Yisra'el Went Into The Midst of The Sea On Dry Ground

Exodus 11:9-14:31

Reading Questions

1. Should believers today take a lamb on Passover and perform the Passover with all its laws and ordinances, including the blood on the doorposts, etc., or not?
2. When the first-born of Mitsrayim (Egypt) died, was it the 14th or 15th?
3. What is leaven and how do we obey Exodus 12:15?
4. What are we commanded to guard in Exodus 12:17 and how do we obey that commandment?
5. When does the feast of unleavened bread start and end?
6. Did Mosheh and Aharon come out before morning?
7. Are there two laws, one for the stranger and one for native Yisra'elites?
8. יהוה is able to defeat any enemy, so why didn't he lead them by the way of the land of the Philistines?

Reading Answers

1. Should we? If we **could** do it lawfully, then yes, but if we cannot do it according to the way יהוה wants it done, then **no** – it's not actually even permitted. In fact, it is actually a sin if you do the literal Exodus 12 Passover the wrong way. So the short answer is, ***"We should, but we can't"***. What Scriptures prove that there are circumstances where it is **not lawful**? See three examples next to **i**, **ii**, and **iii**:

   i) Exodus 12:48 says, *"let no uncircumcised eat of it"*. This shows that it is **not lawful** for a man who is not physically circumcised to eat a physical Exodus 12 Passover lamb or goat.

   ii) Numbers 9:6 says, *"there were men who were defiled for a being of a man, so that they **were not able** to perform the Passover on that day"*. This shows that it is **not lawful** for anyone who is defiled because of a dead body to do the literal Exodus 12 Passover **at all** until they get cleansed (which requires a Temple to be standing and functioning priests). Things that could cause someone to be defiled include what we see in Numbers 19, which includes:

      a. Numbers 19:11 – Touching a dead body at any point ever in your life, since we have no Temple to do the physical cleansing of Numbers 19 with the physical red heifer ashes.
      b. Numbers 19:16 – Walking on a grave at any time in your life (like if you went to a funeral at a cemetery, you probably did this before).

c. Numbers 19:14 – In a room with an open casket and a dead body, like for a funeral showing indoors. Almost everyone has done this before.

The men in Numbers 9:6 **could not** do the Passover in the first month because they were defiled due to reasons which we learn about later in Numbers 19 – related to a dead body. Numbers 19 makes it very clear that if you did not use the literal physical red heifer ashes to be cleansed, then you are still considered physically unclean. Without a Temple and the sons of Aharon functioning again, we have no possible way to get cleansed according to the Torah, and we are prohibited, just like the men in Numbers 9, from doing the Passover. They were only permitted to do the Passover in the second month because **between the first month and second month they would have gone through the cleansing process** using the red heifer ashes as mentioned in Numbers 19.

Almost everyone has either been to a funeral where they were in a room with a dead body or walked on a grave at a cemetery, so that automatically disqualifies them from taking part in killing or eating a physical lamb or goat for observance of the Exodus 12 Passover. They are in the exact same status as the men in Numbers 9 who "were **not able**" to do it. It's not that they shouldn't, it's that they couldn't **until** they were cleansed, so you can't either until you are cleansed with red heifer ashes if you have been defiled due to a dead body. We are not able. We need a physical temple standing to have physical red heifer ashes to physically do a physical cleansing to eat a physical lamb or goat. We are cleansed in Messiah, but that does not mean there is no such thing as physical uncleanness. Physical uncleanness still exists (just like a woman is unclean physically in her time of her period and therefore can't have relations with her husband). So there is no lawful way for someone defiled by a dead body to eat a physical lamb or goat for Exodus 12 today, because there is no Temple standing to go through the red heifer ashes cleansing process.

This lines up with 2 Chronicles:

2 Chronicles 30:18 "*For many of the people, many from Ephrayim and Menashsheh, Yissaskhar and Zevulun, had not been cleansed, yet they ate the Passover **contrary to what was written**. But Chizqiyahu prayed for them, saying, "**יהוה** who is good, provide **atonement** for everyone"*

So we see in 2 Chronicles, it is possible to actually be sinning by eating the physical Exodus 12 Passover lamb or goat. He had to pray for **יהוה** to provide atonement, which shows this was a sin, because they ate the Passover **"contrary to what was written"** – that means you must only eat it **if** you can do so **lawfully**, according to the exact way **יהוה** wants it done. If you don't do it right, this shows you can actually be **sinning** by doing it. So if you aren't cleansed yet, and you were at a funeral where you were in a room with a dead body or walked on a grave, etc. then you **can't** do it until a Temple is standing

and the red heifer ashes are available for you to be cleansed properly according to what is written. For additional notes related to Numbers 9 and 19, refer to the reading notes for Week 33 of the Annual Reading Schedule.

