

YAHUAH'S INSTRUCTIONS FOR
PESACH-PASSOVER / MATSAH - UNLEAVENED
BREAD/ BIKURYM - FIRST FRUITS

את



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

The screenshot shows the Yada Yah website interface. At the top, there is a navigation menu with links: Genesis, Invitations, Going Astray, The Way Home, Good News, God Damn Religion, Last Days, and Forum. A search bar with 'Google Custom Search' is visible. On the right, there is a 'YADA RADIO' section indicating 'Fridays 7:30pm EST'. The main content area displays a document viewer for 'Yada' Yah Volume 2: Invitations to Meet God ...Walking to Yahowah'. The document title is '1 Qara' - An Invitation to Meet God'. Below the title, the text reads: '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 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 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)).

On the right side of the page, there is a sidebar titled 'Invitations' with a list of 11 items:

- 1 Qara' An Invitation to Meet God
- 2 Salah Freedom
- 3 Pesach Passover
- 4 Matsah Unleavened Bread
- 5 Bikuwrym FirstFruits
- 6 Shabuwa' Seven Sevens
- 7 Taruw'ah Shout for Joy
- 8 Kippurym Reconciliations
- 9 Sukah Shelters
- 10 Yowbel Yah's Lamb
- 11 Miqra'ey Invitations to Meet God

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TANAKH TRANSLATION

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http://www.bayithamashiyach.com/Scriptures.html

The whole Scriptures interli... x

Electronic library. Downlo... NO WOE ZONE DRUDGE REPORT 2016 Yahoo http--www.michaelsavag... Exodus Revealed - 3-HOU.

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

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

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

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

(with the help of Jay Green's The Interlinear Bible, Interlinear Scripture Analyzer, The Pentateuch [Linear translation into English],
The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com,
HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benjamin benKohath)

(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 interlinears), currently on **Exodus ch32.**

Torah (the Law) -

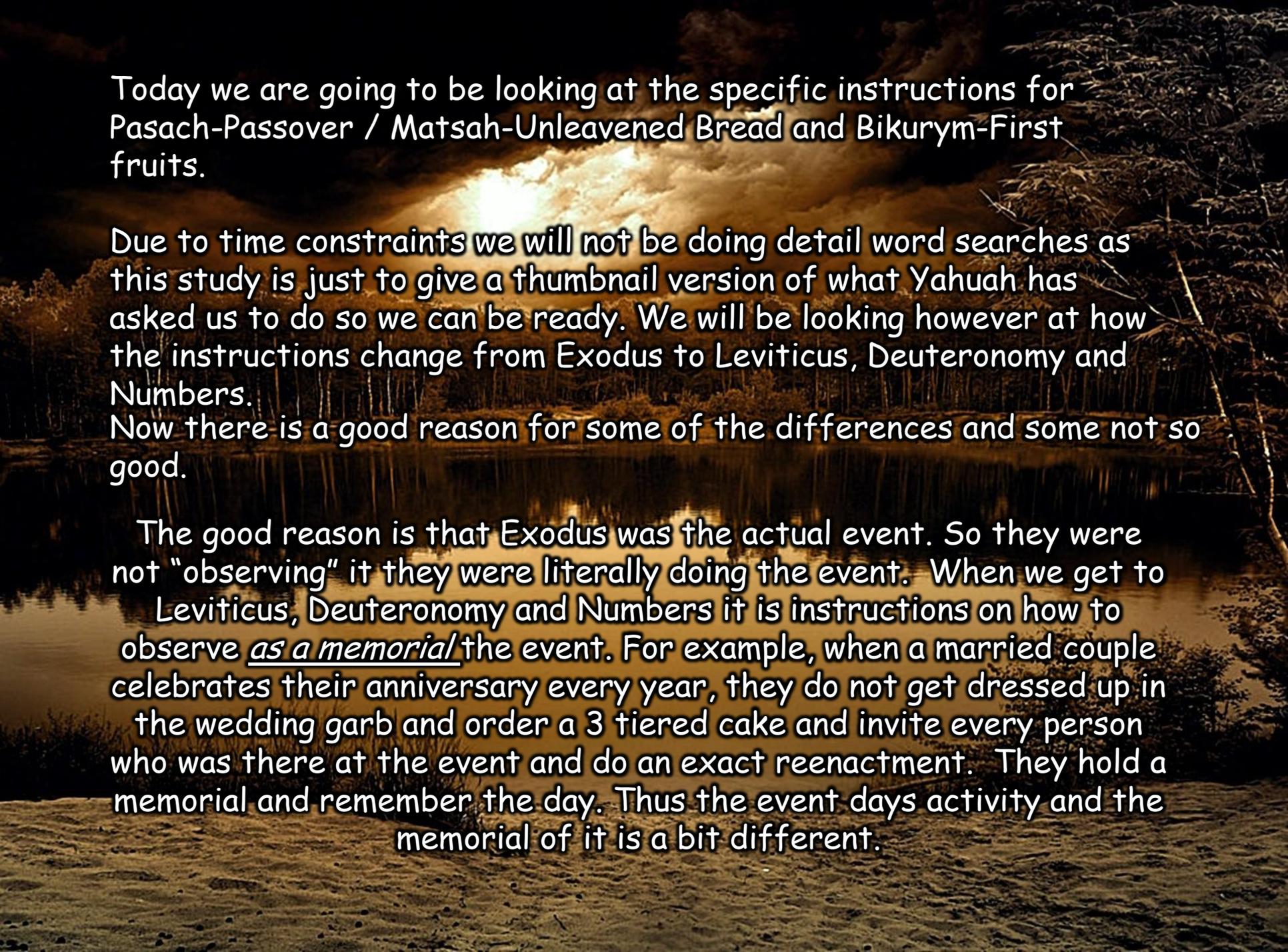
Sefer Yetziat Mitsrayim / Shemot (Exodus)

Chapter 12



From the Blessyahowah.com site, he sums it nicely.

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

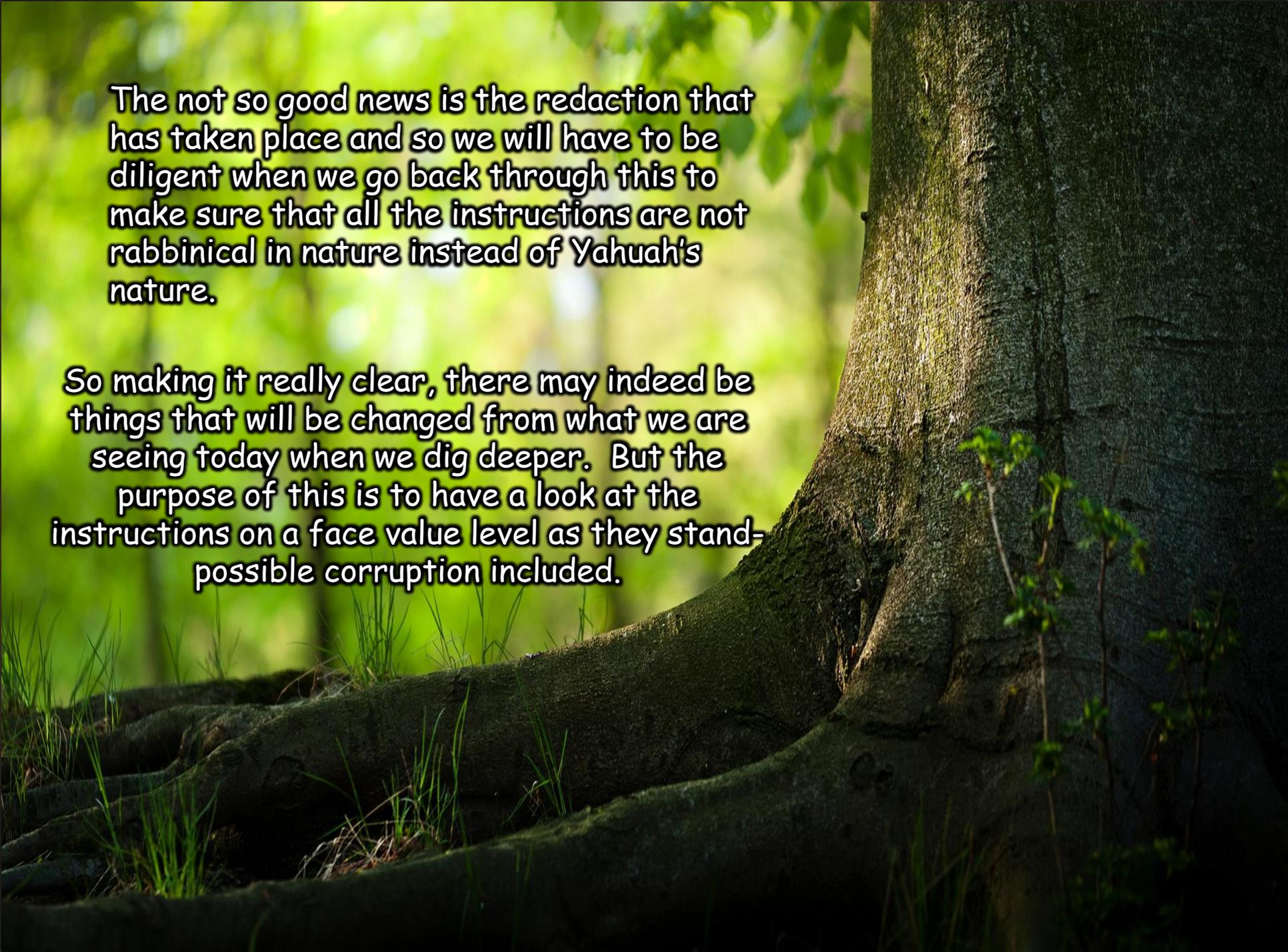
A sunset over a lake with trees in the background. The sun is low on the horizon, casting a golden glow over the clouds and the water. The trees are silhouetted against the bright sky.

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.

A large tree trunk with thick, gnarled roots in a forest setting. The tree trunk is dark brown and textured, with several large, spreading roots extending from the base. The background is a soft-focus green, suggesting a dense forest with sunlight filtering through the leaves. The text is overlaid on the left side of the image.

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.

X Y W E C Y

And these names

The Calling Of Yah's People

Yahuah's Instructions for Pesach – Matsah - Bikurym



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...

Shemot –Exodus-The Event

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

אָבִי־אָמַר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:
וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:

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

Ex12:1 Now אָבִי־אָמַר said to Moshe and Aharon in the land of Egypt, saying,

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.

בַּחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ הַחֳדָשִׁים הַרְאִשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה:
אָבִי־אָמַר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:

2. hachodesh hazeh lakem ro'sh chadashim ri'shon hu' lakem l'chad'shey 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 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.

וַיְדַבֵּר יְהוָה אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה
וַיְדַבֵּר יְהוָה אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה
וַיְדַבֵּר יְהוָה אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה
וַיְדַבֵּר יְהוָה אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה:

3. dab'ru 'el-kal-'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.

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.

4 וְאִם-יִמְעַט הַבַּיִת מִהְיֹת מִשָּׂה וְלָקַח הוּא וְשִׁכְנּוֹ הַקָּרֹב
4 וְאִם-יִמְעַט הַבַּיִת מִהְיֹת מִשָּׂה וְלָקַח הוּא וְשִׁכְנּוֹ הַקָּרֹב

אֶל-בַּיְתוֹ בְּמִכְסֹת נִפְשׁוֹת אִישׁ לְפִי אֲכָלוֹ תִכְסֹּי עַל-הַשָּׂה:

4. w'im-yim`at habayith mih'yoth miseh w'laqach hu' ush'keno haqarob
'el-beytho b'mik'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.

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

5 אִם-יִמְעַט הַבַּיִת מִהְיֹת מִשָּׂה וְלָקַח הוּא וְשִׁכְנּוֹ הַקָּרֹב
5 אִם-יִמְעַט הַבַּיִת מִהְיֹת מִשָּׂה וְלָקַח הוּא וְשִׁכְנּוֹ הַקָּרֹב

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.

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.**

אִתָּךְ וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה
וְשָׁחַטוּ אֹתוֹ כָּל קְהַל עֵבֶר־יִשְׂרָאֵל בֵּין הָעֶרְבָיִם:

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.

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 מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת
וְעַל־הַמַּשְׁקוּפָה עַל הַבָּתִּים 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.**

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

8 יִאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מְרֹרִים יֹאכְלֶהּ׃

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

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

9 לֹא־תֹאכְלוּ מִמֶּנּוּ נָא וּבָשָׂל מְבֻשָׁל בַּמַּיִם כִּי אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כַּרְעָיו וְעַל־קַרְבּוֹ׃

9. 'al-to'k'lu mimenu na' ubashel m'bushal bamayim ki 'im-ts'li-'esh ro'sho `al-k'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.

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 Yahuah.

יב ועברתי בארץ מצרים בלילה הזה והכיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלילי מצרים אעשה שפטים אני יהוה:
יב ועברתי בארץ מצרים בלילה הזה והכיתי כל בכור בארץ מצרים מאדם ועד בהמה ובכל אלילי מצרים אעשה שפטים אני יהוה:

12. w`abar'ti b'erets-Mits'rayim balay'lah hazeh w'hikeythi kal-b'kor b'erets Mits'rayim me'adam w`ad-b'hemah ub'kal-'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 ייאה.

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.

יג והיה הדם לכם לאות על הבתים אשר אתם שם וראיתי את הדם ובסחתי עלכם ולא יהיה בכם נגף למשחית בהכתי בארץ מצרים:
יג והיה הדם לכם לאות על הבתים אשר אתם שם וראיתי את הדם ובסחתי עלכם ולא יהיה בכם נגף למשחית בהכתי בארץ מצרים:

13. w'hayah hadam lakem l'oth `al habatim 'asher 'atem sham w'ra'ithi 'eth-hadam uphasach'ti `alekem w'lo'-yih'yeh bakem 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.

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 יד וְהָיָה הַיּוֹם הַזֶּה לָּכֶם לְזִכָּרוֹן
וְחַגְגֹתֶם אֹתוֹ חַג לַיהוָה לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם תִּתְּנֶנּוּ:

14. w'hayah hayom hazeh lakem l'zikaron w'chagothem 'otho chag laYahúwah
l'dorotheykem chuqath `olam t'chaguhu.

