

The Exodus
Leaving Egypt
Passover - The Fourteenth of Abib

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There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Messiah Yahushua. And if ye be Yahushua's, then are ye Abraham's seed, and heirs according to the promise. (Gal 3:28-29 KJV)

We are going to chronicle the story of the Israelites and their epic journey as they depart Egypt.

We will detail the events that led to the first Passover on Abib 14 and their subsequent departure on Abib 15.

Agenda

- **Passover about Redemption**
 - The Exodus from Egypt
 - Passover and DOUB instructions
 - Preliminary events
 - Detailed timeline
 - Historical Passovers
 - 6 days before Passover in 30 CE
 - Yahushua's Passover vs. Feast of the Jews
 - Ben ha' arbayim and ba erev
- **FDOUB about Deliverance & Liberty**
 - 430 years – Fulfilling YHWH's promise to Abram
- **LDOUB about Hope & Salvation**
 - Coming out of the world, the Red Sea event - Walking in Faith

We are at the beginning, a new presentation of the Passover season and as we have discussed in the past, the Passover has a theme and is about redemption.

The First Day of Unleavened Bread is about deliverance and liberty. We have seen in the previous presentation about YHWH fulfilling his promise to Abraham 430 years before this event that we will chronicle about the exodus from Egypt.

The Last Day of Unleavened Bread will be about hope and salvation. We have looked at the events in the exodus period of time and used them as the theme base for these presentations. It turns out that they are applicable not only in the Old Testament, but also in the New. This time we will talk about the Passover, and the redemption of the Israelites. The exodus from Egypt will have several parts, in the first part we will look at the meaning of the word redemption in detail and also the summary of the Passover and Days of Unleavened Bread instructions.

Since this is the beginning of a series, I like to go into the Torah instructions of why we are doing what we are doing. We will look at the Passover and Days of Unleavened Bread instructions and jump to some of the preliminary events that took place 3,500 years ago when Israel met with Pharaoh and was seeking the release of the Israelites and their bondage in Egypt. We will look at some of the preliminary events and then the detail timeline of the 14th and the 15th of Abib specifically.

Purpose and Meaning

Passover about Redemption

- Pesach = H6453 = exemption, pretermission (leaving out, passing over something, omission)
- **Redeem = H1350= gaal**
104 matches - Leviticus, Ruth, Isaiah
Kinsman redeemer

Avenger of blood
- Redemption - H1353=ghehullah=the right of an object
Fourteen matches - Lev, Rth, Jer
Jubilee property redemption

We see the word Pesach used in a number of places in the Old and New Testament, but we will take a look at the word redemption in Exodus chapter 6 which will give us a foundation.

And Elohim spake unto Moses, and said unto him, I am YHWH: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of El-Shaddai, but by my name YHWH was I not known to them? And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have

*also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will **redeem** ^{H1350=gaal=deliver, purchase, ransom} you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you an Elohim: and ye shall know that I am YHWH your Elohim, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am YHWH. (Exo 6:2-8 RNKJV)*

The first word we will look at is “redeem” or “redemption”. It turns out that the word redeem is used in the context in Exodus chapter 6 and is the Hebrew word “gaal”. When you look in a concordance you will find there are some 104 matches and the majority of them appear in Leviticus, Ruth, and Isaiah. The word “gaal” means deliver purchase or ransom, and what we find is that this word is found in a couple of other applications, it is an interesting word to look at.

In Exodus chapter 6 YHWH says he is going to take the Israelites out of bondage and redeem them. He will deliver, purchase, and pay for their ransom. The word “gaal” is found in the book of Ruth in a number of places, and is one of the highlights of Ruth. This kinsman redeemer is known as Boaz and the kinsman redeemer has a significant part of the theme of the book of Ruth.

And Naomi said unto her daughter in law, Blessed be he of YHWH, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen. (Rth 2:20 RNKJV)

The word kinsman is “gaal”, so you see in Exodus it is translated redeem but in Ruth it is translated kinsman. The reason for that is because Boaz is the kinsman redeemer. The word kinsman has been added to the text to give a definition of a redeemer who is Boaz who has been provided for the book of Ruth. I won't go into detail but the Book of Ruth is rich in analogy and allegory, particularly of Yahushua. Of course the Book of Ruth is about the story of Naomi, Ruth and Boaz who come together. Boaz being the kinsman redeemer for Naomi's family because her husband Elimelech died and there wasn't any to carry the family name. In addition, Naomi and Elimelech had previously leased out some of his inheritance and it was to be redeemed by the Jubilee year or it would fall back to the family just as it was supposed to as we see in Leviticus 25 where we see the Jubilee legislation.

The redeemer in Ruth has several components to it. The kinsman redeemer which Boaz fulfilled the role of, and the land redemption which he was buying back, but in addition to that

there was a levirate marriage that took place because there wasn't a male offspring in Naomi or Ruth's family. Ruth was a Moabite, a gentile, and the end of the story is that Boaz marries Ruth and they have an offspring whose name is Obed and that continued the line of the genealogy through David and all the way to Yahushua. It is quite a stunning story, but the word gaal or kinsman redeemer is a common one in this story.

Another application for redeemer or gaal is the avenger of blood. You see that in several places but in Numbers 35 it says:

The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. (Num 35:19 KJV)

The avenger of blood is the redeemer for the good name of the family of somebody who has been killed. The revenger of blood could kill someone who had committed manslaughter against a joint family member. The only thing is that the person that committed what would be manslaughter, not first degree murder but manslaughter, an accidental death, had access to six cities of refuge out of the forty eight Levitical cities. Those six cities of refuge or asylum could be used to protect the person that was guilty of manslaughter. They couldn't be touched once they went into the city. Again, another fascinating use of the word gaal and in this application the word redeemer means the avenger of blood. A little bit of background on the word redeem, it is far reaching in application. Of course Yahushua is our redeemer and he will be the redeemer through YHWH's grand plan to take the Israelites out of the land of Egypt in the account that we are working on.

