year — His yearling ministry — was not the beginning of His obedience, but the consummation of it. He had been perfected before the presentation. And now, as the Lamb, He must be maintained in that perfection until the moment of offering.

The Lamb who learned obedience is the Lamb who could be trusted with the altar. Hebrews Chapter Five tells us plainly that Yahshua had been “perfected” for this ministry as the Lamb of God...

CHAPTER 5: ISAIAH'S PROPHECY OF A MORALLY TRAINED MESSIAH

The prophet Isaiah, centuries before the baptism of Yahshua, spoke with startling clarity about the moral development of the Messiah. He didn't describe Him merely as preprogrammed perfection, but as one who would be trained — morally, spiritually, and righteously — from a young age.

Isaiah 7:15–16 “*Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*”

This is not a throwaway prophecy. This is a description of the internal struggle of Messiah's human development. He was not born with automatic resistance to evil. He was born with the potential for obedience, and Yahweh oversaw His training until that potential was fully realized.

He was fed on butter and honey — the food of discernment, the nourishment of righteousness. And by that diet — both physical and spiritual — He was raised to maturity in wisdom.

Isaiah's words here were first meant to reassure King Ahaz during a time of national crisis. Two

enemy kings threatened Judah — Rezin of Syria and Pekah of Israel. The prophet declared that before a certain child (likely Isaiah's son or a prophetic child-sign) was old enough to "refuse the evil and choose the good," both of those kings would be removed. And indeed, within a short time, both were gone — the prophecy was immediately fulfilled.

But like many prophetic passages in Scripture, this one carries A DUAL FULFILLMENT — an immediate historical sign, and a later, messianic application.

How do we know? Because the New Testament confirms it. Just a few verses earlier in Isaiah 7:14, we read:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

And in Matthew 1:22–23, the Gospel writer explicitly tells us that this prophecy — and therefore the surrounding verses — pointed ultimately to Yahshua:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel..."

Because Isaiah 7:14 and Isaiah 7:15–16 are a flowing prophetic message, and Matthew connects verse

14 directly to the Messiah, it stands to reason that verse 15 — the child being morally trained — also finds its greater fulfillment in Yahshua.

He would be nourished on the butter and honey of obedience. He would grow in wisdom and in stature. He would learn righteousness from the Father. He would be morally prepared to *“refuse the evil and choose the good.”*

This makes Yahshua’s baptism all the more profound. It was not the beginning of His obedience, but the culmination of a life trained to choose good over evil. At that moment, He is not just a clean vessel — He is a vessel that has been tested and proven.

This was the Messiah Isaiah foresaw. A child, growing in discernment, learning to navigate between obedience and temptation, being molded by Yahweh into the only Lamb suitable to take away the sins of the world.

The Torah required a yearling lamb, yes — but that yearling had to be without blemish, and that blemishlessness was not just external, but moral and spiritual. Isaiah’s prophecy confirms that the Father brought the Son to this condition before baptism, so that when He entered the waters, He entered as a tested and approved vessel — ready to begin the final, flawless walk to the altar.

CHAPTER 6: THE NEW MAN RISES FROM THE WATERS

Yahshua had learned obedience through the trials and sorrows of His life — but something changed at the Jordan. The act of baptism was more than a ritual; IT WAS A BURIAL. Not symbolic only, but spiritual and prophetic. For Yahshua, the waters of the Jordan marked a line in history. THE OLD MAN — the man trained in obedience, shaped by Yahweh, tested in silence — WAS NOW PUT TO REST.

It never ceases to intrigue me how little faith we, even as believers, truly have in the waters of baptism. From our pulpits, we declare with boldness, *“The old man is dead!”* — yet when it comes to Yahshua, the Messiah of Israel, we hesitate to apply our own doctrine.

There’s a strange religiously induced mental block that prevents us from believing that what happens to us in baptism ALSO HAPPENED TO HIM. We preach it for sinners, but struggle to receive it for the Sinless One.

But if baptism truly fulfills all righteousness — and if we believe that *“the old man is buried”* in those sacred waters — then we must also believe this: the man Yahshua who entered the Jordan died to His former identity.

And when He rose, He rose in the power and purity of His divine calling — the Yearling Lamb.

