

Pesach of YHWH

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Introduction

YHWH has set three festivals, or more correctly – Appointed Times – for His people (Yisra'el) to appear before Him. These are often referred to as the Festivals of YHWH or the Appointed Times of YHWH. It is a pity that some would refer to them as the Jewish feasts, or Jewish festivals, because it is simply not true, It is JHWH's Festivals!

In Sh'mot (Exodus) 12 verse 11, the latter part, we read: "It is the Passover (Pesach) of YHWH". This is the first reference to one of these festivals and it is also the topic of this article. In the Books of Sh'mot, Vayikra (Leviticus), B'midbar (Numbers) and D'barim (Deuteronomy) we find it all over again. In Vayikra 23 verses 2 to 43 we have a good summary of the Appointed Times. In verse 2 YHWH says: "...The appointed times of YHWH, which you are to proclaim as set-apart gatherings, My appointed times, are these...". Verse 5 tells us again it is the Passover (Pesach) to (of) YHWH.

So, whether it is called an Appointed Time (Hebrew: מועד – mow'ed) or Festival (Hebrew: חג - chag/khag), we are still referring to Times and Festivals that are for and to YHWH. All His people should observe these because it is "an everlasting law" (Sh'mot 12:14).

The Appointed Times / Festivals

As mentioned before we have many instances in Scripture that explains quite clearly what the Appointed Times of YHWH are. Let us take from Scripture the words directly as per The Scriptures (1998) by the ISR. Any emphasis – underlining or **bold** – was done for the purpose of highlighting a point. Some other changes may also be made i.e. L'wi'im instead of L'wives:

Sh'mot 23:12-18

- ¹² "Six days you are to do your work, and on the seventh day you rest, in order that your ox and your donkey might rest, and the son of your female servant and the sojourner be refreshed.
- ¹³ "And in all that I have said to you take heed. And make no mention of the name of other elohim, let it not be heard from your mouth.
- ¹⁴ "Three times in the year you are to observe a festival to Me:
- ¹⁵ "**Guard the Festival of Unleavened Bread. Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Abib – for in it you came out of Mitsrayim – and do not appear before Me empty-handed;**
- ¹⁶ and the Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and the Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field.
- ¹⁷ "Three times in the year all your males are to appear before the Master יהוה.
- ¹⁸ "Do not offer the blood of My slaughtering with leavened bread, and the fat of My offering shall not remain until morning.
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Sh'mot 34:18-25

- ¹⁸ **Guard the Festival of Unleavened Bread. For seven days you eat unleavened bread, as I commanded you, in the appointed time of the month of Abib, because in the month of Abib you came out from Mitsrayim.**
- ²¹ Six days you work, but on the seventh day you rest – in ploughing time and in harvest you rest.
- ²² And perform the Festival of Weeks for yourself, of the first-fruits of wheat harvest, and the Festival of Ingathering at the turn of the year.
- ²³ Three times in the year all your men are to appear before the Master, יהוה, the Elohim of Yisra'el,
- ²⁴ for I dispossess nations before you, and shall enlarge your borders, and let no one covet your land when you go up to appear before יהוה your Elohim three times in the year.
- ²⁵ **Do not offer the blood of My slaughtering with leaven, and do not let the slaughtering of the Festival of the Passover remain until morning.**

Vayikra 23:1-44

- ¹ And יהוה spoke to Mosheh, saying,
- ² Speak to the children of Yisra'el, and say to them, 'The appointed times of יהוה, which you are to proclaim as set-apart gatherings, My appointed times, are these:
- ³ Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to יהוה in all your dwellings.
- ⁴ These are the appointed times of יהוה, set-apart gatherings which you are to proclaim at their appointed times.
- ⁵ **In the first month, on the fourteenth day of the month, between the evenings, is the Passover to יהוה.**
- ⁶ **And on the fifteenth day of this month is the Festival of Unleavened Bread to יהוה – seven days you eat unleavened bread.**
- ⁷ **On the first day you have a set-apart gathering, you do no servile work.**
- ⁸ **And you shall bring an offering made by fire to יהוה for seven days. On the seventh day is a set-apart gathering, you do no servile work.'** "
- ⁹ And יהוה spoke to Mosheh, saying,
- ¹⁰ Speak to the children of Yisra'el, and you shall say to them, 'When you come into the land which I give you, and shall reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest.
- ¹⁵ And from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering, you shall count for yourselves: seven completed Sabbaths.

