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Dry Bones



Looking at the family of words for Pesach although not the root we can gather some interesting connections to the departure from Egypt.

We could make the connection that they were being protected under Yah's special distinctive robe -distinctive in that He is the only one to wear the garment or wings of protection that He hides us to the very bottoms of our soles (souls) .

פס Pas mas fem H6446; **palm, sole, i.e., the flat, under-surface part at the very end of the limbs of the human body , note: other sources relate this to variegation as a color pattern, also similarly a gold threaded**

ornamentation pattern, כַּתְּנֹת פֶּס (kut-toe-net pas)

Special tunic, distinctive robe, i.e., a tunic or robe unique in design for showing special favor or relationship, note either the robe was very long – sleeved and extending to the feet, or a richly ornamented tunic either of special color design or gold threading, both ornamental and not suitable for working.

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)

פסג Pesag

H6448; (piel inv.) **go through, pass. through, traverse, i.e., make a linear motion in processional travel (piel inv.) consider, examine, i.e., think about with reflection, implying one will remember and correctly respond to what is contemplated.**

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains Hebrew (Old Testament)

This is another wonderful connection in the family of words. Yahuah and the destroyer passed through Egypt one after the other, examining who had the blood on the door posts. Yah remembered to cover the ones making the covenant with Him and the destroyer correctly remembers to leave them unharmed and keep passing through.

The future family members are asked to consider and examine with reflection about what happened and correctly respond to Yahuah's request and accept His offer of the covenant and then to reenact the feast so that we too can pass from this evil bondage, one after the other into the protection of Yahuah's promises and home.

Pissah פסח

- 6451. פסח pissah (821a); from the same as 6446; prob. *abundance, plenty*:—*abundance*. 7172 פסח (pis·sā(h)): *n.fem.*; ≡ Str 6451 *abundance, plenty, i.e., a state or condition which is more than sufficient for a situation*, note: Holladay suggestions translation as “portion.” 6451. פסח piççâh, pis-saw´; from 6461; *expansion, i.e. abundance:—handful*.

This added family root is fantastic considering what Yahuah was asking them to do. He was telling them and us that to trust Him is to know that we will be in a state or condition of having more than enough for what the situation requires. Abundance awaits us. Stepping out in trust when Yahuah has us covered has no risk whatsoever- we just need to act upon it.

The root word for Pissah amazing. It is H6461

פסח Pa-sas

(qal) **vanish, disappear, i.e., to no longer be seen, being in another location out of view, note: a v.r. in a few MSS is 7198, “disperse;” note: in this context the meaning may be “to no longer exist” and so imply a vanishing based on the ceasing of a state.**

Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament

How perfect is this? Yah's family disappeared and was no longer seen in the location of Egypt. They dispersed in the direction of the promised land. The additional meaning of “to no longer exist and vanishing, ceasing to exist” is also a perfect description of what happened to the first born of Egypt.

Yah also promises to make us disappear and be hidden from the evil ones. When we cease to exist from this earth we will be peacefully dispersed to a place of protection.

Keeping this in perspective

Before the Exodus this next definition is what the word must have meant. We do not see Yahuah's children celebrating pesach at any other time.



Pasach- פסח

6452a. פסח pasach (820a); a prim. root; **to pass or spring over**:—pass, pass over, passed . 7173 I. פסח (pā·sāk): v.; ≡ Str 6452; (qal) pass. over, go by, i.e., **move in a linear motion without stopping, implying lack of confrontation or engagement in an activity**



- 6452b פסח pasach (820c); a prim. root; **to limp**:—became lame, hesitate , leaped . 7174 II. פסח (pā·sāk): v.; ≡ Str 6452; (qal ptcp.) waver, mentally vacillate, formally, leap or dance about, i.e., **think in an unstable, manner, bouncing between commitment of two persons or ideas , note: implying a senseless thinking, (nif impf.) become crippled, be maimed, be mutilated, i.e., pertaining to being in a physically incapacitated state, where body parts do not function normally** 3. (piel impf.) dance, i.e., leap about a worship artifact to invoke a gods favor or answer, so be in worship, note: the context and ety. imply possibly a tired, limping motion in the dancing. 6452. פסח pāçach, paw-sakh´; a prim. root; to hop, i.e. (fig.) skip over (or spare); by impl. to hesitate; also (lit.) to limp, **to dance**:—halt, become lame, **leap, pass over.**

This is very intriguing due to the other definitions and the verses we find this word in. This is the word Yahuah used originally for explaining the Pasach event. The first time H6453 shows up is Exodus 12:11 and we will explore that in a bit. Let us take a good look at the other verses to get a better sense of the original meaning and be aware of what the meaning has evolved into.

Exo 12:13 And the **blood**^{H1818} shall be^{H1961} to you for a **token**(a sign-strong covenant mark, banner, example, warning, sign of something past – **סֶמֶל**)^{H226} upon^{H5921} the houses^{H1004} where^{H834} ye^{H859} are: and when I see (inspect, perceive, consider – raah)^{H7200} **token** (sign-strong covenant mark – **סֶמֶל**)^(H853) the **blood**,^{H1818} I will pass (skip, leap, dance, move in a linear motion without stopping- **pesach**)^{H6452} over (on account of –ale-kem) ^{H5921} you, and the plague^{H5063} shall not^{H3808} be^{H1961} upon you to destroy^{H4889} you, when I smite^{H5221} the land^{H776} of Egypt.^{H4714}

Notice the first usage of Pesach H6452, is the action of passing over the people. Notice this was due to the blood, not the meat that was eaten. Notice Yah clearly says the blood is the banner, the sign of an example and warning of something past. When the people killed the male lambs, those were the first born of the flock. It was *a warning*. *An example* of the first born will be killed that night. They were also painting a *banner* on their doors for Yah to see-*inspect and consider*, that any worship of this animal as a deity was *a thing in the past*-they were killing it without fear of repercussion from that deity or the Egyptian people.

Exo 12:23 For Yahuah^{H3068} will **pass through**(to go ones way from one side to the other (abar)^{H5674} to smite^{H5062} (sign-strong covenant mark – פסח)^(H853) the Egyptians;^{H4714} and when he see (inspect, perceive, consider – raah)^{H7200} (sign-strong covenant mark – פסח)^(H853) the **blood**^{H1818} upon^{H5921} the lintel,^{H4947} and on^{H5921} the two^{H8147} side posts,^{H4201} Yahuah^{H3068} will **pass**(skip, leap, dance, move in a linear motion without stopping- **pesach**)^{H6452} over^{H5921} the door,^{H6607} and will not^{H3808} **suffer** (allow, permit, make it possible to cause -yat'tin)^{H5414} **the destroyer**^{H7843} to come in^{H935} to^{H413} your houses^{H1004} to smite^{H5062} *you*.

Here we get the full picture of the destroyer and Yahuah working together. Yahuah in front, and pointing out which houses were to be left alone and which houses were to be entered. Pesach is again used as the description of Yahuah's action, not the meal choice.

Exo 12:27 That you will say, ^{H559} It ^{H1931} is the sacrifice (slaying, killing – ze'bah) ^{H2077} of Yahuah's ^{H3068} passover, ^{H6453} who ^{H834} passed (skip, leap, dance, move in a linear motion without stopping- pesach) ^{H6452} over ^{H5921} the houses ^{H1004} of the children ^{H1121} of Israel ^{H3478} in Egypt, ^{H4714} when he smote ^{H5062} (sign-strong covenant mark – **תָּ**) (^{H853}) the Egyptians, ^{H4714} and delivered ^{H5337} our houses. ^{H1004} And the people ^{H5971} bowed the head ^{H6915} and worshipped. ^{H7812}

There is no difference in spelling between Strong's H6452 as a literal passing over and H6453 the festival and the lamb and meal. Just different vowel points. Notice Yah is not pointing to the meal, He is pointing to the blood from slaying the first born of the wicked. A warning of what will happen if we do not have Yah's protection.

Pasach- פסח

- **7175 פסח (pě-săḥ): n.masc.;** ≡ **Str 6453;** *Passover sacrifice, i.e., the ceremonial offering of small mammals (sheep or goats) one year old, of very high quality (Ex 12:21); 2. Passover Feast, i.e., a festival celebrating deliverance from Egypt (Ex 34:25); 3. Passover meal, i.e., a meal eaten as a part of the festival of Passover, eaten as a remembrance of hasty deliverance (Ex 12:11) 6453. נֹסֵף peçach, peḥ'-sakh; from 6452; a pretermission, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering). 6453. פסח pesach (820a); from 6452a; passover:—Passover, Passover offerings*

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What does Pretermission mean?

Princeton's WordNet

1. **pretermission** (*noun*)
letting pass without notice

Webster Dictionary

1. **Pretermission** (*noun*)
the act of passing by or omitting; omission

While this is much better in conjunction with the action of the Passover night (not really a festival), it still is troubling when applied to the "animal victim" of the meal.

2Sa 4:4 And Jonathan,^{H3083} Saul's^{H7586} son,^{H1121} had a son^{H1121} *that was lame-* (smitten, maimed)^{H5223} of his feet.^{H7272} He was^{H1961} five^{H2568} years^{H8141} old^{H1121} when the tidings^{H8052} came^{H935} of Saul^{H7586} and Jonathan^{H3083} out of Jezreel,^{H4480 H3157} and his nurse^{H539} took him up,^{H5375} and fled:^{H5127} and it came to pass,^{H1961} as she made haste^{H2648} to flee,^{H5127} that he fell,^{H5307} and became lame (pesach).^{H6452} And his name^{H8034} was Mephibosheth.^{H4648}

1Ki 18:21 And Elijah^{H452} came^{H5066} to^{H413} all^{H3605} the people,^{H5971} and said,^{H559} How long^{H5704 H4970} halt(skip, bouncing between commitment of two persons or ideas, implying a senseless thinking, in today's vernacular, "being lame"- or "dancing around a subject" pesach)^{H6452} you^{H859} between^{H5921} two^{H8147} opinions?^{H5587} if^{H518} Yahuah^{H3068} be All powerful,^{H430} follow^{H1980 H310} Him: but if^{H518} Baal,^{H1168} then follow^{H1980 H310} him. And the people^{H5971} answered^{H6030} him not^{H3808} a word.^{H1697}

6452b פסח pasach (820c); a prim. root; to limp:—became lame, hesitate, leaped. 7174 II. פסח (pā-sāk): v.; ≡ Str 6452; (qal ptcp.) waver, mentally vacillate, formally, leap or dance about, i.e., think in an unstable, manner, bouncing between commitment of two persons or ideas, note: implying a senseless thinking, (nif impf.) become crippled, be maimed, be mutilated, i.e., pertaining to being in a physically incapacitated state, where body parts do not function normally 3. (piel impf.) dance, i.e., leap about a worship artifact to invoke a god's favor or answer, so be in worship, note: the context and ety. imply possibly a tired, limping motion in the dancing. 6452. נֹפֵץ pāçach, paw-sakh'; a prim. root; to hop, i.e. (fig.) skip over (or spare); by impl. to hesitate; also (lit.) to limp, to dance:—halt, become lame, leap, pass over.

Very famous verse that no one is aware that the word pesach is being used!

1Ki 18:26 And they took^{H3947} (sign-strong covenant mark – **תּוֹ**)^(H853) the bullock^{H6499} which^{H834} was given^{H5414} them, and they dressed^{H6213} *it*, and called^{H7121} on the name^{H8034} of Baal^{H1168} from morning^{H4480 H1242} even until^{H5704} noon,^{H6672} saying,^{H559} O Baal,^{H1168} hear^{H6030} us. But *there was* no^{H369} voice,^{H6963} nor^{H369} any that answered.^{H6030} And they **leaped**(skip, leap, dance, move in a linear motion without stopping- **pesach**)^{H6452} upon^{H5921} the altar^{H4196} which^{H834} was made.^{H6213}

6452b **פסח** pasach (820c); a prim. root; to limp:—became lame, hesitate, leaped. 7174 II. **פסח** (pā-săk): v.; ≡ Str 6452; (qal ptcp.) waver, mentally vacillate, formally, leap or dance about, i.e., think in an unstable, manner, **bouncing between commitment of two persons or ideas, note: implying a senseless thinking, (nif impf.)** become crippled, be maimed, be mutilated, i.e., pertaining to being in a physically incapacitated state, where body parts do not function normally 3. (piel impf.) dance, i.e., leap about a worship artifact to invoke a gods favor or answer, so be in worship, note: the context and ety. imply possibly a tired, limping motion in the dancing. 6452. נִפְּחַח pāçach, paw-sakh'; a prim. root; to hop, i.e. (fig.) skip over (or spare); by impl. to hesitate; also (lit.) to limp, **to dance:—halt, become lame, leap, pass over.**

Another verse that no one is aware that the word pesach is being used with a different meaning from the first.

Just wanting to point out they are using the word Yahuah used for pesach and not in regards to the feast of pesach after the exodus.

Isa 31:5 As birds^{H6833} flying,^{H5774} so^{H3651} will Yahuah^{H3068} of hosts^{H6635} defend^{H1598}
^{H5921} Jerusalem;^{H3389} defending^{H1598} also he will deliver^{H5337} it; and **passing over**
(skip, leap, dance, move in a linear motion without stopping- **pesach**)^{H6452} he will
preserve^{H4422} it.

Here is a prophecy of yet another time Yahuah will passover His family to protect it in the future. This would not be a passover fulfillment prophecy since Yahusha already did that. Just something to think about. Shama!



Rounding out the rest of the spellings with different vowel points H6454 pertaining to people with the name pesach as a proper noun meaning "limper" and H6455 again with the physically crippled, permanently.

The last word H6456 Pas'sil is interesting in the fact that it means idol worship and it connects to the reason the Egyptians were in trouble with Yah in the first place.

7176 פִּסְחָ (pā-sē^{ah}): n.pr.; = Str 6454;—LN 93-pers. (male) **Paseah**: 1. of Judah (1Ch 4:12+) 2. **ancestor of returnees with Zerubbabel** (Ezr 2:49; Ne 7:51+) 3. **father of Joiada** (Ne 3:6+)

7177 פִּסְעָ (pis-sē^{ah}): adj.; = Str 6455; TWOT 1787a—LN 23.142-23.184 **lame, crippled, maimed, i.e., pertaining to a person in a more or less permanent physically incapacitated state, where body parts do not function normally** (Lev 21:18; Dt 15:21; 2Sa 5:6, 8^(2*); 9:13; 19:27[EB 26]; Job 29:15; Pr 26:7; Isa 33:23; 35:6; Jer 31:8; Mal 1:8, 13+), note: **the lame often have social limits and functions and a low status in society**

7178 פִּסִּיל (pā-sīl): n.masc.; = Str 6456; TWOT 1788b—LN 6.96-6.101 **idol, image, i.e., a worship-icon either believed to be, or represent a god** (Dt 7:5, 25; 12:3; Jdg 3:19, 26; 2Ki 17:41; 2Ch 33:19, 22; 34:3, 4, 7; Ps 78:58; Isa 10:10; 21:9; 30:22; 42:8; Jer 8:19; 50:38; 51:47, 52; Hos 11:2; Mic 1:7; 5:12[EB 13] +), note: **in most contexts a carved image of stone or wood, but possibly also a cast metal icon**

Defining Some Word Meanings:

Pasach- פסח

- 6454. פסח Pâçêach, paw-say'-akh; from 6452; limping; Paseäch, the name of two Isr.:—Paseah, Phaseah. 6454. פסח Paseach (820c); from 6452b; “limper,” three Isr.:—Paseah(4).
- 6455. פסח piççêach, pis-say'-akh; from 6452; lame:—lame.

Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 2, p. 95). And Swanson, J. (1997). Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament) and Languages with Semantic Domains : Hebrew (Old Testament) Thomas, R. L. (1998). New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition.

Pasach is a festival about abundance, dancing for joy because we are being drawn out of the refining fire. Being made perfect because if we accept the terms and conditions, our debt has been paid. We begin moving in a linear motion without stopping to Yahuah, implying lack of confrontation, through the doorway back home. Yet we did nothing to engage in this activity-Yahuah and Yahusha did the heavy lifting—we agree to the terms and conditions of living in Paradise. Such a deal!

3/16/2017



Are people being led to focus on the wrong aspect of the enactment? Yah says life is in the blood right? The lamb provided the meal and protein for a very long journey. In not wasting anything to chance to make a statement, the blood was to be used to signal that this house was protected. This blood extended the life of the first born in that household. Life is in the blood.

The focus on the lamb and not on the cause for the slaughter of the first born causes confusion and focus away from how Yahuah protected His new family.

After looking at the definitions let us ask these questions.

Were the lambs passed over or given protection?

Were the lambs dancing about in a joyful dance?

Were the lambs moving in linear motion on a specific path?

Could the lambs be identified as being lame or limping or were they specifically identified NOT to have any defect?

The answer is no to all the above- so why have a separate vowel point to identify the meal and the lamb, if not to cause a misdirect and keep the temple full of innocent blood that Yah hated to watch year after year.

Pasach- פסח

- **7175 פסח (pě-săh): n.masc.;** ≡ **Str 6453; Passover sacrifice, i.e., the ceremonial offering of small mammals (sheep or goats) one year old, of very high quality (Ex 12:21); 2. Passover Feast, i.e., a festival celebrating deliverance from Egypt (Ex 34:25); 3. Passover meal, i.e., a meal eaten as a part of the festival of Passover, eaten as a remembrance of hasty deliverance (Ex 12:11) 6453.** נֹסֵף peçach, peh'-sakh; from 6452; **a pretermission, i.e. exemption; used only tech. of the Jewish Passover (the festival or the victim):—passover (offering). 6453.** **פסח pesach (820a);** from 6452a; **passover:—Passover, Passover offerings**

Lexicon :: Strong's H6453 - *peçach* Aa

פֶּסַח

Transliteration	Pronunciation
<i>peçach</i>	peh'-sakh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From פסח (H6452)

Dictionary Aids

TWOT Reference: 1786a

KJV Translation Count — **Total: 49x**

The KJV translates Strong's H6453 in the following manner: **passover (46x), passover offerings (3x).**

Outline of Biblical Usage [?]

- I. passover
 - A. sacrifice of passover
 - B. animal victim of the passover
 - C. festival of the passover

Strong's Definitions [?] (Strong's Definitions Legend)

פֶּסַח peçach, peh'-sakh; from H6452; a pretermission, i.e. exemption; used only technically of the Jewish Passover (the festival or the victim):—passover (offering).

Gesenius' Hebrew-Chaldee Lexicon [?]

פֶּסַח m. pr. a *sparing, immunity from penalty and calamity, hence —*

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זָבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל**, “this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians,” etc. Hence **שָׁחַט הַפֶּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הַפֶּסַח** Deut. 16:2, seqq.; **אָכַל הַפֶּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פֶּסָחִים** 2 Ch. 30:17.

(2) *the day of the passover, i.e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the feast of unleavened bread (ibid. verse 6).* Hence **הַיּוֹם אַחֲרֵי הַפֶּסַח** the day after the passover, i.e. the fifteenth day of the month Nisan, Josh. 4:11.

We know Yah did not want them to "sacrifice" a lamb to Him on the day of Pesach- He wanted them to kill a lamb for the meal. What is our basis for this fact? We offer 3 witnesses.

Jeremiah 7:22 For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. **** This contradicts most of Leviticus a priestly document.**

Psalm 40:6 Sacrifice and offering you did not desire; my ears have you opened: **burnt offering and sin offering have you not required.**

Isaiah 1:11 To what purpose *is* the multitude of your sacrifices to me? says Yahuah: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isa 1:11 To what^{H4100} purpose is the multitude^{H7230} of your sacrifices^{H2077} unto me? says^{H559} Yahuah:^{H3068} I am full^{H7646} of the burnt offerings^{H5930} of rams,^{H352} and the fat^{H2459} of fed beasts;^{H4806} and I delight^{H2654} not^{H3808} in the blood^{H1818} of bullocks,^{H6499} or of lambs,^{H3532} or of he goats.^{H6260}

Should we be doing anything Yah does not like? Yah even asks the questions we should be asking!
Who the heck told them to do this?

Isa 1:12 When^{H3588} you come^{H935} to appear^{H7200} before^{H6440} Me, who^{H4310} has required (requested and desired- baw-kash),^{H1245} this^{H2063} at your hand,^{H4480} ^{H3027} to tread (trample as an opressor-ra'mas)^{H7429} My courts?^{H2691}

As of Isaiah, Yah has had enough of this! Keep this in mind when they start sacrificing at the rebuilt 3rd temple.

Isa 1:13 Bring^{H935} no^{H3808} more^{H3254} vain^{H7723} oblations;^{H4503} incense^{H7004} is an abomination^{H8441} unto me; the new moons^{H2320} and sabbaths,^{H7676} the calling^{H7121} of assemblies,^{H4744} I cannot^{H3808} ^{H3201} away with; *it is* iniquity,^{H205} even the solemn meeting.^{H6116}

Lexicon :: Strong's H2654 - chaphets

כַּפֵּת

Transliteration	Pronunciation
chaphets	khā-fāts' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 712,713

KJV Translation Count — Total: 75x

The KJV translates Strong's H2654 in the following manner: delight (39x), please (14x), desire (9x), will (3x), pleasure (3x), favour (2x), like (2x), moveth (1x), would (1x), at all (1x).

Outline of Biblical Usage [?]