To declare the *“old man is dead”* and then exclude Yahshua from that very death is to rob the waters of their full authority. If He was immersed to fulfill the law, then something truly died that day. And something new — and perfect — arose. A consecrated vessel. A prepared Lamb. A man anointed without measure.

2 Corinthians 5:17 – “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

This Scripture is not only for the disciples who followed Him. It is first true of THE ONE WHO LED THE WAY. When He emerged from the waters, He emerged as the Lamb of Yahweh — the yearling — ready to begin the final countdown.

It is no coincidence that immediately after His baptism, He is led by the Spirit into the wilderness. Why? Because now the testing begins anew. Not to produce obedience, but to demonstrate it. Now Yahshua walks in full awareness of His purpose: to live without blemish for the remainder of His brief, divinely appointed time.

The Spirit descended. The Father spoke. The Son rose. And the Lamb was on the altar.

CHAPTER 7: THE MOUNT OF TEMPTATION AND THE SECOND ADAM

As soon as Yahshua rises from the waters of baptism, the Ruach (*The Holy Spirit*) drives Him into the wilderness — into the place of testing, the arena of confrontation. It is there that He climbs the Mount of Temptation, and on that summit, He will face His most decisive trial yet. But this is no random encounter — this is Eden revisited.

The imagery is stunning: the serpent is there, just as in the garden. The two trees are present, though unseen — the Tree of Life and the Tree of the Knowledge of Good and Evil. The same question hovers in the air: Will the Son obey Yahweh's voice, or will He yield to fleshly desires? I have often taught throughout the decades of my ministry that Yahshua did not win the battle on Mt. Calvary but rather on the mountain of temptation.

This mountain becomes the testing ground of the Second Adam. Where the first Adam failed in a lush garden, the second must succeed in a barren wilderness.

The stakes are the same — the inheritance of a kingdom, the dominion of the earth, the faithfulness of man to his Creator.

But the tempter's approach is refined:

"If You be the Son of God..."

"Command these stones..."

"Throw Yourself down..."

"Bow and I'll give You the kingdoms..."

Each temptation is a shortcut. A counterfeit crown. A kingdom without obedience. And yet, Yahshua refuses each one with the sacred reply, ***"It is written."***

He wields the Word like a sword and overcomes the adversary not with divine power, but with human submission to the Spirit.

In that moment, THE LAMB REMAINS SPOTLESS. The Lamb, now fully consecrated, continues forward toward the altar. He has faced what Adam faced — and triumphed. He has refused what Israel failed to refuse in their wilderness — and prevailed.

This mountain was not a detour — it was the proving ground. And the Yearling Lamb came off that mountain victorious, unswerving, AND STILL WITHOUT BLEMISH.

As He climbs the mountain after baptism; the Mount of Temptation, He will face His greatest challenge...

CHAPTER 8: ZECHARIAH'S VISION OF THE HIGH PRIEST

Centuries before Yahshua stepped into the Jordan River, the prophet Zechariah saw a vision of another man named Yahshua (Joshua), standing before the angel of Yahweh in filthy garments. This vision was no coincidence. It was prophetic in every sense — a mirror of what would happen at the baptism of our Messiah.

Zechariah 3:3–4

“Now Yahshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”

This was no ordinary cleansing. This was the moment of consecration. A change of status. A stripping of the old and a dressing in the new. And the garments given? Not just clean robes — priestly robes.

The vision continues with a conditional promise:

Zechariah 3:7

“Thus saith Yahweh of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.”

This was the moment Yahshua (in the vision) is offered priestly authority and future kingship — but only if He walks in obedience.

Sound familiar?

This vision is echoed in Yahshua’s real baptism, where the heavens open and the Father speaks, *“This is My beloved Son, in whom I am well pleased.”* The Lamb is approved. The garments are changed. The High Priesthood is promised — but not yet received.

Yahshua must walk this one-year journey — as the Yearling Lamb — in perfect obedience, to be worthy of the priesthood shown in Zechariah’s vision.

And just as Zechariah saw the “stone with seven eyes” — the fullness of the Spirit — so too, Yahshua arose from the waters filled with the sevenfold Spirit of Yahweh (see Revelation 5:6), ready to walk out the final steps toward glory.