Purpose and Meaning

Redeem - H6299=padah

59 matches - Exodus, Deuteronomy, Numbers, Psalms

And it came to pass, when Pharaoh would hardly let us go, that YHWH slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to YHWH all that openeth the matrix, being males; but all the firstborn of my children I redeem ^{H6299=padah=to sever, ransom, to release}. And it shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand YHWH brought us forth out of Egypt. (Exo 13:15-16 RNKJV)

Unless you looked at a concordance, you wouldn't know that the word "redeem" in English has at least two, and it turns out there are several additional words that are translated from the Hebrew word. The second example that I am showing you, "padah", is a common one that you see in fifty nine places in the Tanakh. It means to sever and is similar to gaal, to ransom or to release. Here are a couple of applications in other scriptures to see what it is:

*And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee...And thou shalt remember that thou wast a bondman in the land of Egypt, and YHWH thy Elohim **redeemed** ^{H6299=padah=to sever, ransom, to release} thee: therefore I command thee this thing to day. (Deu 15:12-15 KJV)*

*But YHWH will **redeem** ^{H6299=same} my soul from the power of the grave: for he shall receive me. Selah. (Psa 49:15 KJV)*

- Redemption - H1353=ghehullah = the right of an object
14 matches - Leviticus, Ruth, Jeremiah
Jubilee property redemption

There is another word that has fourteen matches “ghehullah” and it really has to do with the reconciliation and redemption of property. “Ghehullah” means the right of an object, or the right of property. You see that mostly related to Leviticus 25, a number of those matches are there, and again, some of them are in Ruth because the Kinsman Redeemer is going to ghehullah, or have the right to the property and to buy the property back that Elimelech originally leased out. We see this word gehullah associated largely with property redemption but there are a couple of others with lesser usage. I hope you get the idea of redeemed; it goes beyond just the English word redeemed in the Hebrew text.

Purpose and Meaning

- Passover about Redemption
Redemption - G629=apolutrosis
10 matches - Romans, Ephesians, Hebrews

In the New Testament we also see the same word “redeem” or “redemption”, and of course it comes from a Greek root. The first Greek root is “apolutrosis”.

*In whom we have **redemption** ^{G629= apolutrosis=ransom paid in full} through his blood, the forgiveness of sins, according to the riches of his favour; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure **which he hath purposed in himself**: That in the dispensation of the fulness of times he might gather together in one all things in the Messiah, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things **after the counsel of his own will**: That we should be to the praise of his glory, who first trusted in the Messiah. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye*

believed, ye were sealed with that holy Spirit of promise, Which is the earnest (or the down payment) of our inheritance until the redemption ^{G629= apolutrosis=ransom paid in full} of the purchased possession, unto the praise of his glory. (Eph 1:7-14 RNKJV)

Redemption through his blood, the forgiveness of sins, according to the riches of his favour, I have mentioned this before but normally when a ransom is paid it is for someone that is innocent, like someone who has been kidnapped and a price is paid to get them free. In this case the ransom that is being paid is for us that are guilty. Guilty that we should have the death penalty assigned to us, but the ransom is paid by Yahushua, paid in full so that we can have life.

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, isn't that stunning? YHWH has purposed it in himself; it is his plan, his idea. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will, again, another interesting association with His will, the counsel of his own will, he is the one that provides his own counsel, no one else is able to.

The word "redemption" has a deep meaning in the Greek, "apolutrosis"; another example of it is in Romans.

Being justified freely by his grace ^{favor} through the redemption ^{G629= apolutrosis=ransom paid in full} that is in Messiah Yahushua: (Rom 3:24 KJV)

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption ^{G629= apolutrosis=ransom paid in full} draweth nigh. (Luk 21:28 KJV)

Won't that be an amazing day if we get to live to see that? When we realize it is Yahushua, we going to lift up our heads and look up, our mouth will probably be wide open as we see Yahushua coming in the clouds and the thought will be that our redemption draws near. What a moment that will be if we are alive to see it.

Purpose and Meaning

- Passover about Redemption
Redemption - G3085=lutrosis
Three matches - Luke, Hebrews

Another word in the Greek text translated redemption in the English is "lutrosis", obviously apolutrosis are related. Lutrosis means a ransom which is very similar to the first one that I showed you.

*Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal** ^{G166=aionios=perpetual, everlasting} redemption*

*G3085=lutrosis=a ransoming for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of the Messiah, who through the eternal Spirit offered himself without blemish to Elohim, purge your conscience from dead works to serve the living Elohim? And for this cause he is the mediator of the new testament, that by means of death, for the **redemption** ^{G3085=lutrosis=a ransoming} of the transgressions that were under the first testament, they which are called might receive the promise of **eternal** ^{G166=aionios=perpetual, everlasting} inheritance. (Heb 9:12-15 RNKJV)*

This word lutrosis is only found in three places in the New Testament, Luke and Hebrews, and we see one of those applications here and it's interesting that the same English word "redemption" is translated as the ransoming in the first example, and apolutrosis or the ransom paid in full in the second example. I think you get the flavor of this; this is about ransoming, about having a debt paid for in full by someone else. That someone else is of course, Yahushua.

It is noteworthy that Yahushua, by his own blood entered once into the Holy Place, having obtained eternal (aionios=perpetual and everlasting) redemption. This word for eternal here is aionios, and it means perpetual and everlasting, and it's in two places here. Yahushua has obtained the eternal redemption and that the promise of eternal inheritance is mentioned at the end. The word "aion" is the key to this and aion, or meaning in age and "aionios" meaning perpetual or everlasting.

One example in Luke of this same application of lutrosis:

*Blessed be YHWH Elohim of Israel; for he hath visited and **redeemed** ^{G3085=lutrosis=a ransoming} his people (Luk 1:68 RNKJV)*

Lutrosis, he has lutrosised his people, if you will, he is ransom for his people.

Purpose and Meaning

- Passover about Redemption
Redeem - G1805=exagoradzo
4 matches - Galatians, Ephesians, Colossians

One final example in the Greek New Testament and the word redeem in this case is "exagoradzo":

*The Messiah hath **redeemed** ^{G1805=exagoradzo=buy up, ransom, rescue from loss} us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: (Gal 3:13 RNKJV)*

To redeem ^{G1805=same} them that were under the law, that we might receive the adoption of sons. (Gal 4:5 RNKJV)

This word exagoradzo appears in just four places Galatians, Ephesians, Colossians, but again, it's underneath the understanding of the one English word that we mean for redeemed.