- I. to delight in, take pleasure in, desire, be pleased with
 - A. (Qal)
 - i. of men
 - a. to take pleasure in, delight in
 - b. to delight, desire, be pleased to do
 - ii. of God
 - a. to delight in, have pleasure in
 - b. to be pleased to do
 - II. to move, bend down
 - A. (Qal) to bend down

EXO 12:11 And this is how^{H3602} you will eat^{H398} it; *with* your loins^{H4975} girded,^{H2296} your shoes^{H5275} on your feet,^{H7272} and your staff^{H4731} in your hand;^{H3027} and you will eat^{H398} it in haste:^{H2649} it^{H1931} is Yahuah's^{H3068} **passover**.^{H6453}

Since Yah never asked for a sacrifice but a meal choice, we think that the Masorites and the KJV folks with James Strong's and Team Francis Bacon did a little two step here for this first usage of H6453 if you make it the "sacrifice victim of the passover", and not the event. Why do we say this? Because this is during Yah's instructions of how they were to *perform it*. He does in previous verses talk of the lamb, calling it, a lamb. Here, at the end of the verse Yah is clearly wrapping up the whole discussion of what to do and again explains what He is going to do - Pass over. It's called pesach because He passed over not because of a lamb being sacrificed to Him.

The other possibility is that the definition of pretermission is applicable here. We know that the way the Scriptures are cut up into verses are man made. We also know Hebrew did not have punctuation like we do. Notice above the KJV puts a colon after "eat it in haste". Since the beginning of the sentence starts out with "and this is how you eat it". It would make more sense, that it should be a period after 'haste', not a colon. And the first statement for Exodus 12:12. Why did they use a colon and not periods?

EXO 12:12 **It is the Yahuah's passover.** For I will pass through^{H5674} the land^{H776} of Egypt^{H4714} this^{H2088} night,^{H3915} and will smite^{H5221} all^{H3605} the firstborn^{H1060} in the land^{H776} of Egypt,^{H4714} both man^{H4480 H120} and beast;^{H929} and against all^{H3605} the gods^{H430} of Egypt^{H4714} I will execute^{H6213} judgment:^{H8201} I^{H589} *am* Yahuah.^{H3068}

Can a colon be used to link several sentences related to each other?



wikiHow Contributor

Yes, the colon is used in place of a period but acts like a period to end a sentence and to capitalize the following word. For example -- Carrots are a good source of vitamins: They promote healthy vision.

This does link several thoughts together but they are not sentences, they are all followed by semi colons and the final thought does not sum up just this verse.

Exo 12:11 And this is how^{H3602} you will eat^{H398} it; with your loins^{H4975} girded, ^{H2296} your shoes^{H5275} on your feet, ^{H7272} and your staff^{H4731} in your hand; ^{H3027} and you will eat^{H398} it in haste. ^{H2649} it^{H1931} is Yahuah's ^{H3068} passover. ^{H6453}

Lexham's version does indeed have it with comas and a period. It was solely a man made decision to put, "It is Yahuah's Passover" at the end of verse 11. It makes more sense to use it starting verse 12 because it is a declarative statement that the verse goes on to explain what He is passing over.

Exodus 12:11

וְכַךְ־תֹּאכְלוּ־אֹתוֹ מִתְנִיֶכֶם חֲגָרִים
נְעָלֵיכֶם בְּרַגְלֵיכֶם וּמַקְלֵיכֶם בְּיָדְכֶם
וְאָכַלְתֶּם אֹתוֹ בַּחֲפָזוֹן כִּי־פֶסַח הוּא
לִיתְהֵאָה־: LEB OT RI | LEB

And *this is how* you will eat it— with your waists fastened, your sandals on your feet, and your staff in your hand, and you will eat it in haste. It is Yahweh's Passover. | LEB

Notice the Dead Sea Scrolls to not even have the end of this verse to even check from the Paleo.

11 And thus shall you eat it: with y[our] loins [~~girded, your sandals on your feet, and~~] your [~~staff in your hand;~~] and you shall eat it hurriedly; [~~it is the Lord's Passover. 12 For I will go through the land of Egypt~~] in that night and will strike all the firstborn [~~in the~~] land [~~of Egypt, both man and beast. And~~] I will execute [~~judgmen~~]ts [~~against all the~~] gods of Egy[pt;] I am Yahuah.

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English (Ex 12:1112). New York: HarperOne.

The book of Exodus Is missing in the Aleppo Codex

From the vowel pointing, the only difference from Pesach H6452 - the passing over, which is **pay-sakh** and Pesach H6453 the event or erroneously the lamb - is **pee-sakh**. It is extremely close. Since Yah was the first to say it, did He make up a new sounding word for this memorial? We don't have an issue with that, just in the usage when it is applied to the animal eaten at the meal. The blood was a byproduct of preparing the meal not the meal being a byproduct of obtaining some blood. Yah never wastes anything when making a point. Life is in the blood and by using that blood He preserved the firstborn's life and knew they had eaten a meal that would sustain them on their journey.

12:11 וּבִכְהָתָא אֲכַלְתֶּם אֹתוֹ מִתְנִיכֶם חֲגָרִים נְעִלְיֶכֶם
12:12 וְעַבְרַתִּי וּמִקְלַכֶּם וּמִכַּלְתֶּם אֹתוֹ בַּחֲפוּזִין פֶּסַח הוּא לַיהוָה

פְּרָגְלֹכֶם וּמִקְלַכֶּם בְּיַדְכֶם
וְאֲכַלְתֶּם אֹתוֹ בַּחֲפוּזִין פֶּסַח
הוּא לַיהוָה וְעַבְרַתִּי וּבִאֲרָץ
מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהַכֹּיֹתֵן
כֹּל כְּכֹד בְּאֶרֶץ מִצְרַיִם
מֵאֲדָם וְעַד בְּחַמָּה וּבְכָל אֵלֶּה
מִצְרַיִם אַעֲשֶׂה שֹׁפְטִים אֲנִי
יְהוָה וְתִיזַח חַדְשֵׁי לַיָּמִים לְאַתְּ

Leningrad Codex

Shows the different vowel point for the festival.

(LEB) And this is how you will eat it—with your waists fastened, your sandals on your feet, and your staff in your hand, and you will eat it in haste. It is Yahweh's Passover.

מִצְרַיִם אַעֲשֶׂה שֹׁפְטִים אֲנִי יְהוָה: 12:13 וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַ

מִצְרַיִם אַעֲשֶׂה שֹׁפְטִים אֲנִי
יְהוָה וְתִיזַח חַדְשֵׁי לַיָּמִים לְאַתְּ

Most importantly remember this was the reason for the 10th plague- Yah did not end this showdown with taking on a imaginary idol made by man -
He took on man himself!

The tenth plague was the Death of the Firstborn. Pharaoh believed that he too was a god. Yet, he had to plead with Moshe to spare his own life.
Some god!

Yahuah had told Moshe, "And the Egyptians shall know that I am Yahuah" (Exod 7:5). After the tenth plague, Pharaoh and all of Egypt knew this to be true. The baseless faith in the Egyptian pantheon had been duly demonstrated.

<http://standingwisrael.blogspot.com/2011/04/ten-plagues-and-egyptians-shall-know.html>

Most importantly to put in proper context with the lamb/sheep or goat of Egypt

Regarding the lamb, when people would come to inquire of the idols, the pagan Egyptian high priests would take a lamb and would write incantations in the ear of the lamb. They would then repeat the words to invoke demonic spirits to appear!

So how interesting is it that Yahuah would have the Israelites take a lamb by it's ear and tie it to the bedpost for 4 days and nights and then slaughter it?! What chutzpah and faith in Yahuah the Israelites had to of had to take a high Egyptian deity by the ear into their homes and then slaughter it when they at this point were simply slaves!

<http://standingwisrael.blogspot.com/2011/04/passover-lamb-egyptian-diety.html>

Sheep



Khnum with a head of the older breed of domesticated sheep

The Barbary sheep with up to a metre shoulderheight and a weight of up to 140 kilos, are found in most of northern Africa, even in parts of the Sahara. Their hair is brownish, their smooth horns are up to half a metre long and curve backwards and slightly outwards and then inwards and forward.

Two kinds of domesticated sheep were grown in ancient Egypt. The older breed, (*ovis longipes*), had horns jutting out, while the newer fat tailed sheep, (*ovis platyra*), which was introduced during the Middle Kingdom, had horns curled close to the head on either side.

Sheep were not of the economic importance to Egyptians that they were to the desert dwellers, who depended on sheep for milk, meat and wool. The Egyptians preferred the less hot and itchy linen and later the lighter cotton to wool.



Amen sphinx in the shape of a sheep of the breed introduced during the Middle Kingdom.

Now all who have a temple set up to the Theban Zeus or who are of the district of Thebes, these, I say, all sacrifice goats and abstain from sheep: for not all the Egyptians equally reverence the same gods, except only Isis and Osiris (who they say is Dionysos), these they all reverence alike: but they who have a temple of Mendes or belong to the Mendesian district, these abstain from goats and sacrifice sheep. Now the men of Thebes and those who after their example abstain from sheep, say that this custom was established among them for the cause which follows:--Heracles (they say) had an earnest desire to see Zeus, and Zeus did not desire to be seen of him; and at last when Heracles was urgent in entreaty Zeus contrived this device, that is to say, he flayed a ram and held in front of him the head of the ram which he had cut off, and he put on over him the fleece and then showed himself to him. Hence the Egyptians make the image of Zeus with the face of a ram; and the Ammonians do so also after their example, being settlers both from the Egyptians and from the Ethiopians, and using a language which is a medley of both tongues: and in my opinion it is from this god that the Egyptians call Zeus /Amun/. The Thebans then do not sacrifice rams but hold them sacred for this reason; on one day however in the year, on the feast of Zeus, they cut up in the same manner and flay one single ram and cover with its skin the image of Zeus, and then they bring up to it another image of Heracles. This done, all who are in the temple beat themselves in lamentation for the ram, and then they bury it

in a sacred tomb.

Point two important to remember ..

As viceroy and second in command of Egypt, Joseph of course knew that the Egyptians worshipped sheep, which is why he asked Pharaoh to let his family live in Goshen outside of the main area of Egypt - because Jacob and his sons were shepherders! This was a degrading occupation to the sophisticated Egyptians as it was absolutely abhorred to slaughter and eat sheep. Joseph also chose the site of Goshen so his family could be sustained by the fruitfulness of the land, but not easily assimilated into the culture of Egypt. He wanted them located away from the pagan, hedonistic people of Egypt so their belief in the one true Yahuah would remain intact.

The lamb was not the only animal worshipped as deity - each of the 10 plagues were specifically chosen by Yahuah to come against the top 10 Egyptian idols! The Nile River that provided Egypt with water for their crops was another high idol worshipped by the Egyptians - and it was turned into blood and rendered useless! Yahuah took on the highest false idols of Egypt! He utterly exposed them in front of all of Egypt - and countless other nations when news spread of these miraculous events! It is VERY interesting that the next Pharaoh in Egypt was a monotheistic Pharaoh - WONDER WHY?! According to the ancient Egyptian historian, Manetho, and the Jewish historian, Josephus Flavius, the name of the Pharaoh at the time of the Exodus was Amenophis, more commonly called Amenhotep. His son and successor, Akenaten, did away with the Egyptian collection of gods and taught a monotheistic religion throughout the land. However, he also taught that he was godlike since he was god's conduit to earth. Some habits are hard to give up.

The next time we see this H6453 is at verse 21 and **Moshe** is explaining to the elders what is about to happen and what the program is. Here he specifically calls the lamb "The Passover" and according to the vowel points, a brand new sounding word.

Question: Would they have any idea at that point in time what the heck he was talking about? This event was brand new. My first question would be:

1. Why are you calling the lamb "the Passover"? We just saw above where the attire and speed of eating the meal is part of "the Passover" event.
2. Since he is referring to the lamb, what is the lamb passing over?

Exo 12:21 Then Moses^{H4872} called^{H7121} for all^{H3605} the elders^{H2205} of Israel,^{H3478} and said^{H559} unto^{H413} them, Draw out^{H4900} and take^{H3947} you a lamb^{H6629} according to your families,^{H4940} and **kill**^{H7819} **the passover.**^{H6453}

Notice also Moshe did not instruct them to sacrifice the lamb but to kill it.

Now let us look at all the rest of the verses with H6453 and see if is speaking of the animal or the night of remembrance

Exo 12:27 That you will say, ^{H559} It ^{H1931} is the killing ^{H2077} of Yahuah's ^{H3068} **passover**, ^{H6453} who ^{H834} passed ^{H6452} over ^{H5921} the houses ^{H1004} of the children ^{H1121} of Israel ^{H3478} in Egypt, ^{H4714} when he smote ^{H5062} as a strong covenant mark ^{H853} the Egyptians, ^{H4714} and delivered ^{H5337} our houses. ^{H1004} And the people ^{H5971} bowed the head ^{H6915} and worshipped. ^{H7812} ****Memorial Event****

Exo 12:43 And Yahuah ^{H3068} said ^{H559} to ^{H413} Moses ^{H4872} and Aaron, ^{H175} This ^{H2063} is the ordinance (**that which is established and defined, prescribed enactment-khuk-ka**) ^{H2708} of the **passover**: ^{H6453} There shall no ^{H3808} ^{H3605} stranger ^{H1121} ^{H5236} eat ^{H398} thereof: **** of the Memorial event****

Exo 12:48 And when ^{H3588} a stranger ^{H1616} shall sojourn ^{H1481} with ^{H854} you, and will keep ^{H6213} **the passover** ^{H6453} to Yahuah, ^{H3068} let all ^{H3605} his males ^{H2145} be circumcised, ^{H4135} and then ^{H227} let him come near ^{H7126} and keep, **work, produce and accomplish – a'shaw**) ^{H6213} it; and he shall be ^{H1961} as one that is born in ^{H249} the land: ^{H776} for no uncircumcised person ^{H3808} ^{H3605} ^{H6189} shall eat ^{H398} thereof. **** of the Memorial event****

Exo 34:25 You will not^{H3808} offer^{H7819} the blood^{H1818} of My killing^{H2077} with^{H5921} leaven;^{H2557} neither^{H3808} shall the killing^{H2077} of the feast^{H2282} of **the passover**^{H6453} be left^{H3885} to the morning.^{H1242} **** Yah talking about the Memorial event****

Lev 23:5 In the fourteenth^{H702 H6240} *day* of the first^{H7223} month^{H2320} at^{H996} even^{H6153} is Yahuah's^{H3068} **passover**.^{H6453} **** Memorial event****

Num 9:2 Let the children^{H1121} of Israel^{H3478} also keep^{H6213} as a strong covenant mark **☞** (H853) **the passover**^{H6453} at His appointed season.^{H4150} **** Memorial event****

Num 9:4 And Moses^{H4872} spoke^{H1696} to^{H413} the children^{H1121} of Israel,^{H3478} that they should **work, produce and accomplish – a'shaw)** ^{H6213} **the passover**.^{H6453} **** Memorial event****

Num 9:5 And they **work, produce and accomplish – a'shaw)** ^{H6213} as a strong covenant mark **☞** (H853) **the passover**^{H6453} on the fourteenth^{H702 H6240} day^{H3117} of the first^{H7223} month^{H2320} at^{H996} even^{H6153} in the wilderness^{H4057} of Sinai:^{H5514} **** Memorial event****

Num 9:6 And there were^{H1961} certain men,^{H376} who^{H834} were^{H1961} defiled^{H2931} by the dead body^{H5315} of a man,^{H120} that they could^{H3201} not^{H3808} keep, **work, produce and accomplish – a'shaw)** ^{H6213} **the passover**^{H6453} on that^{H1931} day:^{H3117} and they came^{H7126} before^{H6440} Moses^{H4872} and before^{H6440} Aaron^{H175} on that^{H1931} day:^{H3117} **** Memorial event****

Deu 16:1 Observe^{H8104} as a strong covenant mark [⚡](H853) the month^{H2320} of Abib,^{H24} and keep, work, produce and accomplish – a'shaw) ^{H6213} the passover^{H6453} to Yahuah^{H3068} Eternal:^{H430} for^{H3588} in the month^{H2320} of Abib^{H24} Yahuah^{H3068} Eternal^{H430} brought you forth^{H3318} out of Egypt^{H4480} ^{H4714} by night.^{H3915} ** Memorial Event**

Deu 16:2 You will therefore kill ^{H2076} the passover^{H6453} to Yahuah^{H3068} Eternal,^{H430} of the flock^{H6629} and the herd,^{H1241} in the place^{H4725} which^{H834} Yahuah^{H3068} shall choose^{H977} to place^{H7931} His name^{H8034} there.^{H8033} ** Animal killed**

Num 9:2 Let the children^{H1121} of Israel^{H3478} also keep, work, produce and accomplish – a'shaw) ^{H6213} as a strong covenant mark [⚡](H853) the passover^{H6453} at his appointed season.^{H4150} ** Memorial Event**

Num 9:4 And Moses^{H4872} spoke^{H1696} to^{H413} the children^{H1121} of Israel,^{H3478} that they should keep, work, produce and accomplish – a'shaw) ^{H6213} the passover.^{H6453} ** Memorial Event**

Num 9:5 And they kept, worked, produced, accomplished – a'shaw) ^{H6213} as a strong covenant mark [⚡](H853) the passover^{H6453} on the fourteenth^{H702} ^{H6240} day^{H3117} of the first^{H7223} month^{H2320} at^{H996} even^{H6153} in the wilderness^{H4057} of Sinai:^{H5514} according to all^{H3605} that^{H834} Yahuah^{H3068} ~~commanded~~ bade, charge, commission^{H6680} as a strong covenant mark [⚡](H853) Moses,^{H4872} so^{H3651} did^{H6213} the children^{H1121} of Israel.^{H3478} ** Memorial Event**

Num 9:6 And there were^{H1961} certain men,^{H376} who^{H834} were^{H1961} defiled^{H2931} by the dead body^{H5315} of a man,^{H120} that they could^{H3201} not^{H3808} keep, work, produce and accomplish – a'shaw)^{H6213} the passover^{H6453} on that^{H1931} day:^{H3117} and they came^{H7126} before^{H6440} Moses^{H4872} and before^{H6440} Aaron^{H175} on that^{H1931} day:^{H3117} ** Memorial Event**

Num 9:10 Speak^{H1696} to^{H413} the children^{H1121} of Israel,^{H3478} saying,^{H559} If^{H3588} any man^{H376} ^{H376} of you or^{H176} of your posterity^{H1755} shall be^{H1961} unclean^{H2931} by reason of a dead body,^{H5315} or^{H176} be in a journey^{H1870} afar off,^{H7350} yet he shall keep, work, produce and accomplish – a'shaw)^{H6213} to Yahuah.^{H3068} ** Memorial Event**

Num 9:12 They shall leave^{H7604} none^{H3808} of^{H4480} it to^{H5704} the morning,^{H1242} nor^{H3808} break^{H7665} any bone^{H6106} of it: according to all^{H3605} the ordinances (that which is established and defined, prescribed enactment-khuk- ka)^{H2708} of the passover^{H6453} they shall keep work, produce and accomplish – a'shaw)^{H6213} it. ** Memorial Event**

Num 9:13 But the man^{H376} that^{H834} is clean,^{H2889} and is^{H1961} not^{H3808} in a journey,^{H1870} and forbearth^{H2308} to keep^{H6213} the passover,^{H6453} even the same^{H1931} soul^{H5315} shall be cut off^{H3772} from among his people:^{H4480} ^{H5971} because^{H3588} he brought^{H7126} not^{H3808} the offering brought near^{H7133} of Yahuah^{H3068} in His appointed season,^{H4150} that^{H1931} man^{H376} shall bear^{H5375} his sin.^{H2399} ** Memorial Event**

Num 9:14 And if^{H3588} a stranger^{H1616} shall sojourn^{H1481} among^{H854} you, and will keep work, produce and accomplish – a'shaw^{H6213} the passover^{H6453} to Yahuah;^{H3068} according to the ordinance, bade, charge, commission^{H2708} of the passover,^{H6453} and according to the manner^{H4941} thereof, so^{H3651} shall he do:^{H6213} you shall have^{H1961} one^{H259} ordinance,^{H2708} both for the stranger,^{H1616} and for him that was born^{H249} in the land.^{H776} ** Memorial Event**

Num 28:16 And in the fourteenth^{H702} ^{H6240} day^{H3117} of the first^{H7223} month^{H2320} is the passover^{H6453} of Yahuah.^{H3068} ** Memorial event**

Num 33:3 And they departed^{H5265} from Rameses^{H4480} ^{H7486} in the first^{H7223} month,^{H2320} on the fifteenth^{H2568} ^{H6240} day^{H3117} of the first^{H7223} month;^{H2320} on the morrow^{H4480} ^{H4283} after the passover^{H6453} the children^{H1121} of Israel^{H3478} went out^{H3318} with an high^{H7311} hand^{H3027} in the sight^{H5869} of all^{H3605} the Egyptians.^{H4714}
** The Memorial event**

Deu 16:5 You may^{H3201} not^{H3808} kill^{H2076} as a strong covenant mark ^𐤎 (H853) the **passover**^{H6453} within any^{H259} of your gates,^{H8179} which^{H834} Yahuah^{H3068} Eternal^{H430} giveth^{H5414} you: **** The animal killed****

Deu 16:6 But^{H3588} ^{H518} at^{H413} the place^{H4725} which^{H834} Yahuah^{H3068} Eternal^{H430} shall choose^{H977} to place^{H7931} His name^{H8034} in, there^{H8033} you shall kill^{H2076} as a strong covenant mark ^𐤎 (H853) **the passover**^{H6453} at even,^{H6153} at the going down^{H935} of the sun,^{H8121} at the season^{H4150} that thou came forth^{H3318} out of Egypt.^{H4480} ^{H4714} ****animal killed****