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

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 שִׁבְעַת יָמִים תֹּאכְלוּ אֶת הַמַּצּוֹת הַבְּרִיאָה
וְעַל הַיּוֹם הַרִאשׁוֹן תִּשְׁבִּיתוּ
לֶחֶם חַמֵּץ מִיּוֹם הַרִאשׁוֹן עַד יוֹם הַשִּׁבְעִי:

15. shib'`ath yamim matsoth to'kelu 'ak bayom hari'shon tash'bithu s'or mibateykem
li kal-'okel chamets w'nik'r'thah hanepshesh hahiw' miYis'ra'El miyom hari'shon `ad-yom hash'bi`i.

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.

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.

16 וַאֲפֹרֹתַי בְּיוֹם הַאֲשֵׁרִי וַאֲפֹרֹתַי בְּיוֹם הַשְּׁבִיעִי
וְלֹא תַעֲשׂוּ עֲמָלָה אֲשֶׁר לָכֶם
אֲשֶׁר יֵאָכֵל לְכָל-נַפְשׁ הוּא לְבָדוֹ יַעֲשֶׂה לָכֶם

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

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-הַמִּצְוֹת כִּי בַעֲצָם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת-צְבֹאוֹתֵיכֶם
מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת-הַיּוֹם הַזֶּה לְדֹרוֹתֵיכֶם חֻקַּת עוֹלָם:

17. ush'mar'tem 'eth-hamatsoth ki 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,

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
יֶחֱבֹרְאֵשׁן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעָרֵב
תֹּאכְלוּ מִצַּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בְּעָרֵב:

18. bari'shon b'ar'ba`ah `asar yom lachodesh ba`ereb
to'k'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.

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 שְׂאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי כָל-אֹכֵל מִחֻמֶּצֶת
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעֵדֻת יִשְׂרָאֵל בְּגֵר וּבְאֶזְרַח הָאָרֶץ:

19. shib'ath yamim s'or lo' yimatse' b'bateykem ki kal-'okel mach'metseth
w'nik'r'thah hanepfesh 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.

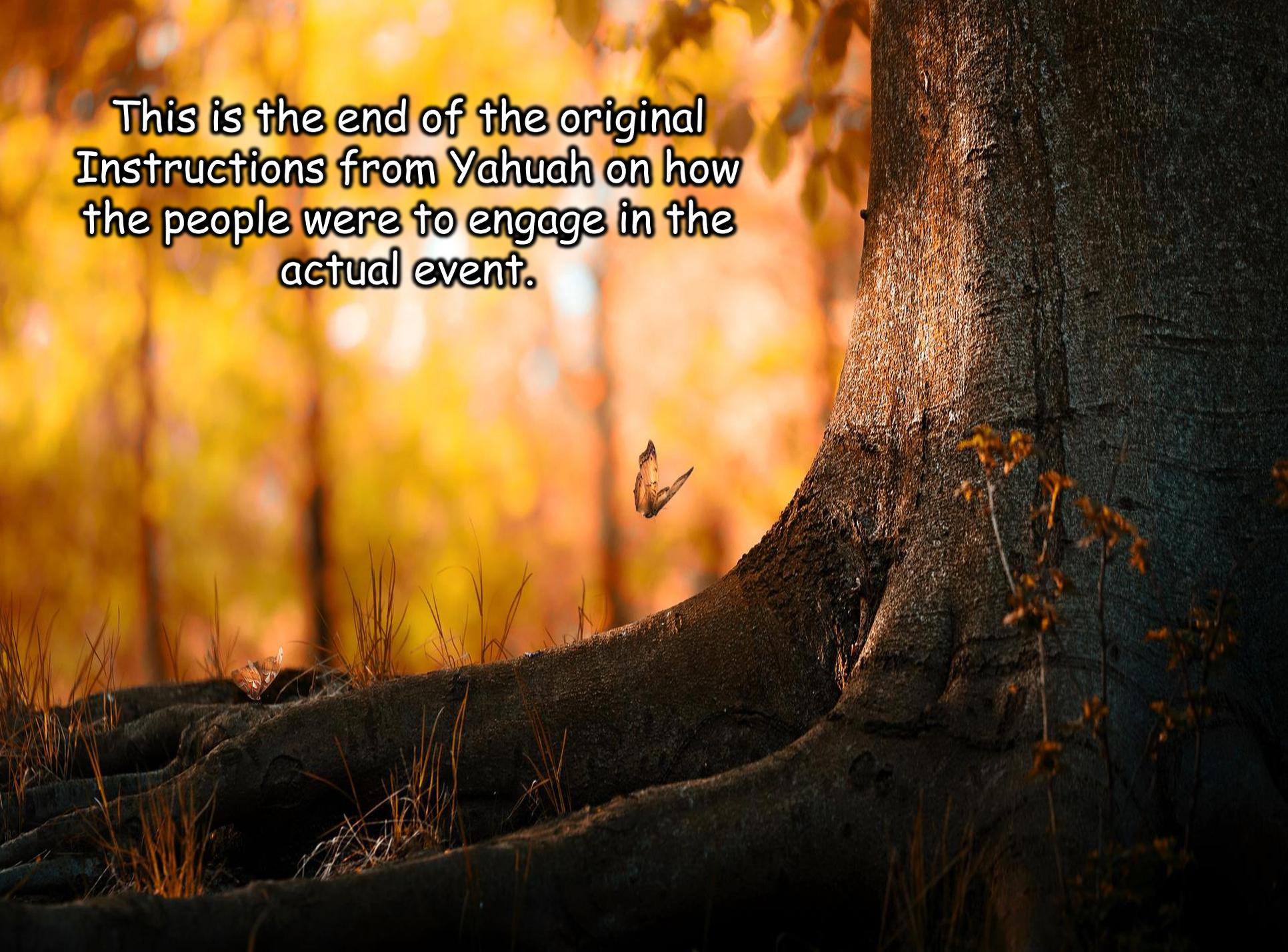
20 You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

20 כָּל-מִחֻמֶּצֶת לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֵיכֶם תֹּאכְלוּ מִצּוֹת: פ

20. kal-mach'metseth lo' tho'kelu b'kol mosh'botheykem to'k'lu matsoth.

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



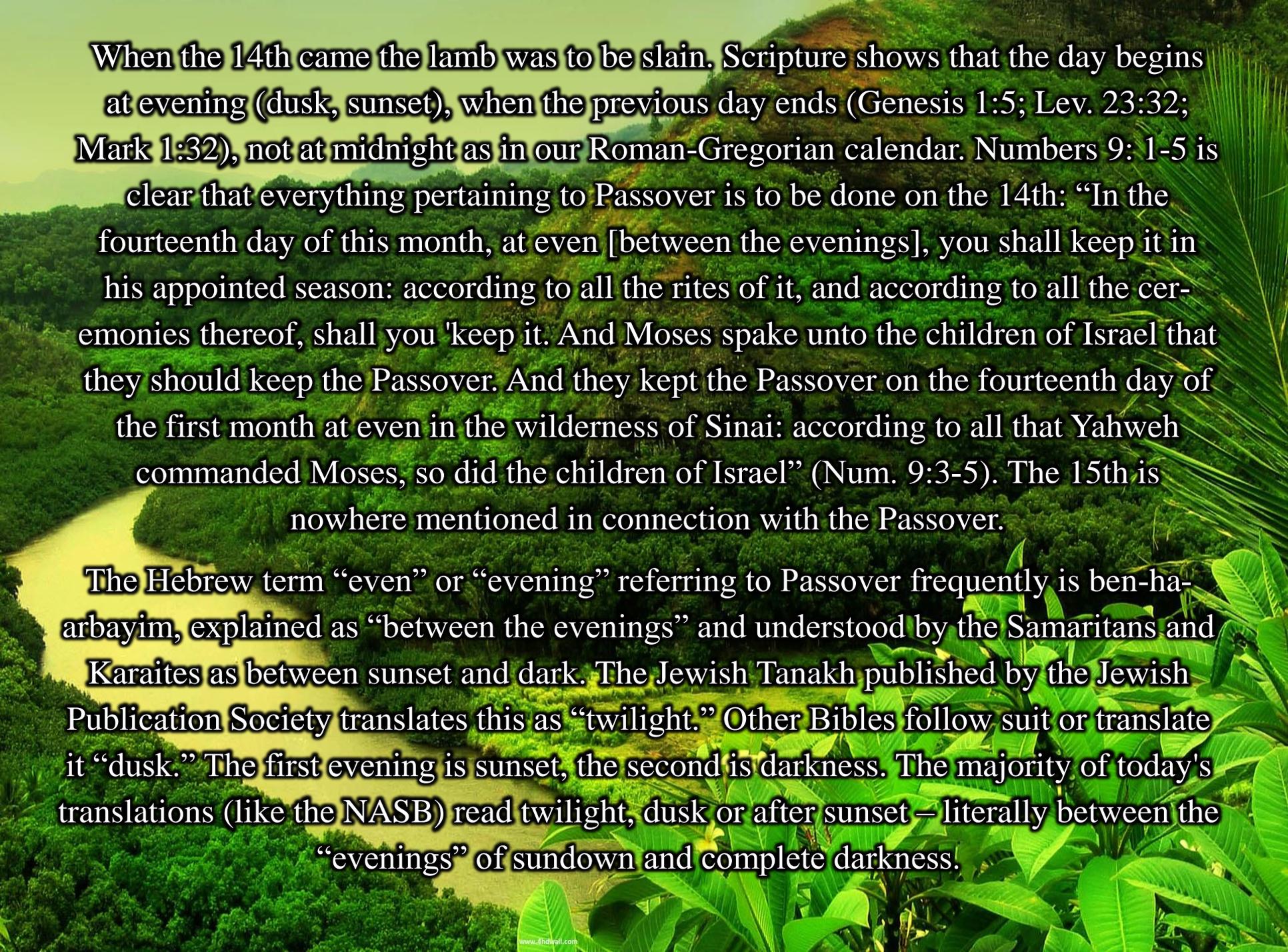
Timing Of The Instructions

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 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.
- Taking some of the blood they were to put it on the lintel 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 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.

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 אֶל־כָּל־זְקֵנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכֹּב וַיִּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחַתְיִכֶם וְשַׁחַטוּ 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.

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.

22 וְלָקַחְתֶּם אֶגְדַּת אֶזֶב וְטַבַּלְתֶּם בַּדָּם אֲשֶׁר-בַּסֶּף
 וְהִגַּעְתֶּם אֶל-הַמַּשְׁקוּף 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.

It cleanses all 7 elimination organs of the body.



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

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

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

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

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

26 כּוֹנֵחַ כִּי-יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם:
יְהוָה וְשָׁמַרְתֶּם אֶת-הָעֲבֹדָה הַזֹּאת:

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?

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.

כַּלְכַּלְתֶּם לַיהוָה אֶת־זֶבַח־פֶּסַח הַיּוֹם הַזֶּה כִּי־עָשָׂה יְהוָה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם

כַּלְכַּלְתֶּם לַיהוָה אֶת־זֶבַח־פֶּסַח הַיּוֹם הַזֶּה כִּי־עָשָׂה יְהוָה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם

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 יהוה 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 worshiped.

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

וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כַּלְכַּלְתֵּם לַיהוָה אֶת־זֶבַח־פֶּסַח הַיּוֹם הַזֶּה כִּי־עָשָׂה יְהוָה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם כִּי־עָשָׂה לְעַמּוֹת מִצְרָיִם וְלָאֲשֶׁר־עָשָׂה לְבָתֵּי יִשְׂרָאֵל בְּמִצְרָיִם

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

Ex12:28 Then the sons of Yisrael went and did so; just as יהוה had commanded Moshe and Aharon, 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."

33 פִּתְחֵי־אֶרֶץ־מִצְרַיִם וְעַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ
כִּי אָמְרוּ כִּלְנֹי מֵתִים׃

לְגִוְתֵיחֲזֹק מִצְרַיִם עַל־הָעָם לְמַהֵר לְשַׁלְּחָם מִן־הָאָרֶץ
כִּי אָמְרוּ כִּלְנֹי מֵתִים׃

33. watechezaq Mits'rayim `al-ha`am l'maher l'shal'cham min-ha'arets ki'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.

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־בִּצֵּיקוֹ טָרֵם יַחְמֵץ מִשְׁאַרְתָּם צְרָרֹת
בְּשִׂמְלֹתָם עַל־שִׁכְמָם׃

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

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

37 וַיֵּשְׁבוּ בְנֵי-יִשְׂרָאֵל מֵרַעְמִסִּים סְכוּתָה
לְזֵוֹיִסְעוֹי אֶלֶף הַגְּבָרִים לְבַד מִטַּף:

37. wayis'`u b'ney-Yis'ra'El meRa`m'ses Sukkothah
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.

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 מִקְנֵה כְּבֵד מְאֹד:

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

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

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.