Of course I want to get this foundation because the Israelites were being redeemed when they left Egypt. We are being redeemed when we leave the Babylonian Egyptian system if you will. We are being redeemed out of that today. We are honoring YHWH and want to be pleasing in his sight so that he in fact, will redeem us out of this system that we find ourselves living in. We are only sojourners here and are about to be redeemed out of it.

Passover and Days of Unleavened Bread Instructions

- First mention of Unleavened Bread comes early in the scriptures

*Seven days shall ye eat **unleavened bread**; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever* ^{H5769=olam=the vanishing point, time out of mind, eternity}. *In the first month, on the fourteenth day of the month **at even*** ^{H6153=dusk, eventide (the time of evening-Webster)}, *ye shall eat unleavened bread, **until*** ^{H5704=ad=as far as, as long as, even to} *the one and twentieth day of the month **at even*** ^{H6153=dusk, eventide}. *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. (Exo 12:15-20 KJV)*

Time out of mind, look out in the distance, how far can you see? You can really see for forever, but we are limited by the atmosphere and the human eye. Forever is "olam". We have gone through this in one of the earlier parts of the presentation series, particularly the one that was titled "In the Evening", or "Ba Erev". We have gone through these scriptures in detail to make sure we understand the difference of "at even" when it is "Ba Erev", versus "at even", or "in the evening", when it is "beyn ha-arbayim". There is a huge difference of when that time period is. If you are listening to this presentation and you don't know the difference between ba erev or at even, versus beyn ha-arbayim, which means between the evenings, if you don't know that difference and distinction I recommend that you go to www.answersoflife.com website and

find the presentation of ba erev and beyn ha-arbayim to give you the understanding. I am not going into the details of it here other than to mention that there is a difference.

It's worth mentioning and what is noteworthy as we go through this is "ye shall eat unleavened bread, until", until is the Hebrew word "ad" and it means as far up to, against, it's like, I'm going to work until tomorrow, it means I'm going to work up till the beginning of tomorrow. It doesn't mean I'm going to work through tomorrow, it is easy to understand the distinction but that's what it means.

This scripture shows us that the Days of Unleavened Bread is for seven days. Day one and day seven are Holy convocation days and they are a perpetual ordinance and it goes until the twenty first at the end of the day.

Passover and Days of Unleavened Bread

- Feast - Holy Convocation

The next scripture that is commonly read during this time of the Passover season is Leviticus 23:

*And YHWH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the **feasts** ^{H4150=moade=appointment, fixed time or season, festival, assembly} of YHWH, which ye shall proclaim to be holy convocations, even these are my **feasts** ^{H4150=same}. Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of YHWH in all your dwellings. These are the **feasts** ^{H4150=same} of YHWH, even holy convocations, which ye shall proclaim in their **seasons** ^{H4150=same}. In the fourteenth day of the first month at ^{beyn} even ^{H6153=dusk} is YHWH's passover. And on the fifteenth day of the same month is the **feast** ^{H2282=khag=festival, sacrifice} of unleavened bread unto YHWH: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. But ye shall offer an offering made by fire unto YHWH seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. And YHWH spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before YHWH, to be accepted for you: on the morrow after the sabbath ^{H7676=Shabbat} the priest shall wave it. (Lev 23:1-11 KJV)*

It's noteworthy that YHWH starts out by saying these are my appointments, and the first one he mentions is the Sabbath day. Notice that they are the feasts of YHWH; he says these are MY feasts; these aren't the feasts of the Jews. What a corruption it had become, as the Holy Days became twisted and corrupted with extra tradition and ritual until the first century when

Yahushua came. It's no wonder that John called these days the "feasts, or the Holy Days of the Jews" in several places in the accounts of the Gospel of John.

You see there is a difference here; the fourteenth day and the fifteenth day are mentioned separately. The fourteenth day we clearly understand is the Passover day and the Passover day is on the front end of that as we will see the Children of Israel leave Egypt.

The Wave Sheaf Day is significant because it is the day that the Priests offered the first fruit, which is the barley harvest, is offered as the offering that is during the Days of Unleavened Bread. When did Yahushua rise when he was crucified? He rose on the Wave Sheaf Day because he is the first fruit. He is the first of the first fruits so when we talk about the application of this in the New Testament, it is stunning to realize that the first fruit or omer of barley that is offered in the old Levitical system, as well as all of the Holy Days are a forward pointer to Yahushua.

We see in Leviticus 23 that the fourteenth day is the Passover, and the fifteenth day starts the Days of Unleavened Bread for seven days. It's noteworthy that Leviticus 23 was written through the inspiration of YHWH to Moses as part of the covenant that was given. Actually, we have labeled these covenants so we can keep track of them because there was a first version of the covenant that was given when the Israelites first showed up at Mt. Sinai when the Ten Commandments were given. That covenant was broken and a second version of it was established while they were there. This is part of that second version of the covenant so when I labeled it is Version Two, it's not something that you will find in the scriptures but a way of cataloguing that which happened at Mt. Sinai.

Passover and Days of Unleavened Bread Instructions

In Numbers we see the offerings for the Days of Unleavened Bread mentioned

- Feast offerings - Days of Unleavened Bread
 - Tabernacle sacrifice
 - Daily burnt offerings
 - Same as new moon
- Abib fifteen - twenty first for seven days
- ca. 39 years after Exodus

*And in the fourteenth day of the first month is the passover of YHWH. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: But ye shall offer a sacrifice made by fire for a burnt offering unto YHWH; **two young***

*bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And **one goat for a sin offering**, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto YHWH: it shall be offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work.*

(Num 28:16-25 RNKJV)

These offerings were substantial and significant. There were many of them and not only the Holy Day offerings but the New Day offerings that were offered are talked about here so there are a lot of sacrifice going on and interestingly enough the offerings for the Days of Unleavened Bread of two young bullocks, one ram, and seven lambs of the first year, and a goat for a sin offering turns out to be the same as for the new moon offering. We see that in the same chapter, this chapter has a lot of the offerings in it.