Jos 5:10 And the children^{H1121} of Israel^{H3478} encamped^{H2583} in Gilgal,^{H1537} and kept^{H6213} as a strong covenant mark ^𐤎 (H853) **the passover**^{H6453} on the fourteenth^{H702} ^{H6240} day^{H3117} of the month^{H2320} at even^{H6153} in the plains^{H6160} of Jericho.^{H3405}
****Memorial Event****

Jos 5:11 And they did eat^{H398} of the old corn^{H4480} ^{H5669} of the land^{H776} on the morrow after^{H4480} ^{H4283} **the passover**,^{H6453} unleavened cakes,^{H4682} and parched^{H7033} *corn* in the selfsame^{H6106} ^{H2088} day.^{H3117} **** Memorial Event****

2Ki 23:22 Surely^{H3588} there was not^{H3808} holden^{H6213} such^{H2088} **a passover**^{H6453} from the days^{H4480} ^{H3117} of the judges^{H8199} that^{H834} judged^{H8199} as a strong covenant mark ^𐤎 (H853) Israel,^{H3478} nor in all^{H3605} the days^{H3117} of the kings^{H4428} of Israel,^{H3478} nor of the kings^{H4428} of Judah;^{H3063} ****Memorial Event****

2Ki 23:23 But^{H3588 H518} in the eighteenth^{H8083 H6240} year^{H8141} of king^{H4428} Josiah,^{H2977} *wherein* this^{H2088} **passover**^{H6453} was holden^{H6213} to Yahuah^{H3068} in Jerusalem.^{H3389} ****The Memorial Event****

2Ch 30:1 And Hezekiah^{H3169} sent^{H7971} to^{H5921} all^{H3605} Israel^{H3478} and Judah,^{H3063} and wrote^{H3789} letters^{H107} also^{H1571} to^{H5921} Ephraim^{H669} and Manasseh,^{H4519} that they should come^{H935} to the house^{H1004} of Yahuah^{H3068} at Jerusalem,^{H3389} to keep^{H6213} **the passover**^{H6453} to Yahuah^{H3068} Eternal^{H430} of Israel.^{H3478}
****Memorial Event*****

2Ch 30:2 For the king^{H4428} had taken counsel,^{H3289} and his princes,^{H8269} and all^{H3605} the congregation^{H6951} in Jerusalem,^{H3389} to keep, **work, produce and accomplish – a'shaw**^{H6213} **the passover**^{H6453} in the second^{H8145} month.^{H2320} ****Memorial Event****

2Ch 30:5 So they established^{H5975} a decree^{H1697} to make proclamation^{H5674 H6963} throughout all^{H3605} Israel,^{H3478} from Beersheba^{H4480 H884} even to^{H5704} Dan,^{H1835} that they should come^{H935} to keep, **work, produce and accomplish – a'shaw**^{H6213} **the passover**^{H6453} to Yahuah^{H3068} Eternal^{H430} of Israel^{H3478} at Jerusalem:^{H3389} for^{H3588} they had not^{H3808} done^{H6213} *it* of a long^{H7230} *time in such sort* as it was written.^{H3789} ****Memorial Event****

2Ch 30:15 Then they killed^{H7819} **the passover**^{H6453} on the fourteenth^{H702 H6240} *day* of the second^{H8145} month:^{H2320} and the priests^{H3548} and the Levites^{H3881} were ashamed,^{H3637} and sanctified themselves,^{H6942} and brought in^{H935} the burnt offerings^{H5930} into the house^{H1004} of Yahuah.^{H3068} **** Animal killed****

2Ch 30:17 For^{H3588} *there were* many^{H7227} in the congregation^{H6951} that^{H834} were not^{H3808} sanctified:^{H6942} therefore the Levites^{H3881} had the charge of^{H5921} the killing^{H7821} of **the passovers**^{H6453} for every one^{H3605} *that was* not^{H3808} clean,^{H2889} to sanctify^{H6942} *them* to Yahuah.^{H3068} **** Animal killed****

2Ch 30:18 For^{H3588} a multitude^{H4768} of the people,^{H5971} *even* many^{H7227} of Ephraim,^{H4480 H669} and Manasseh,^{H4519} Issachar,^{H3485} and Zebulun,^{H2074} had not^{H3808} cleansed themselves,^{H2891} yet^{H3588} did they eat^{H398} as a strong covenant mark **☩** (H853) **the passover**^{H6453} otherwise^{H3808} than it was written.^{H3789} But^{H3588} Hezekiah^{H3169} prayed^{H6419} for^{H5921} them, saying,^{H559} The good^{H2896} Yahuah^{H3068} pardon^{H3722} every one^{H1157} **** Animal killed****

2Ch 35:6 So kill^{H7819} **the passover**,^{H6453} and sanctify yourselves,^{H6942} and prepare^{H3559} your brethren,^{H251} that *they* may do^{H6213} according to the word^{H1697} of Yahuah^{H3068} by the hand^{H3027} of Moses.^{H4872} **** Animal killed****

2Ch 35:7 And Josiah^{H2977} gave^{H7311} to the people,^{H1121 H5971} of the flock,^{H6629} lambs^{H3532} and kids,^{H1121 H5795} all^{H3605} for the **passover** offerings,^{H6453} for all^{H3605} that were present,^{H4672} to the number^{H4557} of thirty^{H7970} thousand,^{H505} and three^{H7969} thousand^{H505} bullocks:^{H1241} these^{H428} *were* of the king's^{H4428} substance.^{H4480}
****Memorial Event****

2Ch 35:8 And his princes^{H8269} gave^{H7311} willingly^{H5071} to the people,^{H5971} to the priests,^{H3548} and to the Levites:^{H3881} Hilkiah^{H2518} and Zechariah^{H2148} and Jehiel,^{H3171} rulers^{H5057} of the house^{H1004} of Eternal,^{H430} gave^{H5414} to the priests^{H3548} for the **passover** offerings^{H6453} two thousand^{H505} and six^{H8337} hundred^{H3967} *small cattle*, and three^{H7969} hundred^{H3967} oxen.^{H1241} ****Memorial Event****

2Ch 35:1 Moreover Josiah^{H2977} kept^{H6213} a **passover**^{H6453} to Yahuah^{H3068} in Jerusalem:^{H3389} and they killed^{H7819} **the passover**^{H6453} on the fourteenth^{H702 H6240} *day* of the first^{H7223} month.^{H2320} ****Animal killed**** and ****Memorial Event****

2Ch 35:9 Conaniah^{H3562} also, and Shemaiah^{H8098} and Nethaneel,^{H5417} his brethren,^{H251} and Hashabiah^{H2811} and Jeiel^{H3273} and Jozabad,^{H3107} chief^{H8269} of the Levites,^{H3881} gave^{H7311} to the Levites^{H3881} for **passover** offerings^{H6453} five^{H2568} thousand^{H505} *small cattle*, and five^{H2568} hundred^{H3967} oxen.^{H1241} ****Memorial Event**** Could be both..

2Ch 35:11 And they killed^{H7819} **the passover**,^{H6453} and the priests^{H3548} sprinkled^{H2236} *the blood* from their hands,^{H4480 H3027} and the Levites^{H3881} flayed^{H6584} *them*.
Animal killed

2Ch 35:13 And they roasted^{H1310} **the passover**^{H6453} with fire^{H784} according to the ordinance: (means to exercise good judgement and resolve disputes- **Mishpat**)^{H4941} but the *other* ~~holy~~-set apart^{H6944} *offerings* sod^{H1310} they in pots,^{H5518} and in caldrons,^{H1731} and in pans,^{H6745} and divided *them* speedily^{H7323} among all^{H3605} the people.^{H1121 H5971} **Animal killed**

2Ch 35:16 So all^{H3605} the service^{H5656} of Yahuah^{H3068} was prepared^{H3559} the same^{H1931} day,^{H3117} to keep, **work, produce and accomplish** – **a'shaw**^{H6213} **the passover**,^{H6453} and to offer^{H5927} ~~burnt offerings~~- ascending the stairways^{H5930} upon^{H5921} the altar^{H4196} of Yahuah,^{H3068} according to the commandment (**terms and conditions** – **mitswah**)^{H4687} of king^{H4428} Josiah.^{H2977} **Memorial event**

2Ch 35:17 And the children^{H1121} of Israel^{H3478} that were present^{H4672} kept **work, produce and accomplish** – **a'shaw**^{H6213} as a strong covenant mark^{☞ (H853)} **the passover**^{H6453} at that^{H1931} time,^{H6256} and the feast^{H2282} of unleavened bread^{H4682} seven^{H7651} days.^{H3117} **Memorial event**

2Ch 35:18 And there was no^{H3808} **passover**^{H6453} like to^{H3644} that kept, work, produce and accomplish – **a'shaw**^{H6213} in Israel^{H3478} from the days^{H4480 H3117} of Samuel^{H8050} the prophet;^{H5030} neither^{H3808} did^{H6213} all^{H3605} the kings^{H4428} of Israel^{H3478} keep, work, produce and accomplish – **a'shaw**^{H6213} such a **passover**^{H6453} as^{H834} Josiah^{H2977} kept, work, produce and accomplish – **a'shaw**^{H6213} and the priests,^{H3548} and the Levites,^{H3881} and all^{H3605} Judah^{H3063} and Israel^{H3478} that were present,^{H4672} and the inhabitants^{H3427} of Jerusalem.^{H3389}
****Memorial Event****

2Ch 35:19 In the eighteenth^{H8083 H6240} year^{H8141} of the reign^{H4438} of Josiah^{H2977} was this^{H2088} **passover**^{H6453} kept, work, produce and accomplish – **a'shaw**^{H6213} ***Memorial event****

Ezr 6:19 And the children^{H1121} of the captivity^{H1473} kept, work, produce and accomplish – **a'shaw**^{H6213} as a strong covenant mark^{✠ (H853)} **the passover**^{H6453} upon the fourteenth^{H702 H6240} *day* of the first^{H7223} month.^{H2320} ****Memorial Event****

Ezr 6:20 For^{H3588} the priests^{H3548} and the Levites^{H3881} were purified^{H2891} together,^{H259} all^{H3605} of them *were* pure,^{H2889} and killed^{H7819} **the passover**^{H6453} for all^{H3605} the children^{H1121} of the captivity,^{H1473} and for their brethren^{H251} the priests,^{H3548} and for themselves. ****Animal killed****

Eze 45:21 In the first^{H7223} *month*, in the fourteenth^{H702 H6240} day^{H3117} of the month,^{H2320} you will have^{H1961} **the passover**^{H6453} a feast^{H2282} of seven^{H7651} days;^{H3117} unleavened bread^{H4682} shall be eaten.^{H398} ****Memorial Event****

The tally is out of 47 verses 34 were about the feast 2 could be about both and 11 were regarding the animal killed, and of the 11 verses 7 were directly regarding the temple practices that Yahuah was not happy about. That leaves 3 out of 49 that deals with the animal killed not speaking of the temple.

This should give us pause at least to shama, closely consider and discern why the animal killed became a focal point of what happened that night instead of Yahuah actually passing over the houses of those standing with Him and the slaughter of the first born of the Egyptian people and their animals.

In Exodus 12:14 Yah says this is to be a zikrone זכרון - memorial H2146; a memory, a remembrance, a celebration of any particular day, a record. This is not an exact re-enactment. If it were we would be leaving out the next day from our homes after asking our neighbors for their money and camping out in the wilderness!

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} to you for a **memorial**; a memory, a remembrance, a celebration of any particular day, a record, **zik-rone)**^{H2146} and you shall keep **khaw-gag**^{H2287} it a **feast**^{H2282} to Yahuah^{H3068} throughout your generations;^{H1755} you shall keep it a **feast**^{H2287} by an ordinance^{H2708} for ever.^{H5769}

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} to you for a **memorial**; a memory, a remembrance, a celebration of any particular day, a record, **zik-rone**)^{H2146} and you shall keep **khaw-gawg**^{H2287} it a **feast khawg** ^{H2282} to Yahuah^{H3068} throughout your generations;^{H1755} you shall keep it a **feast khaw-gag**^{H2287} by an ordinance^{H2708} for ever.^{H5769}

H2287 Khaw-gag חגג is from H2283 חגג kha-gaw meaning terrors but they also point that H2287 is its root meaning to resolve. They also point to H2287 חגג compass, encircle - such as people huddled around a meal - Its used once in Job 26:10 "He has **compassed** the waters with bounds". Looking at all the meanings H2287 khaw-gag could be to huddle to resolve terrors. This is a good description of what Yah is asking us to do on Pesach as a memorial!

H2282 is חג khawg which is the same as above but only one gimmel. It is a festival, feast and they also throw in sacrifice victim. So in reading it - which fits better? You huddled to resolve terrors - it is a feast to Yahuah. Or it is You huddled to resolve terrors a sacrifice victim to Yahuah? Since this was not a sacrifice to Yahuah we need to rule the second one out.

The next word they also translate as feast, but it is H2287 Khaw-gag חגג - a huddling around feast which can be solemn or festive celebration depending on the event.

Exo 12:14 And this^{H2088} day^{H3117} shall be^{H1961} to you for a **memorial**; a memory, a remembrance, a celebration of any particular day, a record, **zik-rone**)^{H2146} and you shall keep **khaw-gag**^{H2287} it a **feast** **khawg** ^{H2282} to **Yahuah**^{H3068} throughout your generations;^{H1755} you shall keep it a **feast****khaw-gag**^{H2287} by an ordinance **khook-kaw** ^{H2708} for ever-perpetually (**o-lawm**).^{H5769}

H2708 **Khook-kaw** חֻקָּה is the re-enactment ordinance, prescription, something defined and established.

This should give us pause at least to shama, closely consider and discern why the animal killed became a focal point of what happened that night instead of Yahuah actually passing over the houses of those standing with Him and the slaughter of the first born of the Egyptian people and their animals.

Is Yah really asking us as a memorial to Him that we must and will perpetually kill lamb or goat at Pesach? Is the focus? Or is the re-enactment of the trust in the protection Yah provided His covenant people during a time of terror - His terror (think about the coming terror in Revelation) the main take away and now not to be in the group that is terrorized?

We shama that the killing of the animal that night was a one time intention to mark those houses that particular night from the destroyer. If this was not true, then why doesn't the first born of people who do not do this die specific night each year? If this is the only redeeming part of Pesach, then we have a problem. However if keeping this date symbolically as an reenactment then there is no issue. No destroyer is going over the houses this night, this year, so there is no need to put blood on the door post. What we do re-enact is the vigil, the readiness, the unleavened bread, the bitterness at the meal and the retelling of the story as we gather together. It was a solemn night for them living the actual event, as it was for Yahusha and his followers 2,000 years ago and for us as we try to wrap our heads around this.

However, the Rabbinical leaders of today disagree.

BREAKING ISRAEL NEWS

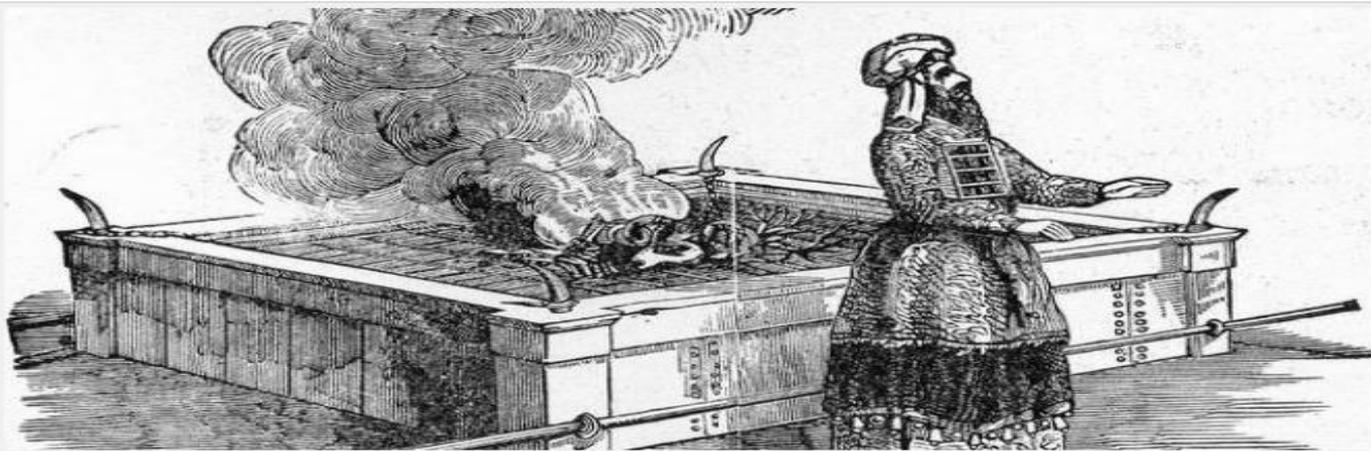
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Jewish People Ready and Required to Bring Passover Sacrifice Today, Agree Rabbis

By Adam Eliyahu Berkowitz April 5, 2017 , 12:30 pm

“

Then Moshe called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.' Exodus 12:21 (The Israel Bible™)



A high priest making an animal offering. (Wikimedia Commons)

Jews are required by the Torah to bring the Passover sacrifice today and failure to do so is one of the worst sins possible, asserted Temple expert Rabbi Chaim Richman in his most controversial video yet. As provocative as this sounds, there is no rabbinic authority that disputes this, and everything stands ready to make this 2,000-year dream of the Jewish people materialize.

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The strongest argument, notes [Rabbi Richman](#), co-founder and International Director of the [Temple Institute](#), is that the Torah specifically designates this *mitzvah* (Torah commandment) as being eternal.

“ *And ye shall observe this thing for an ordinance to thee and to thy sons for ever.* [Exodus 12:24](#)

There are only two mitzvot for which non-compliance receives the most severe punishment mandated by the Torah, *karet* (being cut off from the community, or excommunicated): [brit milah](#) (circumcision) and the [korban Pesach](#) (Passover sacrifice).

Despite various issues of Jewish law, such as ritual [impurity](#), lack of a [high priest](#), and lack of an [altar](#), Jews are still required – and able – to bring the sacrifice, the rabbi declares.

“Today, under the present circumstances, all this could actually be done,” Rabbi Richman concluded. “Let’s get serious about fulfilling our eternal obligation.”

This is a misleading lie! Its not the lack of sacrifice that would cause severe punishment- it was the eating of leavened bread! Yikes!

[Exo 12:19](#) Seven^{H7651} days^{H3117} shall there be no^{H3808} leaven^{H7603} found^{H4672} in your houses:^{H1004} for^{H3588} whosoever^{H3605} eats^{H398} that which is leavened,^{H2557} even that^{H1931} soul^{H5315} shall be cut off^{H3772} from the congregation^{H4480} ^{H5712} of Israel,^{H3478} whether he be a stranger,^{H1616} or born^{H249} in the land.^{H776}

Bringing the Passover Sacrifice



Though Rabbi Richman's call for the reinstatement of the official sacrifice may sound extreme, Rabbi Hillel Weiss, spokesman for the nascent Sanhedrin, assured *Breaking Israel News* that there is no Torah authority that rules otherwise.

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“I am surprised this subject still comes up,” Rabbi Weiss said. “This was settled by Jewish law over one hundred years ago, when it was decided that the requirement still existed.”

Though non-fulfillment of this important mitzvah bears a harsh punishment, Rabbi Weiss explained that since the Jewish people were being prevented from performing the mitzvah, according to Jewish law, the Jews are exempt.

“All of Israel should receive the punishment,” Rabbi Weiss said. “But since they are being prevented, against their will, the judgement is not against them.”

In this case, the sacrifice is stopped by Israel’s government. The Jerusalem police recently [rejected a petition](#) from the Sanhedrin from holding a reenactment of the Passover sacrifice in Davidson Center, an archeological park adjacent to the Western Wall. The area has no significance to Islam, but police are concerned that this open display of the Temple ceremony will lead to Islamic violence.

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The man responsible for preparing the Temple Mount for the sacrifice is [Yaakov Hayman](#), head of the Friends of the Temple organization. He stated that everything stands ready to perform the Passover sacrifice.

“If the government gave us permission 24 hours in advance, it would be difficult but I am sure we would find a way to make it happen,” Hayman told *Breaking Israel News*. “The main difficulty is that the altar has to be built from the correct stones in the correct place.”

Hayman noted that the stones for the altar may not be quarried, or shaped by iron instruments.

“*And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast profaned it. [Exodus 20:21](#)*”

“I am working on a project of gathering together stones and numbering them so they can be assembled immediately, within one hour,” Hayman said. “It won’t be ready for this year, though. Monday is the day the sacrifice should be brought, and that seems unlikely, but for next year, we certainly need to be prepared.”

At this point let us go through Names- Shemot – Exodus Chapter 12 and we will highlight the Pesach words H6452 and H6453 as well as dig into other issues for clarity.



This is some of the landscape that the Children of Israel would have beheld as they sojourned in the desert before entering the Promised Land. This is Timna National Park in Southern Israel.

3/16/2017

Shemot-Exodus-The Event

Exo 12:1 And **Yahuah**^{H3068} **spoke**^{H559} to^{H413} **Moses**^{H4872} and **Aaron**^{H175} in the land^{H776} of Egypt,^{H4714} saying,^{H559}

The English-Hebrew Reverse Interlinear Old Testament Lexham English Bible

Exodus 12:1

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר: | **And Yahweh said to Moses and to Aaron in the land of Egypt, saying, | LEB**

12:1 Yahuah said to Moses and Aaron in the land of Egypt

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר: Ex12:1

1. wayo'mer Yahúwah 'el-Mosheh w'el-'Aharon b'erets Mits'rayim le'mor.

