YAHUAH’S INSTRUCTIONS FOR
PESACH-PASSOVER / MATSAH - UNLEAVENED BREAD/ BIKURYM - FIRST FRUITS
We will be using some insight as well from the sight Yada Yah and here Craig Winn goes through each invitation and what they mean.

http://yadayah.com/Yada_Yahweh-Invitations_to_Meet_The_Eternal-Qara’-An_Invitation_to_Meet_The_Eternal.YHWH

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Qara’ – An Invitation to Meet God

Relationship, Not Religion...

Qara’, which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the Towrah. Yahowah has “qara’ – invited” us to “qara’ – meet” Him. And that is why qara’ serves as the basis of Migra’ (plural: Migra’ey), the title God chose to convey the purpose of His seven-step plan of salvation. The Migra’ey, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four Migra’ey were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahowsha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on Abyb 14, which was Pesach that Friday, April 1st in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on Matsah, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15th of Abyb in Year 4000 Yah (Saturday, April 2nd, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
The Aleph and Tau Messianic comings
are for all mortals to repent and to fulfill

Ancient Hebrew alphabet, יְדִכָּה Names bearing His eternal Name listed,
New Testament (Brit haChadashah) Hebrew-Greek Names, Elohim (El of all),
Father, Son, Holy Spirit, Adonai (Master), Baptism with Repentance,
Writings of Yisrael, The Gospel of Thomas

HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)
(in downward order of each verse of its texts of the paleo-Hebrew Phoenician,
modern Hebrew at right, and its Hebrew co or coded transliteration,
interlining with the translated co or coded words mostly in English,
along with the transliterated names/titles
and Septuagint Greek Old Testament (Brenton) and its co or coded transliterated text
along with its co or coded translated English text)
(with the help of JPS' The Intabulated Bible, Interlinear Scripture Annotator, The Pentateuch [Luther translation into English],
The Septuagint (Lancelot Brenton), Ketubahim Old Testament, Septuagint-interlinear-greek-bible.com,
HaMiqraot: Scriptures English-Hebrew Parallel edition, NASB, NRSV, NJPS, New Jerusalem Bible
edited and translated by Lanny Mebus (Benjamin ben Kohath)

(in progress to update all co or coded interlinear Greek writings
from Genesis chapter 1 to Isaiah chapter 17, plus the verification
and correction on all OT interlinear, currently on Exodus ch32.

Torah (the Law) -
1. He redeems us from death, which is the consequence of our sin—Passover / Pesach
2. He removes our sins from us—Unleavened Bread / Matsah
3. He has our names written in the Lamb's Book of Life—First Fruits / Bikurim
Today we are going to be looking at the specific instructions for Pasach-Passover / Matsah-Unleavened Bread and Bikurym-First fruits.

Due to time constraints we will not be doing detail word searches as this study is just to give a thumbnail version of what Yahuah has asked us to do so we can be ready. We will be looking however at how the instructions change from Exodus to Leviticus, Deuteronomy and Numbers. Now there is a good reason for some of the differences and some not so good.

The good reason is that Exodus was the actual event. So they were not “observing” it they were literally doing the event. When we get to Leviticus, Deuteronomy and Numbers it is instructions on how to observe as a memorial the event. For example, when a married couple celebrates their anniversary every year, they do not get dressed up in the wedding garb and order a 3 tiered cake and invite every person who was there at the event and do an exact reenactment. They hold a memorial and remember the day. Thus the event days activity and the memorial of it is a bit different.
The not so good news is the redaction that has taken place and so we will have to be diligent when we go back through this to make sure that all the instructions are not rabbinical in nature instead of Yahuah's nature.

So making it really clear, there may indeed be things that will be changed from what we are seeing today when we dig deeper. But the purpose of this is to have a look at the instructions on a face value level as they stand—possible corruption included.
The Calling Of Yah’s People

Yahuah’s Instructions for Pesach – Matsah - Bikurym

And these names
Pesach – Passover

The Story of Our Redemption... By Craig Winn-Introduction to Gd

During the Exodus, Yahowah reinforced His seven-step plan for our salvation. The journey from human oppression to the Promised Land, and to camping out with Him, begins on the fourteenth day of the first month with Pesach / Passover. This is immediately followed by Matsah / Unleavened Bread and Bikuwrym / FirstFruits. Our mortality is resolved on Passover, freeing us from its consequence—which is death. We are redeemed on Unleavened Bread, where a ransom is paid to deliver us from the penalty of sin—which is separation. The result, at least for those who observe the Towrah’s teaching in this regard, is to be adopted, born spiritually, into Yahowah’s family. It is Yah’s merciful gift to us, whereby the immortal and perfected are prepared to come into the presence of Yahuah.

Just as a counterfeit bill is crafted to appear genuine, but is actually worthless, imbedded within the pagan celebrations of Christmas and Easter, there are sufficient Scriptural strokes to fool the casual observer into believing that they are godly. But in fact, these Babylonian, Egyptian, Greek, and Roman inspired solar nativity, mother of god, Winter Solstice, and Spring Equinox based death and rebirth festivals are worse than worthless, because they mislead and conceal the rightful path to Yahuah.

So that we will not be led astray, let’s turn to Yahowah’s Towrah teaching and consider Yahuah’s presentation of His Plan of Salvation. His testimony regarding His Mow’ed Miqra’ey began with…
1. wayo'mer Yahúwah 'el-Mosheh w'el-'Aharon b'erets Mits'rayim le'mor.
Ex12:1 Now יָֽיְהוָ֔ה said to Moshe and Aharon in the land of Egypt, saying,

2. hachodesh hazeh lakem ro'sh chadashim ri'shon hu' lakem l'chad'sheyy hashanah.
Ex12:2 This month shall be the beginning of months for you; it is to be the first month of the year to you.

3. dab’ru ‘el-kal-`adath Yis’ra’El le’mor be `asor lachodesh hazeh w’yiq’chu lakem ‘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.

2 This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.

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.
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.

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

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.
8 They shall eat the flesh that same night; they shall eat it _roasted over the fire_, with _unleavened bread_ and _with bitter herbs_.

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

Ex12:8 They shall eat the flesh in this night, roasted with _fire_, and they shall eat it with _unleavened bread_ and _bitter herbs_.

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_.

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

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.
12 For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I Yahua.

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.
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.

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.
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.

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.
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.

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.
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.