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- ¹⁶ 'Until the morrow after the seventh Sabbath you count fifty days, then you shall bring a new grain offering to יהוה.
- ²¹ 'And on this same day you shall proclaim a set-apart gathering for yourselves, you do no servile work on it – a law forever in all your dwellings throughout your generations.
- ²² 'And when you reap the harvest of your land do not completely reap the corners of your field when you reap, and do not gather any gleanings from your harvest. Leave them for the poor and for the stranger. I am יהוה your Elohim.' "
- ²³ And יהוה spoke to Mosheh, saying,
- ²⁴ "Speak to the children of Yisra'el, saying, 'In the seventh month, on the first day of the month, you have a rest, a remembrance of blowing of trumpets, a set-apart gathering.
- ²⁵ 'You do no servile work, and you shall bring an offering made by fire to יהוה.' "
- ²⁶ And יהוה spoke to Mosheh, saying,
- ²⁷ "On the tenth day of this seventh month is the Day of Atonement. It shall be a set-apart gathering for you. And you shall afflict your beings, and shall bring an offering made by fire to יהוה.
- ²⁸ "And you do no work on that same day, for it is the Day of Atonement, to make atonement for you before יהוה your Elohim.
- ²⁹ "For any being who is not afflicted on that same day, he shall be cut off from his people.
- ³⁰ "And any being who does any work on that same day, that being I shall destroy from the midst of his people.
- ³¹ "You do no work – a law forever throughout your generations in all your dwellings.
- ³² 'It is a Sabbath of rest to you, and you shall afflict your beings. On the ninth day of the month at evening, from evening to evening, you observe your Sabbath."
- ³³ And יהוה spoke to Mosheh, saying,
- ³⁴ "Speak to the children of Yisra'el, saying, 'On the fifteenth day of this seventh month is the Festival of Booths for seven days to יהוה.
- ³⁵ 'On the first day is a set-apart gathering, you do no servile work.
- ³⁶ 'For seven days you bring an offering made by fire to יהוה. On the eighth day there shall be a set-apart gathering for you, and you shall bring an offering made by fire to יהוה. It is a closing festival, you do no servile work.
- ³⁷ 'These are the appointed times of יהוה which you proclaim as set-apart gatherings, to bring an offering made by fire to יהוה, a burnt offering and a grain offering, a slaughtering and drink offerings, as commanded for every day –
- ³⁸ besides the Sabbaths of יהוה, and besides your gifts, and besides all your vows, and besides all your voluntary offerings which you give to יהוה.
- ³⁹ 'On the fifteenth day of the seventh month, when you gather in the fruit of the land, observe the festival of יהוה for seven days. On the first day is a rest, and on the eighth day a rest.

- ⁴⁰ 'And you shall take for yourselves on the first day the fruit of good trees, branches of palm trees, twigs of leafy trees, and willows of the stream, and shall rejoice before יהוה your Elohim for seven days.
- ⁴¹ 'And you shall observe it as a festival to יהוה for seven days in the year – a law forever in your generations. Observe it in the seventh month.
- ⁴² 'Dwell in booths for seven days; all who are native Yisra'el dwell in booths,
- ⁴³ so that your generations know that I made the children of Yisra'el dwell in booths when I brought them out of the land of Mitsrayim. I am יהוה your Elohim.' "
- ⁴⁴ Thus did Mosheh speak of the appointed times of יהוה to the children of Yisra'el.

B'midbar 28:16-29:39

(28:19-24; 27-31; 29:2-6; 8-11; 13-34; 36-38 omitted because they describe the offerings during the festivals and are not required for our purposes. For a complete picture it would be a good idea to read it as well)

- ¹⁶ 'And in the first month, on the fourteenth day, is the Passover of יהוה,
- ¹⁷ and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten.
- ¹⁸ 'On the first day is a set-apart gathering, you do no servile work.
- ²⁵ 'And on the seventh day you have a set-apart gathering, you do no servile work.
- ²⁶ 'And on the day of the first-fruits, when you bring a new grain offering to יהוה at your Festival of Weeks, you have a set-apart gathering, you do no servile work.
- ¹ 'And in the seventh month, on the first day of the month, you have a set-apart gathering, you do no servile work, it is a day of blowing the trumpets for you.
- ⁷ 'And on the tenth day of this seventh month you have a set-apart gathering, and you shall afflict your beings, you do no work.
- ¹² 'And on the fifteenth day of the seventh month you have a set-apart gathering, you do no servile work. And you shall observe a festival to יהוה seven days,
- ³⁵ 'On the eighth day you have an assembly, you do no servile work,
- ³⁹ 'These you prepare to יהוה at your appointed times, besides your vowed offerings and your voluntary offerings, as your burnt offerings and your grain offerings, as your drink offerings and your peace offerings.' "