Ex12:1 Now **וַיֹּאמֶר** said to Moshe and Aharon in the land of Egypt, saying,

Exo 12:3 Speak^{H1696} you to^{H413} all^{H3605} the congregation^{H5712} of Israel,^{H3478} saying,^{H559} In the tenth^{H6218} day of this^{H2088} month^{H2320} they will take^{H3947} to them every man^{H376} a lamb,^{H7716} according to the house^{H1004} of *their* fathers,^{H1} a lamb^{H7716} for an house:^{H1004}

Exodus 12:3

דַּבְּרוּ אֶל-כָּל-עַדְתַּת יִשְׂרָאֵל לֵאמֹר בְּעָשׂוֹר
לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֵׁה
לְבַיִת-אָבֹת שֵׁה לְבַיִת: | LEB OT RI

Speak to all the community of Israel, saying, 'On the tenth of this month, they will each take for themselves a lamb for *the family*, a lamb for the household. | LEB

3 Speak to the whole community of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.

3 דַּבְּרוּ אֶל-כָּל-עַדְתַּת יִשְׂרָאֵל לֵאמֹר בְּעָשׂוֹר לַחֹדֶשׁ הַזֶּה
וַיִּקְחוּ לָהֶם אִישׁ שֵׁה לְבַיִת-אָבֹת שֵׁה לְבַיִת:
3 דַּבְּרוּ אֶל-כָּל-עַדְתַּת יִשְׂרָאֵל לֵאמֹר בְּעָשׂוֹר לַחֹדֶשׁ הַזֶּה
וַיִּקְחוּ לָהֶם אִישׁ שֵׁה לְבַיִת-אָבֹת שֵׁה לְבַיִת:

3. dab'ru 'el-hal-`adath Yis'ra'El le'mor be`asor lachodesh hazeh
w'yiq'chu lahem 'ish seh l'beyth-'aboth seh labayith.

Ex12:3 Speak to all the congregation of Yisrael, saying, On the tenth of this month they shall take for themselves each one a lamb for their father's households, a lamb for each household.

Exo 12:4 And if^{H518} the household^{H1004} be too little^{H4591} for the lamb,^{H4480 H1961}
^{H4480 H7716} let him^{H1931} and his neighbour^{H7934} next^{H7138} to^{H413} his house^{H1004}
 take^{H3947} it according to the number^{H4373} of the souls-nephesh;^{H5315} every man^{H376}
 according to^{H6310} his eating^{H400} shall make your count^{H3699} for^{H5921} the lamb.^{H7716}

Exodus 12:4

וְאִם-יִמְעַט הַבַּיִת מִהֵיֶת מִשָּׂה וְלִקַּח הוּא וְשִׁכְנֹו הַקָּרֵב אֶל-בַּיְתוֹ בְּמִכְסֵת נִפְשֹׁת אִישׁ לְפִי אֲכָלוֹ תִּכְסֹו עַל-הַשֶּׂה:
 And if the household is too small for a lamb, he and the neighbor nearest to his house will take one according to the number of persons; you will count out portions of the lamb according to how much each one can eat. | LEB

4 But if the household is too small for a lamb, let him share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.

וְאִם-יִמְעַט הַבַּיִת מִהֵיֶת מִשָּׂה וְלִקַּח הוּא וְשִׁכְנֹו הַקָּרֵב
 אֶל-בַּיְתוֹ בְּמִכְסֵת נִפְשֹׁת אִישׁ לְפִי אֲכָלוֹ תִּכְסֹו עַל-הַשֶּׂה:
 4 וְאִם-יִמְעַט הַבַּיִת מִהֵיֶת מִשָּׂה וְלִקַּח הוּא וְשִׁכְנֹו הַקָּרֵב

אֶל-בַּיְתוֹ בְּמִכְסֵת נִפְשֹׁת אִישׁ לְפִי אֲכָלוֹ תִּכְסֹו עַל-הַשֶּׂה:
 4. w' im-yim`at habayith mih'yoth miseh w'laqach hu' ush'keno haqarob
 'el-beytho b'mih'sath n'phashoth 'ish l'phi 'ak'lo takosu `al-haseh.
 Ex12:4 Now if the household is too small for a lamb,
 then he and his neighbor next to his house shall take according to the number of souls;
 each one according to the mouth of his eating, you shall count concerning the lamb.

Exo 12:5 Your **lamb**^{H7716} will be^{H1961} without blemish,^{H8549} a male^{H2145} of the first^{H1121} year:^{H8141} you will take *it* out^{H3947} from^{H4480} **the sheep**,^{H3532} or from^{H4480} **the goats**:^{H5795}

Exodus 12:5

שֶׁה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָּכֶם The lamb for you must be a male, without defect, *in its first year*; you will take it from the sheep or from the goats. | LEB
מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ: | LEB

5 Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.

5 אֵלֶּיךָ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
ה שֶׁה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָּכֶם מִן־הַכֹּבָשִׁים וּמִן־הָעִזִּים תִּקְחוּ:

5. seh thamim zakar ben-shanah yih'yeh lakem min-hak'basim umin-ha'izim tiqachu.
Ex12:5 Your lamb shall be an unblemished male a year old to you; you may take it from the sheep or from the goats.

Exo 12:6 And you will keep^{H1961 H4931} it up until^{H5704} the fourteenth^{H702 H6240} day^{H3117} of the same^{H2088} month:^{H2320} and the whole^{H3605} assembly^{H6951} of the congregation^{H5712} of Israel^{H3478} shall kill(shaw-khat)^{H7819} it in^{H996} the evening.^{H6153}

Exodus 12:6

וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כָּל קְהַל עֵדֶת-יִשְׂרָאֵל בֵּין הָעֶרְבִים: | LEB OT RI | *You will keep it until the fourteenth day of this month, and all the assembly of the community of Israel will slaughter it at twilight. | LEB*

This is very important! The word Yah used was H7819 shaw-khat- to kill the animal. Not sacrifice it! They took a method of obtaining dinner and turned it into a religious ceremony. Here is the proof He never asked for this and is why the other verses we provided as validation are correct.

6 You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.

וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כָּל קְהַל עֵדֶת-יִשְׂרָאֵל בֵּין הָעֶרְבִים:

6. w'hayah lakem l'mish'mereth `ad 'ar'ba`ah `asar yom lachodesh hazeh w'shachatu 'otho kol q'hal `adath-Yis'ra'El beyn ha'ar'bayim.

Ex12:6 It shall be for you to keep until the fourteenth day of this month, then the whole assembly of the congregation of Yisrael is to kill it between the evenings.

Exo 12:7 And they shall take^{H3947} of^{H4480} the blood,^{H1818} and strike^{H5414} it on^{H5921} the two^{H8147} side posts^{H4201} and on^{H5921} the upper door post^{H4947} of^{H5921} the houses,^{H1004} wherein^{H834} they will eat^{H398} it.

Exodus 12:7

וְלָקְחוּ מִזֶּה הַדָּם וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת
וְעַל-הַמַּשְׁקוּף עַל הַבַּתִּים אֲשֶׁר-יֹאכְלוּ
אֹתוֹ בָּהֶם: | LEB
LEB OT RI

7 They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

וְלָקְחוּ מִזֶּה הַדָּם וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת
וְעַל-הַמַּשְׁקוּף עַל הַבַּתִּים אֲשֶׁר-יֹאכְלוּ אֹתוֹ בָּהֶם:

7. w'laq'chu min-hadam w'nath'nu `al-sh'tey ham'zuzoth
w'al-hamash'qoph `al habatim 'asher-yo'k'lu 'otho bahem.

Ex12:7 And they shall take from the blood and put it on the two doorposts
and on the lintel of the houses in which they eat it in them.

Exo 12:8 And they shall eat^{H398} (sign-strong covenant mark – אַת) (H853) the flesh^{H1320} in that^{H2088} night,^{H3915} roast^{H6748} with fire,^{H784} and unleavened bread;^{H4682} and with^{H5921} bitter^{H4844} herbs they shall eat^{H398} it.

Exodus 12:8

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מְרֹרִים יֹאכְלֶהוּ: | LEB OT RI | And they will eat the meat on this night; they will eat it fire-roasted and with unleavened bread on bitter herbs. | LEB

Shama! Carefully consider! Herbs is written in italics and greyed out meaning that word is not there- just the word for bitter!

8 They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.

ח וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מְרֹרִים יֹאכְלֶהוּ: 8

ח וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מְרֹרִים יֹאכְלֶהוּ:

8. w'ak'lu 'eth-habasar balay'lah hazeh ts'li-'esh umatsoth 'al-m'rorim yo'b'luhu.

Ex12:8 They shall eat the flesh in this night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

The first usage Yah talked about herbs in creation week, He used H6212 eh-seb.

Gen 1:11 And The Eternal (Yahuah) H430 said, H559 Let the earth H776 bring forth H1876 grass, H1877 **the herb** H6212 yielding H2232 seed, H2233 and the fruit H6529 tree H6086 yielding H6213 fruit H6529 after his kind, H4327 whose H834 seed H2233 is in itself, upon H5921 the earth: H776 and it was H1961 so. H3651

The screenshot shows a search interface with tabs for PRIMARY, DICTIONARIES, LEXICONC, and FAQs. The search term is 'herb' and the version is set to KJV. The search criteria are set to 'Exact Match'. Below the search bar, it states: 'Below are the results of the LexiConc search using your criteria. (More Info) There are 6 LexiConc entries that match herb.' The results are categorized into '4 Hebrew/Aramaic Results' and '2 Greek Results'. A table follows with columns for Strong's #, Hb/Gk Word, Pronunciation, and English Equivalent.

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "herb"			
H1877	deshe'	deh'-sheh	grass, herb, green
H2682	chatsiyar	khâ-tsêr'	grass, hay, herb, leeks
H3419	yaraq	yâ-râk'	herb, green
H6212	`eseb	eh'sev	herb, grass
New Testament (Greek) for "herb"			
G1008	botanē	bo-tā'-nā	herb
G3001	lachanon	lā'-khā-non	herb

He also used it during the Exodus story. He could have used any of the words to the right, but He didn't. Yah is talking about the attitude of the people this time, not about a menu item. However, having some horseradish at the meal will bring tears to your eyes. This is not a festive event, its bitter/sweet.

Exo 9:22 And Yahuah H3068 said H559 to H413 Moses, H4872 Stretch forth H5186 (sign-strong covenant mark – **⚡**) (H853) your hand H3027 toward H5921 heaven, H8064 that there may be H1961 hail H1259 in all H3605 the land H776 of Egypt, H4714 upon H5921 man, H120 and upon H5921 beast, H929 and upon H5921 every H3605 herb H6212 of the field, H7704 throughout the land H776 of Egypt. H4714

Exo 12:9 Eat^{H398} not^{H408} of^{H4480} **it raw**,^{H4995} nor sodden at all^{H1311 H1310} with water,^{H4325} but^{H3588 H518} roast^{H6748} *with fire*;^{H784} his head^{H7218} with^{H5921} his legs,^{H3767} and with^{H5921} the purtenance^{H7130} thereof.

We highlighted the word translated as raw or uncooked which is fine but H4995 also has another meaning. Do we think that the people were actually eating raw meat?

Exodus 12:9

אֶל-תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשַׁל מְבֻשָׁל בַּמַּיִם
 כִּי אִם-צְלִי-אֵשׁ רֹאשׁוֹ עַל-כַּרְעָיו
 וְעַל-קִרְבּוֹ: | LEB OT RI | LEB

You must not eat any of it raw or boiled, boiled in the water, but rather roasted with fire, its head with its legs and with its inner parts. | LEB

9 Do not eat any of it raw, or cooked in any way with water, but roasted-head, legs, and entrails-over the fire.

אֶל-תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשַׁל מְבֻשָׁל בַּמַּיִם כִּי אִם-צְלִי-אֵשׁ רֹאשׁוֹ עַל-כַּרְעָיו וְעַל-קִרְבּוֹ:

9. 'al-to'k'lu mimenu na' ubashel m'bushal bamayim
 ki 'im-ts'li-'esh ro'sho 'al-h'ra'ayu w'al-qir'bo.

Ex12:9 Do not eat from it raw nor boiled at all with water, but roasted with fire, its head with its legs with its entrails.

Lexicon :: Strong's H4995 - נָא

נָא

Transliteration	Pronunciation
na'	nā (Key) 
Part of Speech	Root Word (Etymology)
adjective	Apparently from נָאָה (H5106) in the sense of harshness from refusal

Dictionary Aids

TWOT Reference: 1358a

KJV Translation Count — Total: 1x

The KJV translates Strong's H4995 in the following manner: raw (1x).

Outline of Biblical Usage [?]

I. raw

Strong's Definitions [?] (Strong's Definitions Legend)

נָא nā', naw; apparently from H5106 in the sense of harshness from refusal; properly, tough, i.e. uncooked (flesh):—raw.

Gesenius' Hebrew-Chaldee Lexicon [?]

II. **נָא** adj. raw, half cooked, used of flesh, Ex. 12:9; from the root נָאָה Arab. نَأَى Med. Ye, to be raw, half cooked.

Parkhurst Page 306 Lexicon

נָא

In general, to fail, be deficient, fall short, or the like.

I. In Hiph. to cause to fail, to annul, disannul, frustrate, vacate, an obligation. occ. Num. xxx. 6, 9, 12.—thoughts or designs. occ. Ps. xxxiii. 10; where the LXX ἀβίπτει disannulleth, frustrateth.

Hence Eng. nay, no.

II. As a N. fem. in reg. הַנְּוֹאָה a failure, namely in performing what was promised. occ. Num. xiv. 34. They had in effect charged God, ver. 3, with failing in his promise; and God here says, they shall experience הַנְּוֹאָה my failure. Comp. Ps. xviii. 27. Plur. הַנְּוֹאָה failings, failures in duty. occ. Job xxxiii. 10. Comp. ch. xiv. 16, 17.

III. In Kal and Hiph. to discourage, cause to fail or faint, applied to the heart. occ. Num. xxxii. 7, 9.

IV. As a participial N. נָא is once applied to flesh that has failed of being thoroughly dressed by the fire, to flesh under-done as we speak, Exod. xii. 9. The word does not in this passage signify absolutely raw, as Bochart has well observed, vol. ii. 594.

Once again we have a word (H4995) raw, that is used only one time, in our Exodus verse. Parkhurst sheds light that it meant not cooked or under done.

נֹוּ

Transliteration

nuw'

Pronunciation

nū (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

TWOT Reference: 1317

KJV Translation Count — Total: 9x

The KJV translates Strong's H5106 in the following manner: disallow (3x), discourage (2x), make to non effect (1x), break (1x), miscellaneous (2x).

Outline of Biblical Usage [?]

- I. to hinder, hold back, forbid, disallow, restrain, frustrate
 - A. (Qal) to hinder, hold back
 - B. (Hiphil)
 - i. to restrain, forbid, frustrate
 - ii. to restrain, make averse, discourage

Strong's Definitions [?]

(Strong's Definitions Legend)

נֹוּ nūw', noo; a primitive root; to refuse, forbid, dissuade, or neutralize:—break, disallow, discourage, make of none effect.

נָא

Transliteration

na'

Pronunciation

nä (Key)



Part of Speech

particle

Root Word (Etymology)

A primitive particle of incitement and entreaty, which may usually be rendered: "I pray," "now," or "then"

Dictionary Aids

TWOT Reference: 1269

KJV Translation Count — Total: 9x

The KJV translates Strong's H4994 in the following manner: now, I beseech ..., I pray ..., Oh, go to.

Outline of Biblical Usage [?]

- I. I (we) pray, now, please
 - A. used in entreaty or exhortation

Strong's Definitions [?]

(Strong's Definitions Legend)

נָא nā', naw; a primitive particle of incitement and entreaty, which may usually be rendered; 'I pray', 'now', or 'then'; added mostly to verbs (in the Imperative or Future), or to interjections, occasionally to an adverb or conjunction:—I beseech (pray) thee (you), go to, now, oh.

Parkhurst page 302

We find the root very interesting.

V. נָא a participle importing some *failure* or *defect*, which is to be supplied. Hence it constantly, I believe, implies some *request*, *desire*, or *inclination*, even in such passages as Gen. xviii. 21. Exod. xi. 2. Jer. iv. 31. **Our Eng. particle now**, as denoting *desire*, will generally answer it, and indeed is often put for it by our translators. freq. occ. Hence

VI. As a particle אָנָא. It is more emphatical than נָא, and imports *earnest desire*. occ. Gen. i. 17. Exod. xxxii. 31. Psal. cxviii. 25, twice. Dan. ix. 4. Neh. i. 5, 11.

Exo 12:10 And you shall let nothing^{H3808} of^{H4480} it remain^{H3498} until^{H5704} the morning;^{H1242} and that which remains^{H3498} of^{H4480} it until^{H5704} the morning^{H1242} you shall burn^{H8313} with fire.^{H784}

Exodus 12:10

וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהַנֹּתָר מִמֶּנּוּ
LEB OT RI | עַד־בֹּקֶר בְּאֵשׁ תִּשְׂרֹפוּ: | LEB

And you must not leave any of it until morning ; anything left from it until morning you must burn in the fire. | LEB

10 You shall not leave any of it over until morning; if any of it is left until morning, you shall bum it.

יִלְא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהַנֹּתָר מִמֶּנּוּ עַד־בֹּקֶר בְּאֵשׁ תִּשְׂרֹפוּ:
10 יִלְא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהַנֹּתָר מִמֶּנּוּ עַד־בֹּקֶר בְּאֵשׁ תִּשְׂרֹפוּ:

10. w'lo'-thothiru mimenu `ad-boqer w'hanothar mimenu `ad-boqer ba'esh tis'rophu.

Ex12:10 And you shall not leave from it over until morning,
but whatever is left of it until morning, you shall burn with fire.

Exo 12:11 And this^{H3602} shall you eat^{H398} it; *with* your loins^{H4975} girded,^{H2296} your shoes^{H5275} on your feet,^{H7272} and your staff^{H4731} in your hand;^{H3027} and you will eat^{H398} it in haste:^{H2649} it^{H1931} is Yahuah's^{H3068} **passover**.^{H6453}

This is the Strong's number given to mean the animal victim or the "Event" or pretermission.

Exodus 12:11

וְכָכָה תֹאכְלוּ אֹתוֹ מִתְנִיכֶם חֲגָרִים וְנַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקְלֵכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַיהוָה: | LEB
 And *this is how* you will eat it— with your waists fastened, your sandals on your feet, and your staff in your hand, and you will eat it in haste. It is Yahweh's Passover. | LEB
 LEB OT RI

11 This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a Passover offering to Yahuah.

וְכָכָה תֹאכְלוּ אֹתוֹ מִתְנִיכֶם חֲגָרִים וְנַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקְלֵכֶם בְּיָדְכֶם וְאָכַלְתֶּם אֹתוֹ בְּחִפְזוֹן פֶּסַח הוּא לַיהוָה:

11. w'babah to'k'lu 'otho math'neykem chagurim na'aleykem b'rag'leykem umaqel'kem b'yed'kem wa'akal'tem 'otho b'chipazon Pesach hu' laYahúwah.

Ex12:11 Thus you shall eat it with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste - it is the Passover to יָהוָה.

Exo 12:12 For I will pass through^{H5674} the land^{H776} of Egypt^{H4714} this^{H2088} night,^{H3915} and will smite^{H5221} all^{H3605} the firstborn^{H1060} in the land^{H776} of Egypt,^{H4714} both man^{H4480 H120} and beast;^{H929} and against all^{H3605} the mighty ones^{H430} of Egypt^{H4714} I will execute^{H6213} judgment:^{H8201} I^{H589} am Yahuah.^{H3068}

Exodus 12:12

<p>וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה: LEB OT RI</p>	<p>“And I will go through the land of Egypt during this night, and I will strike all of the firstborn in the land of Egypt, from human to animal, and I will do punishments among all of the gods of Egypt. I am Yahweh. LEB</p>
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12 For that night I will go through the land of Egypt and strike down every firstborn in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I Yahuah.

יב וְעָבַרְתִּי בְּאֶרֶץ-מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה: | LEB OT RI

12. w'`abar'ti b'erets-Mits'rayim balay'lah hazeh w'hibeythi bal-b'bor b'erets Mits'rayim me'adam w'`ad-b'hemah ub'hal-'elohey Mits'rayim 'e'eseh sh'phatim 'ani Yahúwah.

Ex12:12 For I shall go through the land of Egypt on that night, and shall strike down all the firstborn in the land of Egypt, from man to beast; and against all the idols of Egypt I shall execute judgments -- I am יְהוָה.

Exo 12:13 And the blood^{H1818} shall be^{H1961} to you for a token^{H226} upon^{H5921} the houses^{H1004} where^{H834} you^{H859} are: and when I see^{H7200} (H853) the blood,^{H1818} I will pass^{H6452} over^{H5921} you, and the plague^{H5063} shall not^{H3808} be^{H1961} upon you to destroy^{H4889} you, when I smite^{H5221} the land^{H776} of Egypt.^{H4714}

Exodus 12:13

וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת-הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא-יְהִי בְכֶם נֶגֶף לְמִשְׁחִית בְּהַכְּתִי בְּאֶרֶץ מִצְרַיִם: | LEB

And the blood will be a sign for you on the houses where you are, and I will see the blood, and I will pass over you, and there will not be a destructive plague among you when I strike the land of Egypt. | LEB

13 And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.

וְהָיָה הַדָּם לָכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי אֶת-הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא-יְהִי בְכֶם נֶגֶף לְמִשְׁחִית בְּהַכְּתִי בְּאֶרֶץ מִצְרַיִם: 13

13. w'hayah hadam lahem l'oth `al habatim `asher `atem sham w'ra'ithi `eth-hadam uphasach'ti `alehem w'lo'-yih'yeh bahem negeph l'mash'chith b'hakothi b'erets Mits'rayim.