Some may argue that Zechariah 3 is speaking

about a different man — a literal High Priest named Joshua (Yahshua in Hebrew), serving after the Babylonian exile. While it is true that this vision has an immediate historical reference, the Scriptures often use real historical figures to serve as types and shadows of greater realities yet to come.

ZECHARIAH'S VISION IS NOT LIMITED TO THE NATURAL MAN JOSHUA — IT IS MESSIANIC AT ITS CORE.

Here's why:

The Name Itself – The High Priest in Zechariah 3 is named Yahshua — the exact same Hebrew name as Yahshua, our Messiah. **THIS IS NO COINCIDENCE. IT'S A PROPHETIC SETUP.**

Priest and King – The man in the vision is promised not just priestly authority but rulership: *"I will give thee places to walk among these that stand by."*

This merging of priesthood and kingship is found nowhere in Old Testament priestly law — but it is fulfilled perfectly in Messiah Yahshua, who is both King and High Priest after the order of Melchizedek.

The Conditional Obedience and Cleansing – Zechariah 3 shows a man in filthy garments being cleansed and re-robed in righteousness. This imagery goes far beyond any single historical figure. It points to the Messiah's baptism and consecration

— a moment when the heavens declared Him the beloved Son, and the Spirit clothed Him with the fullness of divine anointing.

The Stone with Seven Eyes – Zechariah 3:9 references a stone with seven eyes — clearly symbolic of the seven Spirits of Yahweh (Revelation 5:6), which rest upon Messiah alone.

Thus, the vision of Zechariah 3, while rooted in historical reality, is a prophetic blueprint of the consecration of Messiah Yahshua — the true and final High Priest who would stand spotless before Yahweh, clothed in obedience, and prepared to intercede for the nation.

CHAPTER 9: PROMISED TO BE KING — BY OBEDIENCE

The vision of Zechariah did more than cleanse Yahshua's garments — it prophesied His exaltation. But that exaltation came with a condition: obedience.

The Father's voice in the heavens said, *"This is My beloved Son in whom I am well pleased,"* BUT THE FULL DOMINION OVER CREATION WAS NOT HANDED OVER AT THAT MOMENT. Instead, the promise of kingship was given if He would remain without blemish — if He would walk in obedience to the end.

Zechariah 3:7 – *"Thus saith Yahweh of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by."*

This covenantal "if-then" promise mirrors the wilderness temptation. Satan offered Yahshua the kingdoms of this world — but without the obedience. Without the suffering. Without the cross.

It was a real temptation. The kingdoms were real. The offer was genuine. And yet, Yahshua refused the shortcut. He would reign — but only by the path Yahweh ordained.

He would keep the commandments. He would drink the bitter cup. He would walk the narrow way. And then — and only then — would He receive the scepter.

This chapter in the Lamb's journey shows us something powerful: EVEN YAHSHUA HAD TO QUALIFY FOR KINGSHIP. His Sonship did not entitle Him to rule. His obedience did.

The Lamb was promised dominion — but only if He remained pure. The priestly robes were His, but they would be bloodied before they were glorified. And so He walked on, day by day, trial by trial, fulfilling the requirement. One year of perfect obedience. One year of overcoming. And then — He would be crowned.

The power of Water baptism is portrayed here...

CHAPTER 10: THE ONLY YEAR REQUIRED

Sound the glorious news — HE OVERCAME!
This yearling Lamb walked in perfect obedience, if not all of His life, then most certainly from the moment of His baptism. For this is the ONLY YEAR He was required to be perfect.

What the Torah demanded, He supplied. What Exodus typified, Yahshua fulfilled. Not over decades. Not over a long, uneventful stretch. But within a concise, appointed, and consecrated span of time — ONE PROPHETIC YEAR.

This year was not just any year. It was the year of presentation, the year of scrutiny, the year of pressure, testing, exposure, and obedience. It was the acceptable year in which Yahshua could have disqualified Himself — and didn't.

He was declared "*the Lamb of Yahweh*" at His baptism. From that moment, He was no longer just the Rabbi, or the Prophet, or the Nazarene. From that moment, He was the Lamb — and the Lamb could not falter.