לֹא עָשׂוּ לָהֶם
כִּי־גִרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהֵמֵה וְגַם־צִדָּה לֹא־עָשׂוּ לָהֶם:
לֹט וַיֵּאָפוּ אֶת־הַפֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת כִּי לֹא חָמֵץ
יָצְאוּ מִן־מִצְרַיִם וְלֹא־יָכְלוּ לְהִתְמַהֵמֵה וְגַם־צִדָּה לֹא־עָשׂוּ לָהֶם:
39

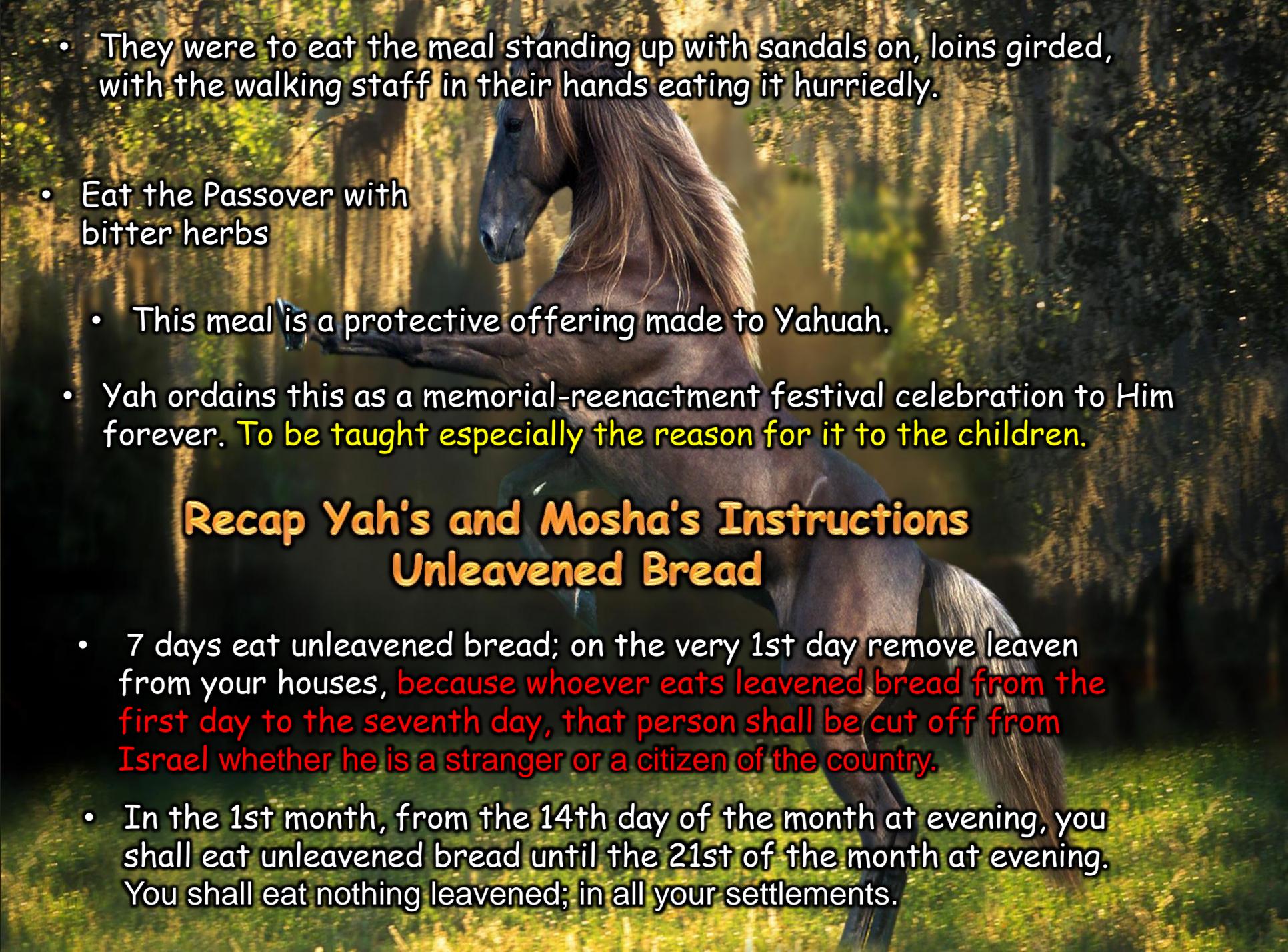
39. wayo'phu 'eth-habatseq 'asher hotsi'u miMits'rayim `ugoth matzoth ki lo' chamets
ki-gor'shu miMits'rayim w'lo' yak'lu l'hith'mah'meah w'gam-tsedah lo'-`asu lahem.

Ex12:39 They baked the dough which they had brought from Egypt into cakes of unleavened bread.
For it had not become leavened, since they were driven out from Egypt and were not able to delay,
And also they had not prepared 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.

Recap Yah's Instructions Pesach Event with Moshah's added info in yellow

- 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.

- 
- A brown horse is rearing up on its hind legs in a sunlit forest. The horse's front legs are extended forward, and its head is turned slightly to the left. The background is filled with tall, thin trees and dappled sunlight filtering through the leaves, creating a warm, golden atmosphere.
- 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.

Yahuah Gave Mosha and Aaron Instructions How To Observe The Re-Enactment s 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.

41 way'hi miqets sh'loshim shanah w'ar'ba` me'oth shanah
way'hi b'etsem hayom hazeh yats'u kal-tsib'oth Yahúwah me'erets Mits'rayim.
מאִוְיַהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע מֵאוֹת שָׁנָה
וַיְהִי בְעֵצָם הַיּוֹם הַזֶּה יֵצְאוּ כָל-צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם:

41. way'hi miqets sh'loshim shanah w'ar'ba` me'oth shanah
way'hi b'etsem hayom hazeh yats'u kal-tsib'oth Yahúwah 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 יֵצְאוּ 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.

42
מב ליל שמרים הוא ליהנה להוציאם מארץ מצרים
הוא-הלילה הזה ליהנה שמרים לכל-בני ישראל לדורתם: פ

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

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

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

43
מגויאמר יהנה אל-משה ואהרן זאת חקת הפסח
כל-בן-נכר לא-יאכל בו:

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

Ex12:43 **שמרים** said to Moshe and Aharon, This is the ordinance of the Passover: every son of foreigner shall not eat of it;

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

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

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

45 No bound or hired laborer shall eat of it.

45 מִהַתּוֹשָׁב וְשָׂכִיר לֹא-יֵאָכֵל בּוֹ:
45 מִהַתּוֹשָׁב וְשָׂכִיר לֹא-יֵאָכֵל בּוֹ:

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

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

46 מִבַּיִת אֶחָד יֵאָכֵל לֹא-תוֹצִיא מִן-הַבַּיִת מִן-הַבֶּשֶׂר חוּצָה
וְעַצְמוֹ לֹא תִשְׁבְּרוּ-בּוֹ:
46 מִבַּיִת אֶחָד יֵאָכֵל לֹא-תוֹצִיא מִן-הַבַּיִת מִן-הַבֶּשֶׂר חוּצָה
וְעַצְמוֹ לֹא תִשְׁבְּרוּ-בּוֹ:

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.

47 The whole community of Israel shall offer it.

מִזְכָּרֹת יִשְׂרָאֵל יַעֲשׂוּ אֹתוֹ: 47

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

Ex12:47 All the congregation of Yisrael shall prepare 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.

מִחַ וְכִי־יִגְוֹר אֲתָדָה גֵר וְעָשָׂה פֶסַח לַיהוָה הַמּוֹל לּוֹ כָּל־זָכָר
וְאִזּוּ יִקְרַב לַעֲשׂוֹתוֹ וְהָיָה כְּאֶזְרַח הָאָרֶץ וְכָל־עָרֵל לֹא־יֹאכַל בּוֹ: 48

48. w'ki-yagur 'it'ak ger w`asah pesach laYahúwah himol lo kal-zakar w'az yiq'rab la`asotho w'hayah k'ez'rach ha'arets w'kal-`arel lo'-yo'kal bo.

Ex12:48 But if a stranger sojourns with you, and celebrates the Passover to יְהוָה, 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.

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

מִטּוֹרָחַ אַחַת יִהְיֶה לְאֶזְרָח וְלִגֵּר הַגֵּר בְּתוֹכְכֶם:
49

49. torah 'achath yih'yeh la'ez'rach w'lager hagar b'thok'kem.

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

First fruits

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

אֲוִי־דַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
Ex13:1

1. way'daber Yahúwah 'el-Mosheh le'mor.

Ex13:1 Then אֲוִי־דַבֵּר spoke to Moshe, 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.

3 זכור את-היום הזה אשר יצאתם ממצרים
מבית עבדים כי בחזק יד הוציא יהוה אתכם מזה ולא יאכל חמץ:

גויאמר משה אל-העם זכור את-היום הזה אשר יצאתם ממצרים
מבית עבדים כי בחזק יד הוציא יהוה אתכם מזה ולא יאכל חמץ:

3. wayo'mer Mosheh 'el-ha`am zakor 'eth-hayom hazeh 'asher y'tsa'them miMits'rayim
mibeyth `abadim ki b'chozeq yad hotsi' Yahúwah 'eth'kem mizeh w'lo' ye'akel chamets.

Ex13:3 Moshe said to the people, Remember this day in which you went out from Egypt,
from the house of slavery; for by a powerful hand brought you out from here.
And nothing leavened shall be eaten.

4 You go free on this day, in the month of A bib.

4 ד היום אתם יצאים בחודש האביב:
זכור את-היום הזה אשר יצאתם ממצרים

4. hayom 'atem yots'im b'chodesh ha'Abib.

Ex13:4 On this day in the month of Abib, you are going out.

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:

כִּי־יָבִיאֲךָ יְהוָה אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי
וְהַחִיטִּי וְהַיְבוּסִי אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֶיךָ לָתֶת לָךְ אֶרֶץ זָבַת חָלָב
וְדָבָשׁ וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בְּחֹדֶשׁ הַזֶּה:

5. w'hayah hi-y'bi'ak Yahúwah 'el-'erets haK'na'ani w'haChiti w'ha'Emori
w'haChiui w'haY'busi 'asher nish'ba` la'abotheyak latheth lak 'erets zabath chalab
ud'bash w`abad'at 'eth-ha`abodah hazo'th bachodesh hazeh.

Ex13:5 It shall be when **כִּי־יָבִיאֲךָ** brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall observe this service in this month.



6 "Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of Yahuah.

6 שבעת ימים תאכל מצות וביום השביעי חג ליהוה:
6 שבעת ימים תאכל מצות וביום השביעי חג ליהוה:

6. shib`ath yamim to'kal matsoth ubayom hash'bi`i chag laYahúwah.

Ex13:6 For seven days you shall eat unleavened bread,
and on the seventh day there shall be a feast to יהוה.

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.

7 מצות יאכל את שבעת הימים ולא יראה לך חמץ
ולא יראה לך שאר בכל-גבולך:
7 מצות יאכל את שבעת הימים ולא יראה לך חמץ
ולא יראה לך שאר בכל-גבולך:

7. matsoth ye'akel 'eth shib`ath hayamim w'lo'-yera'eh l'ak chamets
w'lo'-yera'eh l'ak s'or b'kal-g'bulek.

Ex13:7 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.'

8 אַתָּה תְּבַרְרֵנִי בַּיּוֹם הַהוּא לְאָמֹר
כִּי עָשָׂה יְהוָה לִי מִמִּצְרָיִם:
וְעָשָׂה לְבָנֶיךָ בַּיּוֹם הַהוּא לְאָמֹר
כִּי עָשָׂה יְהוָה לִי מִמִּצְרָיִם:

8. w'higad'at l'bin'ak bayom hahu' le'mor ba`abur zeh `asah Yahúwah li b'tse'thi miMits'rayim.

Ex13:8 You shall tell your son on that day, saying,
It is because of what אַתָּה did for me when I came 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.

9 וְהָיָה לְךָ לְאוֹת עַל-יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה
תּוֹרַת יְהוָה בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאָה יְהוָה מִמִּצְרָיִם:

9. w'hayah l'ak l'oth `al-yad'ak ul'zikaron beyn `eyneyak
l'ma`an tih'yeh torath Yahúwah b'phiyak ki b'yad chazaqah hotsi'ak Yahúwah miMits'rayim.

Ex13:9 And it shall be to you for a sign on your hand, and for a memorial between your eyes, that
the law of אַתָּה may be in your mouth; for with a powerful hand אַתָּה brought you out of Egypt.

10 You shall keep this institution at its set time from year to year.

יִשְׁמַרְתָּ אֶת-הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יְמִימָה: 10
:אָזְכְּרֶנּוּ מִיָּמִים יְמִימָה אֶת-חֻקֵּי אֱלֹהֵינוּ אֶת-חֻקֵּי אֱלֹהֵינוּ

10. w'shamar'at 'eth-hachuqah hazo'th l'mo'adah miyamim yamimah.

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,

11 וְהָיָה כִּי-יְבִיאֲךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי
כַּאֲשֶׁר נִשְׁבַּע לָךְ וּלְאֲבוֹתֶיךָ וַיִּתֶּנָּה לָּךְ:
אֶת-אֶרֶץ הַכְּנַעֲנִי יְבִיאֲךָ יְהוָה אֶל-אֶרֶץ הַכְּנַעֲנִי

11. w'hayah ki-y'bi'ak Yahúwah 'el-'erets haK'na`ani
ka'asher nish'ba` l'ak w'la'abotheyak un'thanah lak.

Ex13:11 And it shall be when אֱלֹהֵינוּ brings you to the land of the Canaanite,
as He swore to you and to your fathers, and gives it to you,

First Fruits

12 you shall set apart for Yahuah every first issue of the womb: every male firstling that your cattle drop shall be Yahuah's.

12 x99092 107-652 32326 789-107-65 3799 91w 907-652 32326 789-107-65
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יב וְהַעֲבַרְתָּ כָּל-פֶּטֶר-רֶחֶם לַיהוָה וְכָל-פֶּטֶר שֹׁגֵר בְּהֵמָה
אֲשֶׁר יִהְיֶה לָּךְ הַזְּכָרִים לַיהוָה :

12. w'ha`abar`at kal-peter-rechem laYahúwah w'kal-peter sheger b'hemah
'asher yih'yeh l'ak haz'karim laYahúwah .

Ex13:12 you shall set apart to **אֲשֶׁר** every one opening the womb,
and every firstling opening of beast that are to you; the males belong to **אֲשֶׁר**.

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

13 2x7902 347x 46-742 3w9 347x 198 107-652 2x7902 347x 46-742 3w9 198 107-652
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יג וְכָל-פֶּטֶר חֲמֹר תִּפְדֶּה בְּשֵׂה וְאִם-לֹא תִפְדֶּה וְעָרַפְתָּו
וְכֹל בְּכוֹר אָדָם בְּבָנָיִךָ תִּפְדֶּה:

13. w'kal-peter chamor tiph'deh b'seh w'im-lo' thiph'deh
wa`araph'to w'kol b'kor 'adam b'baneyak tiph'deh.

Ex13:13 But every firstling of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.

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.'

14 וְהָיָה כִּי-יִשְׁאַלְךָ בִּנְךָ מָחָר לֵאמֹר מַה-זֶּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצֵיאָנוּ יְהוָה מִמִּצְרַיִם מִבַּיִת עַבְדִּים:

14. w'hayah ki-yish'al'ak bin'ak machar le'mor mah-zo'th
w'amar'at 'elayu b'chozeq yad hotsi'anu Yahúwah miMits'rayim mibeyth `abadim.

Ex13:14 And it shall be when your son asks you in time to come, saying, What is this? then you shall say to him, With a powerful hand **וְהוֹצֵיאָנוּ** brought us out of Egypt, from the house of slavery.

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.'

15. way'hi ki-hiq'shah Phar'`oh l'shal'chenu wayaharog Yahúwah kal-b'kor b'erets Mits'rayim mib'kor 'adam w'`ad-b'kor b'hemah `al-ken 'ani zobeach laYahúwah kal-peter rechem haz'karim w'kal-b'kor banay 'eph'deh.