D'barim 16:1-17

- ¹ "Guard the month of **Abib**, and perform the Passover to יהוה your Elohim, for in the month of **Abib** יהוה your Elohim brought you out of Mitsrayim by night.

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- ² **"And you shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.**
- ³ **"Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.**
- ⁴ **"And no leaven should be seen with you in all your border for seven days, neither should any of the meat which you slaughter in the evening on the first day stay all night until morning.**
- ⁵ **"You are not allowed to slaughter the Passover within any of your gates which יהוה your Elohim gives you,**
- ⁶ **but at the place where יהוה your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of Mitsrayim.**
- ⁷ **"And you shall roast and eat it in the place which יהוה your Elohim chooses, and in the morning you shall turn and go to your tents.**
- ⁸ **"Six days you eat unleavened bread, and on the seventh day there is a closing festival to יהוה your Elohim – you do no work.**
- ⁹ "Count seven weeks for yourself. Begin to count seven weeks from the time you begin to put the sickle to the grain.
- ¹⁰ "And you shall perform the Festival of Weeks to יהוה your Elohim, according to the voluntary offering from your hand, which you give as יהוה your Elohim blesses you.
- ¹¹ "And you shall rejoice before יהוה your Elohim, you and your son and your daughter, and your male servant and your female servant, and the Lěwi who is within your gates, and the stranger and the fatherless and the widow who are in your midst, at the place where יהוה your Elohim chooses to make His Name dwell.
- ¹² "And you shall remember that you were a slave in Mitsrayim, and you shall guard and do these laws.
- ¹³ "Perform the Festival of Booths for seven days after the ingathering from your threshing-floor and from your winepress,
- ¹⁴ and you shall rejoice in your festival, you and your son and your daughter, and your male servant and your female servant, and the Lěwi, and the stranger and the fatherless and the widow who are within your gates.
- ¹⁵ "For seven days you shall observe a festival to יהוה your Elohim in the place which יהוה chooses, because יהוה your Elohim does bless you in all your increase and in all the work of your hands, and you shall be only rejoicing!
- ¹⁶ "Three times a year all your males appear before יהוה your Elohim in the place which He chooses: at the Festival of Unleavened Bread, and at the Festival of Weeks, and at the Festival of Booths. And none should appear before יהוה empty-handed,

¹⁷ but each one with the gift of his hand, according to the blessing of יהוה
your Elohim which He has given you.

In short then we can summarise the Appointed Times as follows:

1. Shabbat (Weekly)
2. Pesach (Passover) and Chag haMatsot (Feast of Unleavened Bread)
3. Chag Shavuot (Feast of the Weeks known today as Pentecost)
4. Yom Teruah (Day of Noise/Trumpets)
5. Yom Kippur (Day of Atonement)
6. Chag haSukkot (Feast of Booths)

The New Moon can also be argued as a "Festival" but we do not find it commanded in the same manner. Therefore it is not listed in the list above. We will however, now proceed with the second on the list, The Pesach of YHWH.

The Pesach of YHWH

We have clearly seen from Scripture that this Pesach belongs to YHWH. It does not belong to Yisra'el or to the Y'hudim (Jews) or to the Christians – they actually celebrate Easter – or to any other group of people! It belongs to YHWH. It is His festival for His people, whom He has chosen who accepted Him!!

To set the scene for the reason of Pesach, it is a matter of returning to Mitsrayim some 5000 odd years ago:

Abraham's descendants, the children of Yisra'el, have lived in Mitsrayim now for 430 years and they were slaves there for a very large portion of this time. YHWH called Mosheh to take His people out from Mitsrayim and to the land He promised to Abraham, Kana'an. This was not an easy process. Mosheh, at 80 was quite unwilling at first. Then eventually when he went to Par'oh (Pharaoh), he (Par'oh) was quite unwilling to let his slaves pack up and go.