This is similar to how we partake of the body and blood of **יהושע**. 1 Corinthians 11 warns us to examine ourself before we partake of the body and blood of **יהושע**. In a sense, we must be sure we have been "cleansed" through self-examination. So it's possible that the physical requirement to be physically cleansed before eating the physical Passover is a shadow of how we must examine ourself before we partake of the body and blood of **יהושע** in the form of the unleavened bread and fruit of the vine (which is another Passover Service, because there are multiple Passovers, not just one).

iii) Exodus 12:27 gives us additional evidence that we cannot do the literal lamb or goat commands according to **יהוה**'s laws **until** a Temple is standing. We can't just look at one part of the law; we have to look at all the requirements.

The Hebrew of Exodus 12:27 states the following:

וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת־מִצְרַיִם
וְאֶת־בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ׃

Notice the phrase in red: זֶבַח־פֶּסַח

This is "Zevach-Pesach" in Hebrew.

This is literally, "**Offering**-Passover" or "**Thing.of.Sacrifice**-Passover"
The English should read either:

"then you shall say, 'It is the Passover **offering** of **יהוה**…"

Or

"then you shall say, 'It is the Passover **thing of sacrifice** of **יהוה**…"

Sadly, the ISR Scriptures 1998 version and possibly other versions originating from the ISR have mistranslated the word "Zevach" as "slaughtering". This mistranslation may be one of the contributing factors to why a proper understanding of the Passover according to **יהוה**'s law had **eluded me** for a few years.

I say "eluded me" because I actually took part in two Passover services at two different years, earlier on in my walk, where we **did** kill a lamb at one and a goat at another, and did our best to do the literal Exodus 12 Passover, including blood on

the doorposts, etc.. I certainly learned a lot about Exodus 12 during that time. However, during a time period later when I wasn't able to do a literal Exodus 12 Passover due to circumstances out of my control, I believe it was during that time that יהוה revealed to me that I wasn't actually supposed to have done what I did.

One of the first times I started realizing this was when I was on a bus wearing gloves to protect myself from possibly becoming unclean by touching other things. Sometime around then it had struck me, that wait, it's good I'm being cautious to obey the laws, but I realized I think I had violated the laws of the Passover and had actually sinned by not doing the Passover the right way. That's when I realized the prohibition against doing it before the cleansing of the red heifer ashes.

Then later in my walk, I found this translation error of the ISR Scriptures 1998 version. I was very, very, very disappointed. I had always thought, *"Oh, I'm not doing a 'sacrifice', you know that's for the priests to do, I'm just 'slaughtering' the Passover like it says, to obey the commands."* No – no and No. **Wrong**. And this is where correct Bible translation becomes key.

To "slaughter" an animal is a generalized term for killing it. If I owned a flock of goats or sheep and I wanted to eat some meat, I could go out and pick one from the flock and slaughter it by slicing the throat, skinning it, and roasting it, and lawfully eat the meat from that animal. That is not an "offering" or a "sacrifice", it is merely slaughtering an animal, and as long as the blood is poured on the ground and I don't eat certain parts of the animal prohibited (e.g. fat), then it is lawful to do.

Other than the tithe and the first-born of the flocks, which have specific laws, there are no requirements to take every single animal that has been slaughtered to a priest and have blood sprinkled on an altar for every single animal, etc.. Otherwise, that would mean that someone living in northern Yisra'el in ancient times would never be able to slaughter and enjoy meat from their flock of animals except during feast time, which I do not believe is what was commanded.

So, what was the lamb or goat in Exodus 12 considered? It was not just considered to be a "slaughtering", but according to Exodus 12:27, a "Zevach" (according to the Hebrew) – an offering, a thing of sacrifice. This is an important distinction because ***every*** "Zevach" has certain laws that ***must*** be followed for that "Zevach".