Ex12:13 The blood shall be a sign for you on the houses where you are there; and when I see the blood I shall pass over you, and no plague shall befall you to destroy you when I strike in the land of Egypt.

Exo 12:14 And this ^{H2088} day ^{H3117} shall be ^{H1961} to you for a **memorial**; a memory, a remembrance, a celebration of any particular day, a record, **zik-rone**) ^{H2146} and you shall keep **khaw-gag** ^{H2287} it a **feast khawg** ^{H2282} to Yahuah ^{H3068} throughout your generations; ^{H1755} you shall keep it a **feastkhaw-gag** ^{H2287} by an ordinance **khook-kaw** ^{H2708} for ever- perpetually (**o-lawm**). ^{H5769}

Exodus 12:14

וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן וְחֻגְתֶּם אֹתוֹ
 חֹג לַיהוָה לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגְּגֶהוּ׃
 LEB OT RI
 “And this day will become a memorial for you, and you will celebrate it as a religious feast for Yahweh throughout your generations; you will celebrate it as a lasting statute. | LEB

14 This day shall be to you one of remembrance: you shall celebrate it as a festival to Yahuah throughout the ages; you shall celebrate it as an institution (ordinance-reenactment) for all time.

14 וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן
 וְחֻגְתֶּם אֹתוֹ חֹג לַיהוָה לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם תִּחְגְּגֶהוּ׃

14. w'hayah hayom hazeh labem l'zibaron w'chagothem 'otho chag laYahuwah
 l'dorotheyhem chuqath `olam t'chaguhu.

Ex12:14 Now this day shall be a memorial to you, and you shall celebrate it as a feast to Yahuah; throughout your generations you shall celebrate it as an ordinance forever.

Exo 12:15 Seven^{H7651} days^{H3117} shall you eat^{H398} unleavened bread;^{H4682} even^{H389} the first^{H7223} day^{H3117} you shall put away^{H7673} leaven^{H7603} out of your houses:^{H4480} H1004 for^{H3588} whosoever^{H3605} eats^{H398} leavened bread^{H2557} from the first day^{H4480} H7223 H3117 until^{H5704} the seventh^{H7637} day,^{H3117} that^{H1931} soul - nephesh^{H5315} shall be cut off^{H3772} from Israel.^{H4480 H3478}

Exodus 12:15

<p>שְׁבַעַת יָמִים מַצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתְכֶם כִּי כָּל-אֹכֵל חֶמֶץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד-יּוֹם הַשְּׁבַעִי׃</p>	<p>You will eat unleavened bread for seven days. Surely on the first day you shall remove yeast from your houses, because anyone who eats food with yeast from the first day until the seventh day— that person will be cut off from Israel. LEB</p>
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LEB OT RI

15 Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.

15 שְׁבַע יָמִים תֹּאכְלוּ מַצּוֹת אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתְכֶם כִּי כָּל-אֹכֵל חֶמֶץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד-יּוֹם הַשְּׁבַעִי׃

שְׁבַע יָמִים מַצּוֹת תֹּאכְלוּ אֶדְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתְכֶם כִּי כָּל-אֹכֵל חֶמֶץ וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשׁוֹן עַד-יּוֹם הַשְּׁבַעִי׃

15. shib'ath yamim matsoth to'belu 'ab bayom hari'shon tash'bithu s'or mibateyhem
 hi hal-'okel chamets w'nik'r'thah hanephesh hahiw' miYis'ra'El miyom hari'shon 'ad-yom hash'bi'l.

Ex12:15 Seven days you shall eat unleavened bread, indeed on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that soul shall be cut off from Yisrael.

Exo 12:16 And in the first^{H7223} day^{H3117} there shall be an holy set apart^{H6944} convocation,^{H4744} and in the seventh^{H7637} day^{H3117} there shall be^{H1961} an holy set apart^{H6944} convocation^{H4744} to you; no^{H3808} manner^{H3605} of work^{H4399} shall be done^{H6213} in them, save^{H389} that which^{H834} every^{H3605} man^{H5315} must eat,^{H398} that^{H1931} only^{H905} may be done^{H6213} of you.

Notice making meals is a perfectly permitted.

Exodus 12:16

ובַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם
הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
כָּל־מְלָאכָה לֹא־יַעֲשֶׂה בָהֶם אֶדְ אֲשֶׁר
יֵאָכֵל לְכָל־נַפְשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם׃
LEB OT RI

It will be for you on the first day a holy assembly and on the seventh day a holy assembly; no work will be done on them; only what is eaten by every person, it alone will be prepared for you. | LEB

16 You shall celebrate a set apart assembly on the first day, and a set apart assembly on the seventh day; no occupational work at all shall be done on them; only what every person is to eat, that alone may be prepared for you.

וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יַעֲשֶׂה בָהֶם אֶדְ אֲשֶׁר יֵאָכֵל לְכָל־נַפְשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם׃

16. ubayom hari'shon miq'ra'-qodesh ubayom hash'bi'i miq'ra'-qodesh yih'yeh lakem
hal-m'la'kah lo'-ye'aseh bahem 'ak 'asher ye'akel l'hal-nephesh hu' l'bado ye'aseh lakem.

Ex12:16 On the first day a holy assembly, and a holy assembly on the seventh day shall be to you; no work at all shall be done on them, except what must be eaten by every soul, that alone may be prepared by you.

This event shows there was no greater set apart assembly than the people gathering together and leaving Egypt on the 15th with Yahuah in the lead. This verse also speaks to future reenactments as it is in the imperfect tense.

Exo 12:17 And you shall observe^{H8104} as a strong covenant mark אֶת (H853) *the* feast of unleavened bread; ^{H4682} for^{H3588} in this^{H2088} selfsame^{H6106} day^{H3117} have I brought your armies out^{H3318} as a strong covenant mark אֶת (H853) ^{H6635} of the land^{H4480} ^{H776} of Egypt: ^{H4714} therefore shall you observe^{H8104} as a strong covenant mark אֶת (H853) this^{H2088} day^{H3117} in your generations^{H1755} by an ordinance^{H2708} for ever. ^{H5769}

Exodus 12:17

וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בַעֲצֵם הַיּוֹם
 הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ
 מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה
 לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם: | LEB OT RI

“And you will keep the Feast of Unleavened Bread, because on this very day I brought out your divisions from the land of Egypt, and you will keep this day for your generations as a lasting statute. | LEB

17 You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.

17 וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בַעֲצֵם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם:

17. ush'mar'tem 'eth-hamatsoth hi b'etsem hayom hazeh hotse'thi 'eth-tsib'otheykem me'erets Mits'rayim ush'mar'tem 'eth-hayom hazeh l'dorotheykem chuqath 'olam.

Ex12:17 You shall observe the Feast of Unleavened Bread,

Exo 12:18 In the first^{H7223} month, on the fourteenth^{H702 H6240} day^{H3117} of the month^{H2320} at even,^{H6153} you shall eat^{H398} unleavened bread,^{H4682} until^{H5704} the one^{H259} and twentieth^{H6242} day^{H3117} of the month^{H2320} at even.^{H6153}

Exodus 12:18

בְּרֵאשִׁית בַּאֲרֶבְעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב
 תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים
 לַחֹדֶשׁ בְּעֶרֶב: | LEB OT RI

On the first day, on the fourteenth day of the month, in the evening, you will eat unleavened bread until the evening of the twenty-first day of the month . | LEB

18 In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.

18 בְּרֵאשִׁית חֹדֶשׁ אֶחָד וְעֶשְׂרִים יוֹם לַחֹדֶשׁ בְּעֶרֶב
 תֹּאכְלוּ מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים יוֹם לַחֹדֶשׁ בְּעֶרֶב:

18. bari'shon b'ar'ba`ah `asar yom lachodesh ba`ereb
 to'h'lu matzoth `ad yom ha'echad w`es'rim lachodesh ba`areb.

Ex12:18 In the first month, on the fourteenth day of the month at evening,
 you shall eat unleavened bread, until the twenty-first day of the month at evening.

Exo 12:19 Seven^{H7651} days^{H3117} shall there be no^{H3808} leaven^{H7603} found^{H4672} in your houses:^{H1004} for^{H3588} whosoever^{H3605} eates^{H398} that which is leavened,^{H2557} even that^{H1931} soul^{H5315} shall be cut off^{H3772} from the congregation^{H4480} ^{H5712} of Israel,^{H3478} whether he be a stranger,^{H1616} or born^{H249} in the land.^{H776}

Exodus 12:19

שִׁבְעַת יָמִים שָׂאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי | For seven days yeast must not be found in
 כָּל־אֲכָל מִחֻמֶּצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא | your houses, because anyone eating food
 מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֶזְרַח הָאָרֶץ: | with yeast will be cut off from the
 LEB | OT RI community of Israel— whether an alien or a
 native of the land. | LEB

19 No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country.

19 שִׁבְעַת יָמִים שָׂאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי כָל־אֲכָל מִחֻמֶּצֶת וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֶזְרַח הָאָרֶץ:

19. shib'ath yamim s'or lo' yimatse' b'bateykem ki hal-'okel mach'metseth w'nik'r'thah hanephesh hahiw' me'adath Yis'ra'El bager ub'ez'rach ha'arets.

Ex12:19 Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that soul shall be cut off from the congregation of Yisrael, among the aliens and among the natives of the land.

Exo 12:20 Ye shall eat^{H398} nothing^{H3605 H3808} leavened;^{H2557} in all^{H3605} your habitations^{H4186} shall ye eat^{H398} unleavened bread.^{H4682}

Exodus 12:20

כל־מִחֶמֶצַת לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם
You will eat no food with yeast; in all of your dwellings you will eat unleavened bread.” |
LEB OT RI | תֹאכְלוּ מִצֹּת: | LEB

20 You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

20 כֹּל־מִחֶמֶצַת לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹאכְלוּ מִצֹּת: פ

20. hal-mach'metseth lo' tho'helu b'hol mosh'botheykem to'h'lu matsoth.

Ex12:20 You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.

Exo 12:21 Then Moses^{H4872} called^{H7121} for all^{H3605} the elders^{H2205} of Israel,^{H3478} and said^{H559} to^{H413} them, Draw out^{H4900} and take^{H3947} you a lamb^{H6629} according to your families,^{H4940} and kill^{H7819} the passover.^{H6453}

Exodus 12:21

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר
 אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן
 לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח׃

And Moses called all the elders of Israel, and he said to them, "Select and take for yourselves sheep for your clans and slaughter the Passover sacrifice. | LEB

Mosha then relays the message and adds and leaves out a few details

21 Moses then summoned all the elders of Israel and said to them, "Go, pick out lambs for your families, and slaughter the Passover offering.

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וְשַׁחֲטוּ הַפֶּסַח׃

21. wayiq'ra' Mosheh l'kal-ziq'ney Yis'ra'El wayo'mer 'alehem mish'ku uq'chu lakem tso'n l'mish'p'chotheykem w'shachatu haPasach.

Ex12:21 Then Moshe called for all the elders of Yisrael and said to them, Go and take for yourselves lambs according to your families, and slay the Passover lamb.

Exo 12:22 And you shall take^{H3947} a bunch^{H92} of hyssop,^{H231} and dip^{H2881} *it* in the blood^{H1818} that^{H834} *is* in the bason,^{H5592} and strike^{H5060 H413} the lintel^{H4947} and the two^{H8147} side posts^{H4201} with^{H4480} the blood^{H1818} that^{H834} *is* in the bason;^{H5592} and none^{H3808 H376} of you^{H859} shall go out^{H3318} at the door^{H4480 H6607} of his house^{H1004} until^{H5704} the morning.^{H1242}

Exodus 12:22

וּלְקַחְתֶּם אֶגְדַּת אֲזֹב וּטְבַלְתֶּם בַּדָּם
אֲשֶׁר־בַּסֶּף וְהִגַּעְתֶּם אֶל־הַמְּשָׁקוֹף
וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בַּסֶּף
וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח־בֵּיתוֹ
עַד־בֹּקֵר: | LEB

22 Take a bunch of hyssop, dip it in the blood that is in the basin, and apply some of the blood that is in the basin to the lintel and to the two doorposts. None of you shall go outside the door of his house until morning.

22 וְלָקַחְתֶּם אֶגְדַּת אִזּוֹב וְטַבַּלְתֶּם בָּדָם אֲשֶׁר-בַּסֶּף
 וְהִנַּעְתֶּם אֶל-הַמִּשְׁקוֹף וְאֶל-שְׁתֵּי הַמְּזוּזוֹת מִן-הַדָּם
 אֲשֶׁר בַּסֶּף וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח-בֵּיתוֹ עַד-בֹּקֶר׃

22. ul'qach'tem 'agudath 'ezob ut'bal'tem badam 'asher-basaph w'higa'tem 'el-hamash'qoph w'el-sh'tey ham'zuzoth min-hadam 'asher basaph w'atem lo' thets'u 'ish mipethach-beytho `ad-boqer.

Ex12:22 You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

Mosha has added the tool to get the blood on the door posts- Hyssop and also the added instruction to not go out until morning. This also is a witness that this is was the first part of the 14th into the night of the 14th which follows.

Purple Hyssop is also antibacterial, anti capillary fragility, anti inflammatory, etc, and can help with about 81 different medical conditions including cancer, bronchitis, insomnia, edema, colds, etc. As a cleansing and medicinal agent.

3/16/2017

it cleanses all 7 elimination organs of the body.

Hyssop



Herb Hyssop Hyssopus officinalis

Exo 12:23 For Yahuah^{H3068} will pass through^{H5674} to smite^{H5062} as a strong covenant mark אֶת (H853) the Egyptians;^{H4714} and when he see^{H7200} as a strong covenant mark אֶת (H853) the blood^{H1818} upon^{H5921} the lintel,^{H4947} and on^{H5921} the two^{H8147} side posts,^{H4201} Yahuah^{H3068} will pass^{H6452} over^{H5921} the door,^{H6607} and will not^{H3808} suffer^{H5414} the destroyer^{H7843} to come in^{H935} to^{H413} your houses^{H1004} to smite^{H5062} you.

Exodus 12:23

<p>וְעָבַר יְהוָה לִנְגָף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמְּשֻׁקּוֹף וְעַל שְׁתֵי הַמְּזוּזוֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמְּשַׁחֵת לָבֹא אֶל־בְּתֵיכֶם לִנְגָף׃</p> <p>LEB OT RI </p>	<p>And Yahweh will go through to strike Egypt, and he will see the blood on the lintel and on the two doorposts, and Yahweh will pass over the doorway and will not allow the destroyer to come to your houses to strike you. LEB</p>
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23 For when Yahuah goes through to smite the Egyptians, He will see the blood on the lintel and the two doorposts, and Yahuah will pass over the door and not let the Destroyer enter and smite your home.

23 וְעָבַר יְהוָה לִנְגָף אֶת־מִצְרַיִם וְרָאָה אֶת־הַדָּם עַל־הַמְּשֻׁקּוֹף וְעַל שְׁתֵי הַמְּזוּזוֹת וּפָסַח יְהוָה עַל־הַפֶּתַח וְלֹא יִתֵּן הַמְּשַׁחֵת לָבֹא אֶל־בְּתֵיכֶם לִנְגָף׃

23. w'`abar Yahúwah lin'goph 'eth-Mits'rayim w'ra'ah 'eth-hadam `al-hamash'qoph
w'al sh'tey ham'zuzoth uphasach Yahúwah `al-hapethach
w'lo' yiten hamash'chith labo' 'el-bateykem lin'goph.

Ex12:23 For אֶת־מִצְרַיִם shall pass through to smite the Egyptians;
and when He sees the blood on the lintel and on the two doorposts, אֶת־מִצְרַיִם shall pass over the door
and shall not allow the destroyer to come in to your houses to smite you.

Exo 12:24 And you shall observe^{H8104} as a strong covenant mark^{אֶת} (H853) this^{H2088} thing^{H1697} for an ordinance -khok^{H2706} to you and to your sons^{H1121} for ever.^{H5704}
H5769

Exodus 12:24

וְשָׁמַרְתֶּם אֶת־הַדְּבָר הַזֶּה לְחֻק־לְךָ וְלִבְנֵיךָ עַד־עוֹלָם׃
LEB OT RI | “And you will keep this event as a rule for you and for your children forever. | LEB

24 "You shall observe this as an institution for all time, for you and for your descendants.

כֹּד וְשָׁמַרְתֶּם אֶת־הַדְּבָר הַזֶּה לְחֻק־לְךָ וְלִבְנֵיךָ עַד־עוֹלָם׃
24 כֹּד וְשָׁמַרְתֶּם אֶת־הַדְּבָר הַזֶּה לְחֻק־לְךָ וְלִבְנֵיךָ עַד־עוֹלָם׃

24. ush'mar'tem 'eth-hadabar hazeh l'chaq-'lak ul'baneyak `ad-'olam.

Ex12:24 And you shall observe this word as an ordinance for you and your children forever.

Exo 12:25 And it shall come to pass, ^{H1961} when ^{H3588} you be come ^{H935} to ^{H413} the land ^{H776} which ^{H834} Yahuah ^{H3068} will give ^{H5414} you, according as ^{H834} He has promised, ^{H1696} that you shall keep ^{H8104} as a strong covenant mark ^{אֵת} (H853) this ^{H2063} service. ^{H5656}

Exodus 12:25

וְהָיָה כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר יָתַן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וְשָׁמַרְתֶּם אֶת-הָעֲבֹדָה הַזֹּאת: | LEB
 And when you come into the land that Yahweh will give to you, as he said, you will keep this religious custom. | LEB

25 And when you enter the land that Yahuah will give you, as He has promised, you shall observe this rite.

25 וְהָיָה כִּי-תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר יָתַן יְהוָה לָכֶם כַּאֲשֶׁר דִּבֶּר וְשָׁמַרְתֶּם אֶת-הָעֲבֹדָה הַזֹּאת:

25. w'hayah hi-thabo'u 'el-ha'arets 'asher yiten Yahúwah lahem ka'asher diber ush'mar'tem 'eth-ha`abodah hazo'th.

Ex12:25 And it shall be, when you enter the land which ^{אֵת} shall give to you, as He has promised, you shall observe this service.

Exo 12:26 And it shall come to pass, ^{H1961} when ^{H3588} your children ^{H1121} shall say ^{H559} to ^{H413} you, What ^{H4100} mean you by this ^{H2063} service? ^{H5656}

Exodus 12:26

וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה
LEB OT RI | הָעֲבֹדָה הַזֹּאת לָכֶם: And when your children say to you, 'What is this religious custom for you?' | LEB

26 And when your children ask you, 'What do you mean by this rite?'

26 כוּ וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם:
26 כוּ וְהָיָה כִּי־יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם:

26. w'hayah ki-yo'm'ru 'aleykem b'neykem mah ha'abodah hazo'th lakem.

Ex12:26 And it shall be, when your children say to you, What is this service to you?

Exo 12:27 That you shall say, ^{H559} It ^{H1931} is the slaughter ^{H2077} of Yahuah's ^{H3068} passover, ^{H6453} who ^{H834} passed ^{H6452} over ^{H5921} the houses ^{H1004} of the children ^{H1121} of Israel ^{H3478} in Egypt, ^{H4714} when he smote ^{H5062} as a strong covenant mark ^{אֶת} (H853) the Egyptians, ^{H4714} and delivered ^{H5337} our houses. ^{H1004} And the people ^{H5971} bowed the head ^{H6915} and worshipped. ^{H7812}

Exodus 12:27

וְאָמַרְתֶּם זֶבַח-פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל-בֵּיתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בֵּיתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ: | LEB OT RI

you will say, 'It is a Passover sacrifice for Yahweh, who passed over the houses of the Israelites in Egypt when he struck Egypt; and he delivered our houses.'" And the people knelt down and they worshiped. | LEB

27 you shall say, 'It is the Passover sacrifice to Yahuah, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.' The people then bowed low in homage.

כז וְאָמַרְתֶּם זֶבַח-פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל-בֵּיתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בֵּיתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:

27. wa'amar'tem zebach-pesach hu' laYahúwah 'asher pasach `al-batey b'ney-Yis'ra'El b'Mits'rayim b'nag'po 'eth-Mits'rayim w'eth-bateynu hitsil wayiqod ha'am wayish'tachauu.

Ex12:27 you shall say, It is a Passover sacrifice to אֲשֶׁר who passed over the houses of the sons of Yisrael in Egypt when He smote the Egyptians, but spared our homes. And the people bowed low and worshipped.

Exo 12:28 And the children^{H1121} of Israel^{H3478} went away,^{H1980} and did^{H6213} as^{H834} Yahuah^{H3068} had ~~commanded~~ bade, charge, appoint^{H6680} as a strong covenant mark אֶת (H853) Moses^{H4872} and Aaron,^{H175} so^{H3651} did^{H6213} they.

Exodus 12:28

וַיֵּלְכוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה
LEB OT RI | אֶת־מֹשֶׁה וְאַהֲרֹן בֶּן עָשׂוּ: | LEB
And the Israelites went, and they did as Yahweh had commanded Moses and Aaron; so they did. | LEB

28 And the Israelites went and did so; just as Yahuah had commanded Moses and Aaron, so they did.

28 כַּוּוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וְאַהֲרֹן בֶּן עָשׂוּ: ס

28. wayel'hu waya`asu b'ney Yis'ra'El ka'asher tsuah Yahúwah 'eth-Mosheh w'Aharon ken `asu.