So, after nine plagues YHWH came with the final sign, wonder or plague – the death of the first born throughout the land of Mitsrayim of every human and animal. To save Yisra'el (and others who joined the ranks of Yisra'el) YHWH commanded Mosheh to command all of Yisra'el to slaughter a male lamb of a year old (or in his first year) and to catch some of the blood in a dish and to put this blood on the door frames and lintels with a hyssop branch. The blood will be the sign to YHWH's Destroyer to pass over these houses and not to kill the first born there. However, nobody was allowed outside the house that night and the lamb was to be eaten entirely and that which remained was to be burnt before morning. This is all given to us in:

Sh'mot (Exodus) 12:1-28

¹ And יהוה spoke to Mosheh and to Aharon in the land of Mitsrayim,
saying,

² "This month is the beginning of months for you, it is the first month of
the year for you.

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- ³ "Speak to all the congregation of Yisra'ël, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.
- ⁴ 'And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb.
- ⁵ 'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.
- ⁶ 'And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra'ël shall kill it between the evenings.
- ⁷ 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.
- ⁸ 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.
- ⁹ 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.
- ¹⁰ 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire.
- ¹¹ 'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of יהוה.
- ¹² 'And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the elohim of Mitsrayim I shall execute judgment. I am יהוה.
- ¹³ 'And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim.
- ¹⁴ 'And this day shall become to you a remembrance. And you shall observe it as a festival to יהוה throughout your generations – observe it as a festival, an everlasting law.
- ¹⁵ 'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'ël.
- ¹⁶ 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.
- ¹⁷ 'And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law.
- ¹⁸ 'In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening.
- ¹⁹ 'For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'ël, whether sojourner or native of the land.
- ²⁰ 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' "

- ²¹ And Mosheh called for all the elders of Yisra'el and said to them, "Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb.
- ²² "And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning.
- ²³ "And יהוה shall pass on to smite Mitsrayim, and shall see the blood on the lintel and on the two doorposts, and יהוה shall pass over the door and not allow the destroyer to come into your houses to smite you.
- ²⁴ "And you shall guard this word as a law for you and your sons, forever.
- ²⁵ "And it shall be, when you come to the land which יהוה gives you, as He promised, that you shall guard this service.
- ²⁶ "And it shall be, when your children say to you, 'What does this service mean to you?'
- ²⁷ then you shall say, 'It is the Passover slaughtering of יהוה, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote Mitsrayim and delivered our households.' " And the people bowed their heads and did obeisance.
- ²⁸ And the children of Yisra'el went away and did so – as יהוה had commanded Mosheh and Aharon, so they did.

One will notice that it is not merely the slaughtering of a lamb, and smearing the blood onto the doors and all is done. No, the meat was to be roasted over fire and eaten with bitter herbs and unleavened bread. Everyone must be ready for the journey. All dressed up, girded and ready!

Furthermore, it is interesting to note that this is the first Pesach – the Pesach of redemption but the whole of Yisra'el is to observe and perform it annually as a remembrance of their redemption and as a Festival to YHWH, an Appointed Time. It is only for those circumcised, meaning it is only for those who belong to YHWH, part of His Covenant and part of Yisra'el, since the circumcision is a sign of the Covenant that YHWH made with Abraham many years before (B'reishit/Genesis 17:11). It was to be an everlasting law and observance.

It is doubtful that there were any doubts or uncertainties on what to do. Everyone did as he was told. The leaven was removed. The dough for bread was ready but not leavened. Thus they must have baked unleavened bread to be eaten with the bitter herbs and the roasted lamb. The lamb was set aside on the 10th day of Aviv and slaughtered on the 14th day between the evenings. There are many uncertainties on this and many arguments have taken place between scholars because the actual meaning is seemingly lost. Suffice to say here that the lamb was to be slaughtered on the 14th and that same evening in the middle of the night (the 15th) YHWH's Destroyer went through Mitsrayim. The first born was slain in every house where the blood of the lamb was not visible and in the field.

This was the first Pesach of YHWH – the Passover of YHWH or YHWH passing over the people using the blood of the lamb as a sign. It was not inside the land of Yisra'el (or Kana'an). This was, however, also the last Pesach in Mitsrayim.