If we are supposed to do these other laws for the Exodus 12 Passover, like having priests sprinkle blood on the altar, why don't we see them doing that in Exodus 12? The simple answer is because the Levitical Priesthood of the Sons of Aharon **did not exist yet** at the time of the first Passover. It was not until they were in the wilderness that יהוה made them into priests and gave additional laws for sacrifices. Once those laws were given, however, those laws for sacrifices apply to all future sacrifices, and retroactively get added to the requirements of Exodus 12 since Exodus 12:27 says that **it is indeed a sacrifice!**

2 Chronicles 35:11 *and they slaughtered the Passover. And **the priests sprinkled out of their hands**, while the Lewites were skinning.*

We cannot deny that the Exodus 12 animal is a sacrifice, so all sacrificial laws get applied to it also. This is why we see priests involved sprinkling the blood in later Passovers like 2 Chronicles 35:11. In addition to saving some blood to put on the doorposts for the Exodus 12 observance, the priests were required to take some of the blood also and sprinkle it on the altar, because it **is** a sacrifice. This is why the word "Zevach" in Exodus 12:27 is so critical to understand. It changes everything. It makes the difference between us killing an animal vs. not killing it.

So what are the "laws of the Zevach"? I've already mentioned one, but let's look at a few in more detail:

Law #1 of the Zevach – You Can't Do It Just Wherever You Want

Deuteronomy 12:5-6 "but seek the place which יהוה your Elohiym chooses, out of all your tribes, to put His Name there, for His Dwelling Place, and there you shall enter. And there you shall take your burnt offerings, and your **offerings**, and your tithes, and the contributions of your hand, and your vowed offerings, and your voluntary offerings, and the firstlings of your herd and of your flock."

The word "offerings" in red in verse 6 above is from "Zevach". In the Hebrew this is conjugated as זִבְחֵיכֶם "Zivcheykhem". It is clear that this is one of the general laws that applies to ***all*** of the "Zevach" of the children of Yisra'el – which inherently ***must*** include the Passover Zevach as well. There is no exception here made for certain "Zevach" to not be brought to the Dwelling Place of יהוה.

Deuteronomy 12:11 "And it shall be, that unto the place which יהוה your Elohiym chooses to make His Name dwell there, there you are to bring all that I command you: your burnt offerings, and your **offerings**, and your tithes, and the contributions of your hand, and all your choice offerings which you vow to יהוה"

Again, the word offerings in the above verse is from Zevach also and this is additional confirmation that the "Zevach" were required by law to be brought to a specific place to be slaughtered, not just slaughtered in everyone's backyard.

That is not to say that the people weren't the ones who did the slaughtering for the Pesach Zevach, because it does appear according to 2 Chronicles 30:17 that under ***normal*** circumstances, the ***assembly***, that is, the normal lay people, were the ones who did the actual slaughtering. The only reason the Lewites did it in 2 Chronicles 30 is because the people were unable. But that doesn't mean that the priests, the sons of Aharon, had no part normally. So, ***what part did the priests have***?

Law # 2 of the Zevach – Priests (Sons of Aharon) Must Sprinkle The Blood

Leviticus 17:5-6 "in order that the children of Yisra'el bring their **slaughterings** which they slaughter in the open field. And they shall bring them to **יהוה** at the door of the Tent of meeting, to the priest, and slaughter them as peace offerings to **יהוה**. And the priest shall sprinkle the blood on the altar of **יהוה** at the door of the Tent of Meeting, and shall burn the fat for a sweet fragrance to **יהוה**."

The phrase "their slaughterings" is how the ISR 1998 translates this phrase, but the King James Version (KJV) correctly translates this as "their sacrifices". This phrase "their sacrifices" in the KJV is from the same Hebrew word "Zevach". In the Hebrew, it is conjugated here as זִבְחֵיהֶם "Zivcheyhem". Although the context of this is not specifically talking about the "Passover", it is showing an example of the treatment given to "Zevach" in general, because it shows that "Zevach" were to have blood sprinkled on the altar of **יהוה**. I am not saying that people who have done home Passover services are "slaughtering to demons". That's not the point of me bringing up this verse. The point is to show that "Zevach" did have blood sprinkled on the altar. Let's continue examining "Zevach".

Deuteronomy 12:27 "And you shall make your burnt offerings, the meat and the blood, on the altar of **יהוה** your Elohiym. And the blood of your **offerings** is poured out on the altar of **יהוה** your Elohiym, and you eat the meat."