20 You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.
This is the end of the original Instructions from Yahuah on how the people were to engage in the actual event.
Timing Of The Instructions

www.yrm.org/keep_passover_righttime_critical.htm

There are those who contend that we should follow the Jews and keep the same days they do, as they have been observing the Feast days for some 4,000 years. The problem is that the Jews no longer follow the Bible in the special times that they observe. They have written their own rules missing from Scripture, and today they keep Passover a day late. However, they do have a “Seder” service that they keep at home with the family at the start of the 14th. They then go to the synagogue on the 15th for a supper, which they call “The Passover,” even though a day too late.

All Passovers must conform to the first example given us. Exodus 12:3-5 tells us that a lamb without blemish was selected on the tenth day of Abib and was to be kept until the 14th. Verse six reveals that each family was to slay its lamb: “And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.”
When the 14th came the lamb was to be slain. Scripture shows that the day begins at evening (dusk, sunset), when the previous day ends (Genesis 1:5; Lev. 23:32; Mark 1:32), not at midnight as in our Roman-Gregorian calendar. Numbers 9:1-5 is clear that everything pertaining to Passover is to be done on the 14th: “In the fourteenth day of this month, at even [between the evenings], you shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall you 'keep it. And Moses spake unto the children of Israel that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that Yahweh commanded Moses, so did the children of Israel” (Num. 9:3-5). The 15th is nowhere mentioned in connection with the Passover.

The Hebrew term “even” or “evening” referring to Passover frequently is ben-ha-arbayim, explained as “between the evenings” and understood by the Samaritans and Karaites as between sunset and dark. The Jewish Tanakh published by the Jewish Publication Society translates this as “twilight.” Other Bibles follow suit or translate it “dusk.” The first evening is sunset, the second is darkness. The majority of today's translations (like the NASB) read twilight, dusk or after sunset – literally between the “evenings” of sundown and complete darkness.
Attempts at a different understanding have been made by those quoting various Rabbinical philosophies of the Pharisees who later reinterpreted the meaning of ben-ha-arbayim to mean “beginning at noon (or later) until sunset.”

When the Jews returned from Babylon under Ezra, they first observed two days, the first for Passover and the second for the first day of the Feast. But in a later shift, they merged Passover and Unleavened Bread. There were changes made by Ezra after the Jews returned from Babylon. For Passover they no longer had their staff at hand, their shoes on their feet, nor packed for a journey. They were now in the Holy Land and lounged on benches.

After sunset ending the 13th, the 14th would begin, which signaled the time to slay the lamb and smear blood on the doorposts and lintel. The lamb was roasted and eaten that night before midnight when the destroyer came over.

“And they departed from Rameses (30 miles from Goshen) in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians” (Num. 33:3).

They left Egypt as the 14th ended and the 15th began, which Deuteronomy 16:1 says was by night. This took time, as an estimated total of 2-3 million Israelites left, Exodus 12:37.
Recap Yahuah’s Instructions Pesach

- Yah marked out the specific month that would start the New Year every year going forward.
- On the 10\(^{th}\) of the month, the whole community of Israel should pick out a yearling male sheep or goat to a family, or to a household or share one with their neighbor. One without spot or blemish.
- They were to take care and watch over till the 14\(^{th}\) day and then the congregation was to kill it at twilight.
- Taking some of the blood they were to put it on the lentil and door posts of their houses in which they eat the meat.
- They eat it the same night-roasted over a fire as an intact carcass with the head, legs and entrails. No part should be raw or boiled. It's body was skewered and roasted with a high flame for about 2hrs, which was sufficient.
- There was not to be any of it left when morning came- it should be all burned.
• They were to eat the meal standing up with sandals on, loins girded, with the walking staff in their hands eating it hurriedly.

• Eat the Passover with bitter herbs

• This meal is a protective offering made to Yahuah.

• Yah ordains this as a memorial-reenactment festival celebration to Him forever.

Recap Yahuah's Instructions on unleavened bread

• 7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

• In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.
Moses 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.

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.

Here time is compressed.. As it sounds like they are picking out the animals and slaughtering them the same day.
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.

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.

It cleanses all 7 elimination organs of the body.
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.

24 "You shall observe this as an institution for all time, for you and for your descendants.
25 And when you enter the land that Yahuah will give you, as He has promised, you shall observe this rite.

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

28 And the Israelites went and did so; just as Yahuah had commanded Moses and Aaron, so they did.
33 The Egyptians urged the people on, impatient to have them leave the country, for they said, "We shall all be dead."

34 So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders.
37 The Israelites journeyed from Rameses to Succoth, about six hundred thousand men on foot, aside from children.

38 Moreover, a mixed multitude went up with them, and very much livestock, both flocks and herds.
39 And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.

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.
• Yah marked out the specific month that would start the New Year every year going forward.

• On the 10th of the month, the whole community of Israel should pick out a yearling male sheep or goat to a family, or to a household or share one with their neighbor. One without spot or blemish.

• They were to take care and watch over till the 14th day and then the congregation was to kill it at twilight.

• Take some of the blood out of a basin and put it on Hyssop then put it on the lentil and door posts of their houses in which they eat the meat. None of them could go outside the door of his house until morning. It is to be a vigil.

• They eat it the same night-roasted over a fire as an intact caucus with the head, legs and entrails. No part should be raw or boiled.

• There was not to be any of it left when morning came- it should be all burned.
• They were to eat the meal standing up with sandals on, loins girded, with the walking staff in their hands eating it hurriedly.

• Eat the Passover with bitter herbs

• This meal is a protective offering made to Yahuah.

• Yah ordains this as a memorial-reenactment festival celebration to Him forever. To be taught especially the reason for it to the children.

Recap Yah's and Mosha's Instructions
Unleavened Bread

• 7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

• In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.
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.

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 Yahuah went out from the land of Egypt.
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.

43 Yahuah said to Moses and Aaron: This is the Instruction of the passover offering: No foreigner shall eat of it.
44 But any slave a man has bought may eat of it once he has been circumcised.

45 No bound or hired laborer shall eat of it.

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.
47 The whole community of Israel shall offer it.

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

Exodus 13:1  Yahuah spoke further to Moses, saying,

2 "Consecrate to Me every first-born; man and beast, the first issue of every womb among the Israelites is Mine."
3 And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage, how Yahuah freed you from it with a mighty hand: no leavened bread shall be eaten.