And in the beginnings of your months ye shall offer a burnt offering unto YHWH; two young bullocks, and one ram, seven lambs of the first year without spot...And one kid of the goats for a sin offering unto YHWH shall be offered, beside the continual burnt offering, and his drink offering. (Num 28:11, 15 KJV)

This is pretty amazing that the new moon offerings and the Feast Day, or Festival Day offerings are one and the same.

- At Moab

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. (Num 26:63 KJV)

A few years back I remember having Bible Study with a group of people and I have always made it a point to read through the offerings schedule when we see it in the Torah. Somebody asked why we read all of that Old Testament stuff because it isn't applicable to us anymore. The reason that I like to read it is because it is a reminder of what Yahushua has done for us. Just think about all of these offerings that these people needed to do with the Levitical system and one time for all Yahushua took care of it for us. This all points to Yahushua, every word points to him, and the significance of his one-time sacrifice.

I would say that this account in Numbers 28 likely occurs 39 years after the original Exodus. In other words, the offering schedule that is being talked about was given likely before they went

into the Promised Land. They were at Moab a couple of chapters previous, we know that from Numbers 26 because it says they were in the plains of Moab by Jordan near Jericho. I expect that Numbers 28 is in that same time frame but I don't think it's provable, but circumstantially it would seem so.

All of this applies to a forward looking manner to Yahushua. It is in a number of places for sure in Hebrews. One example is a reminder of the significance of what Yahushua has done for us.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (Heb 9:12 RNKJV)

To me it's stunning, going once into the holy place and he has replaced all of this by his blood, his sacrifice, and his death.

Passover and Days of Unleavened Bread Instructions

Another section in the Torah that is used to talk about the Days of Unleavened Bread is Deuteronomy 16 and it is usually used to talk about the Passover itself on the 14th. We have gone into detail in Deuteronomy 16 and the ba erev and beyn ha-arbayim presentations so I'm not going to repeat everything. I am just going to skip over the highlights of Deuteronomy 16.

- Deuteronomy 16 not about Passover on the fourteenth
- Tabernacle sacrifices for seven days of Unleavened Bread from the 15th to the 21st
 - Peace offerings
 - Beef and ox not a Passover meal
 - Not for domestic household sacrifice
 - No barm for 7 day s
 - No yeast cake starter for 7 days H7603=sehore=barm**
 - No leftover by morning same as the 14th Passover

Those that have attended the presentation series will clearly know when we read this as a reminder that this is talking about the Holy Days of the Days of Unleavened Bread.

*Observe the month of the aviv, and keep the passover unto YHWH thy Elohim: for in the month of the aviv YHWH thy Elohim brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto YHWH thy Elohim, of **the flock** ^{H6629=tson=sheep and goats} **and the herd** ^{H124=baqar=beeve or ox kind, used for plowing}, in the place which YHWH shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, (talking about the seven day period, not the one day up front, the seven day period) even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land*

*of Egypt all the days of thy life (when you came out on the fifteenth). And there shall be **no leavened bread** ^{H7603=sehore=barm, yeast cake (starter)} seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning ^{same as 14th...}. (Deu 16:1-4 RNKJV)*

There are a couple of points about this; this is about the Tabernacle sacrifices, not about the domestic home Passover sacrifice. It's about the Tabernacle or Temple sacrifices that would evolve out of this once there was a Temple. This is about seven days of unleavened bread from the 15th to the 21st. Largely this is talking about the peace offerings that the people would offer so they would have communal meals. It is noteworthy, a big clue, if you haven't heard this explanation before, it is noteworthy that the offerings that are talked about here, the sacrifices are beef and oxen.

Beef and oxen weren't the Passover meal; it wasn't the Passover of ox and bovine, it is the Passover of lamb or goat. It also says that there is not to be any yeast, no barm for seven days. It says no leavened bread is seen within all of your coasts, and of course it means in other context we see the word leavened bread meaning the word meaning the bread that is leavened. It is talking about that but the true context of this is sehore. Sehore is the starter; there shall not be any starter. Yeast starter seen with you for seven days. Not only do you get rid of the leavened bread, but you get rid of the starter.

They all made bread from starter yeast in these days and didn't buy it in a grocery store they made it. This word "sehore" is also known as barm.

Barm is the foam or scum formed on the top of a fermenting liquid, such as beer, wine or other feedstock for spirits or industrial ethanol distillation. It is used to leaven bread, or set up fermentation in a new batch of liquor. Wikipedia

Those that know about bread making will know that if they use a starter. My wife Linda uses starter, she has a little jar of starter so when she makes bread she'll use a bit of that starter to start the fermentation process for the new loaf. All of that is to be gone during this time of the year. It says at the end of this that you shouldn't have any of the sacrifice left over until morning. Of course, if you compare that to the Passover when the Passover is eaten, the Israelites weren't to have any of that left over in the morning so people jump to the conclusion incorrectly so, that this is talking about that, it is not, it's talking about the first day of Unleavened Bread that you shall not have any of the sacrifice left over until morning, just as you did the night before on the fourteenth.

Going on in Deuteronomy 16:

*Thou mayest not sacrifice the passover within any of thy gates, which YHWH thy Elohim giveth thee^{vs. 14th lamb at home}: But at the place which YHWH thy Elohim shall choose to place his name in, there thou shalt sacrifice the passover at **even**^{H6153=erev=dusk, night}, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt **roast**^{H1310=bashal=bake, boil, seethe} and eat it in the place which YHWH thy Elohim shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread^{H4682=matzah=sweetness, unfermented cake}: and on the seventh day shall be a solemn assembly^{H6116=atsarah=from H6113=hold back, refrain, withhold self} to YHWH thy Elohim: thou shalt do no work therein. (Deu 16:5-8 RNKJV)*

“Thou shalt sacrifice the passover at even at the going down of the sun, at the going down of the sun”, it specifies that is when it is, at even, so here’s the definition for when evening is. It is at the going down of the sun; at the time that the sun goes over the horizon is what this is saying.