Ex13:15 It came about, when Pharaoh was stubborn about letting us go, that **וְהָרַג** killed every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast. Therefore, I sacrifice to **וְהוֹצֵיאָנוּ** the males, every offspring of the womb, but every firstborn of my sons I redeem.

16 "And so it shall be as a sign upon your hand and as a symbol on your forehead that with a mighty hand Yahuah freed us from Egypt. "

BE-SHALLAH

בשלה

16 וְהָיָה לְאוֹת עַל-יָדְכָה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ
כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם: ׀

16. w'hayah l'oth `al-yad'kah ul'totaphoth beyn `eyneyak
ki b'chozeq yad hotsi'anu Yahúwah miMits'rayim.

Ex13:16 So it shall be for a sign on your hand and as frontlets between your eyes,
for with a powerful hand בְּחֹזֶק 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."

וַיִּזְוֶיהִי בְּשַׁלַּח פָּרְעֹה אֶת-הָעָם וְלֹא-נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים
כִּי קָרֹב הוּא כִּי אָמַר אֱלֹהִים פֶּן-יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה
וְשָׁבוּ מִצְרָיִם:

וַיִּזְוֶיהִי בְּשַׁלַּח פָּרְעֹה אֶת-הָעָם וְלֹא-נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים
כִּי קָרֹב הוּא כִּי אָמַר אֱלֹהִים פֶּן-יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה
וְשָׁבוּ מִצְרָיִם:

17. way'hi b'shalach Phar'oh 'eth-ha'am w'lo'-nacham 'Elohim derek 'erets P'lish'tim ki qarob hu'
ki 'amar 'Elohim pen-yinachem ha'am bir'otham mil'chamah w'shabu Mits'ray'mah.

Ex13:17 And it came to pass, when Pharaoh had let the people go, Elohim did not lead them

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.

18 וַיִּסַּב אֱלֹהִים אֶת־הָעָם הַרְדֵּךְ הַמִּדְבָּר יַם־סוּף
וַחֲמֻשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם:

18. wayaseb 'Elohim 'eth-ha`am derek hamid'bar yam-suph
wachamushim `alu b'ney-Yis'ra'El me'erets Mits'rayim.

Ex13:18 Hence Elohim led the people around by the way of the wilderness to the Sea of Reeds;
and the sons of Yisrael went up armed from the land of Egypt.

20 They set out from Succoth, and encamped at Etham, at the edge of the wilderness.

20 כַּוְיָסְעוּ מִסֻּכּוֹת וַיַּחֲנּוּ בְּאֶתְמֹת בְּקִצְהַ הַמִּדְבָּר:

20. wayis'u miSukkoth wayachanu b'Etham biq'tseh hamid'bar.

Ex13:20 Then they set out from Sukkoth and camped in Etham on 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.

21 וַיֵּלֶךְ יְהוָה לְפָנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ
וּלְיָלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלֶכֶת יוֹמָם וְלַיְלָה:

21. waYahúwah holek liph'neyhem yomam b`amud `anan lan'chotham haderek
w'lay'lah b`amud `esh l'ha'ir lahem laleketh yomam walay'lah.

Ex13:21 וַיֵּלֶךְ יְהוָה was going before them in a pillar of cloud by day to lead them on the way,
and in a pillar of fire by night to give them light, to go by day and by night.

22 The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

22 כִּבְלֹא-יָמִישׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לְיָלָה לְפָנֵי הָעָם: פ

22. lo'-yamish `amud he`anan yomam w`amud ha'esh lay'lah liph'ney ha`am.

Ex13:22 He did not take away the pillar of cloud by day,
nor the pillar of fire by night, from before the people.

Yahuah's Instructions To All The people when He Appeared Before Them

Exodus 23:14 Three times a year you shall hold a festival for Me:

14 וְשָׁלוֹשׁ רְגָלִים תַּחֲגֹג לִי בַשָּׁנָה:
14 וְשָׁלוֹשׁ רְגָלִים תַּחֲגֹג לִי בַשָּׁנָה:

14. shalosh r'galim tachog li bashanah.

Ex23:14 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;

15 וְשָׁמַרְתָּ אֶת-חַג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת פֶּאֶשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי-בּוֹ יֵצְאָתָּ מִמִּצְרָיִם וְלֹא-יָרְאוּ פָנַי רֵיקָם:
15 וְשָׁמַרְתָּ אֶת-חַג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת פֶּאֶשֶׁר צִוִּיתִךָ לְמוֹעֵד חֹדֶשׁ הָאָבִיב כִּי-בּוֹ יֵצְאָתָּ מִמִּצְרָיִם וְלֹא-יָרְאוּ פָנַי רֵיקָם:

15. 'eth-chag hamatsoth tish'mor shib'ath yamim to'kal matsoth ka'asher tsiuithik l'mo'ed chodesh ha'abib ki-bo yatsa'ath miMits'rayim w'lo'-yera'u phanay reyqam.

Ex23:15 You shall observe the Feast of Unleavened Bread;

for seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came 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.

16 וְחַג הַקְצִיר בְּכוּרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְחַג
הָאָסִיף בְּצֵאת הַשָּׂנָה בְּאָסְפֶךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה:

16. w'chag haqatsir bikurey ma`aseyak 'asher tiz'ra` basadeh
w'chag ha'asiph b'tse'th hashanah b'as'p'ak 'eth-ma`aseyak min-hasadeh.

Ex23:16 And the Feast of the Harvest of the first fruits of your labors which you sow in the field;
And the Feast of the Ingathering at the end of the year when you gather your labors from the field.

17 Three times a year all your males shall appear before the Sovereign, Yahuah.

17 אֵלֶּיךָ יִבְרָאוּ אֵלֶּיךָ שְׁלֹשׁ מַעֲבָדֶיךָ בַּשָּׂנָה יְרֵאָה כָּל־זְכוּרֶיךָ אֶל־פְּנֵי הָאֲדֹנָי יְהוָה:

17. shalosh p`amim bashanah yera'eh kal-z'kur'ak 'el-p'ney ha'Adon Yahúwah.

Ex23:17 Three times in a year all your males shall appear before the face of the Master אֵלֶיךָ.

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.

18 חג-סחמט-לחמט-בא-על-דמ-זבחי ואל-יילין חלב-חגי ער-בקר:

18. lo'-thiz'bach `al-chamets dam-zib'chi w'lo'-yalin cheleb-chagi `ad-boqer.

18. lo'-thiz'bach `al-chamets dam-zib'chi w'lo'-yalin cheleb-chagi `ad-boqer.

Ex23:18 You shall not offer the blood of My sacrifice with leavened bread;
nor is the fat of My feast to remain overnight 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.

19 חג-סחמט-לחמט-בא-על-דמ-זבחי ואל-יילין חלב-חגי ער-בקר:

19. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bashel g'di bachaleb 'imo.

19. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bashel g'di bachaleb 'imo.

19. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bashel g'di bachaleb 'imo.

19. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bashel g'di bachaleb 'imo.

Ex23:19 You shall bring the beginning of first fruits of your soil into the house of your El.
You shall not boil a young goat in the milk of its mother.

Exodus Chapter 34

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.

18 חֲדָשׁ-כֹּחַד-לֶחֶם-חֲמֵץ אֶל-זֶבַח-יְהוָה וְלֹא-יָלִין חֶלֶב-חָגִי עַד-בֹּקֶר:

18. lo'-thiz'bach `al-chamets dam-zib'chi w'lo'-yalin cheleb-chagi `ad-boqer.

Ex23:18 You shall not offer the blood of My sacrifice with leavened bread; nor is the fat of My feast to remain overnight until morning.

19 Every first issue of the womb is Mine, from all your livestock that drop a male as firstling, whether cattle or sheep.

19 יִטְרֵאֲשִׁית בְּכֹרֵי אֲדָמָתְךָ תָּבִיא בֵּית יְהוָה אֶל-הֵיכָל
לֹא-תִבְשֵׁל גְּדִי בְחֵלֶב אִמּוֹ:

19. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bashel g'di bachaleb 'imo.

Ex23:19 You shall bring the beginning of first fruits of your soil into the house of your El. You shall not boil a young goat in the milk of its mother.

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.

20 אֶת־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד
:אֶת־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד־לֶחֶם־אֲשֵׁר־יֵלֵד
כִּי־יִפְטֹר חֲמוֹר תִּפְדֶּה בְשֵׂה וְאִם־לֹא תִפְדֶּה
וְעָרַפְתּוֹ כֹּל בְּכוֹר בְּנֵיךָ תִפְדֶּה וְלֹא־יֵרָאוּ פְנֵי הַיְקָם:

20. **upheter chamor tiph'deh b'seh w'im-lo' thiph'deh**
wa'araph'to kol b'kor baneyak tiph'deh w'lo'-yera'u phanay reyqam.

Ex34:20 You shall redeem with a lamb opening of a donkey;
and if you do not redeem it, then you shall break its neck.
You shall redeem all the firstborn of 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**.

21 שֵׁשֶׁת־יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת בְּחֹרֶיֶשׁ
:וּבִקְצִיר וּבְחֹרֶיֶשׁ וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת
כֹּאֲשֶׁר־יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת בְּחֹרֶיֶשׁ
וּבִקְצִיר תִשָּׁבֵת:

21. **shesheth yamim ta`abod ubayom hash'bi'i tish'both becharish ubaqatsir tish'both.**

Ex34:21 You shall work six days, but on the seventh day you shall rest;
in plowing time and in harvest you shall rest.

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

22 וְחַג הַשָּׁבֻעֹת תַעֲשֶׂה לְךָ בְּכוֹרֵי קִצְוֵי הַטִּיבִים

וְחַג הָאָסִיף תִּקְוֶפֶת הַשָּׁנָה:

22. w'Chag Shabbu`oth ta`aseh l'ak bikurey q'tsir chitim w'Chag ha'Asiph t'quphath hashanah.

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.

23 כָּגֹשְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה יְהוָה כָּל-זְכוּרֶיךָ אֶת-פְּנֵי הָאֲדֹנָי

יְהוָה אֱלֹהֵי יִשְׂרָאֵל:

23. shalosh p`amim bashanah yera'eh kal-z'kur'ak 'eth-p'ney ha'Adon Yahúwah 'Elohey Yis'ra'El.

Ex34:23 Three times in the year all your males appear before the Master אַתְּאֵל, 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.

25 46-xw-⊗ 60-mh 74-5g 99-67 72-62-467 74-5g 74-5g 74-5g

כה לא תשחט על חמץ דם זבחי

ולא ילין לבקר זבח חג הפסח:

25. lo'-thish'chat `al-chamets dam-zib'chi w'lo'-yalin laboqer zebach Chag haPasach.

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.

26 49-w-49 49-w-49 49-w-49 49-w-49 49-w-49 49-w-49 49-w-49

46-xw-46 46-xw-46 46-xw-46 46-xw-46 46-xw-46

כוראשית בכורי אדמתך תביא בית יהוה אל הקיף

לא תבשל גדי בחלב אמו: פ

26. re'shith bikurey 'ad'math'ak tabi' beyth Yahúwah 'Eloheyak lo'-th'bachel g'di bachaleb 'imo.

Ex34:26 You shall bring the first of the first fruits of your soil into the house of your El. 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 from JPS commentary pg 203

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:

Chapter 23

Lev23:1 אַיִן-לְמֹשֶׁה אָמַר יְהוָה לֵאמֹר:
אֵל-מֹשֶׁה לְאָמַר:

1. way'daber Yahuwah 'el-Mosheh le'mor.

Lev23:1 אַיִן-לְמֹשֶׁה spoke again to Moshe, 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.

אֵל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מִזְמַנֵּי יְהוָה
אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּהֶם מִזְמַנֵּי יְהוָה
אֵל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מִזְמַנֵּי יְהוָה
אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֵהֶם מִזְמַנֵּי יְהוָה

2. daber 'el-b'ney Yis'ra'El w'amar'at 'alehem mo'adey Yahuwah
'asher-tiq'r'u 'otham miq'ra'ey qodesh 'eleh hem mo'aday.

4 These are the set times of Yahuah, the qodesh occasions, which you shall celebrate each at its appointed time

4 אלה מועדי יהוה מקראי קדש אשר תקראו אתם במועדם:

4. 'eleh mo`adey Yahuwah miq'ra'ey qodesh 'asher-tiq'r'u'o tham b'mo`adam.
Lev23:4 These are the appointed times of אַזְּאָז, 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,

5 וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ
בֵּין הָעֶרְבַיִם פֶּסַח לַיהוָה:

5. bachodesh hari'shon b'ar'ba`ah `asar lachodesh beyn ha`ar'bayim Pesach laYahuwah.
Lev23:5 In the first month, on the fourteenth day of the month between the evenings is Passover of אַזְּאָז.

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.

חַוְּהַקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים
:יָוֹם אֶל אֱלֹהֵי יִשְׂרָאֵל מִלְּעֲשֵׂי עֲבֹדָה לֹא תַעֲשׂוּ: פ

חַוְּהַקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים

בַּיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ כָּל-מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: פ

8. w'hiq'rab'tem 'isheh laYahúwah shib'`ath yamim

bayom hash'bi'i miq'ra'-qodesh kal-m'le'keth `abodah lo' tha`asu.

Lev23:8 But for seven days you shall present an fire offering to אֱלֹהֵי יִשְׂרָאֵל.

On the seventh day is a holy convocation; you shall not do any laborious work.

9 Yahuah spoke to Moses, saying:

ט וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:
:אֱלֹהֵי יִשְׂרָאֵל דַּבְּרָה אֶל-מֹשֶׁה לֵאמֹר:

9. way'daber Yahúwah 'el-Mosheh le'mor.

Lev23:9 Then אֱלֹהֵי יִשְׂרָאֵל spoke to Moshe, 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.

10 דַבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ
אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְקָצַרְתֶּם אֶת־קְצִירָהּ
וְהִבֵּאתֶם אֶת־עֹמֶר הָאֲשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן:

10. **daber 'el-b'ney Yis'ra'El w'amar'at 'alehem ki-thabo'u 'el-ha'arets 'asher 'ani nothen lakem**
uq'tsar'tem 'eth-q'tsirah wahabe'them 'eth-omer re'shith q'tsir'kem 'el-hakohen.