4 You go free on this day, in the month of A bib.
5 So, when Yahuah has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, you shall observe in this month the following practice:
6 "Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of Yahuah.

For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to Yahuah.

7 Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory.

Unleavened bread shall be eaten the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.
8 And you shall explain to your son on that day, 'It is because of what Yahuah did for me when I went free from Egypt.‘

9 "And this shall serve you as a sign on your hand and as a reminder on your forehead b-in order that the Teaching of Yahuah may be in your mouth-that with a mighty hand Yahuah freed you from Egypt.
10 You shall keep this institution at its set time from year to year.

Ex13:10 And you shall keep this ordinance at its appointed time from days to days.

11 "And when Yahuah has brought you into the land of the Canaanites, as He swore to you and to your fathers, and has given it to you,
12 you shall set apart for Yahuah every first issue of the womb: every male firstling that your cattle drop shall be Yahuah's.

13 But every firstling ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every first-born male among your children.
14 And when, in time to come, your son asks you, saying, 'What does this mean?' you shall say to him, 'It was with a mighty hand that Yahuah brought us out from Egypt, the house of bondage.

15 When Pharaoh stubbornly refused to let us go, Yahuah slew every first-born in the land of Egypt, the first-born of both man and beast. Therefore I’m sacrificing to Yahuah every first male issue of the womb, and redeem every first-born among my sons.'
Ex 13:16 So it shall be for a sign on your hand and as frontlets between your eyes, for with a powerful hand יָדַּו brought us out of Egypt.
17 Now when Pharaoh let the people go, The Eternal did not lead them by way of the land of the Philistines, although it was nearer; for The Eternal said, "The people may have a change of heart when they see war, and return to Egypt."
18 So The Eternal led the people roundabout, by way of the wilderness at the Sea of Reeds. Now the Israelites went up armed out of the land of Egypt.

20 They set out from Succoth, and encamped at Etham, at the edge of the wilderness.
21 Yahuah went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night.

22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.
Exodus 23:14 Three times a year you shall hold a festival for Me:

14 Three times in a year you shall celebrate a feast to Me.

15 You shall observe the Feast of Unleavened Bread-eating unleavened bread for seven days as I have commanded you-at the set time in the month of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed.
16 and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field.

17 Three times a year all your males shall appear before the Sovereign, Yahuah.
18 You shall not offer the blood of My sacrifice with anything leavened; and the fat of My festal offering shall not be left lying until morning.

19 The choice first fruits of your soil you shall bring to the house of Yahuah your Eternal. You shall not boil a kid in its mother's milk.
34:1 8 You shall observe the Feast of Unleavened Bread eating unleavened bread for seven days, as I have commanded you—at the set time of the month of Abib, for in the month of Abib you went forth from Egypt.

19 Every first issue of the womb is Mine, from all your livestock that drop a male as firstling, whether cattle or sheep.
20 But the firstling of an ass you shall redeem with a sheep; if you do not redeem it, you must break its neck. And you must redeem every first-born among your sons. None shall appear before Me empty-handed.

21 Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.
22 You shall observe the Feast of Weeks, of the first fruits of the wheat harvest; and the Feast of Ingathering at the turn of the year.

Ex34:22 You shall celebrate the Feast of Shabbatot, the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.

23 Three times a year all your males shall appear before the Sovereign Yahuah, the Eternal of Israel.

Ex34:23 Three times in the year all your males appear before the Master יְהוָה, the El of Yisrael.
25 You shall not offer the blood of My sacrifice with anything leavened; and the sacrifice of the Feast of Passover shall not be left lying until morning.

Ex34:25 You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.

26 The choice first fruits of your soil you shall bring to the house of Yahuah your Eternal. You shall not boil a kid in its mother's milk.

Ex34:26 You shall bring the first of the first fruits of your soil into the house of Yahuah Eloheya. You shall not boil a young goat in its mother's milk.
Recap Yahuah's Instructions For The Re-enactment of Pesach

• This is 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.

• No foreigner can eat the Passover unless circumcised. No hired help can eat of it.

• It shall be eaten in one house: you can not take any of the flesh outside the house; Can not go out side.

• The whole community of Israel shall offer the meal as a protective offering made to Yahuah.

• Same instructions for native and foreigners who are part of Israel.

• Yah ordains this as a memorial-reenactment festival celebration to Him forever. To be taught especially the reason for it to the children.

• None of them could go outside the door of his house until morning.

It's a memorial meal, but is set up as a vigil.
Recap Yahuah’s Instructions for Re-enactment of Feast of Unleavened Bread w/ Mosha’s added details

• 7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

• In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.
  • This first day of Unleavened Bread marks the first day of freedom
  • They were to observe this when they got into the promised land.
  • On the 7th day of the unleavened bread is the festival for Yahuah.
Recap Yahuah's Instructions for First Fruits

• 3x a year a festival to be held for Yah, Unleavened Bread, Feast of the Harvest and Feast of Ingathering.

• Consecrate (to be set apart and regarded as qodesh and dedicated) to Yah every first born male and beast, the first issue of every womb among Israelite's belongs to Yahuah.
  • Do not appear to Yahuah empty handed.

• If you don't redeem the ass you break its neck.
LEVITICUS, THE THIRD BOOK OF THE TORAH, is traditionally called vayikra’ ("and He [Yahuah] called," but see 1.1 n.), after the first word in the book. It was also called tarat kohanim, "instruction of (or 'for') the priests" in rabbinic times, hence its Greek name Levitikon, "things pertaining to the Levites" (i.e., the priests, who are of the tribe of Levi), referring to the book's main concern with instructions connected with the worship of The Eternal, for which the priests were responsible.

LEVITICUS is the direct continuation of what precedes it at the end of Exodus, and the narrative at the end of Leviticus continues directly into Numbers. Ch 1 takes up the story from the time the divine Presence enters the Tabernacle, on the first day of Nisan (the first month, in the spring) in the year following the exodus (Exod. ch 40). From within, The Eternal calls to Moses and imparts to him, in a series of encounters (Lev. chs 1-27), His ordinances and Instructions. Since Numbers begins on the first day of 'Iyar (the second month) in the same year (Num. 1. 1), it emerges that the entire book of Leviticus covers but one month.
LEV 23:1 Yahuah spoke to Moses, saying:

2 Speak to the Israelite people and say to them: These are My fixed times, the fixed times of Yahuah, which you shall proclaim as qodesh occasions.
4 These are the set times of Yahuah, the qodesh occasions, which you shall celebrate each at its appointed time

Lev23:4 These are the appointed times of כְּבָר, holy convocations which you shall proclaim them at their times appointed.