This verse is talking about sacrificing the Passover at even and that is at the going down of the sun, it is ba ereb there in the Hebrew, it’s not beyn ha-arbayim. You have to do a little homework and dig to see what this is about. It’s also noteworthy here that in the Masoretic Text, and in the Authorized Version of the translation of the version, not in all of the translations in English but in many of them, you shall roast and eat it in the place which YHWH your Elohim shall choose. Many translations use the word “roast” and that is incorrect. The Hebrew word is “bashal”, and it means to bake, or boil. Obviously we are not supposed to bashal or bake the Passover sacrifice on the fourteenth. Here is just a little more evidence that this is talking about the peace offerings and the burnt offerings during the Days of Unleavened Bread.

We are to eat unleavened bread for six days plus one, a total of seven days. It is also noteworthy that this is one of the places that we have a solemn assembly. The seventh day shall be a solemn assembly, an atsarah. This word atsarah is useful to take a look at in your own study. It comes from a root that means to hold back, refrain or withhold yourself, I won’t go into the other comparisons and its usage in a couple of other places, but what you will find when you examine this, the seventh day of the Days of Unleavened Bread is an atsarah and you will also find that the Eighth Day of the Feast of Tabernacles is an atsarah or a solemn assembly. Only those two, so the tone the demeanor and the properties of the end of the Days of Unleavened Bread looks to me like this should be a day of restraint and withholding yourself. In other words the tenor and the tone of the Holy Days change for the seventh day of the Days of Unleavened Bread and the Eighth Day of the Feast of Tabernacles. You will find that in several places and verified if you happen to go look for the word solemn assembly, particularly this word atsarah in the Hebrew, Strong’s number H6116.

The Exodus

The Israelites Are Redeemed From Bondage

We are now ready to take a journey. The event of the Exodus is detailed in the Book of Exodus with additional information found in Leviticus, Numbers and Deuteronomy. The saga however, begins in the Book of Genesis. An Israelite named Joseph was sold by his brothers to a group of Ishmaelite merchants for twenty pieces of silver who in turn sold him to Potiphar, an officer of the Egyptian Pharaoh and Captain of the Guard.

Over time Joseph became a high official in the court of Pharaoh. During a severe famine, Joseph's eleven estranged brothers and his father Jacob came to live in Egypt in the land of Goshen. The book of Exodus begins with the death of Joseph and the ascension of a new Pharaoh who did not know Joseph.



The new Pharaoh became alarmed by the number and strength of the Israelites in Egypt and enslaved them, commanding them to construct two supply chain cities named Python and Ramses. The new Pharaoh subsequently ordered the slaughter of all new born Israelite

children. One Israelite child however, was rescued by being placed in a basket on the Nile. The Israelite infant was found and adopted by Pharaoh's daughter who named him Moses. As an adult, Moses was forced to flee to Midian as a result of killing an Egyptian who was beating an Israelite slave. Moses then married a daughter of the Midianite Priest Jethro. While in Midian Moses went to Mount Horab where YHWH appeared in a burning bush and commanded him to go back to Egypt to liberate the Israelite slaves and bring them to the Promised Land in Canaan thereby keeping his promise to Abraham.

After returning to Egypt, Moses and Aaron approached Pharaoh and asked him to let the Israelites go into the desert to sacrifice to YHWH. Pharaoh refused and instead increased the brick production workload of the Israelite slaves. Even after multiple supernatural plagues that caused long term economic devastation to the Egyptian economy, Pharaoh remained obstinate and unwilling to release the Israelite slaves.

One final plague from YHWH destroyed the entire first born population in the land of Egypt including man and beast. YHWH kept his word and sent the Death Angel against the Egyptians but redeemed the first born of the Israelites with the blood from a sacrifice of a perfect lamb that was painted on their doorpost. This is the story of that event.

We will be looking through Exodus 11 and 12 in some amount of detail for the remainder of the presentation.

History - Background

- Great darkness - 9th plague
 - Burnt offering sacrifices
 - Moses will not see Pharaoh again
 - Solicit wealth from Egyptians
 - First born threatened
 - Great cry
 - No barking dogs
 - Left Pharaoh's presence
- Conclusion of final meeting with Pharaoh
And Noses said, Thou hast spoken well, I will see thy face again no more (Exo 10:29)

*Now the sojourning of the children of Israel, who dwelt in Egypt, was **four hundred and thirty years**. And it came to pass at the end of the four hundred and thirty years, even the selfsame day ^{H2088=zeh=this or that, same & H6106 = etsem = bone, selfsame} it came to pass, that all the hosts of YHWH went out from the land of Egypt. It is a night to be much observed unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH to be observed of all the children of Israel in their generations. (Exo 12:40-42 KJV)*

I want to mention this word “selfsame day”, I have mentioned it recently and I want to mention it again when I see it because it is showing us, when we see it in the context with the underlying Hebrew including this word “etsem” or “bone”, when we see it in that context with the Hebrew “etsem” word, it is drawing our attention to a significant date. If you research this out I think you will find that most of the time when you see “selfsame” and it is constructed of “zeh” and “etsem” it will be a significant date that is being brought to our attention. This is no different here, this is a significant date, and it is the end of a four hundred and thirty year period. A terminus ad quem if you will. The word “bone” is interesting because the word that we use like for the bones of men, or the bones of animals, so it’s an interesting idiom that it is used that way. The word etsem or bone, bone itself, if you bury an animal or a skeleton the bone is what you dig up years later. The bone is all that there is left, so bone has a lasting quality about it when it is buried. I suspect that is the reason and the foundation of this word “etsem” and “zeh etsem”, when you see it the selfsame day has a lasting eternal quality about it that is noteworthy.

When you compare this same verse in the Septuagint, you get one other piece of information that is useful in the study of the four hundred and thirty years which we have done. This is what the Septuagint says:

*And the sojourning of the children of Israel, while they sojourned in the land of **Egypt and the land of Chanaan**, was four hundred and thirty years. And it came to pass after the four hundred and thirty years, all the forces of YHWH came forth out of the land of Egypt by night. (Exo 12:40-41 Brenton)*

We are going to start with this; they came out by night and take a look at some preliminary events starting in Exodus chapter 10.