Lev23:10 Speak to the sons of Yisrael and say to them,
When you enter the land which I am giving to you and reap its harvest,
then you shall bring in the sheaf of the first fruits 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)

וַיִּהְיֶה יוֹם אַחֲרַיִם הַשַּׁבָּת וְהִנִּיף אֶת־הָעֹמֶר לְפָנֵי יְהוָה לְרִצְוֹנְכֶם
מִמָּחָרֵת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן:

11. **w'heniph 'eth-ha`omer liph'ney Yahúwah lir'tson'kem**
mimacharath hašhabbath y'niphenu hakohen.

Lev23:11 He shall wave the sheaf before אַחֲרַיִם for your acceptance;
on the morrow after the Shabbat the priest shall wave it.

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.

12 וְעָשִׂיתֶם בְּיוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ לְעֹלָה לַיהוָה:

12. wa`asithem b'yom haniph'kem 'eth-ha`omer kebes tamim ben-sh'natho l'olah laYahúwah.

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 אַיִן.

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.

13 וְגִמְנָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן אִשָּׁה לַיהוָה הַיַּיִן נִיחֹחַ וְנִסְכָּה יֵין הַבִּיעֵת הַהַיִּין:

13. umin'chatho sh'ney `es'ronim soleth b'lulah bashemen 'isheh laYahúwah reyach nichoach w'nis'koh yayin r'bi`ith hahin.

Lev23:13 Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, a fire offering to אַיִן 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.

14 וְלֶחֶם וְקָלִי וְכָרְמֵל לֹא תֹאכְלוּ עַד-עֲצֵם הַיּוֹם הַזֶּה עַד
יְדוּלְהֵם וְקָלִי וְכָרְמֵל לֹא תֹאכְלוּ עַד-עֲצֵם הַיּוֹם הַזֶּה עַד

הַבִּיאֲכֶם אֶת-קָרְבַּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרוֹתֵיכֶם בְּכֹל
מִשְׁבְּתֵיכֶם: ס

14. w'lechem w'qali w'kar'mel lo' tho'k'lu `ad-`etsem hayom hazeh `ad habi'akem 'eth-qar'ban
'Eloheykem chuqath `olam l'dorotheykem b'kol mosh'botheykem.

Lev23:14 Until this same day, until you have brought in the offering of your El,
you shall eat neither bread nor roasted grain nor new growth.

It is to be a perpetual statute throughout your generations in all your dwelling places.

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.**

A photograph of several purple tulips in a dark woven basket. The tulips are in various stages of bloom, with some fully open and others still budding. The basket is made of a dark, textured material, possibly wicker or straw. The background is dark, making the purple flowers stand out.

Recap Yahuah's Instructions for First Fruits with Moshe's added info in Added Info yellow and priestly info in green

- 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.

Numbers from JPS page 281

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.

Numbers

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

אָזַיְאָ אָמַר אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בְּשָׁנָה הַשְּׁנִייתָ **Num9:1**

בְּחֹדֶשׁ הַרְּאִשׁוֹן לַאֲמֹרָה מֵאֶרֶץ מִצְרַיִם מֵאֶרֶץ מִצְרַיִם

אֶל־מֹשֶׁה בְּמִדְבַּר־סִינַי בְּשָׁנָה הַשְּׁנִייתָ

לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בְּחֹדֶשׁ הַרְּאִשׁוֹן לַאֲמֹרָה:

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 אָזַיְאָ 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:

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֲדוֹ: **2**

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח בְּמוֹעֲדוֹ:

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.

3 309149 129-130 309149
:244 240X 220712-2222 22244-222 240129 244
גבארבעה עשר-יום בחודש הזה בין הערבים תעשו
אתו במועדו ככל-חקותיו וככל-משפטיה תעשו אתו:

3. **b'ar'ba`ah `asar-yom bachodesh hazeh beyn ha`ar'bayim ta`asu 'otho**
b'mo`ado k'kal-chuqothayu uk'kal-mish'patayu ta`asu 'otho.

Num9:3 On the fourteenth day of this month, between the evenings, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances.

9:9 And Yahuah spoke to Moses, saying:

9 19422 129-130 309149
טוידבר יהוה אל-משה לאמר:

9. **way'daber Yahúwah 'el-Mosheh le'mor.**

Num9:9 Then 309149 spoke to Moshe, 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,

כַּמְּסֵב־אֶל־אֶרֶץ־חַיִּי וְכַמְּסֵב־אֶל־אֶרֶץ־זָרָה 10
:אֲדַבֵּר־לְכַנְפֵיכֶם אֶת־דְּבַר־יְהוָה אֲשֶׁר־אֵמַר אֵלַי אֲשֶׁר־אֵמַר לְכַנְפֵיכֶם

יִדְבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי־יִהְיֶה־טָמֵא
לְנַפְשׁוֹ אוֹ בְּדֶרֶךְ רְחֹקָה לָכֶם אוֹ לְדַרְתֵּיכֶם וְעָשָׂה כְּסֵחַ לַיהוָה:

10. **daber 'el-b'ney Yis'ra'El le'mor 'ish 'ish ki-yih'yeh-tame' lanepshesh 'o b'derek r'choqah lakem 'o l'dorotheykem w'`asah Phesach laYahúwah.**

Num9:10 Speak to the sons of Yisrael, saying, If any man of you or of your generations becomes unclean because of a soul of man, or is on a journey far from you, he may observe the Passover to אֲדַבֵּר.

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,

וּבַחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ
:עַל־מִצּוֹת וּמְרֹרִים יֹאכְלֶהוּ 11

יא בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ
עַל־מִצּוֹת וּמְרֹרִים יֹאכְלֶהוּ:

11. **bachodesh hasheni b'ar'ba`ah `asar yom beyn ha`ar'bayim ya`asu 'otho `al-matsoth um'rorim yo'k'luhu.**

Num9:11 In the second month on the fourteenth day between the evenings, they shall observe it; 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.

12 יב לא ישאירו ממנו עד בקר ועצם לא ישברו בו
ככל חקת הפסח יעשו אתו:

12. lo'-yash'iru mimenu `ad-boqer w'`etsem lo' yish'b'ru-bo k'hal-chuqath haPesach ya`asu 'otho.

Num9:12 They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it.

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.

13 יג וְהָאִישׁ אֲשֶׁר-הוּא טָהוֹר וּבְדֶרֶךְ לֹא-הָיָה וְחָבֵל לַעֲשׂוֹת הַפֶּסַח
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ כִּי קָרְבַּן יְהוָה לֹא
הִקְרִיב בְּמֵעֲדוֹ הַטָּאוּ יִשָּׂא הָאִישׁ הַהוּא:

13. w'ha'ish 'asher-hu' tahor ub'derek lo'-hayah w'chadal la`asoth haPesach w'nik'r'thah hanephesh hahiw' me`ameyah ki qar'ban Yahúwah lo' hiq'rib b'mo`ado chet'o yisa' ha'ish hahu'.

Num9:13 But the man who is clean and is not on a journey, and yet neglects to observe the Passover, that soul shall then be cut off from his people, for he did not present the offering of אֲזִיאָז at its appointed time. That man shall bear his sin.

14 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.

וְכִי־יָגוּר אִתְּכֶם גֵּר וְעָשָׂה פֶסַח לַיהוָה כְּחֻקֹּת הַפֶּסַח
וְכַמְשֻׁפְטוֹ כֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלַגֵּר וְלְאֶזְרָח הָאָרֶץ: פ

14. w'ki-yagur 'it'kem ger w'asah Phesach laYahúwah k'chuqath haPesach
uk'mish'pato ken ya'aseh chuqah 'achath yih'yeh lakem w'lager ul'ez'rach ha'arets.

Num9:14 If an alien sojourns among you and observes the Passover to אַחַת, according to the statute of the Passover and according to its ordinance, so he shall do; you shall have one statute, both for the alien and for the native of the land.

Recap Yahuah's Instructions For The Re-enactment of Pesach w/Mosha's Added Info yellow and priestly info in green Numbers added in pink

- 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 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.

Recap Yahuah's Instructions for First Fruits with Moshe's added info in Added Info yellow and priestly info in green, Numbers added in pink.

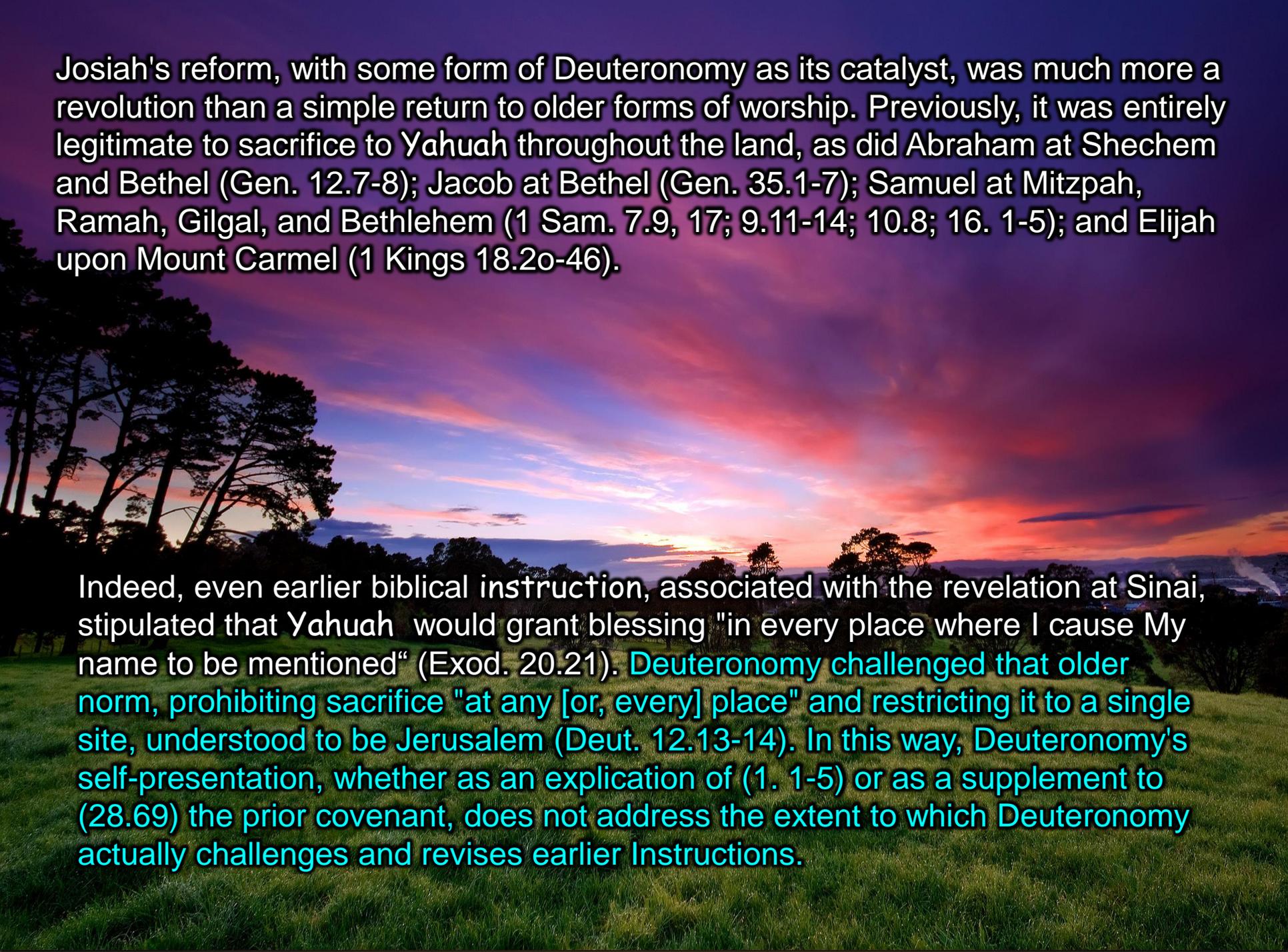


- Consecrate (to be set apart and regarded as qodesh and dedicated) tō Yah every first born male and beast, the first issue of every womb among Israelite's belongs to Yahuah.
- You do not appear before Yahuah empty handed.
- Bring the first fruit harvest to the priests to wave before Yahuah.

Deuteronomy from JPS pg 356

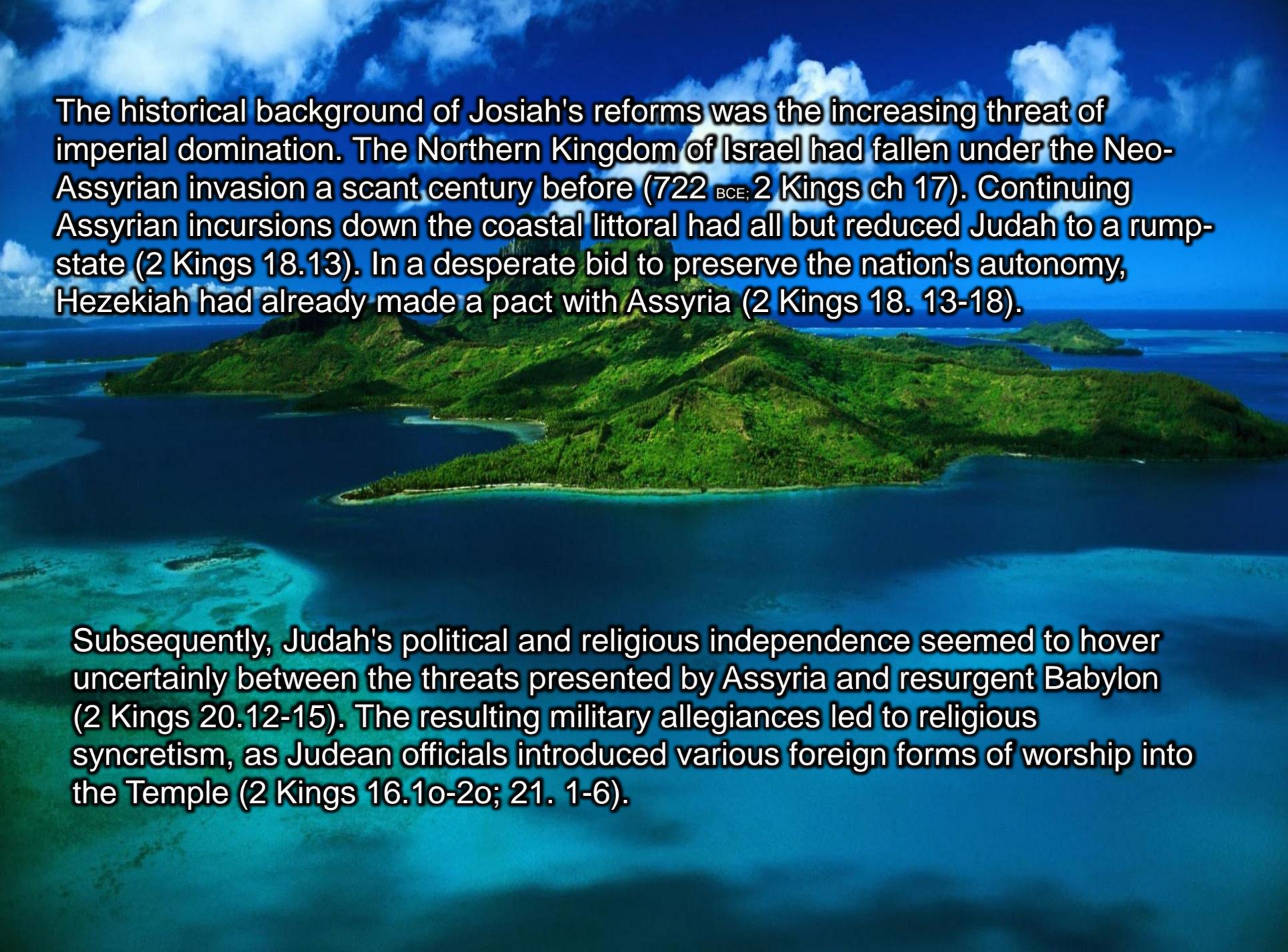
THE ENGLISH NAME OF THE B O O K, based on the Septuagint (see 17.18 n.), means "second law." That title reflects the perspective that Deuteronomy is a **Mosaic rehearsal of instruction** that was previously given in Exod. chs 19-23. Despite this perspective and the text's own self presentation, Deuteronomy 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.