5 in the first month, on the fourteenth day of the month, at twilight, there shall be a Passover offering to Yahuah,

Lev23:5 In the first month, on the fourteenth day of the month between the evenings is Passover of כְּבָר.
On the first day you shall celebrate a set apart assembly: you shall not work at your occupations.

Then on the fifteenth day of this month there is the Feast of Unleavened Bread to Yahuah; for seven days you shall eat unleavened bread.

On the first day you shall have a holy convocation; you shall not do any laborious work.
8 Seven days you shall make offerings by fire to Yahuah. The seventh day shall be a set apart assembly: you shall not work at your occupations.

9 Yahuah spoke to Moses, saying:
10 Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest.

11 He shall elevate the sheaf before Yahuah for acceptance in your behalf; the priest shall elevate it on the day after the Sabbath. (The 15th)
12 On the day that you elevate the sheaf, you shall offer as a burnt offering to Yahuah a lamb of the first year without blemish.

Lev23:12 Now on the day when you wave the sheaf, you shall offer a male lamb one year old without blemish for a burnt offering to Yahuah.

13 The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to Yahuah; and the libation with it shall be of wine, a quarter of a hin.

Lev23:13 Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, a fire offering for a soothing aroma, with its drink offering, a fourth of a hin of wine.
14 Until that very day, until you have brought the offering of your The Eternal, you shall eat no bread or parched grain or fresh ears; it is an instruction for all time throughout the ages in all your settlements.
Recap Yahuah’s Instructions For The Re-enactment of Pesach w/Mosha’s Added Info yellow and priestly info in green

• Yah marked out the specific month that would start the New Year every year going forward. Moshe specifies the month of Abib

• On the 10th of the month, the whole community of Israel should pick out a yearling male sheep or goat to a family, or to a household or share one with their neighbor. One without spot or blemish.

• They were to take care and watch over till the 14th day and then the congregation was to kill it at twilight.

• They eat it the same night-roasted over a fire as an intact caucus with the head, legs and entrails. No part should be raw or boiled.

• Take some of the blood out of a basin and put it on Hyssop then put it on the lentil and door posts of their houses in which they eat the meat. None of them could go outside the door of his house until morning.

• Eat the Passover with bitter herbs (Hyssop is a bitter herb)
  • It’s a vigil, eaten with staff in hand, dressed and ready to go.

• There was not to be any of it left when morning came- it should be all burned.

• None of them could go outside the door of his house until morning.

• No uncircumcised person can eat the Passover-one instruction for all people.
Recap Yahuah’s Instructions for Re-enactment of Feast of Unleavened Bread w/ Mosha’s added details in yellow and priestly info in green.

- 7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

- In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.
  - **eat no bread or parched grain or fresh ears; it is an instruction for all generations**
  - This first day of Unleavened Bread marks the first day of freedom
  - They were to observe this when they got into the promised land.
  - On the 1st to the 7th day of the unleavened bread is the festival for Yahuah no occupational work can be done on the 1st or 7th days.
Consecrate (to be set apart and regarded as qodesh and dedicated) to Yah every first born male and beast, the first issue of every womb among Israelite's belongs to Yahuah.

Bring the first fruit harvest to the priests to wave before Yahuah.
The Hebrew name of this book, Bemidbar, "in the wilderness [of Sinai]," taken from the fifth Hebrew word in chapter 1, reflects this theme. In contrast, the English name, Numbers, derives from the Greek translation, the Septuagint, which titled the book after the censuses mentioned in the first four chapters.

This Greek name reflects an earlier Hebrew name for the book, well-attested in classical rabbinic sources, from a period when books of the Torah were named thematically rather than after one of their initial words.
9:1 Yahuah spoke to Moses in the wilderness of Sinai, on the first month of the second year following the exodus from the land of Egypt, saying

Chapter 9

1. way’daber Yahúwah ‘el-Mosheh b’mid’bar-Sinay bashanah hashenith l’tse’tham me’erets Mits’rayim bachodesh hari’shon le’mor.

Num9:1 Thus הוהי spoke to Moshe in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,

2 Let the Israelite people offer the passover sacrifice at its set time:

2. w’ya’asu b’ney-Yis’ra’El ‘eth-haPasach b’mo’ado.

Num9:2 Now, let the sons of Yisrael prepare the Passover at its appointed time.
3 you shall offer it on the fourteenth day of this month, at twilight, at its set time; you shall offer it in accordance with all its rules and rites.

9:9 And Yahuah spoke to Moses, saying:
10 Speak to the Israelite people, saying: When any of you or of your posterity who are defiled by a corpse or are on a long journey would offer a Passover sacrifice to Yahuah,

11 they shall offer it in the second month, on the fourteenth day of the month, at twilight. They shall eat it with unleavened bread and bitter herbs,
12 and they shall not leave any of it over until morning. They shall not break a bone of it. They shall offer it in strict accord with the instruction of the Passover.

13 But if a man who is clean and not on a journey refrains from offering the Passover sacrifice, that person shall be cut off from his kin, for he did not present Yahuah's offering at its set time; that man shall bear his guilt.
And when a stranger who resides with you would offer a Passover sacrifice to Yahuah, he must offer it in accordance with the rules and rites of the Passover sacrifice. There shall be one instruction for you, whether stranger or citizen of the country.
• Yah marked out the specific month that would start the New Year every year going forward. **Moshe specifies the month of Abib**

• On the 10th of the month, the whole community of Israel should pick out a yearling male sheep or goat to a family, or to a household or share one with their neighbor. **No part should be raw or boiled. No bone of it should be broken.**

• They were to take care and watch over till the 14th day and then the congregation was to kill it at twilight.

• They eat it the same night roasted over a fire as an intact caucus with the head, legs and entrails. **No part should be raw or boiled. No bone of it should be broken.**

• Take some of the blood out of a basin and put it on Hyssop then put it on the lentil and door posts of their houses in which they eat the meat. **None of them could go outside the door of his house until morning.**

• Eat the Passover with bitter herbs (Hyssop is a bitter herb)
  - It’s a vigil, eaten with staff in hand dressed and ready to go.

• There was not to be any of it left when morning came- it should be all burned.