*And YHWH said unto Moses, Stretch out thine hand toward heaven, that there may **be darkness** over the land of Egypt,*

Can you imagine Moses stretching out his hand to heaven that there may be darkness in the land of Egypt?

even darkness which may be felt.

I don't know if you have ever been in a place that dark like a cave or something like that and you had no light and you can't see the hand in front of your face.

*And Moses stretched forth his hand toward heaven; and there was a thick ^{H653=duskiness,}
misfortune, concealment, gloominess **darkness** ^{H2822=misery, destruction, death, ignorance, sorrow, wickedness} in all the
land of Egypt three days:*

It's useful to take a look at what the Hebrew is trying to get across to us. The word thick means duskiness, so yes, it's darkness, but it also means misfortune, concealment and gloominess. This has a pejorative connotation and the word darkness is the same way, another pejorative connotation. Yes, it means dark, but it also means misery, destruction, death ignorance, sorrow and wickedness. All of that darkness is going to be in the land of Egypt three days.

They saw not one another, neither rose any from his place for three days:

In the Septuagint it's interesting that they didn't rise from bed for three days. That may be what happened, what are you going to do if you can't see the hand in front of your face? Go to bed, I guess maybe that is what they did.

*but all the children of Israel had light in their dwellings. And Pharaoh called unto Moses, and said, Go ye, serve YHWH; only let your flocks and your herds be stayed: let your little ones also go with you. And Moses said, Thou must give us also **sacrifices and burnt offerings, that we may sacrifice unto YHWH our Elohim. Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve YHWH our Elohim and we know not with what we must serve YHWH, until we come thither.***

That's amazing, YHWH is going to show us when we get there, not yet though. Notice that they are going to offer sacrifices and burnt offerings, there isn't an indication that they are going to have a Passover day, that explanation and revelation is yet to come.

*But YHWH hardened Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well, **I will see thy face again no more.** (Exo 10:21-29 KJV)*

A couple of the points about this section of the preliminary events, we have jumped into the ninth plague is what this is. There were eight plagues before this, they seem to incrementally get worse and harder and of course the tenth plague itself was the death of the firstborn, but we are at the ninth one with this darkness, and that they were going to offer burnt offerings in their honor to YHWH when they requested to leave.

Probably the significant part to remember from this page is that Moses will not see Pharaoh again. This is all before the Passover events started to take place on the 14th.

Moses said, “*Thou hast spoken well, I will see thy face again no more*”, here is another one liner. I believe this one liner means what it says; we will come back to it. Put it up your sleeve for right now and remember that Moses said he’s not going to see Pharaoh’s face anymore.

In Exodus chapter 11 we get a little more background in some of the preliminary events:

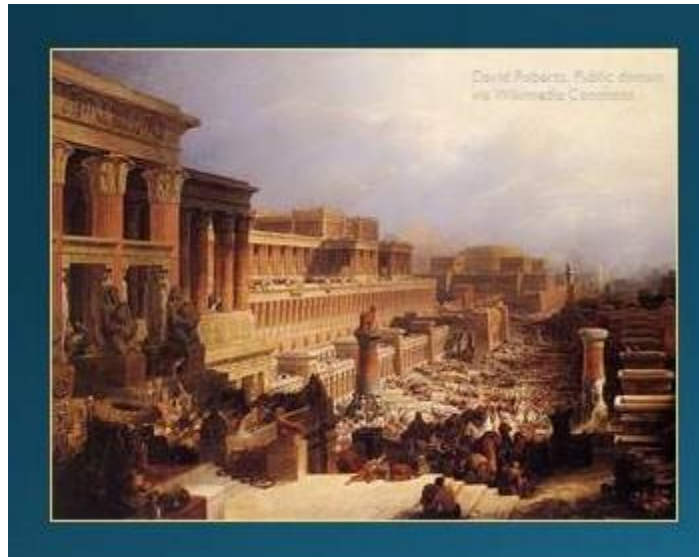
And YHWH said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow^{H7592=inquire, request, demand (getting their paycheck)} of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And YHWH gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith YHWH, About midnight^{H2676=middle of night, midst part} will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. (Exo 11:1-5 RNKJV)

Moses is telling the Israelites that they are going to solicit wealth from the Egyptians. Keep in mind when Moses writes he writes looking forward and then he might interject something that is looking backward.

You can’t just take all of Moses’ writings in exact chronological order. Moses is speaking to the ears of the people and saying to let every man borrow of your neighbors, he is talking about that which is yet to come, I don’t believe it’s happening quite at this point in time, he is talking about what is going to happen and that YHWH will give the people favor in the sight of the Egyptians.

Also the instruction that Moses said is going to be about midnight. That means the middle part of the night; this is not exactly at midnight. I hear some commentaries say that it is exactly at midnight the death angel came and at 12:01 they left. Well, no they didn’t. There are other scriptures that show they didn’t leave that night.

The death angel came about midnight, and the first born of all the land are going to be threatened, the only thing that saves the Israelite first born is the blood that is about to be put on their doorposts.



This picture gives an idea of the aftermath of what this event might have looked like with death and destruction all through the land of Egypt.

Going on into Exodus chapter 11:

*And there shall be **a great cry throughout all the land of Egypt**, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that YHWH doth put a difference between the Egyptians and Israel. **And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee:***

This is Moses saying that this is what will happen, he is in Pharaoh's court when he talks about this, and he is saying that all of these servants are going to come down and bow unto me and they are going to tell me to get out.

and after that I will go out. And he went out from Pharaoh in a great anger. And YHWH said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh ^{and all of his servants that were there}: and YHWH hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. (Exo 11:6-10 RNKJV)

The first highlight I want to mention is the great cry throughout all Egypt, you need to think about this one, wherever you live, in the city or the community you live, even in the remote location where we live, if there was the death of the firstborn of animals and people, even with sparse population, we would know about it when it started to happen. There would be crying in these mountains, yelling and screaming, let alone if you lived in a city of several million

people. Think about your location; if your neighbors experienced the death of their firstborn all around you, you will know that this is happening. A great cry, notice that it's throughout all the land of Egypt, that doesn't say in Ramses where the state of Goshen was, it says in all the land of Egypt there is going to be a great cry.