Question: What blood is required to be poured out on the altar?

וְדַם־זְבָחֶיךָ "we'dam-Zevacheykha"

And.Blood-Your.Offerings
Answer: The Blood of All Zevach!

I put that in big letters to point out, this is yet another "law of the Zevach". All Zevach ***must*** have the blood poured out on the altar of **יהוה**. Obviously some blood might also be poured on the ground, but some of the blood ***also*** is required to be poured out on the altar. There is no exception here given for the "Pesach Zevach", therefore it applies to that Zevach also. Who would pour out the blood on the altar? That seems to me that would be a priestly duty of the Sons of Aharon. So for the Exodus 12 Passover, not only would you put some blood on the doorposts and lintel, but you would **also** have to have some of the blood given for the priests to sprinkle the blood on the altar. Both must be done for Exodus 12.

Law # 3 of the Zevach – Priests Must Get The Shoulder, Cheeks, & Stomach

Deuteronomy 18:3 "And this is the priest's right from the people, from those who bring an **offering**, whether it is bull or sheep: they shall give to the priest the shoulder, and the two cheeks, and the stomach;"

By now, you could guess the above red highlighted word "offering" is from "Zevach" and in fact in the Hebrew it is הַזָּבַח "Haz'Zevach" in this verse – "The Offering/Thing of Sacrifice". This is the third law I have found for all "Zevach" – the "law of the priests' right". So the priest, that is the sons of Aharon, specifically have a right to the shoulder, the two cheeks, and the stomach from ***all*** Zevach.

In summary, the three "laws of the Zevach" I have found include the following:

1) Zevach must be slaughtered specifically where יהוה chooses, not just in your own backyard.
2) Zevach must have blood sprinkled/poured on the altar of יהוה (not just the ground only in your backyard)
3) Zevach must have the shoulder, two cheeks, and the stomach given to the Sons of Aharon as it is their right by law.

I cannot see any exception given that would exclude the Pesach Zevach from these three laws. I do believe we should do the Exodus 12 Passover, but I also believe that to do so would require these three laws of the Zevach to be followed as well. Therefore, without an official altar of יהוה and Aharonic priests, we cannot yet. Until there is a Temple, Sons of Aharon functioning, and an official Altar of יהוה, then it is not lawful for us to do any sacrifices. Once these things exist, then it is lawful. However, the only place it would be lawful would be in Yerushalayim where the temple would be standing so the blood can be sprinkled, etc..

For us to lawfully do the Exodus 12 Passover literally and physically, we must:

1) Have a Temple standing.
2) Have the Sons of Aharon functioning as Priests.
3) Everyone been cleansed with red heifer ashes, etc. who was previously defiled due to a dead body, grave, open casket indoors, etc..
4) All males physically circumcised if they want to eat a physical lamb or goat.
5) Have the animal sacrificed, cooked as Exodus 12 requires, and the priest would then do their part of sprinkling the blood and taking the cooked shoulder, cheeks, and stomach.
6) Some of the blood would be taken back home along with meat by the people. The people would then put some of the blood on the doorposts and lintels, go inside with the meat for the evening, have the Exodus 12 Passover meal, and stay inside **all night** as Exodus 12 requires. This is exactly what the disciples of יהושע did the night **after** he died. The night he was with them, they didn't do

the Exodus 12 Passover – they took the Passover of יהושע, which is the body and blood of יהושע himself who is **also** the Passover Lamb. When they took the unleavened bread and fruit of the vine, they were partaking of יהושע and so that is the Passover they took that night. However, they **also** did the Exodus 12 Passover **the following night**. The Passover they did with unleavened bread and fruit of the vine was a different Passover, because there are multiple Passovers. Passover can refer to multiple things at multiple times, not just one thing at one time. See the Biblical Calendar study for more details on the various meanings of the word "Passover".

Exodus 12:24-25 states that you guard this word for a law for you ***and*** your sons forever, and verses 26-27 are explaining how to explain the offering to your sons in the future as well. We see this continuation of the Exodus 12 Passover services in places like 2 Kings 23, 2 Chronicles 30, 35, and Ezra 6. I have done this before on two occasions, once with a lamb and once with a goat, earlier on when I first came into this walk, but I no longer do this because I believe יהוה has shown me evidence of why this is actually not lawful until there is a Temple standing.