• **None of them could go outside the door of his house until morning.**

No uncircumcised person can eat the Passover—**one instruction for all people**

• If you are unclean because of a dead body or you are traveling and can’t make the Passover, you need to wait until the 2nd month 14th day and then do the Passover and eat it with bitter herbs.
Recap Yahuah’s Instructions for Re-enactment of Feast of Unleavened Bread w/ Mosha’s added details in yellow and priestly info in green Numbers added in pink.

• 7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

• In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.

• eat no bread or parched grain or fresh ears; it is an instruction for all generations.

• This first day of Unleavened Bread marks the first day of freedom.

• They were to observe this when they got into the promised land.

• On the 1st and 7th day of the unleavened bread is set aside for Yahuah and you do no occupational work.
Consecrate (to be set apart and regarded as qodesh and dedicated) to Yah every first born male and beast, the first issue of every womb among Israelite’s belongs to Yahuah.

- You do not appear before Yahuah empty handed.

- Bring the first fruit harvest to the priests to wave before Yahuah.
Deuteronomy from JPS pg 356

THE ENGLISH NAME OF THE BOOK, based on the Septuagint (see 17.18 n.), means "second law." That title reflects the perspective that Deuteronomy is a Mosaic rehearsal of instruction that was previously given in Exod. chs 19-23. Despite this perspective and the text's own self presentation, Deuteronomy is likely not Mosaic in origin. More probably, the core of the book was written sometime during the 7th century BCE by educated scribes associated with Jerusalem's royal court. It has been long recognized that there are very striking similarities between the distinctive religious and legal requirements of Deuteronomy and the account of the major religious reform carried out by King Josiah in 622 BCE.

That reform had been inspired by the discovery in the Temple of a "scroll of the Teaching" (2 Kings 22.8). Josiah's reform restricted all sacrificial worship of The Eternal to Jerusalem and removed foreign elements from the system of worship (technically, the "cultus"); it culminated in the celebration of the first nationally centralized Passover at the Temple in Jerusalem (2 Kings chs 22-23). So strongly do these royal initiatives correspond to the distinctive requirements of Deuteronomy that scholars have long identified the "scroll of the Torah" discovered in Josiah's Temple as Deuteronomy, and thus have assigned the book a 7th century date.
Josiah's reform, with some form of Deuteronomy as its catalyst, was much more a revolution than a simple return to older forms of worship. Previously, it was entirely legitimate to sacrifice to Yahuah throughout the land, as did Abraham at Shechem and Bethel (Gen. 12.7-8); Jacob at Bethel (Gen. 35.1-7); Samuel at Mitzpah, Ramah, Gilgal, and Bethlehem (1 Sam. 7.9, 17; 9.11-14; 10.8; 16. 1-5); and Elijah upon Mount Carmel (1 Kings 18.20-46).

Indeed, even earlier biblical instruction, associated with the revelation at Sinai, stipulated that Yahuah would grant blessing "in every place where I cause My name to be mentioned" (Exod. 20.21). Deuteronomy challenged that older norm, prohibiting sacrifice "at any [or, every] place" and restricting it to a single site, understood to be Jerusalem (Deut. 12.13-14). In this way, Deuteronomy's self-presentation, whether as an explication of (1. 1-5) or as a supplement to (28.69) the prior covenant, does not address the extent to which Deuteronomy actually challenges and revises earlier Instructions.
The historical background of Josiah's reforms was the increasing threat of imperial domination. The Northern Kingdom of Israel had fallen under the Neo-Assyrian invasion a scant century before (722 BCE, 2 Kings ch 17). Continuing Assyrian incursions down the coastal littoral had all but reduced Judah to a rump-state (2 Kings 18.13). In a desperate bid to preserve the nation's autonomy, Hezekiah had already made a pact with Assyria (2 Kings 18. 13-18).

Subsequently, Judah's political and religious independence seemed to hover uncertainly between the threats presented by Assyria and resurgent Babylon (2 Kings 20.12-15). The resulting military allegiances led to religious syncretism, as Judean officials introduced various foreign forms of worship into the Temple (2 Kings 16.10-20; 21. 1-6).
In this context, Josiah's religious reforms represented an important bid for Judean cultural, political, and religious autonomy. The monarch extended his reforms into the area of the former Northern Kingdom of Israel and thus implicitly into territory under Assyrian control (2 Kings 23.15-20). Deuteronomy, apparently written sometime during this historical crisis, likewise reflects the desire to preserve Judean cultural and religious integrity.
Its authors had the conviction that older conventions of worship and social organization were no longer viable. If the religion of YHUH was to survive the crisis, renewal and adaptation were necessary. Deuteronomy's legal corpus (chs 12-26) provides a comprehensive program for cultural renewal. It addresses worship; the festival calendar; the major institutions of public life (justice, kingship, priesthood, prophecy); criminal, family, and civil law; and ethics.

The Instructions are presented as a covenant between Yahuah and nation, which the people take an oath to uphold, upon penalty of sanctions, while maintaining unconditional loyalty to their Yahuah. That covenant structure closely corresponds to the Neo Assyrian state treaties that have been recovered from this period, the most famous of which is the Vassal Treaty of Esarhaddon (672 BCE). At a number of points, the authors of Deuteronomy seem consciously to have patterned their covenant after this treaty tradition, which they could have known either directly or in Aramaic translation. From this perspective, Deuteronomy represents a counter-treaty: Its authors turned the weapon of imperialism into a bid for freedom, shifting its oath of loyalty from the Assyrian overlord to their divine sovereign.
You shall consecrate to Yahuah your Eternal all male firstlings that are born in your herd and in your flock: you must not work your firstling ox or shear your firstling sheep.

You and your household shall eat it annually before Yahuah your Eternal in the place that Yahuah will choose.
21 But if it has a defect, lameness or blindness, any serious defect, you shall not sacrifice it to Yahuah your Eternal.

22 Eat it in your settlements, the unclean among you no less than the clean, just like the gazelle and the deer.
23 Only you must not partake of its blood; you shall pour it out on the ground like water.

16:1 Observe the month of Abib and offer a Passover sacrifice to Yahuah your Eternal, for it was in the month of Abib, at night, that Yahuah your Eternal freed you from Egypt.