Ex12:28 Then the sons of Yisrael went and did so; just as אֶת־מֹשֶׁה וְאַהֲרֹן had commanded Moshe and Aharon, so they did.

Exo 12:29 And it came to pass,^{H1961} that at midnight^{H2677 H3915} Yahuah^{H3068} smote^{H5221} all^{H3605} the firstborn^{H1060} in the land^{H776} of Egypt,^{H4714} from the firstborn^{H4480 H1060} of Pharaoh^{H6547} that sat^{H3427} on^{H5921} his throne^{H3678} to^{H5704} the firstborn^{H1060} of the captive^{H7628} that^{H834} *was* in the dungeon;^{H1004 H953} and all^{H3605} the firstborn^{H1060} of cattle.^{H929}

Exodus 12:29

וַיְהִי | בַּחֲצֵי הַלַּיְלָה וַיְהוֹה הַכָּה כָּל־בְּכוֹרֵי
בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פְּרֹעֶה הַיֹּשֵׁב
עַל־כִּסְאוֹ עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבַיִת
הַבּוֹר וְכֹל בְּכוֹר בְּהֵמָה: | LEB OT RI

And in the middle of the night , Yahweh struck all of the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the captive who was in the prison house and every firstborn of an animal. | LEB

Exo 12:30 And Pharaoh^{H6547} rose up^{H6965} in the night,^{H3915} he,^{H1931} and all^{H3605} his servants,^{H5650} and all^{H3605} the Egyptians;^{H4714} and there was^{H1961} a great^{H1419} cry^{H6818} in Egypt;^{H4714} for^{H3588} *there was not*^{H369} a house^{H1004} where^{H834 H8033} *there was not*^{H369} one dead.^{H4191}

Exodus 12:30

וַיָּקָם פַּרְעֹה לַיְלָה הוּא וְכָל־עַבְדָּיו וְכָל־מִצְרַיִם וְתֵהִי צַעֲקָה גְדֹלָה בְּמִצְרַיִם
LEB OT RI | כִּי־אֵין בֵּית אֲשֶׁר אֵין־שָׁם מָת: | LEB

And Pharaoh got up at night, he and all his servants and all Egypt, and a great cry of distress was in Egypt because there was not a house where there was no one dead. | LEB

Exo 12:31 And he called^{H7121} for Moses^{H4872} and Aaron^{H175} by night,^{H3915} and said,^{H559} Rise up,^{H6965} *and* get you forth^{H3318} from among^{H4480 H8432} my people,^{H5971} both^{H1571} you^{H859} and^{H1571} the children^{H1121} of Israel;^{H3478} and go,^{H1980} serve^{H5647} as a strong covenant mark אֶת (H853) Yahuah,^{H3068} as you have said.^{H1696}

Exodus 12:31

וַיִּקְרָא לְמֹשֶׁה וְלֵאֲהֲרֹן לַיְלָה וַיֹּאמֶר קוּמוּ
צֵאוּ מִתּוֹךְ עַמִּי גַם־אַתֶּם גַּם־בְּנֵי יִשְׂרָאֵל
וְלָכוּ עֲבַדוּ אֶת־יְהוָה כַּדְּבַרְכֶם:

And he called Moses and Aaron at night, and he said, "Get up, go out from the midst of my people, both you as well as *the Israelites*, and go, serve Yahweh, as you have said. | LEB

Exo 12:32 Also ^{H1571} take ^{H3947} your flocks ^{H6629} and ^{H1571} your herds, ^{H1241} as ^{H834} you have said, ^{H1696} and be gone; ^{H1980} and bless ^{H1288} me also. ^{H1571}

Exodus 12:32

גַּם־צֹאֲנֹכֶם גַּם־בְּקָרְכֶם קָחוּ כְּאֲשֶׁר
LEB OT | דְּבַרְתֶּם וְלָכוּ וּבִרְכַתֶּם גַּם־אֵתִי: | LEB
RI

Exo 12:33 And the Egyptians^{H4714} were urgent^{H2388} upon^{H5921} the people,^{H5971} that they might send them out^{H7971} of^{H4480} the land^{H776} in haste;^{H4116} for^{H3588} they said,^{H559} We be all^{H3605} dead^{H4191} men.

Exodus 12:33

וַתִּחַזַּק מִצְרַיִם עַל-הָעָם לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי אָמְרוּ כָּלֵנוּ מֵתִים: | LEB OT RI

And the Egyptians urged the people in order to hurry their release from the land, because they said, "All of us will die!" | LEB RI

33 The Egyptians urged the people on, impatient to have them leave the country, for they said, "We shall all be dead."

33 פִּדְחָאָרְיִים מִצְרַיִם עָלֵינוּ מְחַזְקִים לְשַׁלְּחָם מִן-הָאָרֶץ כִּי אָמְרוּ כָּלֵנוּ מֵתִים: |

לְגַוְהַתְחַזֵּק מִצְרַיִם עַל-הָעָם לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי אָמְרוּ כָּלֵנוּ מֵתִים:

33. watechezaq Mits'rayim `al-ha`am l'maher l'shal'cham min-ha'arets hi'am'ru kulanu methim.

Ex12:33 The Egyptians pressed upon the people, to haste to send them away from the land, for they said, We shall all be dead.

Exo 12:34 And the people^{H5971} took^{H5375} as a strong covenant mark אֶת (H853) their dough^{H1217} before^{H2962} it was leavened,^{H2556} their kneadingtroughs^{H4863} being bound up^{H6887} in their clothes^{H8071} upon^{H5921} their shoulders.^{H7926}

Exodus 12:34

וַיִּשָּׂא הָעָם אֶת־בָּצֵקוֹ טֶרֶם יֶחְמֵץ | And the people lifted up their dough before it had yeast; their kneading troughs were wrapped up in their cloaks on their shoulder.
 מִשְׁאֲרוֹתָם צָרְרוֹת בְּשִׂמְלוֹתָם עַל־שִׁכְמָם: |
 LEB OT RI | LEB

34 So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders.

34 וַיִּשָּׂא הָעָם אֶת־בָּצֵקוֹ טֶרֶם יֶחְמֵץ מִשְׁאֲרוֹתָם צָרְרוֹת בְּשִׂמְלוֹתָם עַל־שִׁכְמָם:

34. wayisa' ha'am 'eth-b'tseqo terem yech'mats mish'arotham ts'ruroth b'sim'lotham `al-shih'mam.

Ex12:34 So the people took their dough before it was leavened, with their kneading bowls bound up in the clothes on their shoulders.

Exo 12:35 And the children^{H1121} of Israel^{H3478} did^{H6213} according to the word^{H1697} of Moses;^{H4872} and they requested^{H7592} of the Egyptians^{H4480 H4714} jewels^{H3627} of silver,^{H3701} and jewels^{H3627} of gold,^{H2091} and raiment:^{H8071}

Exodus 12:35

וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַדְבָּר מֹשֶׁה וַיִּשְׂאֲלוּ
מִמִּצְרַיִם כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וְשִׁמְלֹת׃

LEB OT RI

And the Israelites did according to the word of Moses, and they asked from the Egyptians for objects of silver and objects of gold and for clothing. | LEB

Exo 12:36 And Yahuah ^{H3068} gave^{H5414} the people^{H5971} as a strong covenant mark אֶת (H853) favour^{H2580} in the sight^{H5869} of the Egyptians, ^{H4714} so that they lent^{H7592} unto them *such things as they required*. And they spoiled^{H5337} as a strong covenant mark אֶת (H853) the Egyptians. ^{H4714}

Exodus 12:36

וַיְהוֹה נָתַן אֶת־חַן הָעַם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאַלֹּם וַיִּנְצְלוּ אֶת־מִצְרַיִם: | LEB OT RI | LEB

And Yahweh gave the people favor in the eyes of the Egyptians, and they granted their requests, and they plundered the Egyptians.

Exo 12:37 And the children^{H1121} of Israel^{H3478} journeyed^{H5265} from Rameses^{H4480 H7486} to Succoth,^{H5523} about six^{H8337} hundred^{H3967} thousand^{H505} on foot^{H7273} *that were* men,^{H1397} beside^{H905} children.^{H4480 H2945}

Exodus 12:37

וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס סֹכֹתָה
 כֶּשֶׁשׁ־מֵאוֹת אֶלֶף רִגְלֵי הַגְּבָרִים לְבַד
 מִטָּף: | LEB OT RI

And the Israelites set out from Rameses to Succoth; the men were about six hundred thousand on foot, besides dependents. | LEB

37 The Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.

37 וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס סֹכֹתָה
 כֶּשֶׁשׁ־מֵאוֹת אֶלֶף רִגְלֵי הַגְּבָרִים לְבַד מִטָּף:

37. wayis`u b'ney-Yis'ra'El meRa`m'ses Subkothah
 k'shesh-me'oth 'eleph rag'li hag'barim l'bad mitaph.

Ex12:37 Now the sons of Yisrael journeyed from Rameses to Succoth,
 about six hundred thousand men on foot, aside from children.

Exo 12:38 And a mixed^{H6154} multitude^{H7227} went up^{H5927} also^{H1571} with^{H854} them; and flocks,^{H6629} and herds,^{H1241} *even* very^{H3966} much^{H3515} cattle.^{H4735}

Exodus 12:38

וְגַם־עֶרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר
מְקַנָּה כְּבֵד מְאֹד: | LEB OT RI

And also a mixed multitude went up with them and sheep and goats and cattle, very numerous livestock. | LEB

38 Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds.

38 וְגַם־עֶרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר מְקַנָּה כְּבֵד מְאֹד:

לַח וְגַם־עֶרֶב רַב עָלָה אִתָּם וְצֹאן וּבָקָר מְקַנָּה כְּבֵד מְאֹד:

38. w'gam-`ereb rab `alah 'itam w'tso'n ubaqar miq'neh habed m'od.

Ex12:38 A mixed multitude also went up with them, and flocks and herds, a very large number of livestock.

Exo 12:40 Now the sojourning^{H4186} of the children^{H1121} of Israel,^{H3478} who^{H834} dwelt^{H3427} in Egypt,^{H4714} *was* four^{H702} hundred^{H3967} and thirty^{H7970} years.^{H8141}

Exodus 12:40

וּמוֹשָׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם
LEB | שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה: | LEB
OT RI

And the period of dwelling of *the Israelites* that they dwelled in Egypt was four hundred and thirty years. | LEB

Exo 12:41 And it came to pass^{H1961} at the end^{H4480 H7093} of the four^{H702} hundred^{H3967} and thirty^{H7970} years,^{H8141} even the selfsame^{H2088 H6106} day^{H3117} it came to pass,^{H1961} that all^{H3605} the hosts^{H6635} of Yahuah^{H3068} went out^{H3318} from the land^{H4480 H776} of Egypt.^{H4714}

Exodus 12:41

וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת
 שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ
 כָּל־צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: | LEB

And at the end of four hundred and thirty years, on this exact day, all of Yahweh's divisions went out from the land of Egypt. |

Yahuah Gave Mosha and Aaron Instructions How To Observe The Re-Enactments And To Explain First Fruits

Exodus 12:41 at the end of the four hundred and thirtieth year, to the very day, all the ranks of Yahuah departed from the land of Egypt.

וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם: 41
 מֵאוֹת וָאַרְבַּע שָׁנָה וָאַרְבַּע מֵאוֹת וָאַרְבַּע שָׁנָה וָאַרְבַּע מֵאוֹת וָאַרְבַּע שָׁנָה
 וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ כָּל־צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרַיִם:

41. way'hi miqets sh'loshim shanah w'ar'ba` me'oth shanah
 way'hi b'etsem hayom hazeh yats'u kal-tsub'oth Yahuwah me'erets Mits'rayim.

Ex12:41 And it came to pass, from the end of four hundred and thirty years, it happened on this very day, all the hosts of 444 went out from the land of Egypt.

Exo 12:42 It^{H1931} is a night^{H3915} to be much observed^{H8107} to Yahuah^{H3068} for bringing them out^{H3318} from the land^{H4480 H776} of Egypt:^{H4714} this^{H2088} is that^{H1931} night^{H3915} of Yahuah^{H3068} to be observed^{H8107} of all^{H3605} the children^{H1121} of Israel^{H3478} in their generations.^{H1755}

Exodus 12:42

לַיְל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאֵם מֵאֶרֶץ
 מִצְרַיִם הוּא-הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרִים
 לְכָל-בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: | LEB OT RI

It is a night of vigils belonging to Yahweh for bringing them out from the land of Egypt; it is this night belonging to Yahweh with vigils for all of the Israelites throughout their

42 That was for Yahuah a night of vigil to bring them out of the land of Egypt; that same night is Yahuah's, one of vigil for all the children of Israel throughout the ages.

42 לַיְל שְׁמֵרִים הוּא לַיהוָה לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם
 הוּא-הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֵרִים לְכָל-בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם: פ

42. leyl shimurim hu' laYahúwah l'hotsi'am me'erets Mits'rayim
 hu'-halay'lah hazeh laYahúwah shimurim l'hal-b'ney Yis'ra'El l'dorotham.

Ex12:42 It is a night to be observed for **אָרְצָא** for having brought them out from the land of Egypt; this night is for **אָרְצָא**, to be observed by all the sons of Yisrael throughout their generations.

Exo 12:43 And Yahuah ^{H3068} said^{H559} to^{H413} Moses^{H4872} and Aaron,^{H175} This^{H2063} is the ordinance^{H2708} of the passover:^{H6453} There shall none totally of ^{H3808} ^{H3605} son ^{H1121} Ben of stranger (an alienated person. (a) an Israelite that has become apostate – worships idols, does not keep Shabbat or the instructions (b) a non Israelite who may be traveling through the land – na-kawr^{H5236} eat^{H398} thereof:

Exodus 12:43

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת
 הַפֶּסַח כָּל־בֶּן־נֶכֶד לֹא־יֹאכַל בּוֹ: | LEB OT |
 And Yahweh said to Moses and Aaron, "This is the statute of the Passover: No *foreigner* may eat it. | LEB
 RI

43 Yahuah said to Moses and Aaron: This is the Instruction of the passover offering: **No foreigner shall eat of it.**

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח
 כָּל־בֶּן־נֶכֶד לֹא־יֹאכַל בּוֹ: 43

מגויאמר יהוה אל-משה ואהרן זאת חקת הפסח
 כל-בן-נכר לא-יאכל בו:

43. wayo'mer Yahúwah 'el-Mosheh w'Aharon zo'th chuqath hapasach hal-ben-nekar lo'-yo'kal bo.

Ex12:43 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כָּל־בֶּן־נֶכֶד לֹא־יֹאכַל בּוֹ: said to Moshe and Aharon, This is the ordinance of the Passover: every son of foreigner shall not eat of it;

Exo 12:44 But every^{H3605} man's^{H376} servant^{H5650} that is bought^{H4736} for money,^{H3701} when you have circumcised^{H4135} him, then^{H227} shall he eat^{H398} thereof.

Exodus 12:44

וְכָל-עֶבֶד אִישׁ מִקְנַת-כֶּסֶף וּמִלְתָּה אֹתוֹ
LEB OT RI | אִזְ יֵאָכֵל בּוֹ: But any slave of a man, an acquisition by money, and you have circumcised him, then he may eat it. | LEB

44 But any slave a man has bought may eat of it once he has been circumcised.

44 וְכָל-עֶבֶד אִישׁ מִקְנַת-כֶּסֶף וּמִלְתָּה אֹתוֹ אִזְ יֵאָכֵל בּוֹ: 44

44. w'hal-'ebed 'ish miq'nath-kaseph umal'tah 'otho 'az yo'hal bo.

Ex12:44 but every man's slave purchased with money, after you have circumcised him, then he may eat of it.

Exo 12:45 A foreigner- a non resident alien who lives in the land. They live in the land but they are not in the covenant family. tow-shawb-^{H8453} and an hired servant^{H7916} shall not^{H3808} eat^{H398} thereof.

Exodus 12:45

LEB OT RI | תוֹשָׁב וְשָׂכִיר לֹא-יֹאכַל-בּוֹ: A temporary resident and a hired worker may not eat it. | LEB

45 No bound or hired laborer shall eat of it.

45 תוֹשָׁב וְשָׂכִיר לֹא-יֹאכַל-בּוֹ: 45

45. toshab w'sahir lo'-yo'kal-bo.

Ex12:45 A sojourner or a hired servant shall not eat of it.

Exo 12:46 In one^{H259} house^{H1004} shall it be eaten;^{H398} you shall not^{H3808} carry forth^{H3318} ought of^{H4480} the flesh^{H1320} abroad^{H2351} out of^{H4480} the house;^{H1004} neither^{H3808} shall you break^{H7665} a bone^{H6106} thereof.

Exodus 12:46

בְּבַיִת אֶחָד יֵאָכֵל לֹא-תוֹצִיא מִן-הַבַּיִת
 מִן-הַבָּשָׂר חוּצָה וְעֵצִים לֹא תִשְׁבְּרוּ-בוֹ: |
 LEB OT RI it. | LEB

46 It shall be eaten in one house: you shall not take any of the flesh outside the house; nor shall you break a bone of it.

46 אֶחָד-בַּיִת יֵאָכֵל לֹא-תוֹצִיא מִן-הַבָּשָׂר חוּצָה וְעֵצִים לֹא תִשְׁבְּרוּ-בוֹ:
 46 אֶחָד בַּיִת יֵאָכֵל לֹא תוֹצִיא מִן-הַבָּשָׂר חוּצָה וְעֵצִים לֹא תִשְׁבְּרוּ-בוֹ:

46. b'bayith 'echad ye'akel lo'-thotsi' min-habayith min-habasar chutsah w'etsem lo' thish'b'ru-bo.

Ex12:46 It is to be eaten in a single house; you shall not bring forth any of the flesh outside of the house, and you shall not break any bone of it.

Exo 12:47 All^{H3605} the congregation^{H5712} of Israel^{H3478} shall keep^{H6213} it.

Exodus 12:47

LEB OT RI | כָּל-עֵדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: All of the community of Israel will prepare it.
| LEB

47 The whole community of Israel shall offer it.

47 חֲלֹ-אֲדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:
מִזְכָּר-כָּל-עֵדַת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ:

47. hal-`adath Yis'ra'El ya`asu 'otho.

Ex12:47 All the congregation of Yisrael shall prepare it.

Exo 12:48 And when^{H3588} a stranger- this is a foreigner who now wants to be come part of the covenant family-once he becomes circumcised he is just like the native born in the land- a proselyte- gare^{H1616} shall sojourn^{H1481} with^{H854} you, and will keep^{H6213} the passover^{H6453} to Yahuah,^{H3068} let all^{H3605} his males^{H2145} be circumcised,^{H4135} and then^{H227} let him come near^{H7126} and keep^{H6213} it; and he shall be^{H1961} as one that is born in^{H249} the land:^{H776} for no uncircumcised person^{H3808} shall eat^{H398} thereof.

Exodus 12:48

וְכִי־יָגֹר אִתְּךָ גֵר וַעֲשֶׂה פֶסַח לַיהוָה
הַמּוֹל לּוֹ כְּל־זָכָר וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה
כְּאֶזְרַח הָאָרֶץ וְכָל־עֶרְל לֹא־יֵאָכֵל בּוֹ׃

LEB OT RI

And when an alien dwells with you and he wants to prepare the Passover for Yahweh, every male belonging to him must be circumcised, and then he may come near to prepare it, and he will be as the native of the land, but any uncircumcised man may not eat it. | LEB

48 If a stranger who dwells with you would offer the Passover to Yahuah, all his males must be circumcised; then he shall be admitted to offer it; he shall then be as a citizen of the country. **But no uncircumcised person may eat of it.**

מח וְכִי־יָגֹר אִתְּךָ גֵר וַעֲשֶׂה פֶסַח לַיהוָה הַמּוֹל לּוֹ כְּל־זָכָר
וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עֶרְל לֹא־יֵאָכֵל בּוֹ׃

48. w'hi-yagur 'it'ah ger w'asah pesach laYahuwah himol lo hal-zahar w'az yiq'rab la'asotho w'hayah k'ez'rach ha'arets w'hal-arel lo'-yo'kal bo.

Ex12:48 But if a stranger sojourns with you, and celebrates the Passover to **אִתְּךָ**, let every male be circumcised to him, and then let him come near to celebrate it; and he shall be like a native of the land. **But anyone uncircumcised shall not eat of it.**

Exo 12:49 One^{H259} Torah^{H8451} shall be^{H1961} to him that is homeborn,^{H249} and to the stranger -ger^{H1616} that sojourneth^{H1481} among^{H8432} you.

Exodus 12:49

תּוֹרָה אַחַת יְהִיָּה לְאֶזְרָח וְלִגֵּר הַגֵּר
One law will be for the native and for the alien who is dwelling in your midst.” | LEB
בְּתוֹכְכֶם: | LEB OT RI

49 There shall be one instruction for the citizen and for the stranger who dwells among you.

49 תּוֹרָה אַחַת יְהִיָּה לְאֶזְרָח וְלִגֵּר הַגֵּר
מִתּוֹרָה אַחַת יְהִיָּה לְאֶזְרָח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם:

49. torah 'achath yih'yeh la'ez'rach w'lager hagar b'thoh'hem.

Ex12:49 One law shall apply to the native as to the stranger who sojourns among you.

Exo 12:50 Thus did^{H6213} all^{H3605} the children^{H1121} of Israel;^{H3478} as^{H834} Yahuah^{H3068} ~~commanded~~ bade, charged, appointed ^{H6680} as a strong covenant mark ^{אֵת}(^{H853}) Moses^{H4872} and Aaron,^{H175} so^{H3651} did^{H6213} they.