A landscape photograph of a sunset over a grassy field. The sky is filled with vibrant colors of orange, red, and purple, with the sun low on the horizon. In the foreground, there are silhouettes of trees on the left and a grassy field. In the distance, a small town or village is visible under the colorful sky.

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.

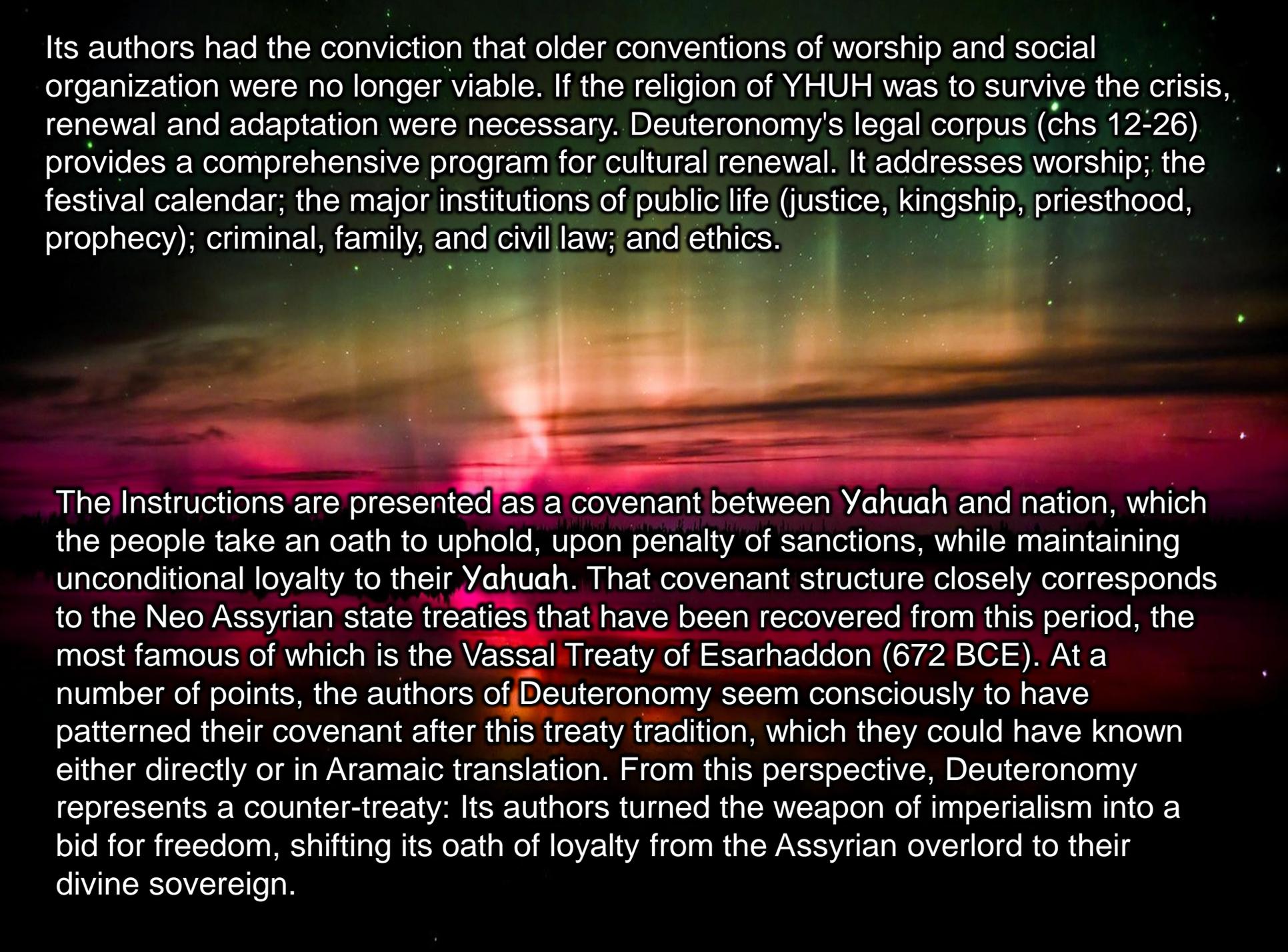
An aerial photograph of a tropical island. The island is covered in lush green vegetation and is surrounded by clear, turquoise water. The sky is bright blue with scattered white clouds. The text is overlaid on the top half of the image.

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 YHWH 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.

Deuteronomy

15:19 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.

19 וְכָל־אֶחָד מֵעֹלֵלֵי הַבָּקָר וְעֹלֵלֵי הַצֹּאן אֲשֶׁר יוּלְדוּ בְּבִקְרְךָ וּבְצֹאֲנֶךָ תִּקְדָּשׁ
לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכּוֹר שׂוֹרְךָ וְלֹא תִגְזֹז בְּכֹר צֹאֲנֶךָ:

19. kal-hab'kor 'asher yiualel bib'qar'ak ub'tso'n'ak hazakar taq'dish laYahúwah 'Eloheyak lo' tha'abod bib'kor shorek w'lo' thagoz b'kor tso'neak.

Deut15:19 You shall consecrate to אֱלֹהֶיךָ your El all the firstborn males that are born of your herd and of your flock; you shall not work with the firstborn of your herd, nor shear the firstborn of your flock.

Deut15:19 You shall consecrate to אֱלֹהֶיךָ your El all the firstborn males that are born of your herd and of your flock; you shall not work with the firstborn of your herd, nor shear the firstborn of your flock.

20 You and your household shall eat it annually before Yahuah your Eternal in the place that Yahuah will choose.

20 כֹּל־לֶפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם
אֲשֶׁר־יִבְחַר יְהוָה אֶתָּה וּבֵיתְךָ:

20. liph'ney Yahúwah 'Eloheyak tho'kalenu shanah b'shanah bamaqom 'asher-yib'char Yahúwah 'atah ubeytheak.

Deut15:20 You and your household shall eat it year by year before אֱלֹהֶיךָ your El in the place which אֱלֹהֶיךָ chooses.

Deut15:20 You and your household shall eat it year by year before אֱלֹהֶיךָ your El in the place which אֱלֹהֶיךָ chooses.

21 But if it has a defect, lameness or blindness, any serious defect, you shall not sacrifice it to Yahuah your Eternal.

21 וְאִם יִהְיֶה בּוֹ מוֹם פִּסֵּחַ אִוְ עִוָּר כֹּל מוֹם רָע לֹא
תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֵיךָ:
אֵימָר לְעַמְּךָ אֱלֹהֵי יִשְׂרָאֵל

תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֵיךָ:

21. w'ki-yih'yeh bo mum piseach 'o `iuer kol mum ra` lo' thiz'bachenu laYahúwah 'Eloheyak.

Deut15:21 But if it has any defect, such as lameness or blindness, or any ill defect, you shall not sacrifice it to אֱלֹהֵי your El.

22 Eat it in your settlements, the unclean among you no less than the clean, just like the gazelle and the deer.

22 כֹּב בְּשַׁעְרֵיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצִּבִּי וְכַאֲיָל:
אֵימָר לְעַמְּךָ אֱלֹהֵי יִשְׂרָאֵל

22. bish`areyak to'kalenu hatame' w'hatahor yach'daw kats'bi w'ka'ayal.

Deut15:22 You shall eat it within your gates; the unclean and the clean alike may eat it, as a gazelle or as a deer.

23 Only you must not partake of its blood; you shall pour it out on the ground like water.

23 רָאֵךְ אֶת-דָּמּוֹ לֹא תֹאכַל עַל-הָאָרֶץ תִּשְׁפֹּךְנוּ כַּמַּיִם: פ

כגרבק אַת-דָּמוֹ לֹא תֹאכַל עַל-הָאָרֶץ תִּשְׁפֹּךְנוּ כַּמַּיִם: פ

23. raq 'eth-damo lo' tho'kel `al-ha'arets tish'p'kenu kamayim.

Deut15:23 Only you shall not eat 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.

Deut16:1 שְׁמֹר אֶת-חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ
אֶת-חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ

אֶת-חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ
כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:

1. shamor 'eth-chodesh ha'Abib w' asiath Pesach laYahúwah 'Eloheyak
ki b'chodesh ha'Abib hotsi'ak Yahúwah 'Eloheyak miMits'rayim lay'lah.

Deut16:1 Observe the month of Abib and celebrate the Passover to your El,
for in the month of Abib your El brought you out of Egypt by night.

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.

2 אַשֶׁר-יִבְחַר יְהוָה לְשֵׁכֶן שְׁמוֹ שָׁם:
בְּזִבְחֹת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם
אֲשֶׁר יִבְחַר יְהוָה לְשֵׁכֶן שְׁמוֹ שָׁם:
2 אַשֶׁר יִבְחַר יְהוָה לְשֵׁכֶן שְׁמוֹ שָׁם:
בְּזִבְחֹת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם

2. w'zabach'at Pesach laYahúwah 'Eloheyak tso'n ubaqar bamaqom
'asher-yib'char Yahúwah l'shaken sh'mo sham.

Deut16:2 You shall sacrifice the Passover to אַשֶׁר יִבְחַר your El from the flock and the herd, in the place where אַשֶׁר יִבְחַר chooses to establish His name there.

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.

3 לֹא-תֹאכַל-לֶחֶם חֲמֵץ שִׁבְעַת יָמִים אַחֲרָיִךְ יֵצְאָה מִן-אֶרֶץ מִצְרָיִם בְּחִפְזוֹן
 כִּי בְחִפְזוֹן יֵצְאָה מִן-אֶרֶץ מִצְרָיִם כָּל יְמֵי חַיֶּיךָ
 לֹא-תֹאכַל עִלְיוֹת מִצּוֹת לֶחֶם עֲנִי
 שִׁבְעַת יָמִים אַחֲרָיִךְ יֵצְאָה מִן-אֶרֶץ מִצְרָיִם בְּחִפְזוֹן
 כִּי בְחִפְזוֹן יֵצְאָה מִן-אֶרֶץ מִצְרָיִם כָּל יְמֵי חַיֶּיךָ

3. lo'-tho'kal `alayu chamets shib'`ath yamim to'kal-`alayu matsoth lechem `oni

ki b'chipazon yatsa'ath me'erets Mits'rayim

l'ma`an tiz'kor 'eth-yom tse'th'ak me'erets Mits'rayim kol y'mey chayeyak.

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.

4 לֹא-יִרְאֶה לְךָ שְׂאֹר בְּכָל-אֲבֻלֶיךָ שִׁבְעַת יָמִים
וְלֹא-יָלִין מִן-הַבָּשָׂר אֲשֶׁר תִּזְבַּח בַּעֲרֵב בַּיּוֹם הַרְאִישׁוֹן לְבֹקֶר:

4. w'lo'-yera'eh l'ak s'or b'kal-g'bul'ak shib'`ath yamim

w'lo'-yalin min-habasar 'asher tiz'bach ba`ereb bayom hari'shon laboqer.

Deut16:4 For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain all night until morning.

5 You are not permitted to slaughter the Passover sacrifice in any of the settlements that Yahuah your Eternal is giving you;

5 לֹא תִזְבַּח אֶת-הַפֶּסַח בְּאֶחָד שְׂעָרֶיךָ
אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ:

5. lo' thukal liz'boach 'eth-haPasach b'achad sh'`areyak 'asher-Yahúwah 'Eloheyak nothen lak.

Deut16:5 You are not allowed to sacrifice the Passover in any of your towns which your El 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. **

וּכְיִמְ-עַל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם
וּכְיִמְ-עַל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם
וּכְיִמְ-עַל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם

תִּזְבַּח אֶת-הַפֶּסַח בְּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צִאתְךָ מִמִּצְרָיִם:

6. ki 'im-'el-hamaqom 'asher-yib'char Yahúwah 'Eloheyak l'shaken sh'mo sham
tiz'bach 'eth-haPesach ba`areb k'bo' hashemesh mo`ed tse'th'ak miMits'rayim.

Deut16:6 but at the place where your El chooses to establish His name there, you shall sacrifice the Passover in the evening at sunset, at the appointed time that you came out of 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.

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,

16 שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל-זְכוּרָךְ אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ
בַּמָּקוֹם אֲשֶׁר יִבְחַר בְּחַג הַמַּצּוֹת
וּבְחַג הַשְּׁבֻעוֹת וּבְחַג הַסּוּכוֹת וְלֹא יֵרָאֶה אֶת-פְּנֵי יְהוָה רֵיקָם:

16. shalosh p`amim bashanah yera'eh kal-z'kur'ak 'eth-p'ney Yahúwah'Eloheyak bamaqom
'asher yib'char b'chag haMatsoth ub'chag haShabbu`oth
ub'chag haSukkoth w'lo' yera'eh 'eth-p'ney Yahúwah reyqam.