Abib in Hebrew means “Green Ears” of barley. Abib comes in the spring when the warming sun brings vegetative life back to the earth in the northern hemisphere. Passover falls in this month, reminding us of the renewal of our life due to being protected and set free by Yah.
2 You shall slaughter the Passover sacrifice for Yahuah your Eternal, from the flock and the herd, in the place where Yahuah will choose to establish His name.
3 You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress-for you departed from the land of Egypt hurriedly-so that you may remember the day of your departure from the land of Egypt as long as you live.

Deut16:3 You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction for you came out of the land of Egypt in haste, so that you may remember the day when you came out of the land of Egypt all the days of your life.
4 For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.

5 You are not permitted to slaughter the Passover sacrifice in any of the settlements that Yahuah your Eternal is giving you;
6 but at the place where Yahuah your Eternal will choose to establish His name, there alone shall you slaughter the Passover sacrifice, in the evening, at sundown, the time of day when you departed from Egypt.  

** Notice here is where the people take the change of date from 14th at the beginning of the day to the 15th. However it says the time of day they left out of Egypt, not the date. So here it states they were starting to leave out at twilight on the 14th going into the 15th. That is added information.
7 You shall cook and eat it at the place that Yahuah your Eternal will choose; and in the morning you may start back on your journey home.

8 After eating unleavened bread six days, you shall hold a solemn gathering for Yahuah your Eternal on the seventh day: you shall do no work.

The tone is being changed from a festival celebrating freedom to a solemn gathering to Yahuah. *This would indicate it was safe to come out from the neighbors house you were staying in and also to start the journey with Yah on the 15th.*
16 Three times a year-on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths all your males shall appear before Yahuah your Eternal in the place that He will choose. They shall not appear before Yahuah empty-handed,
17 but each with his own gift, according to the blessing that Yahuah your Eternal has bestowed upon you.

Deut 16:17 each man with the gift of his hand, according to the blessing of which He has given you.
5:4 This is the reason why Joshua had the circumcision performed: All the people who had come out of Egypt, all the males of military age, had died during the desert wanderings after leaving Egypt.
Now, whereas all the people who came out of Egypt had been circumcised, none of the people born after the exodus, during the desert wanderings, had been circumcised.
For the Israelites had traveled in the wilderness forty years, until the entire nation the men of military age who had left Egypt-had perished; because they had not obeyed Yahuah, and Yahuah had sworn never to let them see the land that Yahuah had sworn to their fathers to assign to us, a land flowing with milk and honey.
7 But He had raised up their sons in their stead; and it was these that Joshua circumcised, for they were uncircumcised, not having been circumcised on the way.

Jos 5:7 Their sons whom He raised up in their place, Yahushua circumcised;

for they were uncircumcised, because they had not circumcised them along the way.
8 After the circumcising of the whole nation was completed, they remained where they were, in the camp, until they recovered.

9 And Yahuah said to Joshua, "Today I have rolled away from you the disgrace of Egypt." So that place was called Gilgal, as it still is.
Encamped at Gilgal, in the steppes of Jericho, the Israelites offered the passover sacrifice on the fourteenth day of the month, toward evening.

On the day after the passover offering, (15th) on that very day, they ate of the produce of the country, unleavened bread and parched grain.
On that same day, (15th) when they ate of the produce of the land, the manna ceased. The Israelites got no more manna; that year they ate of the yield of the land of Canaan.

Jos 5:12 The manna ceased on the morrow after they had eaten of the produce of the land; neither the sons of Yisrael had manna any more; but they ate of the yield of the land of Canaan during that year.
45:17 But the burnt offerings, the meal offerings, and the libations on festivals, new moons, sabbaths—all fixed occasions—of the House of Israel shall be the obligation of the prince; he shall provide the sin offerings, the meal offerings, the burnt offerings, and the offerings of wellbeing, to make expiation for the House of Israel.

18 Thus said Yahuah: On the first day of the first month, you shall take a bull of the herd without blemish, and you shall cleanse the Sanctuary. 19 The priest shall take some of the blood of the sin offering and apply it to the doorposts of the Temple, to the four corners of the ledge of the altar, and to the doorposts of the gate of the inner court. 20 You shall do the same on the seventh day of the month to purge the Temple from uncleanness caused by unwitting or ignorant persons.
21 On the fourteenth day of the first month you shall have the passover sacrifice; and during a festival of seven days unleavened bread shall be eaten.

22 On that day, the prince shall provide a bull of sin offering on behalf of himself and of the entire population;

23 and during the seven days of the festival, he shall provide daily for seven days—seven bulls and seven rams, without blemish, for a burnt offering to Yahuah, and one goat daily for a sin offering.

24 He shall provide a meal offering of an ephah for each bull and an ephah for each ram, with a hin of oil to every ephah.

25 So, too, during the festival of the seventh month, for seven days from the fifteenth day on, he shall provide the same sin offerings, burnt offerings, meal offerings, and oil.
19 The returned exiles celebrated the Passover on the fourteenth day of the first month, 20 for the priests and Levites had purified themselves to a man; they were all pure. They slaughtered the passover offering for all the returned exiles, and for their brother priests and for themselves.

21 The children of Israel who had returned from the exile, together with all who joined them in separating themselves from the uncleanliness of the nations of the lands to worship Yahuah The Eternal of Israel, ate of it.

22 They joyfully celebrated the Feast of Unleavened Bread for seven days, for Yahuah had given them cause for joy by inclining the heart of the Assyrian king toward them so as to give them support in the work of the House of The Eternal, The Eternal of Israel.
The Book of Jubilees

Amongst the earliest extra-Biblical literature of the Jewish people is an incredibly important book called "the book of Jubilees." This ancient text was written by a Levitical priest who lived circa 100-150 B.C., and who most likely was among the God-fearing, Torah observant Jewish Hasidim of that time. Scholars tell us: "The Book of Jubilees is an account of matters revealed to Moses during the forty days that he spent on Mount Sinai (Ex. 24:18). In the first chapter God describes to Moses the apostasy and ultimate restoration of his people, which will take place in the future. The remaining chapters (2-50) contain an extended revelation to Moses by an angel of the presence" (The Old Testament Pseudepigrapha, vol. 2, p. 35). There are many fascinating aspects to the historical book of Jubilees, particularly the insights it provides us into the thinking of orthodox Judaism of the time 100-150 years before Yeshua the Messiah was born. This was the period shortly after the Maccabees, who revolted against the Hellenistic influences and government of Antiochus Epiphanes, who desecrated the temple of YEHOVAH God in 167-164 B.C. The Maccabees overthrew the Syrian forces, and restored the temple, and became the rulers of Judea beginning in that time frame.