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So in Sh'mot 12:29-51 we read as follows:

- ²⁹ And it came to be at midnight that יהוה smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock.
- ³⁰ And Pharaoh rose up in the night, he and all his servants, and all Mitsrayim. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one.
- ³¹ Then he called for Mosheh and Aharon by night, and said, "Arise, go out from the midst of my people, both you and the children of Yisra'el. And go, serve יהוה as you have said.
- ³² "Take both your flocks and your herds, as you have said, and go. Then you shall bless me too."
- ³³ And Mitsrayim urged the people, to hasten to send them away out of the land. For they said, "We are all dying!"
- ³⁴ And the people took their dough before it was leavened, having their kneading bowls bound up in their garments on their shoulders.
- ³⁵ And the children of Yisra'el had done according to the word of Mosheh, and they had asked from Mitsrayim objects of silver, and objects of gold, and garments.
- ³⁶ And יהוה gave the people favour in the eyes of Mitsrayim, so that they gave them what they asked, and they plundered Mitsrayim.
- ³⁷ And the children of Yisra'el set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones.
- ³⁸ And a mixed multitude went up with them too, also flocks and herds, very much livestock.
- ³⁹ And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves.
- ⁴⁰ And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years.
- ⁴¹ And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of יהוה went out from the land of Mitsrayim.
- ⁴² It is a night to be observed unto יהוה for bringing them out of the land of Mitsrayim. This night is unto יהוה, to be observed by all the children of Yisra'el throughout their generations.
- ⁴³ And יהוה said to Mosheh and Aharon, "This is the law of the Passover: No son of a stranger is to eat of it,
- ⁴⁴ but any servant a man has bought for silver, when you have circumcised him, then let him eat of it.
- ⁴⁵ "A sojourner and a hired servant does not eat of it.
- ⁴⁶ "It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it.
- ⁴⁷ "All the congregation of Yisra'el are to perform it.
- ⁴⁸ "And when a stranger sojourns with you and shall perform the Passover to יהוה, let all his males be circumcised, and then let him come near and

perform it, and he shall be as a native of the land. But let no uncircumcised eat of it.

⁴⁹ "There is one Torah for the native-born and for the stranger who sojourns among you."

⁵⁰ And all the children of Yisra'el did as יהוה commanded Mosheh and Aharon, so they did.

⁵¹ And it came to be on that same day that יהוה brought the children of Yisra'el out of the land of Mitsrayim according to their divisions.

In verse 38 we read of the "mixed multitude" indicating a vast number of people not genetically from Yisra'el but assimilated, joining the ranks.

The Second Pesach

B'midbar 9:1-5

¹ And יהוה spoke to Mosheh in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Mitsrayim, saying,

² "Now, let the children of Yisra'el perform the Passover at its appointed time.

³ "On the fourteenth day of this month, between the evenings, perform it at its appointed time. According to all its laws and right-rulings you perform it."

⁴ And Mosheh spoke to the children of Yisra'el to perform the Passover.

⁵ So they performed the Passover on the fourteenth day of the first month, between the evenings, in the Wilderness of Sinai. According to all that יהוה commanded Mosheh, so the children of Yisra'el did.

This was the first Pesach as a Remembrance service and very different from the first in Mitsrayim. The people were no longer living in houses with doors, lintels, door frames, etc. They were now living in tents, booths and whatever they could put together for protection.

This means that Yisra'el must have performed the Pesach – that is the festival – within the limits of their environment. Perhaps they put some of the blood on the openings of the tents or booths they were dwelling in. Most likely they did not. The point is, this was a remembrance festival. The importance here was the observance on the appointed time with the perfect lamb, the bitter herbs and the unleavened bread.

We also have a few unclean or defiled people that could not partake in the festival of Pesach even though they had the desire:

B'midbar 9:6-12

⁶ But 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. So they came before Mosheh and Aharon that day,

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- ⁷ and those men said to him, "We are defiled for the being of a man. Why are we withheld from bringing near the offering of יהוה at its appointed time among the children of Yisra'el?"
- ⁸ And Mosheh said to them, "Wait, let me hear what יהוה commands concerning you."
- ⁹ And יהוה spoke to Mosheh, saying,
- ¹⁰ "Speak to the children of Yisra'el, saying, 'When any male of you or your generations is unclean for a being, or is far away on a journey, he shall still perform the Passover of יהוה.'
- ¹¹ On the fourteenth day of the second month, between the evenings, they perform it – with unleavened bread and bitter herbs they eat it.
- ¹² They do not leave of it until morning, and they do not break a bone of it. According to all the laws of the Passover they perform it.