He went up the mountain and faced Satan with nothing but the Word and the Spirit. He taught the multitudes, healed the sick, raised the dead, and rebuked the hypocrites — all while carrying the

weight of the Law's demand: be spotless.

This was the year that mattered. Not His silent years. Not His preparation. This year — the year of declaration and destiny.

He was prepared for it by His Father. He was led into it by the Spirit. He was watched during it by the angels, the adversary, the priests, and the people.

And at the end of this year, He walked willingly up the hill of Calvary — not as a victim, but as a Lamb — flawless, sinless, whole. He had been presented, examined, and now... He was ready for sacrifice.

Let all of Heaven record: the Lamb passed inspection. Sound the glorious news - HE OVERCAME!!!!...

CHAPTER 11: OUR GREAT HIGH PRIEST

The Lamb who was slain did not remain on the altar. After fulfilling the requirements of Torah — perfect obedience, sinless offering, timely sacrifice — Yahshua was raised in glory and exalted as our High Priest.

Hebrews 4:14–15 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

The priesthood of Yahshua is rooted in His year of perfection. Had He faltered even once during that final year, His sacrifice would have been invalid — and His priesthood disqualified.

But He did not fail. He passed the test. And because of that, He has ascended into the heavenly sanctuary — not as a mere intercessor, but as the One who understands your weakness.

He was tempted. Just like you. He battled flesh. Just like you. He walked this earth, felt its pain, endured its loneliness, carried its griefs. And yet, through it all, He remained without sin.

That is why He can stand in the heavens on your behalf. Not as a distant deity, but as a tested man — a brother, a forerunner, a High Priest.

Let us therefore come boldly — not because we are perfect, but because He is. Because the Yearling Lamb became the Perfect Priest. Because the One who was examined, and pierced, and laid in a tomb — now lives to make intercession for us all.

Hebrews 4:14-15...

CHAPTER 12: THE LEGAL GROUNDS FOR HIS DEATH

There is a profound and overlooked law in the justice system of Yahweh — a law that governs even Yahweh Himself: *“Thou shalt not shed innocent blood.” (Jeremiah 22:3)*

Yahweh is perfectly just, and as such, He cannot break His own law. Therefore, for Yahshua to be legally executed as the Lamb of Yahweh, something had to happen: He had to become the legal bearer of sin, even though He Himself was sinless.

Luke 22:37 – “And he was reckoned among the transgressors: for the things concerning me have an end.”

This prophetic declaration reveals the spiritual legal mechanism at work. Yahshua had to be **NUMBERED AMONG THE TRANSGRESSORS** — not because He committed sin, but because He had to fulfill the role of proxy.

Death could not legally claim a sinless man. The wages of sin is death (Romans 6:23), and Yahshua had earned no such wage. Therefore, in order for Him to be legally slain, He had to carry the identity of the guilty.

This is what happened at His arrest and crucifix-

ion. Though innocent, He was accused of blasphemy and sedition — and remained silent.

He bore false charges, but He carried them willingly, fulfilling Isaiah 53: *“He was numbered with the transgressors.”*

He was not simply treated as a sinner — He was judicially reckoned as one. The divine court, for the purpose of redemption, transferred the guilt of the world onto His shoulders.

And this was the only way the Lamb could be slain — not as an innocent man, but as a guilty proxy.

The altar of Yahweh demands death, but it must be lawful. THEREFORE, THE LAMB HAD TO BE DECLARED GUILTY BY IDENTIFICATION, not by action.

This was the legal groundwork for Calvary. This is what made the sacrifice of Yahshua both just and justifying.

The Yearling Lamb died not as a sinner, but for sinners — and He died under law, so that we might live under grace.

CHAPTER 13: THE MYSTERY OF SIN AND RIGHTEOUSNESS

The Scriptures tell us Yahshua “knew no sin,” and yet He was “made to be sin for us.” This mystery cuts to the very heart of the gospel — that the sinless became the sin-bearer, that the righteous one was reckoned guilty, and that the innocent stood condemned for the sake of the guilty.

2 Corinthians 5:21 – “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

How do we reconcile this? Was Yahshua somehow infused with sin? Was He corrupted in His being? Absolutely not. The answer lies in understanding the word “knew.”