R. H. Charles describes the book as "Primitive History Rewritten from the Standpoint of Law." Says James H. Charlesworth, "The most important source which the author used in writing his account was the biblical text, but he supplemented it with a considerable amount of traditional material which came to him in either written or oral form" (p. 37). The book of Jubilees reveals that there was a body of secret lore which was passed down in the family of Levi, which became the family of the priesthood in Israel. The book emphasizes the need to obey all the Law of YEHOVAH God, the entire Torah. It preserves knowledge known from no other source, such as the fact that Adam and Eve spent seven years in the Garden of Eden, before sinning and being cast out of the garden. It also preserves a fascinating account of Noah observing the Feast of Weeks, or Shavuot, shortly after the Flood, and Abraham observing the Feast of Tabernacles, the Festival of Ingathering, by living in succoth or booths, for seven days. It also tells us the fascinating details of the war between Jacob and his sons against Esau and his sons, shortly after the death of Isaac.
The Book of Jubilees

Authorship, Origin and Dating
The book of Jubilees, as to its major themes and historical statements, rings with the tone of truth. Although it is not Scripture, as such, it was highly valued amongst the Jewish people during the time of the Messiah. It is not the final authority, of course, for determining doctrinal truth and practice. However, as a significant historical source that originated long before the Pharisees and Sadducees became prominent, and before the Essene community later developed, in Judea, it gives us a clear insight into normative Jewish religion of the time one hundred to one hundred fifty years before the Messiah. Says Charlesworth, "The author of the book may have been a member of a relatively small band of Hasidim, but there is no reason to believe that his group had yet broken sharply away from the larger Jewish community" (p. 38).

In many ways, the book of Jubilees appears to be an early type of "commentary" and Midrash on the Torah, the book of the law, dealing with the history from creation to Moses. "It may be regarded as a continuous interpretation of Genesis 1 through Exodus 12. It may also be understood as a Midrashic reflection on Exodus 24:18" (p. 39). Declares Charlesworth, "Jubilees was probably produced by someone within priestly circles who drew freely upon analogous instructive materials from an earlier generation" (p. 40).

The book of Jubilees is mentioned among the Dead Sea scrolls found at Qumran -- the earliest known reference to their existence -- in a very favorable light. The writer refers to them as an accurate account of Israel's periods of blindness which may be found in "The book of the divisions of the times according to their jubilees and their weeks." The Ethiopic version of the text of the book states: "This is the account of the division of days of the Law and the testimony for annual observance according to their weeks (and) their jubilees throughout all the years of the world."
How old is the book? The earliest published fragment from Qumran is dated to the late Hasmonaean period (75-50 B.C.). VanderKam has reported that two unpublished fragments have been dated by F. M. Cross to 125-75 B.C., with circa 100 as the preferred date. Charlesworth points out that since the book discusses a certain "wicked priest," and a dispute over the high priesthood, the reference may be to Jonathan who was appointed high priest in 152 B.C., or Simon, who was appointed in 140 B.C., depending on the identity of the "wicked priest."

Interestingly, the book of Jubilees confirms the book of Malachi, which tells us that Levi, the son of Jacob, was himself chosen by YEHOVAH God to be the high priest and head of the priestly family in Israel. In fact, the book of Jubilees is essential for us to understand the book of Malachi. It provides essential background material for us to grasp the importance of Levi, and the tribe which descended from him, in YEHOVAH's plan.
Passover – 14th or 15th?
Why is it that Passover is celebrated worldwide beginning on the night of the 15th of Nisan? The Torah states a number of times that the Passover celebration falls on the 14th day of the first month (e.g. Exodus 12:6, Leviticus 23:5, Numbers 9:3). And to my knowledge, in the Jewish calendar the day follows the night. Thus, the Seder should be celebrated on the eve of the 14th, but Jews universally celebrate it on the 15th. Why is that?

The Aish Rabbi Replies:
Thank you for your interesting question. You are right that the Torah makes mention of a holiday on the 14th of Nisan. But interestingly, that is a separate holiday from Passover, which begins on the 15th. If you read Leviticus 23:5-6 carefully, you will see that there are actually two holidays at this time: (a) “Pesach” – the slaughtering and eating of the paschal lamb (or goat) which begins the afternoon of the 14th with its slaughtering and continues that night with its consumption.
b) “The Holiday of Matzot” – the seven day feast we refer to as Passover, which begins the night of the 15th. 

Today, without our holy Temple, we do not bring the Passover offering. Thus, the only holiday relevant to us is Passover itself which begins on the 15th. Even so, the 14th is still considered a minor holiday – mainly in commemoration of the ancient holiday, where many have the custom not to work (beyond Passover preparations) and there is likewise a custom to study the laws of the Passover offering (Shulchan Aruch O.C. 46:8:1-3, Mishna Berurah 1).

Another relevant point is that although in most areas of Jewish law, a “day” begins the evening before, for Temple service the night follows the day. This is as the Temple offerings of the day would often be burned or consumed the night after (and many would become invalid the next day). Thus, the holiday of "Pesach" actually began the day of the 14th, ending the night of the 15th. (Basic approach heard from my teacher R. Yochanan Zweig.)

Rabbi Dovid Rosenfeld

http://www.aish.com/atrr/Passover-14th-or-15th.html

Rabbinic Judaism clearly has no use for the Passover or Yah’s Instructions. They concentrate on the Feast of unleavened bread which is not what Yahuah’s Torah teaches.
Now here is some differences in the Book of Jubilees that could be troubling..

So how do we deal with this? Unfortunately I can not find a Hebrew version to check this for sure but in order for it not to contradict Exodus and Leviticus I would offer that there should be a period and not a comma after the night above. Notice Charles’s and Schodee have verse 2 start at different spots.

So it would read, ..“on the 14th of the 1st month, that you shall kill it before the evening come, & that they shall eat it during the night. On the evening of the 15th, from the time of the setting of the sun, this is the first day of the festival and the first Pascah.”
So what are other proofs the 15th for the pesach not correct?

• Per the Torah all the rites of Pesach has to happen on the 14th. The only way for that to happen is for Pesach to start at the beginning of the 14th at twilight.