Deut16:16 Three times in a year all your males shall appear before אַתָּה your El in the place which He chooses it, at the Feast of Unleavened Bread and at the Feast of Shavuot and at the Feast of Tabernacles, and they shall not appear before אַתָּה empty-handed.

17 but each with his own gift, according to the blessing that Yahuah your Eternal has bestowed upon you.

17 וְכַל־אִישׁ כְּבְרָתוֹ יְבָרַךְ אֱלֹהֵי יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ אֲשֶׁר־לָנוּ:

יְזַאֲרֵשׁ כְּמַתְנַת יָדוֹ כְּבִרְכַת יְהוָה אֱלֹהֵינוּ אֲשֶׁר נָתַן־לָנוּ: ם

17. 'ish k'mat'nath yado k'bir'kath Yahúwah 'Eloheyak 'asher nathan-lak.

Deut16:17 each man with the gift of his hand, according to the blessing of אֱלֹהֵינוּ your El which He has given you.



Joshua

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.

דְּזֶה הַדָּבָר אֲשֶׁר-מָלַךְ יְהוֹשֻׁעַ כָּל-הָעָם הַיֵּצֵא מִמִּצְרַיִם
הַזְּכָרִים כֹּל אַנְשֵׁי הַמִּלְחָמָה מֵתוּ בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרַיִם:

4. w'zeh hadabar 'asher-mal Yahushu`a kal-ha`am hayotse' miMits'rayim haz'karim kol 'an'shey hamil'chamah methu bamid'bar baderek b'tse'tham miMits'rayim.

Jos5:4 This is the reason why Yahushua circumcised them: all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way after they came out of Egypt.

5 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.

5 וְכָל-יִשְׂרָאֵל יָצְאוּ מִצְרָיִם מְצֻרְּתֵי
וְכָל-יִשְׂרָאֵל יָצְאוּ מִצְרָיִם מְצֻרְּתֵי
הַכִּי-מְלִים הָיוּ כָּל-הָעָם הַיִּצְאָיִם וְכָל-הָעָם הַיִּלְדִּים
בַּמִּדְבָּר בַּדֶּרֶךְ בְּצֵאתָם מִמִּצְרָיִם לֹא-מְלִי:

5. **ki-mulim hayu kal-ha`am hayots'im**
w'kal-ha`am hayilodim bamid'bar baderek b'tse'tham miMits'rayim lo'-malu.

Jos5:5 For all the people who came out were circumcised, but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised.

6 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.

6 כַּיִּם אַרְבָּעִים שָׁנָה הָלְכוּ בְנֵי־יִשְׂרָאֵל בְּמִדְבָּר עַד־תָּם כָּל־הַגּוֹי
 אֲשֶׁר הִמְלִיחָם הַיְצִאִים מִמִּצְרַיִם אֲשֶׁר לֹא־שָׁמְעוּ בְּקוֹל יְהוָה
 אֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם לְבָלְתִי הַרְאוֹתָם אֶת־הָאָרֶץ
 אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֵת לָנוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ׃

6. ki 'ar'ba'im shanah hal'ku b'ney-Yis'ra'El bamid'bar `ad-tom kal-hagoy
'an'shey hamil'chamah hayots'im miMits'rayim 'asher lo'-sham'`u b'qol Yahúwah
'asher nish'ba` Yahúwah lahem l'bil'ti har'otham 'eth-ha'arets
'asher nish'ba` Yahúwah la'abotham la'theth lanu 'erets zabath chalab ud'bash.

Jos5:6 For the sons of Yisrael walked forty years in the wilderness, until all the nation, that is, the men of war who came out of Egypt, perished because they did not listen to the voice of אַרְבָּעִים, to whom אַרְבָּעִים had sworn that He would not show them the land which אַרְבָּעִים had sworn to their fathers to give 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.

7 וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי
וְיָשׁוּעַ-בְּנֵי־הָאֲדָמִי

7. w'eth-b'neyhem heqim tach'tam 'otham mal Yahushu`a
ki-`arelim hayu ki lo'-malu 'otham badarek.

Jos5:7 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.

8 זכרתי-לך יצא-לך עמך-כָּל-הַגּוֹי לְהַמּוֹל וַיֵּשְׁבוּ תַחְתָּם בַּמַּחֲנֶה עַד הַיּוֹתָם:

חַוִּיחִי כַּאֲשֶׁר-תָּמוּ כָּל-הַגּוֹי לְהַמּוֹל וַיֵּשְׁבוּ תַחְתָּם בַּמַּחֲנֶה עַד הַיּוֹתָם: פ

8. way'hi ka'asher-tamu kal-hagoy l'himol wayesh'bu thach'tam bamachaneh `ad chayotham.

Jos5:8 And it came to pass, when all the nation had finished being circumcised, they remained in their places in the camp until they were healed.

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.

9 וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם גָּלוּתִי אֶת-הַרְפַּת מִצְרַיִם מֵעַלְיֶכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:

ט וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם גָּלוּתִי אֶת-הַרְפַּת מִצְרַיִם מֵעַלְיֶכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:

9. wayo'mer Yahúwah 'el-Yahushu`a hayom galothi 'eth-cher'path Mits'rayim me`aleykem wayiq'ra' shem hamaqom hahu' Gil'gal `ad hayom hazeh.

Jos5:9 Then יצא said to Yahushua, This day I have rolled away the reproach of Egypt from you. So the name of that place is called Gilgal to this day.

10 Encamped at Gilgal, in the steppes of Jericho, the Israelites offered the passover sacrifice on the fourteenth day of the month, toward evening.

10 וַיַּחֲנֹךְ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאֶרֶב־בְּעֵה
וַיַּחֲנֹךְ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאֶרֶב־בְּעֵה
וַיַּחֲנֹךְ בְּנֵי־יִשְׂרָאֵל בְּגִלְגָּל וַיַּעֲשׂוּ אֶת־הַפֶּסַח בְּאֶרֶב־בְּעֵה

10. wayachanu b'ney-Yis'ra'El baGil'gal

waya`asu 'eth-haPesach b'ar'ba`ah `asar yom lachodesh ba`ereb b'`ar'both Y'richo.

Jos5:10 While the sons of Yisrael camped at Gilgal they observed the Passover on the evening of the fourteenth day of the month on the desert plains of Jericho.

11 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.

11 וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצֹּת וְקִלְיֵי בֹעֲצִים הַיּוֹם הַזֶּה:
וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח מִצֹּת וְקִלְיֵי בֹעֲצִים הַיּוֹם הַזֶּה:

11. wayo'k'lu me`abur ha'arets mimacharath haPesach matsoth w'qaluy b'`etsem hayom hazeh.

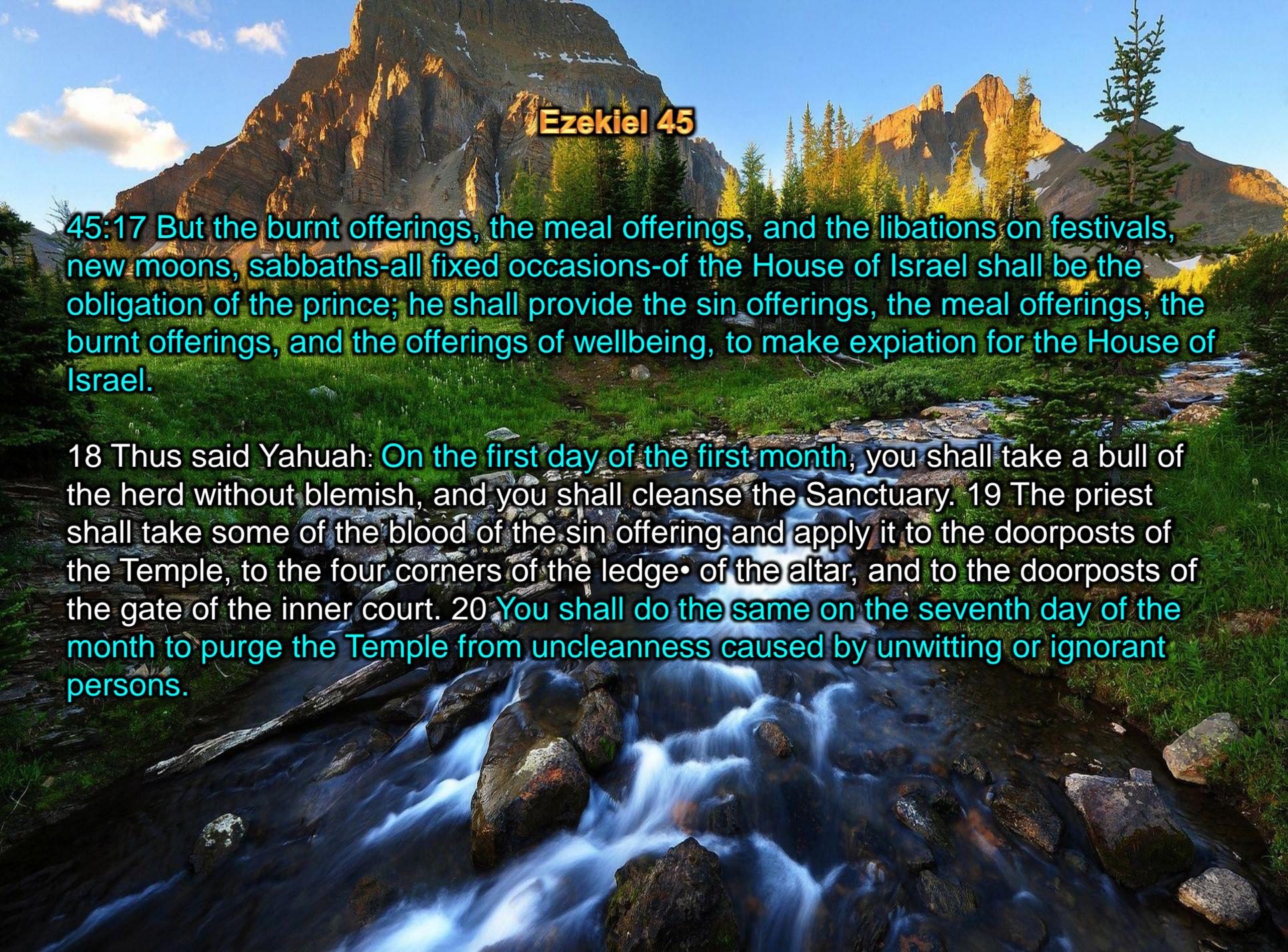
Jos5:11 On the morrow after the Passover, on the selfsame day, they ate of the produce of the land, unleavened cakes and parched grain.

12 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.

12 וַיִּשָׁבֹט הָמָן מִמַּחֲרַת בְּאֲכֹלָם מִעֲבוּר הָאָרֶץ וְלֹא-הָיָה
עוֹד לִבְנֵי יִשְׂרָאֵל מִן וַיֹּאכְלוּ מִתְּבוּאֹת אֶרֶץ כְּנָעַן בַּשָּׁנָה הַהִיא: ם

12. wayish'both haman mimacharath b'ak'lam me`abur ha'arets
w'lo'-hayah `od lib'ney Yis'ra'El man wayo'k'lu mit'bu'ath 'erets K'na'an bashanah hahi'.

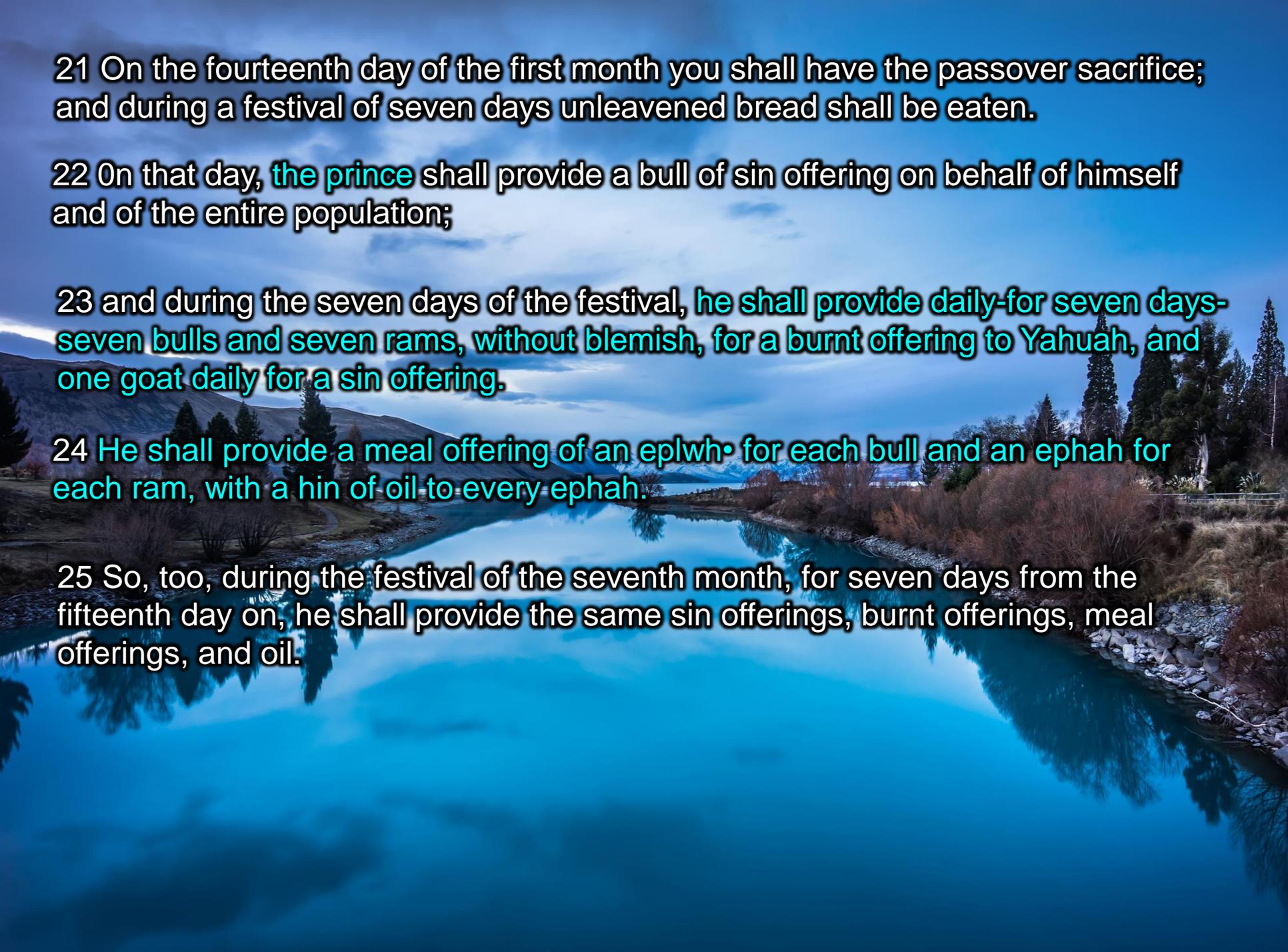
Jos5:12 The manna ceased on the morrow after they had eaten of the produce of the land;
neither the sons of Yisrael had manna any more;
but they ate of the yield of the land of Canaan during that year.