The Greek word used here is *ginōskō* (γινώσκω) — which means *“to know by experience,” “to become intimately acquainted with.”*

Yahshua never entered into a relationship with sin. He never became familiar with it. He never gave Himself over to it.

HE KNEW TEMPTATION. He faced it. He overcame it. But He never learned sin. Instead, He learned obedience.

This is the divine exchange: the One who never knew sin became sin, so that those who did nothing but sin might be made righteous. He became what He hated — not in nature, but in standing. Not in character, but in covenant.

And we — the sinful — are offered what we never earned: righteousness, holiness, and sonship.

This is not just substitution — it's transformation. The Yearling Lamb takes our guilt, and we receive His perfection. And all of it, down to the finest prophetic detail, was carried out **WITHIN ONE APPOINTED YEAR.**

He didn't just fulfill the requirement —
He embodied it.
II Corinthians 5:21...

CHAPTER 14: NO GUILF FOUND—PETER AND ISAIAH

We often hear it quoted: “He did no sin, neither was guile found in His mouth.” But what moment was Peter actually describing? What scene was he referring to?

1 Peter 2:22–23 – “Who did no sin, neither was guile found in His mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously.”

This passage is frequently misunderstood as describing the totality of Yahshua’s life — but in context, Peter is pointing us to the moment of His arrest, trial, and execution. That’s the moment where His silence and purity under persecution fulfilled prophecy to the letter.

Isaiah 53:9 – “And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.”

Isaiah foresaw the silent Lamb. He foresaw the trial where Yahshua stood before rulers, falsely accused, and said nothing in His own defense. No guile. No manipulation. No self-preserving protest. Just quiet resolve, like a Lamb led to the slaughter.

This is not merely a demonstration of personal discipline — it is a requirement of the Lamb. Had He lashed out, cursed His accusers, or even spoken deceitfully to escape the cross, He would have disqualified Himself. But He didn't. He fulfilled both Isaiah's prophecy and Torah's requirement: the Lamb must be blameless — and guileless.

So Peter urges us to follow in His steps — not just in morality, but in how we respond to mistreatment. If Yahshua could remain pure when facing death, then we — filled with His Spirit — can remain pure when facing trials.

No guile in His mouth. No sin in His hands. No deception in His heart. This was the Lamb that was slain.

1 Peter 2:22, Isaiah 53:9...

CHAPTER 15: THE FINAL LAMB IS REVEALED

This is the story of the Yearling Lamb — not just a theological title, but a divinely timed mission. Yahshua was not only sinless; He was ready. He was not only pure; He was prepared. From the moment John cried, “Behold the Lamb of Yahweh,” the final Lamb was no longer hidden. He was revealed — not just in form, but in purpose.

He had come through thirty years of training. He had walked in submission. He had been raised on butter and honey. He had learned to refuse the evil and choose the good. And now, in His final year, He walked as the Lamb under observation — ready to pass every trial, ready to meet every shadow of Torah.

This Lamb would not be spared.

“He was led as a lamb to the slaughter...” (Isaiah 53:7)

But He did not die by accident. He was offered. He was chosen. He was examined. And He was perfect. The final Lamb had arrived.

His obedience opened the door for your deliverance. His silence opened the scroll of your destiny. His blood didn’t just satisfy justice — it announced

the arrival of a new covenant. And all of it was
proven in one short, intense, holy year.

He is the Lamb. He is the Priest. He is the Example.
And He is the King.

CHAPTER 16: FROM EXAMPLE TO EXHORTATION

Whether or not Yahshua committed any infractions in the years before His baptism, they were buried in the waters of immersion. What mattered was not speculation about His youth — but the perfection of His yearling walk.

From baptism onward, the Lamb walked the final appointed year — the only year in which the Torah demanded He be spotless. And in that year, He overcame.

But this is not just theology. It is a call. Yahshua did not live this way to show us how divine He was. He lived this way to show us how human we could be. He didn't overcome as Yahweh in disguise — He overcame as the Son of Adam, filled with the Holy Spirit, walking in covenant obedience.

1 John 2:6 – “He who says he abides in Him ought himself also to walk just as He walked.”

This is the message to every believer who emerges from the waters of baptism: you too are now a yearling lamb. You too must walk in newness of life. The old is gone. The new has begun.