Don't run off and get a lamb or goat; you may be doing something **unlawful** if you are not qualified to perform the service or if you cannot fulfill all the laws of the Zevach. Read and study for yourself all the requirements. Until there is a Temple standing and functioning priests, we cannot do physical cleansing of the red heifer ashes, and we cannot do physical animal sacrifices, and therefore we cannot do a physical, literal Exodus 12 Passover with the lamb or goat. We can do the other parts though like the bitter herbs and unleavened bread though.

I also do a separate service for the Passover the night before partaking of the body and blood of יהושע as well with a foot washing ceremony. In addition, you'll find when you read the above linked Biblical Calendar study that Deuteronomy 16 is actually another, third Passover as well at a different time with different animals permitted. Lastly, to help you realize there are multiple Passovers, consider that יהושע and His disciples did not go to the Temple to have priests sprinkle blood, they did not stay inside all night, and John 18:28 shows the Exodus 12 Passover had not yet been eaten. The only Passover eaten the night before was the Passover of יהושע, partaking of the body and blood of יהושע. There was no lamb or goat. The Scriptures ISR version, and others from it, have mis-translated Mark 14:12, and one of the errors is that they added the word "lamb" which is not there. There are other issues, but that's beyond the scope of this document.

So don't do a literal lamb or goat for Exodus 12 until a temple is standing and you can do it lawfully. We should do it, **but we can't**.... not yet. (Please also see the Passover Summary video which covers some things that might not be mentioned in these notes also).

2. For the answer to this question, see the reading notes for Week 40 of the Annual Reading Schedule, specifically the question *"Was it dark or light when the children of Yisra'el departed from Ra'meses?"*.

3. For a detailed answer to this question, view the "What Is Leaven?" study. (Note: If this "What Is Leaven?" study is not complete when you go to visit this link, because it's still being re-written, please see the Passover Summary video instead until the "What Is Leaven?" study is completed.)

4. The unleavened bread. Some English translations say to guard or keep or observe the feast of Unleavened Bread. However, the Hebrew literally says, וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת (u'shemartem et-ham'matstsowt) which translates literally to and'you.shall.safeguard at-the'unleavened.bread – or "You will guard the unleavened bread." The word "feast" is not in that phrase. So what is being commanded to be guarded is the unleavened bread. Guard it from what? Well, from leavening. How do you do that?

   Well, remember in Exodus 12:34 they had their dough and kneading bowls with them and they were rushing to leave Mitsrayim (Egypt). If they weren't permitted to cook on the 1st and 7th days, how would they be able to guard the unleavened bread? Certainly their dough could have become leavened if they could not cook on the 1st and 7th days, and they may not have had hardly any unleavened bread to eat. They had to be permitted to cook on those days because otherwise they would not have been able to be obedient to the command to guard the unleavened bread and eat unleavened bread for seven days.

   So the previous verse, Exodus 12:16, is actually telling you how to guard the unleavened bread – by ensuring you cook and not let things sit around. That is why cooking is permitted during the feast of unleavened bread on the 1st and 7th days when we are told to rest – because that cooking is part of being obedient to the command to guard the unleavened bread, and to eat it seven days.

   It is for this reason that I do ***not*** see Exodus 12:16's permission to cook as applicable to any other feast days throughout the year – only for the Feast of Unleavened Bread. That permission to cook is specifically related to guarding the unleavened bread and ensuring that there is not any leavened bread permitted to form by left over dough, etc., and to ensure that everyone does have enough unleavened bread to eat since leavened bread is not permitted.

   Also, we can see in Exodus 12:39, that they were cooking and had no time to prepare food in advance before leaving.

   Final Notes/Comments
   - I do not believe the permission to cook in Exodus 12:16 means even if the 1st or 7th days of the feast fall on a weekly Sabbath. In the case of the weekly Sabbath, I believe the requirement to keep the weekly Sabbath Qodesh (Set-

Apart/Holy) supersedes this permission to cook and that you can never cook anything on the weekly Sabbath.