When this is happening, there is going to be no barking dogs. That's another one we can relate to, we like it when there is no barking dogs, barking dogs aren't very controllable so what a miraculous event this all by itself would be with the commotion and the cry throughout all the land and there will be no barking dogs. We take the no barking dogs probably through the time that they were leaving also, that's conjecture but the no barking dogs comment that is made here is in itself quite a miracle.

When Moses was talking to Pharaoh about getting out, we are going to see when we get to Exodus chapter 12:31, that exactly that's what is fulfilled. Pharaoh's servants are going to come to Moses' location, they are going to bow down to him and they are going to say to get out. Upon these comments, Moses left Pharaoh's presence. It is the conclusion of the final meeting with Pharaoh, and remember what I just told you in the previous page, in Exodus 10. *"And Moses said you have spoken well, I will see your face again no more"*, make sure you remember the order of these things and don't put your own order to them. Moses wasn't going to see Pharaoh anymore and the servants were going to come and bow down to him and say "get out".

The Exodus Passover Timeline

The first place I want to start is on Abib 14, as we go into Abib 14, a red identifier is beyn ha-arbayim, this would be the time when the Passover actually starts and they were roasting the lamb according to the instructions that we have previously written. Our presentation will be focusing on these two days, Abib 14th the Passover Day and Abib 15th the First Day of Unleavened Bread. The lamb is going to be killed at sundown.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6							

And YHWH spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Not from the cows or bovine or the oxen, from the sheep or the goats

*And ye shall keep it up **until** ^{H5704=as far as, as long as, even to} the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in ^{H996=beyn=between} the evening ^{H6153=ereb=dusk}. (Exo 12:1-6 RNKJV)*

Keep it until, as far as, up till the border of the 14th day of the month. It means the beginning of the 14th day. In previous presentations I have also mentioned some comparisons; in Genesis of Noah's ark, the flood, and Noah and the break of the day in Genesis 32, and the 32nd year of Artaxerxes in Nehemiah chapter 5. I won't go into those comparisons, just know that they are there. You will see this same word "until", it gives you the understanding when you look at these comparisons, until means to the beginning part of something, not to the end part of something.

- **Gen 8:5 until 10th month, Gen 32:24 until day break, Neh 5:14 until the 32nd year**

Going on in Exodus 12:

In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. (Exo 12:18 RNKJV)

It is the contrast of no beyn ha-arbayim and the contrast of when the Passover starts and beyn ha-arbayim on the 14th versus the First Day of Unleavened Bread at the conclusion of the 14th day at even, through the 21st day at even.

Going on with this timeline account, the lamb is roasted and eaten.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲ Blood placed on two side posts and upper door post - Exo 12:7 ▲ Lamb roasted and eaten - Exo 12:8							

And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that

night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden ^{H1311=boiled} at all with water, but roast with fire;

They “tsaliy” ^{roast} it, they don’t “bassel” ^{boil} it. They roast it with fire and unleavened bread and with bitter herbs.

his head with his legs, and with the purtenance ^{H7130=center, midst (entrails)} thereof.

In other words, you don’t clean the animal out, you don’t dress it out, roast it whole.

And ye shall let nothing of it remain until the morning;

Another key distinction here,

and that which remaineth of it until the morning

Here is that same word again, the Hebrew word “ad”

*ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is YHWH's passover.***
(Exo 12:7-11 RNKJV)

Some like to use this last sentence that you shall eat it with your shoes on and your staff in your hand, and you are ready to go and you are going to leave that night, it doesn’t say that, it says be ready, it’s also a big clue here when you read this in context, you shall let none of it remain until the morning. Moses is giving the instructions for this first Passover. They aren’t going to leave until the morning is what this is telling us. Don’t let it remain until the morning and that which does, if there is any in the morning, you burn it with fire.

Obviously if they were going to leave that night, or did leave that night, they wouldn’t be able to fulfill this. You have to read the whole thing in context and not just some little piece of it. Yes, they were ready, they were on the alert, imagine what is going on here though. Imagine yourself with the blood painted around your doorpost, the cry in the land that is going on all around you. Moses told them to stay in all night and they stayed in all night.

A couple of comparisons here, this is Moses commanding them:

*And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and **none of you shall go out at the door of his house until the morning** ^{H1242=from H1239=boker= properly dawn as the break of day}. (Exo 12:22 KJV)*

Does that include everybody? I think it does.

*Take a bunch of hyssop leaves and dip it in the blood which is in the basin, and smear it on the two sides and top of the door-frame. Then, **none of you is to go out the door of his house until morning.** (Exo 12:22 CJB)*

*And ye shall take a bunch of hyssop, and having dipped it into some of the blood that is by the door, ye shall touch the lintel, and shall put it upon both door-posts, even of the blood which is by the door; but **ye shall not go out every one from the door of his house till the morning.** (Exo 12:22 Brenton)*

I don't see any variation or deviation from the context of this in any of these translations that would suggest that they don't have to stay in all night. Don't go out until the morning, if you were living there and going through this, would you want to go out knowing that the death angel is out and about this night? I think the answer is not, the bullets are flying outside, so if it is a fire fight outside are you going to say "well I guess I'll go outside and see what is going on", I don't think so.

The death of the first born occurs.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲Passover starts - Lev 23:5 ▲Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲Blood placed on two side posts and upper door post - Exo 12:7 ▲Lamb roasted and eaten - Exo 12:8 ▲Midnight ▲Death Angel Passover Israel - Exo 12:29, Exo 11:4-5 ▲Death of firstborn - Exo 12:29							

For I will pass through ^{H5674=cross over} the land of Egypt this night,

It's noteworthy that the death angel is crossing over, it is not an instant of time; the death angel is crossing over the land.