The Yearling Lamb was not our excuse — He is our example. And if He could walk blameless for a year under the full weight of the Law, the scrutiny of the adversary, and the frailty of flesh, then so can you — by the same Spirit.

This is not about earning salvation. It is about honoring the Lamb. It is about following in His steps. It is about becoming what He was — a living sacrifice, holy, acceptable to Yahweh.

Because the Lamb didn't just die for you. He lived for you. And now, He calls you to live for Him.

CHAPTER 17: THE WATERS THAT MAKE NEW LAMBS

Baptism is not a token ritual. It is not merely symbolic. It is the mystery of death and rebirth — a burial of the old man and a resurrection of the new. And it is in these waters that Yahshua stepped forward into His final calling — not as a carpenter or teacher, but as the Lamb of Yahweh.

Something happens in baptism that heaven records. Not only was Yahshua identifying with sinners — He was stepping into the identity of the Yearling Lamb. He had been morally prepared, spiritually trained, prophetically groomed — but now, in that sacred immersion, He became consecrated for offering.

Romans 6:4 – “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead... even so we also should walk in newness of life.”

The Lamb entered the water one way — and came out marked. From this moment forward, He was not living for preparation. He was living for sacrifice.

And so it is with you.

You, too, enter the water with a past. You descend

into the grave of baptism with your faults, your failures, your unfinished obedience. But if you rise in the name of Yahshua, you rise a yearling lamb. A new creation. A vessel consecrated.

The waters don't merely wash. They anoint. They transition. They appoint.

And now, as you walk forward from those waters, you are called to the same charge: walk unspotted. Walk as a lamb. Walk in obedience. You are no longer your own — you are a living offering. You also have entered into your divine year of proving who you were prepared all of your life to be. Walk worthy of your calling, your baptism, your vocation.

Because what Yahshua did was not just for you — it was shown to you, so that you might walk in His steps.

CHAPTER 18: THE 144,000—THE COMPANY OF YEARLING LAMBS

The Lamb is not just the sacrifice — He is the model. And those who follow Him are called to the same standard. In the closing chapters of Revelation, a peculiar group appears — a company whose testimony matches that of the Yearling Lamb.

Revelation 14:4–5

“These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

This is not just some cute metaphor. THIS IS IDENTIFICATION. The 144,000 are not only sealed — they are spotless. They are without blemish, just like the Lamb they follow. And most telling of all: there is no guile in their mouths.

These are the yearling lambs of the final age — those who, like Yahshua, walk out their consecration. They are not superhuman. They are surrendered. They are not perfect by nature. They are purified by fire and made holy by obedience.

They have been through tribulation. They have stood in truth. They have not defiled themselves

with Babylon's seductions. They are as lambs among wolves — and they shine.

You are called to this company. You, too, have been washed. You, too, have been consecrated. You, too, are walking out your appointed year.

Let the Lamb receive the reward of His suffering — not just in your praise, but in your life. Live as the Lamb lived. Speak as the Lamb spoke. Walk as the Lamb walked.

And when your appointed hour comes, may it be said of you what was said of Him:

“Without blemish... without guile... worthy of the altar.”

...you can bear the same testimony of the 144,000 of whom are without sin and no guile found in their mouths.

Your Shepherd in service to Christ,

John Shane Vaughn

First Harvest Ministries, Intl.

Founder & Apostolic Overseer



ABOUT FIRST HARVEST MINISTRIES INTERNATIONAL (FHMI)

First Harvest Ministries International is a non-denominational, non-501(c)(3), worldwide ministry founded on the original apostolic doctrine. We are a Spirit-filled congregation committed to preaching both Spirit and Truth — the two end-time witnesses raised up to confront this Laodicean generation.

FHMI was called into being by Yahweh to fulfill a prophetic mandate: to help reunite the two divided houses of Israel — Ephraim and Judah — into one renewed man, known in Scripture as Remnant Israel. We believe the restoration of all things includes covenant truth, Sabbath keeping, holy living, and the Gospel of the Kingdom as preached by our Messiah Yahshua.

Founded in 2014 by Pastor John Shane Vaughn, this ministry continues to grow by the Spirit of Yahweh, laboring to awaken the Bride, gather the scattered seed of Israel, and prepare the Body for the return of the King.

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