Ezekiel 45

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.**

A scenic landscape featuring a calm river that reflects the sky and surrounding trees. In the background, there are mountains and a clear blue sky with some light clouds. The foreground shows a rocky riverbank with some dry grass and small plants.

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 eplwh• 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.

Ezra 6:19-21

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 uncleanness 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.

Ask the Rabbi

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 in 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/atr/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..

R. H. Charles

CHAPTERS XLVIII. 14-XLIX. 5

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The Passover: regulations regarding its celebration. (Cf. Exod. xii. 6, 9, 11, 13, 22-23, 30, 46, xv. 22.)

XLIX. Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2. For on this night—the beginning of the festival and the beginning of the joy—ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

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."

George H. Schodee, PHD 1888 pg 143

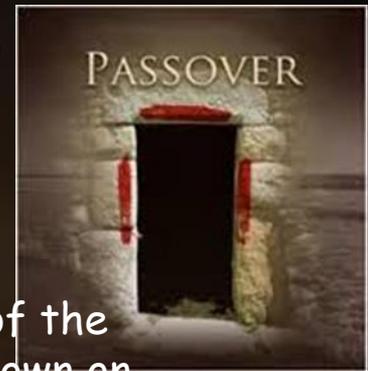
CHAP. XLIX. 1. Remember the command which the Lord commanded thee concerning the Pascah, that thou shalt keep it in its time, on the fourteenth of the first month, that thou shalt kill it before the evening come, and that they shall eat it during the night, on the evening of the fifteenth, from the time of the setting of the sun, for this is the first day of the festival and the first Pascah. 2. But ye were engaged in eating the Pascah in Egypt while all the powers of Mastema were sent forth in Egypt to destroy all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive servant maid in the mill, and down to the the animals. 3. And this is the sign which the Lord gave

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.

How did the 15th for Passover come about?

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.

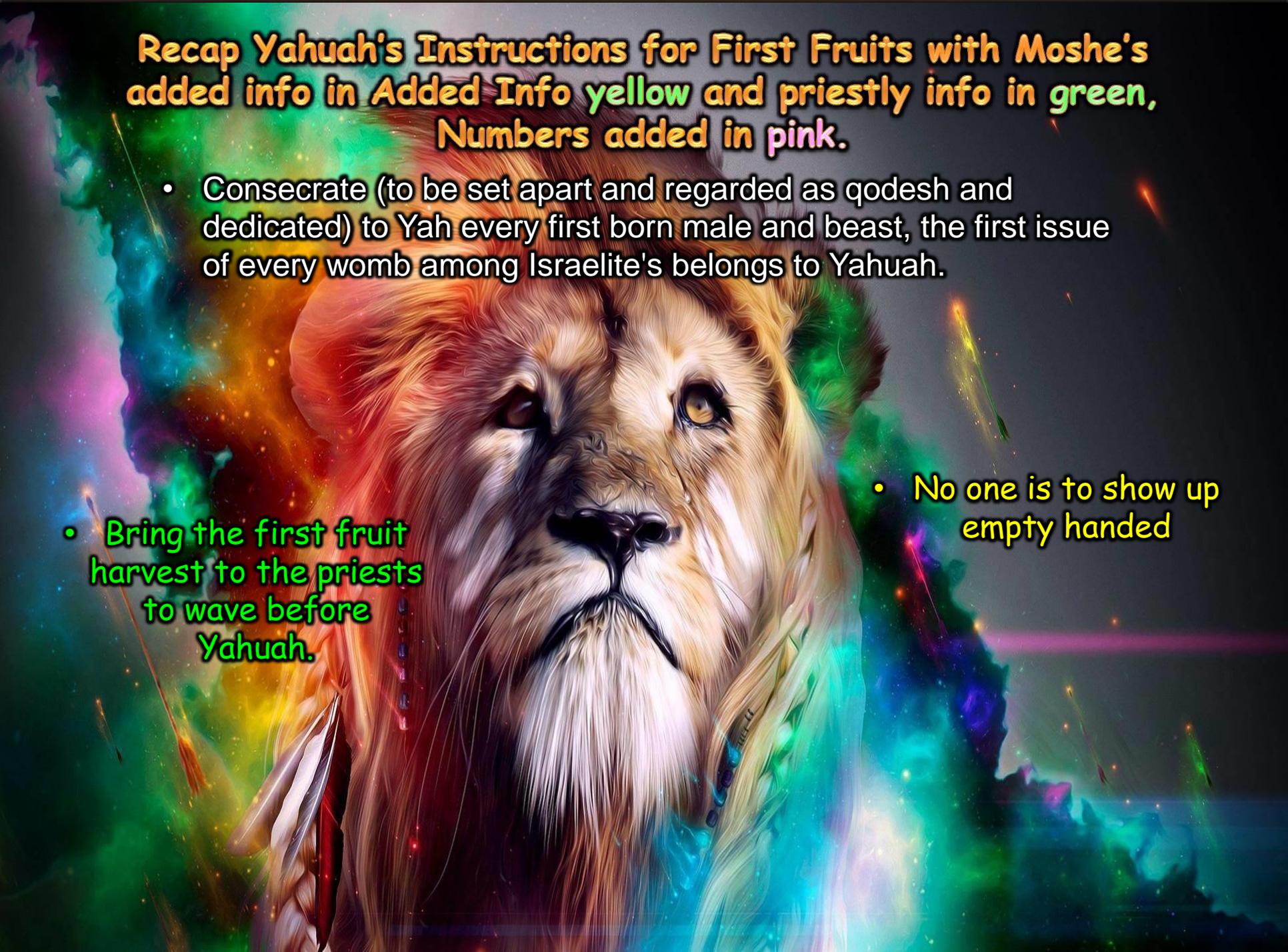


Recap Yahuah's Instructions For The Re-enactment of Pesach w/Mosha's Added Info yellow and priestly info in green Numbers added in pink

- 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.**

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.
 - 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.



Recap Yahuah's Instructions for First Fruits with Moshe's added info in Added Info yellow and priestly info in green, Numbers added in pink.

- 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.

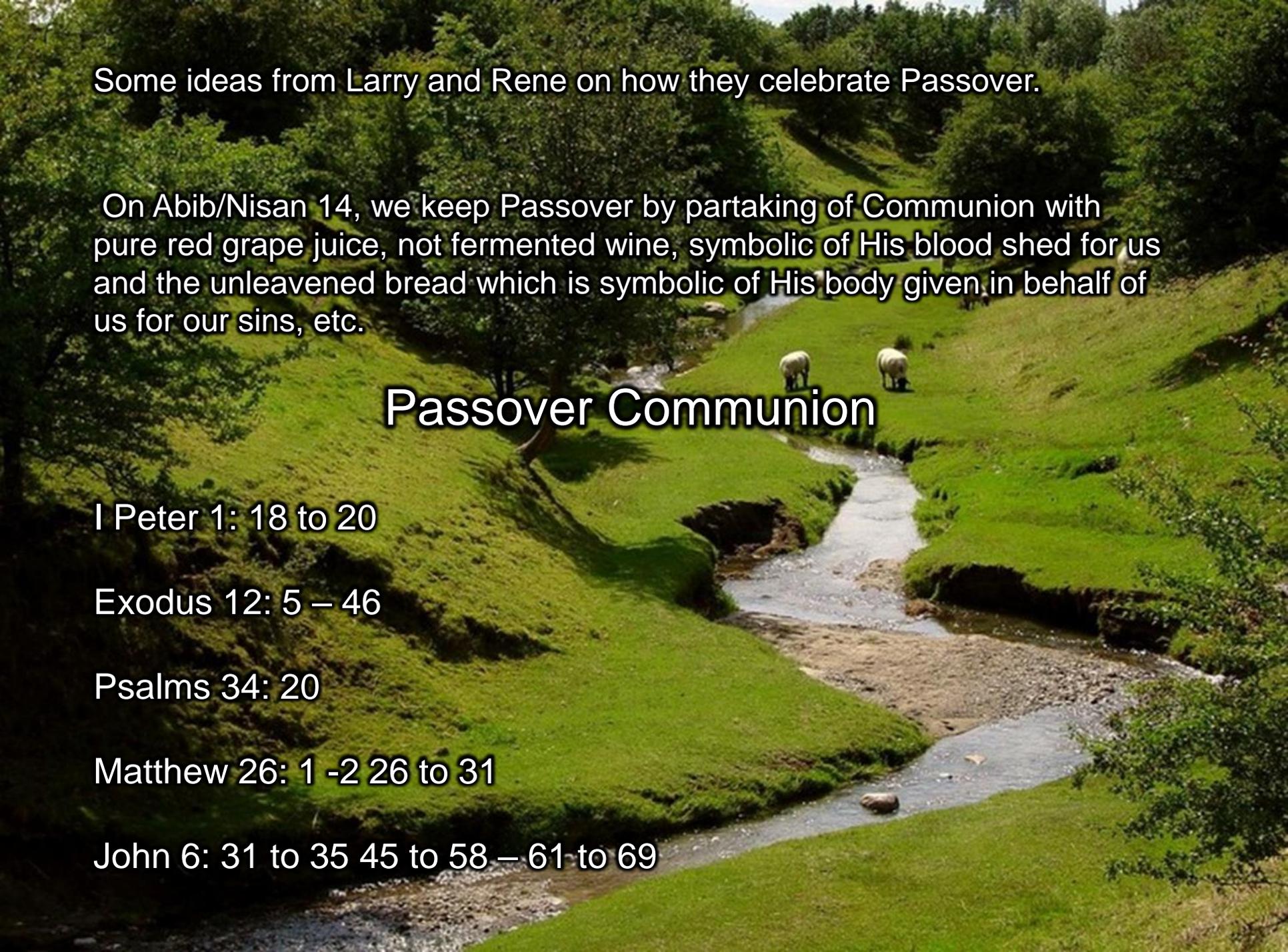
Score into about 1 inch squares.

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/Unleavened 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?

I Will Be Your
Light
in the Wilderness

Next week
looking
At the details
of....

X Y W E C K Y

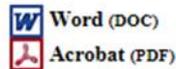
And these names

The Calling Of Yah's People

The Exodus to Pesach



References



Yada' Yah
Volume 2: Invitations to Meet God
...Walking to Yahowah

1

Qara' – An Invitation to Meet God

Relationship, Not Religion...

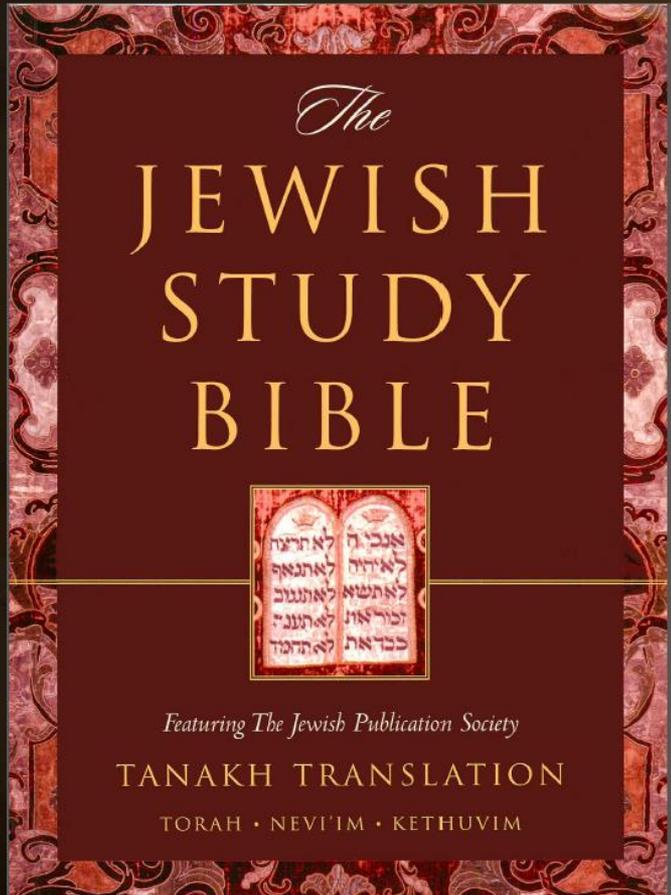
Qara', which means “to invite,” “to call out,” and “to meet,” represents the heart and soul of the *Towrah*. Yahowah has “*qara'* – invited” us to “*qara'* – meet” Him. And that is why *qara'* serves as the basis of *Miqra'* (plural: *Miqra'ey*), the title God chose to convey the purpose of His seven-step 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 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)).

Invitations

- 1 **Qara'**
An Invitation to Meet God
- 2 **Salah**
Freedom
- 3 **Pesach**
Passover
- 4 **Matsah**
Unleavened Bread
- 5 **Bikwrym**
FirstFruits
- 6 **Shabuwa'**
Seven Sevens
- 7 **Taruw'ah**
Shout for Joy
- 8 **Kippurym**
Reconciliations
- 9 **Sukah**
Shelters
- 10 **Yowbel**
Yah's Lamb
- 11 **Miqra'ey**
Invitations to Meet God

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

Home Shalom Matthew 24 Messianic comings Book of Revelation Colored Scriptures
Torah (613 Mitzvot) Chodesh at full moon Shabbat Pesach Shavuot Sukkot

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

(with the help of Jay Green's The Intedinear Bible, Intedinear Scripture Analyzer, The Pentateuch [Linear translation into English],
The Septuagint (Lancelot Brenton), Rotherham Old Testament, Septuagint-interlinear-greek-bible.com,
HalleluYah Scriptures English-Hebrew Parallel edition, NASB, NRSV, NKJV, New Jerusalem Bible)
edited and translated by Lanny Mebust (Benjamin benKohath)

(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 interlinears), currently on **Exodus ch32.**

Torah (the Law) -