- I do not believe Exodus 12:16 means you can cook "as much as you want" – I believe based on how Exodus 12:16 is worded it's only what's "necessary" for your immediate needs to eat that day only – and I consider it a ***possibility*** that יהוה might actually be referring to a permission to cook the unleavened bread ***only*** (to safeguard the unleavened bread) and that maybe cooking other things besides the unleavened bread ***should*** be done when it's **not** the days of rest. However, since I can't prove this to myself, I sometimes do cook other things besides the unleavened bread on the days of rest as long as it's not a weekly Sabbath.
- The only exception where you might cook possibly a little more than what you need that immediate day based on Exodus 12:16 might be if the 7th day of the feast was on the 6th day of the week and you had to prepare for the weekly Shabbat – but in that case you ***should*** be probably cooking on the 5th day of the week as much as possible to minimize what would be needed to be cooked on the 6th day of the week (7th day of the feast) so that you are ready for the weekly Shabbat the day after the feast ends ***without*** making the 7th day of the feast on the 6th day of the week a "**cook day**" since it's a day of **rest** and only intended to cook minimally, only what's needed, and nothing more. So if the weekly Sabbath falls one day after the 7th day of the feast, and you have back-to-back Sabbaths, maybe cook other non-bread items on the 5th day of the week so that two days later you have food on the weekly Shabbat without needing to cook on the 7th day of the feast that fell on the 6th day of the week.

5. According to Exodus 12:18, we eat unleavened bread from the 14th day in the evening until the 21st day of the month in the evening. It does not go morning to morning. It starts in the evening and it ends in the evening. Also: Ezekiel 46:1-2 shows it's impossible for days to ever begin in the morning. The reason manna (Hebrew – Man) was instructed to be kept until morning is more indicating the limited night time hours probably in the desert. With limited night-time hours when it is cool, those hours were probably only used, or primarily used, for sleeping; probably not likely those hours were used normally for the majority of cooking and eating when sleep is needed during the hours that it's dark and cooler. Remember, they had no air conditioning in the desert. So as soon as the sun was down, they are more likely to have gone to sleep. So the natural instruction would be to keep it until the morning because all cooking and eating is likely finished by sunset because it's much easier in the day time to cook and eat. Then, after the sun set, they slept, then woke, and could eat more in the day time in the morning. Instructing the Yisra'elites to keep manna until morning doesn't definitely ***prove*** when a day starts and could just reflect the fact that it wasn't normal to cook at night ***anyhow*** if those dark, cooler hours were ***limited*** and needed to be taken advantage of for sleep instead. Ezekiel 46:1-2 actually does ***prove definitively*** when the "six days of work" begin – and that is in the evening – with ***no alternative explanation possible***.

6. I don't believe they did. Although it says in Exodus 12:31 that Paroh (Pharaoh) called for them by night, it does not say they actually came during the night. We do see a command in Exodus 12:22 that they were commanded to not come out until the morning. Although I consider that the morning could be part of the night, it is also possible that morning meant after sunrise also. I don't know for certain. The only possible way they went "by night" is if it was still considered the "night" early on in the "morning". I do not know for certain, but it seems they have to wait until whatever is considered morning. This is also an additional reason why I do not believe it was the Exodus 12 Passover meal that was being eaten by יהושע and His disciples the night before He died. We can see that they went outside that night, which to my understanding would have been a clear violation of Exodus 12. It does seem that they were eating a meal for Passover, but my understanding is that it was not "the Exodus 12" Passover meal, but just a meal on Passover. My understanding is that the Exodus 12 Passover meal would have been eaten shortly after the time יהושע died, which was when the lambs were slaughtered probably in the courtyard of the temple in order to keep the laws of the "Zevach".

7. No (Exodus 12:49)

8. Exodus 13:17 states that יהוה knew the people might see fighting, and turn back around to Mitsrayim if they went that way. However, still some might wonder, can't יהוה defeat any enemy so why not go that way anyhow? Yes, יהוה can defeat any enemy. However, יהוה knew that such a situation might discourage the people and they might choose to go back. This shows that He was letting, and wanted to let, the people make the decision to go out into the wilderness. He did not want to "force them" to go into the wilderness, but rather wanted them to choose to follow Him of their own free will. So, in His wisdom and mercy, He did not want to put them in a situation that, while following Him, would be too hard on them so early on in their journeys of following Him. He wanted good for them, and knew being in Mitsrayim (Egypt) in bondage was not good for them. In addition, יהוה was to esteem His Name through Paroh (Pharaoh) and his army in Exodus 14 when the Sons of Yisra'el walked through the sea on dry land, but the Mitsrites were destroyed. This became known all throughout the world and the Name of יהוה was known throughout many nations because of this. We see evidence of this in later times like Joshua 2:10 and 1 Samuel 6:6 which shows that foreigners knew of these great acts.