Exodus 12:50

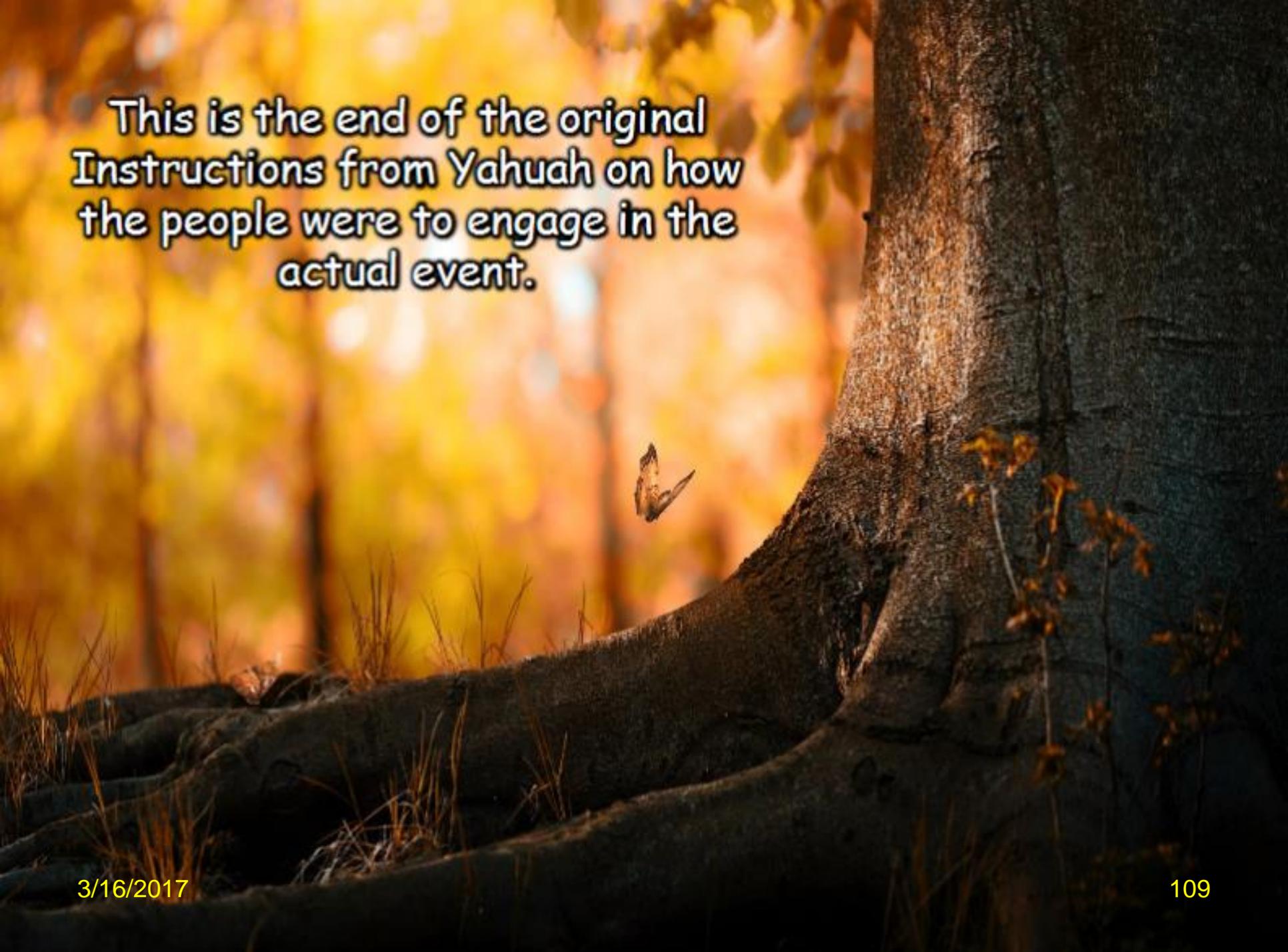
וַיַּעֲשׂוּ כָּל־בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר צִוָּה יְהוָה
LEB OT RI | אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן בֵּן עָשׂוּ: | LEB

And all the Israelites did as Yahweh had commanded Moses and Aaron; so they did. |

Exo 12:51 And it came to pass^{H1961} the selfsame^{H2088 H6106} day,^{H3117} *that* Yahuah^{H3068} did bring^{H3318} as a strong covenant mark ^{אֶת}(H853) the children^{H1121} of Israel^{H3478} out of the land^{H4480 H776} of Egypt^{H4714} by^{H5921} their armies.^{H6635}

Exodus 12:51

וַיְהִי בְּעֶצְם הַיּוֹם הַזֶּה הוֹצִיא יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם
And it was on exactly this day Yahweh brought *the Israelites* out from the land of Egypt by their divisions. | **LEB**
עַל־צְבָאוֹתָם: | **LEB OT RI**

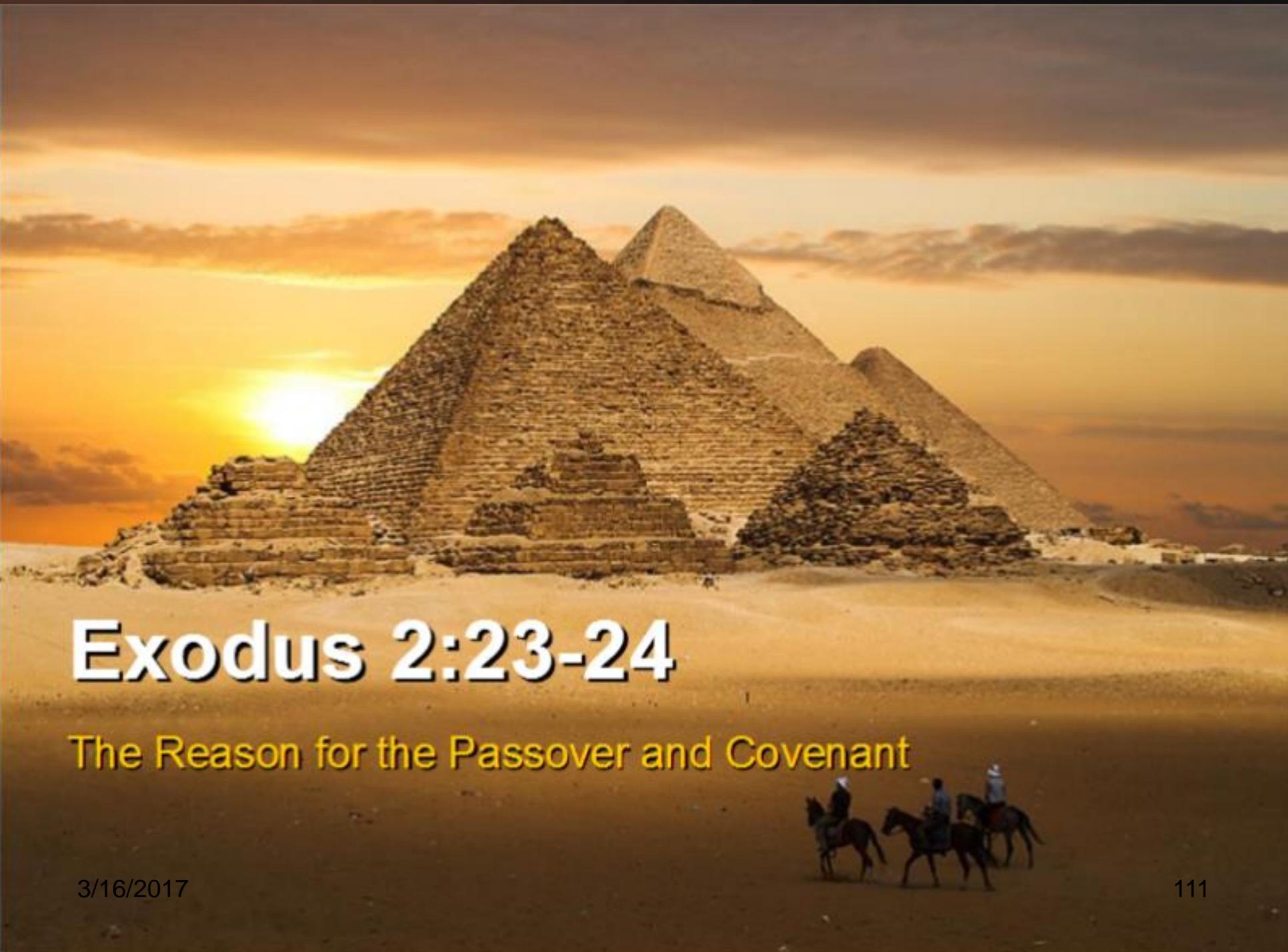
A large, dark tree trunk dominates the right side of the frame, extending from the bottom to the top. The background is a soft-focus forest with warm, golden-yellow light, suggesting a sunset or sunrise. A small butterfly is captured in flight in the center of the image, its wings spread. The overall mood is serene and natural.

This is the end of the original
Instructions from Yahuah on how
the people were to engage in the
actual event.

The Calling Of Yah's People

Come let us reason...



A photograph of the Great Pyramids of Giza in Egypt at sunset. The sky is a mix of orange, yellow, and grey, with the sun low on the horizon behind the pyramids. In the foreground, three people are riding horses across the desert sand. The overall scene is dramatic and historical.

Exodus 2:23-24

The Reason for the Passover and Covenant



“**And it came to be in those many days that the king of Misraym died. And yet the children of Yisra’el continued to groan** (*‘anah* – expressing the sighs of physical and emotional pain) **because of their labors** (*‘abodah* – work, servitude, and slavery). **And they cried out** (*za’aq* – made a weeping appeal in agony). **They rose up** (*‘ala* – lifted up their voices) **and cried for help** (*saw’ah* – called out for assistance) **unto** (*‘el*) **the Mighty One** (*ha ‘elohym*) **from** (*min* – because of) **their labor** (*‘abodah* – work, servitude, and slavery).” (*Shemowth* / Names / Exodus 2:23) All they had to do was ask. And unlike the sign hung on the entrance to Auschwitz, “Work will [not] set you free.” “Salvation is the gift of God and cannot be earned.”

Exodus 2:23

וזה בלמים הרבים היה ויקח מלך
מצרים ויאנהו בני ישראל מן העבדה
ויצעקו ותעל שועתם אל האלהים
מן העבדה: | LEB OT RI

And then during those many days, the king of Egypt died, and the Israelites groaned because of the work, and they cried out, and their cry for help because of the work went up to God. | LEB

[23 Then in] the course of those many [d]ays, [the king of] Eg[ypt] di[ed] and the children of Israel sighed] because of the bondage; and they cried, [and their cry came up] to [G because of the bondage].

Abegg, M., Jr., Flint, P., & Ulrich, E. (1999). *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Ex 2:2223).

Exodus 2:24

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקַתְּם וַיִּזְכֹּר אֱלֹהִים
אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק
וְאֶת־יַעֲקֹב:

And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob, | LEB

LEB OT RI | וְאֶת־יַעֲקֹב:

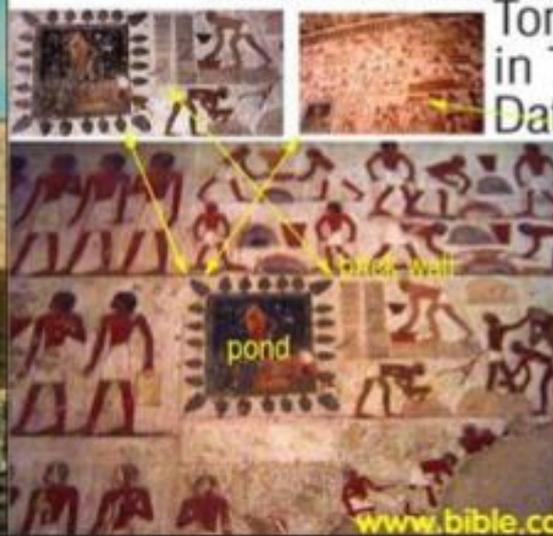
These four short sentences convey the purpose of the Covenant.

“**And The Almighty heard** (*shama*’ – listened to and took heed of) **their groaning** (*na’aqah*). **And The Almighty** (*’elohym* – the Mighty One) **remembered** (*zakar*) **His Covenant** (*beryth* – familial relationship) **with** **‘Abraham** (*’Abraham* – merciful father of the abundantly enriched), **Yitschaq** (*Yitschaq* – laughter), **and Ya’aqob** (*Ya’aqob* – one who grabs and digs in his heels).



Hebrews Making Mud Bricks

Tomb Of Rekhmire the Vizier in Thebes (Luxor: tomb TT100) Dated to Thutmosis III



3/16/2017

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www.bible.co

Exodus 2:25

וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע
and God saw the Israelites, and God
took notice. | LEB
LEB OT RI | אֱלֹהִים:

The Almighty saw (*ra'ah* – witnessed) **the children of Yisra'el** (*Yisra'el* – from *'ysh sarah 'el*, individuals who strive and struggle with, persist and endure with, persevere with and are empowered by God). **And the All Mighty** (*'elohym* – God) **recognized, acknowledged, respected, and understood** (*yada'* – relationally knew and was familiar and acquainted with) **them.**”

(*Shemowth* / Names / Exodus 2:24-25)

No matter what we have done or mistakes we continue to make because of the covenant Yahuah made with Abraham and his children, we benefit. Not because we deserve it but because Yah is keeping His promise to **Abraham** first and foremost! All of the favor we have is because Abraham made the awesome choice to love Yahuah and had a relationship with Him. So many times our own place in eternal history has hung on one individual. It proves the notion wrong that one person can not make a difference. What kind of difference will you make in your life for others that will come behind you?

PESACH

P R E P A R A T I O N



So let us take a look at the lambs and dig deeper as to other reasons why Yahuah wanted this as a meal choice.



<https://authoritynutrition.com/foods/lamb/>

Lamb 101: Nutrition Facts and Health Effects

By Dr. Atli Arnarson | 69,164 views



It is a type of red meat, a term used for the meat of mammals, which is richer in iron than chicken or fish.

The meat of young sheep, in their first year, is known as lamb, whereas mutton is a term used for the meat of adult sheep.

It is most often eaten unprocessed, but cured (smoked and salted) lamb is also common in some parts of the world.

Being rich in high-quality protein and many vitamins and minerals, lamb can be an excellent component of a healthy diet.

Lamb is mainly composed of protein, but also contains varying amounts of fat.

3/16/2017

Lamb is a rich source of many vitamins and minerals.

- **Vitamin B12:** Important for blood formation and the function of the brain, vitamin B12 is only found in animal-derived foods, and is absent from vegan diets. Deficiency in vitamin B12 may cause anemia and neurological damage.

Vitamin D	0.1 µg	2%
Vitamin E	0.15 mg	1%
Vitamin K	4.2 µg	4%
Vitamin B1 (Thiamine)	0.1 mg	8%
Vitamin B2 (Riboflavin)	0.27 mg	21%
Vitamin B3 (Niacin)	6.59 mg	41%
Vitamin B5 (Panthothenic acid)	0.68 mg	14%
Vitamin B6 (Pyridoxine)	0.15 mg	12%
Vitamin B12	2.59 µg	108%
Folate	20 µg	5%
Choline	96.3 mg	18%

Minerals

	Amount	%DV
Calcium	11 mg	1%
Iron	1.98 mg	25%
Magnesium	24 mg	6%
Phosphorus	191 mg	27%
Potassium	313 mg	7%
Sodium	66 mg	4%
Zinc	4.4 mg	40%
Copper	0.12 mg	13%
Manganese	0.02 mg	1%
Selenium	27.2 µg	49%

- **Selenium:** Meat is often a rich source of selenium, although this depends on the feed of the source animal. Selenium has various important functions in the body (13).
- **Zinc:** Found in high amounts in lamb, zinc is usually much better absorbed from meat than plants. It is an essential mineral that is important for growth and the formation of hormones, such as insulin and testosterone.
- **Niacin:** Also called vitamin B3, niacin serves a variety of important functions in the body. Inadequate intake of niacin has been linked with increased risk of heart disease (14).
- **Phosphorus:** Found in most foods, phosphorus is essential for body growth and maintenance.
- **Iron:** Lamb is a rich source of iron, mostly in form of heme iron, which is highly bioavailable and is absorbed more efficiently than non-heme iron found in plants (15).

In addition to these, lamb contains a number of other vitamins and minerals in lower amounts.

Sodium (salt) may be particularly high in some processed lamb products, such as cured lamb.

Bottom Line: Lamb is a rich source of many vitamins and minerals, including vitamin B12, iron, and zinc.

Prevention of Anemia

Anemia is a common condition, characterized by low amounts of red blood cells and decreased oxygen-carrying capacity of the blood, the main symptoms of which are fatigue and weakness.

Iron deficiency is a major cause of [anemia](#), but can be easily avoided with proper dietary strategies.

Meat is one of the best dietary sources of iron. Not only does it contain heme-iron, a highly bioavailable form of iron, it also improves the absorption of non-heme iron, the form of iron found in plants ([15](#), [36](#), [37](#)).

This effect of meat is not entirely understood and is referred to as the “meat factor” ([38](#)).

Heme-iron is only found in animal-derived foods. For this reason, it is often low in vegetarian diets, and absent from vegan diets.

This is a part of the reason why vegetarians are more at risk of anemia than meat-eaters ([39](#)).

Simply put, eating meat may be one of the best dietary strategies to prevent iron deficiency anemia.

Bottom Line: As a rich source of highly available iron, [lamb may help prevent anemia.](#)

Amino Acids

	Amount
Tryptophan	299 mg
Threonine	1094 mg
Isoleucine	1233 mg
Leucine	1987 mg
Lysine	2256 mg
Methionine	656 mg
Cysteine	305 mg
Tyrosine	859 mg
Valine	1379 mg
Arginine	1518 mg
Histidine	809 mg
Alanine	1537 mg
Aspartic acid	2249 mg
Glutamic acid	3708 mg
Glycine	1248 mg
Proline	1072 mg
Serine	950 mg

Other Meat Compounds

Aside from vitamins and minerals, meat contains a number of bioactive nutrients and [antioxidants](#) that may affect health.

- **Creatine:** Found in high amounts in meat, creatine is essential as an energy source for muscles. Creatine supplements are popular among bodybuilders and may be beneficial for muscle growth and [maintenance](#) (16, 17).
- **Taurine:** An antioxidant amino acid, found in fish and meat. It is formed in our own bodies and may be [beneficial for heart and muscles](#) (18, 19, 20).
- **Glutathione:** An antioxidant, present in high amounts in meat. Grass-fed beef is particularly rich in glutathione (21, 22).
- **Conjugated linoleic acid (CLA):** A family of ruminant trans fats that may have various beneficial health effects when consumed in normal amounts from foods, such as lamb, [beef](#), and dairy products (23, 24).
- **Cholesterol:** A sterol found in most animal-derived foods. Dietary cholesterol does not have significant effects on levels of [cholesterol](#) in the blood. As a result, it is not considered to be a health concern (25).

Bottom Line: Lamb contains several bioactive substances, such as creatine, CLA, and cholesterol.

Lamb Fat

Lamb contains varying amounts of fat, depending on level of trimming and the animal's diet, age, gender, and feed.

The fat content may range from 17-21% (1).

It is composed of saturated and monounsaturated fats in approximately equal amounts.

Lamb fat (tallow) usually contains slightly higher levels of saturated fat than beef and pork (2).

Intake of saturated fat has long been considered a risk factor for heart disease, but many new studies have not found any link (3, 4, 5, 6, 7).

Ruminant Trans Fats

Lamb tallow contains a family of trans fats, known as ruminant trans fats.

Unlike trans fats found in processed food products, ruminant trans fats are believed to have beneficial effects on health.

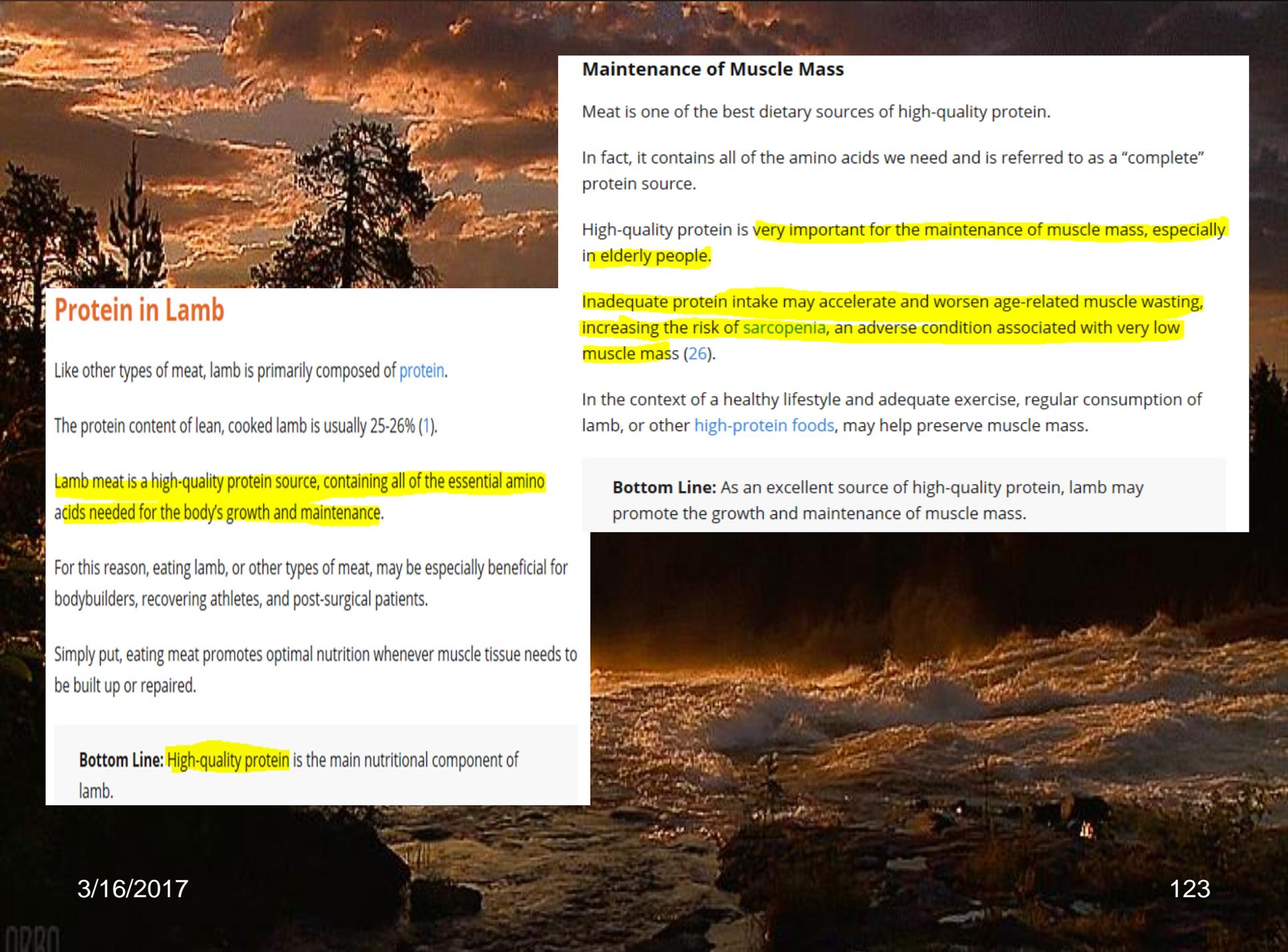
The most common ruminant trans fat is conjugated linoleic acid (CLA) (8).