Here we find that YHWH has a plan for those unclean or defiled or on a journey to celebrate or observe Pesach a month later – exactly a month later with all the same rules, laws and regulations.

It now may be the best time to investigate what the requirements are to perform the Pesach to YHWH.

Requirements for the Pesach of YHWH

To perform the Pesach to YHWH there are a number of requirements. These cannot be ignored because YHWH prescribes how we serve Him, it is not for us to decide how we want to do it.

Below is a list of the requirements for the participants, resources and environment:

1. A perfect male lamb from the sheep or goats a year old (or in its first year?) [Sh'mot 12:5], from the sheep, goats (flock) or cattle (herd) [D'barim 16:2] selected on 10 Aviv [Sh'mot 12:3]
2. No bones must be broken [Sh'mot 12:46; B'midbar 9:12]
3. It must be killed/slaughtered between the evenings on 14 Aviv [Sh'mot 12:6; Vayikra 23:5; B'midbar 9:3, 11; D'barim 16:4, 6]
4. Although the original Pesach was slaughtered at or in the house of the participant [Sh'mot 12:7] and the first Remembrance Pesach was at their tents, the Remembrance Pesach is not slaughtered within the participant's gates or property but where YHWH chooses to make His Name dwell! [D'barim 16:2, 5-6]
5. It (the lamb) must be roasted over fire and not boiled or eaten raw [Sh'mot 12:8-9; D'barim 16:7]
6. All must be eaten and whatever is left in the morning must be burnt [Sh'mot 12:10; B'midbar 9:12]
7. It is eaten with bitter herbs and unleavened bread. Leaven must not be in any dwellings [Sh'mot 12:8, 15-20; 34:25; Vayikra 23:6; B'midbar 9:11; 28:16; D'barim 16:3-4]
8. The (male) participant must be circumcised, thus Yisra'el. A stranger or slave that is circumcised becomes Yisra'el [Sh'mot 12:42-45, 47-49; B'midbar 9:14]

9. The participant must be clean and not defiled [B'midbar 9:6,13]
10. The participant must be in the land [B'midbar 9:10,13]
11. On the 1st day of the week, the day after the weekly Shabbat during the week of Unleavened Bread there must be a wave offer before YHWH [Vayikra 23:10-11]

Looking at the list of requirements brings a number of things out that rings loudly in the mind:

- a. How can anyone dare to claim celebration of Pesach when they do not belong to Yisra'el?
- b. How can this festival be observed on calculated dates totally removed from the actual 14th day of Abib?
- c. Where has YHWH chosen to have His Name dwell?
- d. Are we still supposed to slaughter the lamb in remembrance?
- e. Does the male participant still need to be circumcised?
- f. Do we have to rid and clean our homes from leaven?
- g. How do we celebrate it outside Erets Yisra'el (the Land of Yisra'el)?

These are relevant questions today for many people. Judaism has its views, Christians have a variety of their own and Messianic groups over the world have as many ideas as there are groups, but what does Scripture say? Without really addressing the variety of views from people trying to bend and form Scripture to suit them, we'll rather just see what Scripture is all about and stick to that. All else is irrelevant.

The better place to start is likely the requirements and not the questions. These should be answered once the requirements are fulfilled.

The Lamb

The lamb is an integral part of Pesach and there is no doubt about it. According to Sh'mot 12 the lamb must be a year old (or in its first year – scholars differ regarding the meaning of the Hebrew). It can be taken from the sheep or goats on the 10th day of Aviv and must be kept until the 14th. In D'barim 16 we find it is not restricted to sheep or goats but also cattle. This we find confirmed in the actions of the sovereign Yoshiyahu in 2 Dibre haYamim 35 (2 Chronicles 35).

Sh'mot 12:3-5

- ³ "Speak to all the congregation of Yisra'el, saying, 'On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household.
- ⁴ 'And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb.
- ⁵ 'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats.

Pesach of YHWH

D'barim 16:2

² "And you shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.

2 Dibre haYamim 35:7

⁷ And Yoshiyahu gave the lay people lambs and young goats from the flock, all for Passover offerings for everyone present, to the number of thirty thousand, and three thousand cattle – these were from the sovereign's possessions.