Reading Notes

- Please see the Passover Summary video for a lot more information than appears in these notes. These notes were created years before the Passover Summary video and modified sometimes when it seems corrections are needed. Some of the information in these notes are in the video, but some information in the video is not in these notes.

- Some will read the verse in Exodus 12:2 and want to see notes here related to the Biblical calendar. Briefly, I'll just point out that this shows the year does not begin in the fall, but in the Spring (yes, I know that Biblically there is only Summer and Winter, but I use the terms Fall and Spring people are familiar to get more specific with the time of year I am referring to). For a detailed study on the various parts of the Biblical Calendar, please refer to the Biblical Calendar Study and various Biblical calendar videos and information here.

- Other related notes can be found in the reading notes for Week 36 and the reading notes for Week 45 of the Annual Reading Schedule.

- We do two Passover services. One service is to partake of the body and blood of יהושע the night before He died (this can include a foot washing like יהושע and the disciples did if people want to, but I would not do a foot washing on a weekly Sabbath). The second Passover service is the Exodus 12 service the night after He died. We also try to do multiple "preparation"-type services to help prepare ourselves for these two main Passover services.

  All believers should take heed to follow the instructions of 1 Corinthians 11 to examine themselves properly before partaking of the body and blood of יהושע. Everyone should have had a normal meal within a short time frame before the service to partake of the body and blood of יהושע so that they are not focused on food or drink during that service – because it is irreverent to focus on food or drink and 1 Corinthians 11 shows it is ***dangerous*** to treat the body and blood of יהושע as if it were a "meal". He says in 1 Corinthians 11:22 *"Have you not houses to eat and drink in?"*, and in 1 Corinthians 11:34 *"And if anyone is hungry, let him eat at home, lest you come together for judgment."* So this shows that people should eat separately ***before*** they come to do the service together to partake of the body and blood of יהושע. A "meal" should ***not*** be part of the service to partake of the body and blood of יהושע. Instead, any eating should be done "at home" beforehand as 1 Corinthians 11:34 shows.

  The Exodus 12 service the next night is different because ***it is*** a feast meal and it is commanded to have bitter herbs. Bitter herbs ***cannot*** be mixed with the partaking of the body and blood of יהושע because mixing in other food items is **irreverent**. He never said to take bitter herbs in remembrance of Him – that is a separate Passover service for the Exodus 12 meal only.

  Leading up to the partaking of the body and blood of יהושע, you should be examining yourself and praying to יהוה to reveal to you any sin or hidden sin that you need to repent of that you haven't realized. You should consider if there are any relationships with believers you need to mend. Are there things you need to do to

bear fruits worthy of repentance. Are there people you have wronged that you need to apologize to, forgive, or be forgiven by, etc.. Self-examination is very serious, as we see in 1 Corinthians 11. To get the most recent Passover service documents which contain any verses we read or the outline for all services to guide you through doing the services properly and reverently, including preparation services, please visit the website. Service outlines to guide you through the services will eventually be posted either on the Biblical Calendar page or possibly a new "Passover" section at some point, יהוה willing.

Also, consider reading the summary of the medical account of יהושע's suffering.

One of the most critical parts of the service for partaking of the body and blood of יהושע is to read parts of 1 Corinthians 11 to remind ourselves of the seriousness of partaking of the body and blood of יהושע. The service I created covers some verses from Matthew, Mark, Luke, John, and 1 Corinthians 11. The service ends with the person who is guiding the gathering reading 1 Corinthians 11:24 followed by a time of silence for everyone to remember and think on what יהושע has done for us, and the suffering in His body that He endured, and to examine ourselves. After that time of silence, after examining yourself, everyone breaks off a small piece from the unleavened bread to reverently partake of the body of יהושע in remembrance of Him. Then, 1 Corinthians 11:25 is read with a similar time of silence and reflection and remembering of what יהושע has done for us, and the suffering in His body that He endured, and to examine ourselves. After that second time of silence, after examining yourself, everyone reverently partakes of a small amount of the grape juice to reverently partake of the blood of יהושע in remembrance of Him.