Compared to other ruminant meats, such as beef and veal, lamb contains the highest amounts of conjugated linoleic acid (9).

Conjugated linoleic acid has been linked with various health benefits, such as reduced body fat mass, but large amounts in supplements may have adverse effects on metabolic health (10, 11, 12).



Bottom Line: Lamb may contain varying amounts of fat. Most of it is saturated fat, but there is also a small amount of conjugated linoleic acid (CLA), which has several health benefits.



Protein in Lamb

Like other types of meat, lamb is primarily composed of [protein](#).

The protein content of lean, cooked lamb is usually 25-26% (1).

Lamb meat is a high-quality protein source, containing all of the essential amino acids needed for the body's growth and maintenance.

For this reason, eating lamb, or other types of meat, may be especially beneficial for bodybuilders, recovering athletes, and post-surgical patients.

Simply put, eating meat promotes optimal nutrition whenever muscle tissue needs to be built up or repaired.

Bottom Line: High-quality protein is the main nutritional component of lamb.

Maintenance of Muscle Mass

Meat is one of the best dietary sources of high-quality protein.

In fact, it contains all of the amino acids we need and is referred to as a “complete” protein source.

High-quality protein is very important for the maintenance of muscle mass, especially in elderly people.

Inadequate protein intake may accelerate and worsen age-related muscle wasting, increasing the risk of sarcopenia, an adverse condition associated with very low muscle mass (26).

In the context of a healthy lifestyle and adequate exercise, regular consumption of lamb, or other [high-protein foods](#), may help preserve muscle mass.

Bottom Line: As an excellent source of high-quality protein, lamb may promote the growth and maintenance of muscle mass.

Improved Physical Performance

Not only can lamb help preserve muscle mass, it may also be important for muscle function.

It contains an amino acid called beta-alanine, which the body uses to produce carnosine, a substance that is important for muscle function (27, 28).

Beta-alanine is found in high amounts in meat, such as lamb, beef and pork.

High levels of carnosine in human muscles have been associated with decreased fatigue and improved exercise performance (29, 30, 31, 32).

Adhering to diets that are low in beta-alanine, such as vegetarian and vegan diets, may decrease levels of carnosine in muscles over time (33).

On the other hand, taking high doses of beta-alanine supplements for 4-10 weeks has been shown to cause a 40-80% increase in the amount of carnosine in muscles (27, 29, 34, 35).

For this reason, regular consumption of lamb, or other foods rich in beta-alanine, may benefit athletes and those who want to optimize their physical performance.

Bottom Line: Lamb may improve muscle function, stamina, and exercise performance.

Summary

Lamb is a type of red meat that comes from young sheep.

Not only is it a rich source of high-quality protein, it is also an outstanding source of many vitamins and minerals, including iron, zinc, and vitamin B12.

Because of this, regular consumption of lamb may promote muscle growth, maintenance, and performance. In addition, it helps prevent anemia.

Separating the sheep from the goats

He shall set the sheep on His right hand, but the goats on the left, Matt 25:33



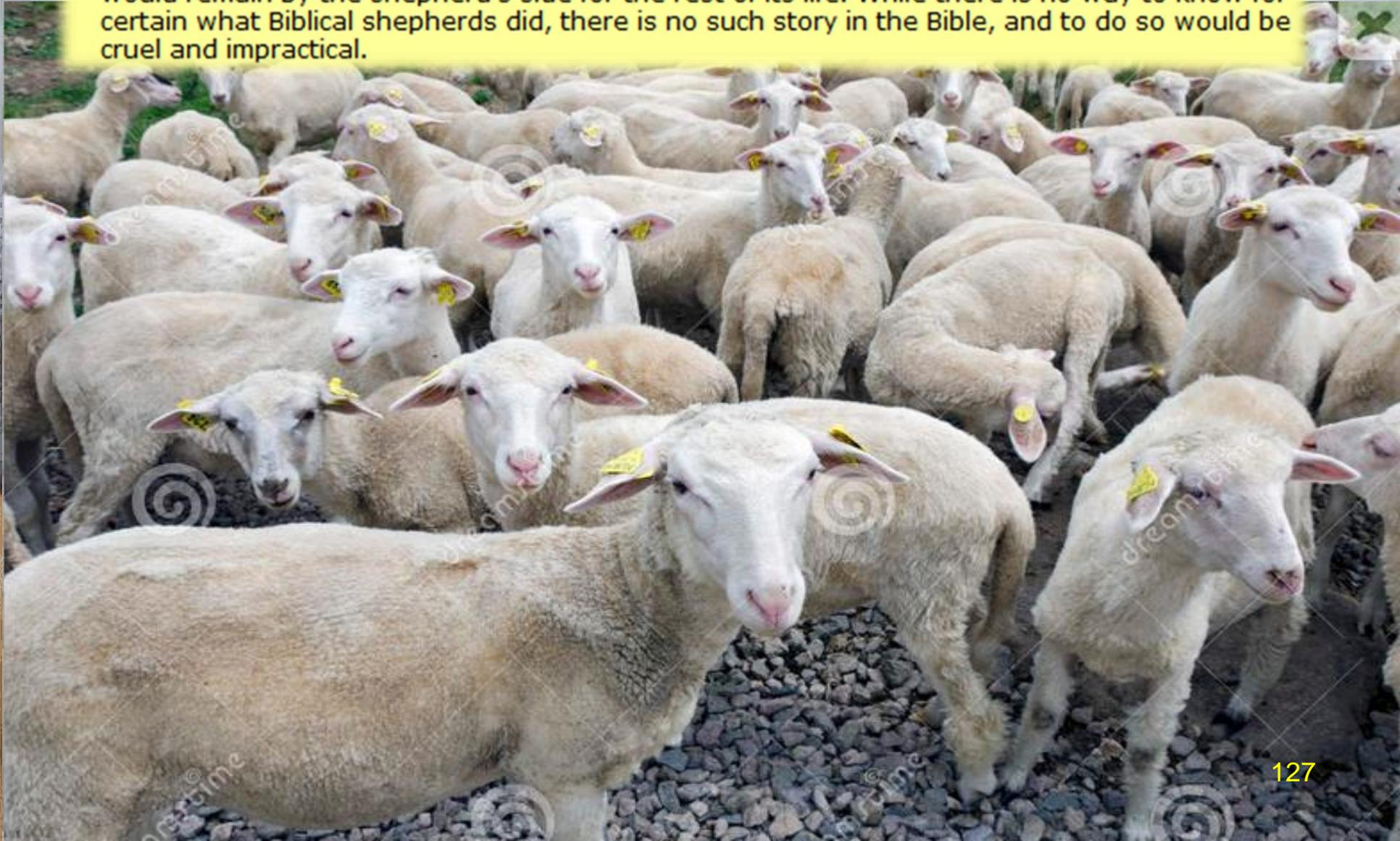
Lamb and goat

With regards to “judgement day”, sheep and goats are used as metaphors in Scriptures. Sheep are the followers of Yahusha and Yahuah, while the goats chose not to follow them. The parable is based on the differences in the behavior between sheep and goats. Sheep are gentle, quiet, innocent animals. They do not give their shepherds a lot of problems. They are easily led. Sheep are grazers, unlike the goat, which likes to browse. Goats are rebellious. In the Scriptures, goats are sometimes used to symbolize evil.

"Lamb," the Greek noun *amnos*, refers to a young sheep, including at least up to one year old.² In the Book of Revelation the noun *arnion* is used to designate a sheep of any age.³

Break a leg?

There is a commonly-held belief that shepherds in Biblical times would break the legs of lambs that constantly wandered away. According to the "story," the shepherd would then set the broken leg and carry the lamb on his shoulders until the leg healed, after which time the lamb would remain by the shepherd's side for the rest of its life. While there is no way to know for certain what Biblical shepherds did, there is no such story in the Bible, and to do so would be cruel and impractical.



A close relationship

My sheep listen to my voice; I know them, and they follow me. (John 10:27)

The Bible describes close relationships between shepherds and their flocks. The sheep recognize the voice of the shepherd. They follow him (or her). The shepherd protects his flock and would give his life for them.

It is known that animals can instantly recognize the voice of a familiar trusted person. Sheep have excellent memories for faces. They remember their handler. They also remember people who inflict abuse upon them.



The relationship Yahusha and Yahuah and even our forefathers had with their flock is nothing like the horrendous treatment that these animals endure today. We may be called "fallen man" but our behavior has never stopped falling. We are suppose to be caretakers. Yah does not create anything that is a "throw away" creature that is meant to be abused for our profit.



What The Wool Industry Doesn't Want You To Know: Why You Should Never Buy Wool Again

1) Mutilation: standard practice



A worker preparing to dock a lamb's tail

Article by Erin Janus

Wool is used to make socks, scarves, jackets, blankets, carpets and many other comfy and cozy things. But what most people don't know is that wool comes from an incredibly cruel industry.

Nearly all lambs raised for wool endure painful procedures, including having their tails cut off, their ears hole-punched, and males are castrated (between 2-8 weeks of age)— almost always without any anesthesia.

The industry justifies docking the tails as a means of preventing the tails and wool around the hindquarters from accumulating excess fecal matter. ¹ Docking is generally performed by workers with minimal training, and tails are often cut too short resulting in rectal prolapse (in which the tail muscles weaken causing the rectum to protrude from the anus.)

A humane alternative to removing the tails is ensuring proper care and hygiene of the sheep. But since sheep raised for the wool industry are often kept crowded together in flocks by the thousands, the cost of ensuring adequate hygiene is unrealistic for this *profit-driven* industry. While these procedures are most convenient and profitable for the industry, they are very painful and stressful for the animals

2) Genetic manipulation: profit for the industry, detriment to the sheep



Un-sheered Merino sheep

Naturally, sheep in the wild grow just the right amount of wool to protect them from cold temperatures throughout winter, and in the spring and summer they naturally shed their winter coats. However, **sheep raised for wool production, like the Merino breed, have been selectively bred so they no longer shed their fleece. Not only does this cause great discomfort to the animals, but many wool-farmed sheep die of heat exhaustion during hot summer months from their extremely thick coats.**

Sheep raised for wool production have also been selectively bred to grow unnaturally high amounts of wool, resulting in excess wrinkled and folded skin, all of which accrue moisture and bacteria over time. In a profit-preserving attempt to prevent the excess attraction of flies in their thick wool and skin folds which can lead to a condition called 'flystrike', lambs and sheep endure a violent, painful and bloody (yet standard wool industry procedure) known as **mulesing**

3) Mulesing: bloody and brutal



The wool industry's standard procedure to prevent potential maggot and fly infestations in the fleece and folds of skin on the sheep's back-side (where feces, urine and moisture would accumulate due to lack of profit-damaging care and trimming) is known as mulesing. Mulesing is the brutal procedure of **cutting off chunks of flesh from around a lamb's buttocks and legs**, which is almost always done without any anesthesia.

The sad irony of mulesing is that many sheep die from the procedure itself. **Causes of death following mulesing include severe infection, tetanus, and blood loss.** Mulesing also increases the risk of cancerous growths including vulva cancer in ewes (female sheep).²

A humane solution to prevent maggot infestation and flystrike would be to regularly care for the sheep by providing them with sanitary living conditions, regular trimming, and making sure their backsides are in clean, proper condition. However, such care for thousands of sheep at a time would create a massive reduction in profits, which is why sheep are being mutilated instead.



4) Injury and death during sheering

Wool-sheering employees are often not payed per hour, but by volume (how much wool they can shear per sheep, and/or in a short period of time). This encourages them to handle the sheep quickly, roughly and carelessly, leading to **cuts, scrapes, open wounds, and even partial dismembering of ears, nipples, genitals and other sensitive body parts**. Open wounds are generally stitched up by shearers with a needle and thread, and the sheep are rarely given any painkillers. **Undercover investigations** have shown this to be the case time and time again.

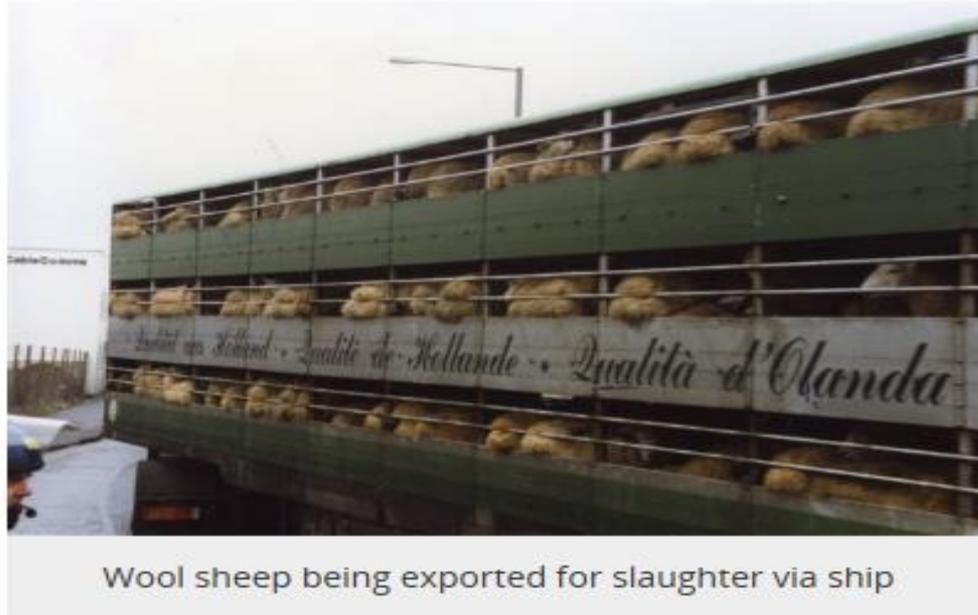


Wounds from wool sheering

Sheep are prey animals who are terrified of being pinned down and forcefully restrained, but this is the quickest way for workers to shear dozens, and sometimes hundreds of sheep per shift. Reports and investigations have also revealed that **forceful restraint including kicking, stomping, punching and stepping on sheep to keep them from moving is common in sheering warehouses— leading to injuries, broken legs, and even death**.

Another cause of death from sheering is that wool-farmed sheep are generally sheared in the spring, before they would naturally shed their winter coats. Because temperatures are often still cold, **an estimated one million sheep die every year of exposure to the harsh temperatures**.

5) Wool sheep are eventually exported to slaughter



Wool sheep being exported for slaughter via ship

When the sheeps' wool production declines, **they are almost always sold for slaughter— and often exported to countries with minimal slaughter regulations where the sheep are dismembered while fully conscious.**³

'Spent' wool-farmed sheep usually endure long, crowded travels via truck, plane or ship where they are kept in feedlots or holding pens until they are killed. Up to 3,000 sheep are packed on one export ship at a time. **Many die of dehydration, starvation or injury before making it to slaughter, and lambs born during shipping are often trampled to death.**

The higher the 'quality', the more cruel it may be

In some cases, the higher the quality of wool, the more cruel it may be. Cashmere wool for example, is known for its luxurious soft texture. Cashmere goats are often raised in crowded filthy stalls and sheared when they need their wool coats the most: in the winter. Exposed to the cold, the goats endure discomfort and become more susceptible to illnesses. In some cases, the goats are kept isolated in small pens to keep their expensive wool in its finest condition.

Angora wool is another luxury extra-soft wool which comes from female rabbits— who spend most of their lives isolated in small cages. Unable to move about and exercise, these rabbits develop sores and deformities. Male Angora rabbits do not make adequate wool, so the majority of them are slaughtered at birth. ³ To harvest the rabbits' fur for wool, their fur is most commonly **ripped out of their skin by workers' hands** without anesthesia causing excruciating pain.



Sheep are intelligent, social, inquisitive animals



What makes these daunting facts even more devastating is the fact that **sheep are intelligent, social and inquisitive animals with good memories.** They form lasting, affectionate friendships with flock mates and even people! Known for grazing with the same companions consistently, sheep often demonstrate distressed and despondent behavior when their preferred companions are missing from the flock.⁴

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One study by British scientists from the Babraham Institute in Cambridge, England found that sheep have the incredible ability to remember and recognize faces, "We know that sheep can not only recognize other sheep, they can remember some faces of sheep for up to two years," said Keith Kendrick, a professor and neuroscientist at the Babraham Institute in Cambridge, England who authored the study published in the journal Nature. ⁵



wingsofheart.org

The environmental impact of wool farming



As if the cruelty and violence isn't enough, wool farming is inefficient and wasteful. In fact, it is one of the least environmentally friendly ways of producing clothing material. As Dan Mims, CEO of The Ethical Man *says*, “[the hundreds of millions of sheep] bred into existence for wool production require vast amounts of land and water, both to house and hydrate the sheep, and to cultivate the massive amount of plant food required to feed them.” Sheep raised for wool also produce astronomical amounts of excrement and bodily waste— leading to contamination of local environments, especially streams, groundwater and air pollution from methane and carbon dioxide emissions.

Wool farming operations kill native coyotes and kangaroos, deem them as 'pests'

Sheep are non-native to Australia (the leading wool producer in the world), which makes them a particular threat to local ecosystems. **Many landowners of Australian wool-farming operations consider native animals such as kangaroos to be "pests,"** as they compete with the sheep for land and resources like grass, foliage and water. **As a result, thousands of kangaroos are purposely killed by ranchers every year.** And while there are certain laws governing the killing of kangaroos, on their own private property, ranchers can do whatever they want to the animals without fear of repercussions.



Coyote caught in leg-hold trap

In the U.S., coyotes are vilified not only for competing for natural resources, but for preying upon livestock including wool-farmed sheep. As a result, **millions of coyotes are killed every year by ranchers and the federal government via shooting or using leg-hold or snare traps.** The traps also routinely injure and kill non-target species, leading to cruelty for local wild animals and disruption of natural ecosystems. ⁶

And while there are humane ways of protecting the sheep from local wildlife, such as predator-proof fencing— such measures are very costly and thus cut a chunk into profits.

Say no to wool! Do not purchase anything made of the following materials:

- X Angora
- X Mohair
- X Cashmere
- X Shearling
- X Shahtoosh
- X Pashmina
- X Anything labeled 'wool'

Is wool worth it?

In conclusion, wool production is responsible for just as much pain, suffering and cruelty as the fur industry. There are so many cruelty-free and comfy, cozy materials to choose from. From blankets, to quality sweaters, the extra research and shopping around is absolutely worth it. Wool is not only unnecessary for warm, comfortable clothing, but it is environmentally destructive and cruel. And while it may be sweet that your best friend or grandmother buys you a comfy Merino wool sweater every year, doing what is right and speaking up for the helpless is our duty as human beings. Please share this article or video with whoever you can.



Cruelty-free alternatives to wool:

- ✓ Tencel/Lyocell— breathable, durable, and biodegradable— is one of the newest cruelty-free wool substitutes
- ✓ Polartec Wind Pro— made primarily from recycled plastic soda bottles—is a high-density fleece with four times the wind resistance of wool that also wicks away moisture
- ✓ PolarGuard is an insulating material made of continuous synthetic fibers. It retains its loft and insulating properties when wet. It is also non-allergenic, mildew-resistant, machine washable and drier-friendly
- ✓ Thinsulate is a high quality synthetic insulation often used to insulate jackets, gloves and winter boots
- ✓ GoreTex is a waterproof, windproof, breathable and lightweight synthetic fabric for all-weather use
- ✓ Cotton, cotton flannel, polyester fleece, synthetic shearling, microfiber, acrylic yarn, rayon, linen, viscose, modal, soysilk, bamboo, hemp are all cruelty-free vegan materials
- ✓ *Value Couture* makes fully vegan designer coats that are stylish and dedicated to cruelty-free fashion

We can not wait till Yahuah and Yahusha
take back this planet and we can all co-
exist as creations loving the Father and
son and serving them!

Hallelu-YAH!