• One of the most compelling reason is that there is only one “middle of the night or midnight” possible per day. It can only be following the sundown on the 14th at the beginning of the day. Not after the end of the 14th day going into the 15th- that midnight would be on the 15th since sundown starts the new day.

• You can’t eat the meal on the 14th without first sacrificing the lamb on the 14th.

• You can’t put blood on the door on the 14th without first sacrificing the lamb on the 14th.

• You can’t have the midnight passing over of the Death Angel on the 14th without first sacrificing the lamb on the 14th. etc.

• Modern Judaism has combined Pesach and Matsah into one feast even calling Pesach - the day of preparation. They have written their own rules missing from Scripture, and today they keep Passover a day late. However, they do have a “Seder” service that they keep at home with the family at the start of the 14th. They then go to the synagogue on the 15th for a supper, which they call “The Passover,” even though a day too late.
Yah marked out the specific month that would start the New Year every year going forward. Moshe specifies the month of Abib.

On the 10th of the month, the whole community of Israel should pick out a yearling male sheep or goat to a family, or to a household or share one with their neighbor. One without spot or blemish.

They were to take care and watch over till the 14th day and then the congregation was to kill it at twilight.

They eat it the same night-roasted over a fire as an intact caucus with the head, legs and entrails. No part should be raw or boiled. No bone broken.

Take some of the blood out of a basin and put it on Hyssop then put it on the lentil and door posts of their houses in which they eat the meat. None of them could go outside the door of his house until morning the 15th.

Eat the Passover with bitter herbs (Hyssop is a bitter herb)

It’s a vigil, eaten with staff in hand, dressed and ready to go.

There was not to be any of it left when morning came- it should be all burned.

No uncircumcised person can eat the Passover-one instruction for all people.

If you are unclean because of a dead body or you are traveling and can’t make the Passover, you need to wait until the 2nd month 14th day and then do the Passover and eat it with bitter herbs.
7 days eat unleavened bread; on the very 1st day remove leaven from your houses, because whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel whether he is a stranger or a citizen of the country.

In the 1st month, from the 14th day of the month at evening, you shall eat unleavened bread until the 21st of the month at evening. You shall eat nothing leavened; in all your settlements.

This first day of Unleavened Bread marks the first day of freedom.

They were to observe this when they got into the promised land.

On the 1st and 7th day of the unleavened bread is set apart for Yahuah and you do no occupational work.
Consecrate (to be set apart and regarded as qodesh and dedicated) to Yah every first born male and beast, the first issue of every womb among Israelite's belongs to Yahuah.

Bring the first fruit harvest to the priests to wave before Yahuah.

No one is to show up empty handed.
Passover Unleavened Bread

4 cups whole wheat flour
1 cup whole wheat pastry flour
2 cups almond milk
1/4 cup Honey
1/2 teaspoon salt
1/4 cup oil – (coconut)

Directions:
Mix ingredients to consistency of pie doe

Roll out to 1/8 inch thick.
Place on greased cookie sheet.
Score into about 1 inch squares.
Cut into 4 x 5 rectangles.

Bake at 400 degrees about 15 minutes.

In the first minutes of baking, prick bubbles that may form

From Larry and Renee ☺
Some ideas from Larry and Rene on how they celebrate Passover.

On Abib/Nisan 14, we keep Passover by partaking of Communion with pure red grape juice, not fermented wine, symbolic of His blood shed for us and the unleavened bread which is symbolic of His body given in behalf of us for our sins, etc.

**Passover Communion**

I Peter 1: 18 to 20

Exodus 12: 5 – 46

Psalms 34: 20

Matthew 26: 1 -2 26 to 31

John 6: 31 to 35 45 to 58 – 61 to 69
So let us all discuss, shama how we are to engage in the re-enactment of Passover/Unleavend Bread and First Fruits in captivity.

Did Yahusha change any of this?

What about Ya'aqob and Yahuchanon the immerser being vegetarian even during Passover?

What does it mean to not come empty handed?

If we eat lamb we know it can not without blemish, or the first of the womb and the bones were broken. Does this disqualify it?
Next week looking at the details of....

And these names

The Calling Of Yah's People

The Exodus to Pesach
1

**Qara’ – An Invitation to Meet God**

Relationship, Not Religion...

*Qara’,* which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Torah*. Yahowah has *qara’ – invited* us to *qara’ – meet* Him. And that is why *qara’* serves as the basis of *Miqra’* (plural: *Miqra’ey*), the title God chose to convey the purpose of His seven-step plan of salvation. The *Miqra’ey*, meaning “Called-Out Assemblies” or “Invitations to Meet” Yahowah, begin in the spring with Passover, Unleavened Bread, and FirstFruits. These are followed seven weeks later by the celebratory ecumenical Feast of Seven Sabbaths, known as “Weeks.”

The first four *Miqra’ey* were not only prophetic, they were actually fulfilled, played out in human history during the Ma’aseyah Yahows’ha’s sixth corporeal visit. He sacrificed Himself as the Passover lamb on *Abyb* 14, which was *Pesach* that Friday, April 1*st* in 33 CE on our pagan calendars. He paid the penalty for our sins, voluntarily separating Himself from Yahowah, on *Matsah*, known as Unleavened Bread the following day. This, the most important date in human history, occurred on a Sabbath, the 15*th* of *Abyb* in Year 4000 Yah (Saturday, April 2*nd*, 33 CE on a Roman-Catholic calendar (Roman in the sense of Julian and Catholic in the sense of Gregorian)).
References

The Aleph and Tau Messianic comings are for all mortals to repent and to fulfill

- Ancient Hebrew alphabet
- Names bearing His eternal Name listed
- New Testament (B’rit haChadasah) Hebrew-Greek Names
- Elohim (El of all)
- Father, Son, Holy Spirit
- Adonai (Master)
- Baptism with Repentance
- Writings of Yisrael
- The Gospel of Thomas
- HaMiqraot [The Scriptures]: (Torah, Neviim, and Chetuvim)
  
  (in downward order of each verse of its texts of the paleo-Hebrew Phoenician, modern Hebrew at right, and its Hebrew color coded transliteration, interlining with the translated color coded words mostly in English, along with the transliterated names/titles and Septuagint Greek Old Testament (Brenton) and its color coded transliterated text along with its color coded translated English text)


  (in progress to update all color coded interlinear Greek writings from Genesis chapter 1 to Isaiah chapter 17, plus the verification and correction on all OT interlines), currently on Exodus ch32.

Torah (the Law) ·