I think we should use grape juice instead of wine because this is very, very serious; and I think it seems right to use just regular grape juice. You can take a few grapes and crush them when preparing and that should be sufficient for each person.

If possible, it is good to use the same piece of bread and same cup for all, but it is up to the individuals to decide on those things I suppose. We definitely must partake of Him though. Some people believe you should be baptized before you do this. That's up to what you believe יהוה would have you to do. The reason some feel that way is because baptism is viewed as a type of circumcision. I view the point of repentance as possibly the actual point of a spiritual "circumcision" of the heart. Obviously, soon after repentance, the correct order of actions is that baptism follows.

The next night, after the 14th going into the 15th, we do the Exodus 12 Passover except not with the lamb or goat since we can't until there is a Temple. So we do the parts we can, the unleavened bread and bitter herbs, and have a regular meal and enjoy the feast and stay up late, read Scriptures, and fellowship. We do the unleavened bread and bitter herbs with sandals on our feet and staff in our hand,

and loins girded. I do not eat lamb or goat on Passover because of reasons stated in the answer to question 1 of these reading notes.

- I realized when I used to only use store-bought unleavened bread we weren't really doing what the Yisra'elites did back then. The Matzah in the store was cooked before the feast of Unleavened Bread, whereas the Yisra'elites were working with flour, water, and dough during the feast time, not unleavened bread cooked prior to the feast. If you leave out home-made bread for too long, no doubt it will go bad. They probably experienced this back then also, and most likely always were eating fresh bread on a daily basis. I've had this experience and the bread starts to smell strange (not sure if it could be called soury smell?) and tastes strange also after only a few days of sitting around. So, except in situations where you can't control the Biblical cleanness of the kitchen, like prisons or nursing homes, store bought matzah is not really the best way to go because it is not like what they were doing. For us to experience the Feast of Unleavened Bread more similar to what the Yisra'elites experienced, we should be making our own home-made unleavened bread.

- The 400 years of bondage and 430 year time periods mentioned appear to be referring to a combination of actual hard bondage along with sojourning in that general area of Mitsrayim and Kena'an. Related verses are listed below. This is discussed a bit in the reading notes for Week 4 of the Annual Reading Schedule.

- Take note that in Exodus 12:38 we see a "mixed multitude" went out with the children of Yisra'el. This is likely some Mitsrites (Egyptians) and others who saw that יהוה is truly Elohiym, so they left Mitsrayim with the Sons of Yisra'el. So it was not just Yisra'elites in the wilderness. Even including when the covenants were made, there was a mixed multitude with them.

- Sometimes when referring to "going out", it says they went out by day, while other places the "going out" it is said to have happened by night. My current understanding is that the "going out by day" refers to the events in Exodus 12 since in Numbers 33:3 it says they went out "before the eyes" of the Mitsrites, while the "going out by night" is Exodus 14 since it shows in Exodus 14:21-24 they crossed through the sea on dry land by night.

Related Verses

They Did Not Leave Empty Handed & They Were Led Out: Genesis 15:14, Exodus 3:22, Psalms 106:36-39, Acts 13:17

Lamb Provided By יהוה: Genesis 22:1-18, John 1:29, 36, 1 Corinthians 5:7, Revelation 5:6, 7:10, 17, 14:4, 10, 15:3, 19:9, 21:22, 23, 22:1, 3

The First-Born Are יהוה's: Numbers 3:11-13, 8:13-19
Passover Law When Defiled By Dead Body: Numbers 9
Laws For Uncleanness of Dead Bodies: Numbers 19

The Deuteronomy 16 Passover – The Other Passover (could be of cattle): Deuteronomy 16
Laws of Zevach: Exodus 12:27, Leviticus 17:5-6, Deuteronomy 12:5-6, 11, 27, 18:3
Heard Cry By Sea of Reeds & Parted Sea: Nehemiah 9:9-11
The Cloud By Day, Fire By Night: Numbers 9:15-23, Psalms 78:14, 105:39, Nehemiah 9:12
Eating The Passover Contrary To What Is Written: 2 Chronicles 30
Passover Including Priest Sprinkling Blood & The Deuteronomy 16 Passover Given of Cattle: 2 Chronicles 35
Prophesy of Sprinkling of Clean Water For Cleansing: Ezekiel 36:25
430 Years In Mitsrayim: Genesis 15:13, Acts 7:6, Galatians 3:16-17