It is possible that some of the cattle [2 Dibre haYamim 35:8] were for other offerings and slaughtering but D'barim 16 is quite clear when it says "from the flock and the herd," so the logic would dictate that in the event it is a large group or family they can use a calf providing the age is right. It would be simpler however, to slaughter two or three lambs. The preference would always be for a lamb, since it was the original instruction for the first Pesach.

The Pesach slaughtering may in many respects not be an offering as all the others we have in Scripture, i.e. Peace Offering, Burnt Offering, Sin Offering or Guilt Offering, because of the Pesach offering nobody but the family slaughtering it eats of it. The priests have no share of it. However, every animal we slaughter for eating must be to YHWH as an offering and the blood must be drained into the soil. Any other killing of an animal brings blood guilt. [Vayikra 17:3-5]

Thus it is clear that also the Pesach slaughtering is an offering to YHWH and not just a killing of a lamb. The way it is slaughtered is different in the sense that no bones are broken.

The Slaughtering

The lamb must be slaughtered between the evenings on the 14th day of Aviv. Although there are many disputes and arguments around the start of the day this document does not want to explore it. Between the evenings would generally be accepted as from noon to sunset or from the 9th hour (15h00/3pm) to sunset.

Sh'mot 12:7:9

⁷ 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.

⁸ 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it.

⁹ 'Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts.

Sh'mot indicates that blood must be put on the door frames, lintels, etc. This was on the first Pesach. On all subsequent Pesach festival this would become obsolete because now the slaughtering does not take place at the house anymore but where YHWH chooses to make His Name dwell.

D'barim 16:2-5

- ² "And you shall slaughter the Passover to יהוה your Elohim, from the flock and the herd, in the place where יהוה chooses to put His Name.
- ³ "Eat no leavened bread with it. For seven days you eat unleavened bread with it, bread of affliction, because you came out of the land of Mitsrayim in haste – so that you remember the day in which you came out of the land of Mitsrayim, all the days of your life.
- ⁴ "And no leaven should be seen with you in all your border for seven days, neither should any of the meat which you slaughter in the evening on the first day stay all night until morning.
- ⁵ "You are not allowed to slaughter the Passover within any of your gates which יהוה your Elohim gives you,
- ⁶ but at the place where יהוה your Elohim chooses to make His Name dwell, there you slaughter the Passover in the evening, at the going down of the sun, at the appointed time you came out of

Verse 2 is explicit that the Pesach should be slaughtered "in the place where YHWH chooses to put His Name." And verses 5 and 6 repeat it but with a direct command against slaughtering at your home or any other place but the "place where YHWH you Elohim chooses to make His Name dwell. This means it has been given twice. We all know that according to Scripture a case is only established firm when there are two or more witnesses.

If we look at the second Pesach we should ask whether it complied with this requirement. It most definitely did. YHWH was in Yisra'el's midst. On the 1st day of Aviv of the 2nd year the Dwelling Place was raised up in the middle of the camp [Shemot 40:2 & 17]. Even before this YHWH was always present in their midst [D'barim 7:21].

It is therefore quite simple: We cannot slaughter the lamb at this point while we are unaware of where YHWH chooses to have His Name dwell. We cannot use the Christian notion that our bodies are now the "temple" replacing the Dwelling Place in Yarushalayim (Jerusalem). It is simply not true. It is not what Sha'ul means when he utters those words. Nor can we use the other notion that "where two or three are gathered in His (YHWH) Name, He is in their midst", because He may be present but it is not where He chooses to make His Name dwell.

As a matter of fact, we can currently say with certainty that we cannot even do it in Yarushalayim. YHWH had the Dwelling Place destroyed and He dispersed all the people throughout the world. He subsequently allowed many Y'hudim (Jews) to return to a minute portion of the land, but without peace. These people are also secular and despite many who try to do YHWH's will according to Judaism, the peace is not forthcoming. The time will come when YHWH will establish a third Dwelling Place as prophesied in Yechezkel (Ezekiel) 37. He will return ALL of Yisra'el (including the mixed multitude joining the ranks) not only Y'hudah, and then He will establish the Dwelling Place.

Realistically points 5 and 6 are now obsolete for this discussion. Yes, it must be roasted over fire and all eaten and the remains burned before morning, but only if you could slaughter it.

Pesach of YHWH

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Should you want to contact the author or need more information:

email: info@masada.org.za

web address: <http://www.masada.org.za>