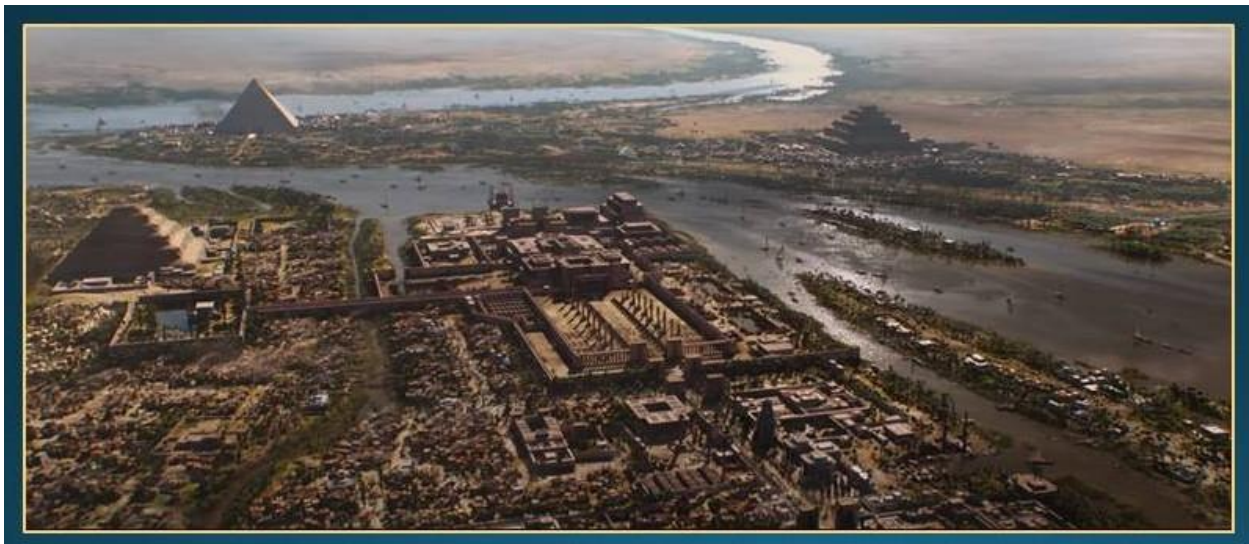
*and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am YHWH. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will **pass** ^{H6452=pesach=hop, skip over 1st occurrence} **over** you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to YHWH throughout your generations; ye shall keep it a feast by an ordinance for ever. (Exo 12:12-14 RNKJV)*

This account here is real rich in what is going on here. It's the whole land, it is man and beast, there is a lot of death and destruction going on, that is why it's not just a little cry; it is a loud cry from all the people that are experiencing this death and destruction. The blood that you have posted around your door frames is your protection and they would know that, they were told that. The death angel is going to pass over you and the plague will not be upon you. There is nobody that is going to risk going outside. If you were living through this, would you risk going outside when the bullets are flying from an allegorical standpoint, yes the death angel is passing over and passing by. You are not going to take any chance to go outside; there is no instruction here that says anything like that. This has to be happening this particular night on the 14th and they stayed in all night.

And it came to pass, that at midnight YHWH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. (Exo 12:29 RNKJV)

The Exodus Passover Timeline

In an aerial view you can see what Ramses may have looked like. The city of Ramses existed and was built on the North east delta region in Egypt so if you find yourself a map, you will find it is pretty close to the Mediterranean where this city is located. This is near where one of these large tributaries of the Nile that existed up in these days entered and exited and dumped into the Mediterranean. Ramses is a rival city to the Great city of Thebes according to the historical records. There are potentially three Pharaoh's that could have been in power during the Exodus.



There aren't any Egyptian records that have been found, at least that I know of that identify this historical event. Most people that study it from a historical standpoint put this whole account

as legend and tradition and that it didn't really occur. We don't believe so, we believe that this is a real event, we see the details of it and it is one of the foundational items, particularly for the spring Holy Days and ultimately the return of Yahushua.

North east delta region - Great city Rivalled Thebes

Amenhotep II

Reign: 1427 - 1401 BCE or 1427 - 1397 BCE

Amenhotep II is one of the candidates for being the Pharaoh and his father was Thutmose III and it is probable that one of these two was the actual Pharaoh. The one that matches up best to when it looks like this event occurred, which was around 1450 BCE is Thutmose III. These are all 18th dynasty Pharaoh's in Egyptology.

Father was

Thutmose III

Reign: 1479 - 1425 BCE

Vs.

Ramses II

Reign: 1304 - 1237 BCE

Many people though, lean that this is the Pharaoh Ramses II because he was the one that apparently built the city of Ramses or built it up though that doesn't occur until the 13th century. When you try to put the chronology of when the Israelites left Egypt with when they came into the Promised Land and when the Judges existed, and then when Samuel, Saul, David, and then Solomon reigned, when you try to put all of that together it seems to suggest more like a 1450 BCE Exodus but all of this is conjecture.

There are certainly pluses and minuses in all of the alternatives if you go look at it. It is an interesting study by itself. The one thing that we know from the scriptures is this would not have been any small place.

Just a couple of items to get your mind's eye view in thinking what this was really like, in Exodus 12 it says:

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. (Exo 12:37 KJV)

That is easy to see if it was six hundred thousand men, this is going to be a couple of million people that have been assembled here. A couple of million people is a large city of humanity let alone all of the Egyptians that would have been there to guard them and to keep them

working as the slaves. I would suggest that there was at least another half of a million if not a million Egyptians that would have had to be in the area to keep the servitude going. Looking across the landscape, this picture probably doesn't do justice for what it looked like with all of the Israelites that were now camped around. They were staying in whatever shelters they could have, maybe some of them were in tents, and maybe some were in buildings. Another part of this though, is that Pharaoh had a huge military machine.

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. (Exo 14:7 KJV)

The account that you can compare in Josephus if my memory is right, Josephus said he had an thousand chariots, in any case, the scriptures show us that there is six hundred. Six hundred chariots, horses and the associated infrastructure to support that would have to be kept some place. This view would be Pharaoh's palace complex. You have a big open courtyard; you couldn't put six hundred chariots in this courtyard here so they had to come from someplace.

They had to be stored in buildings someplace and all of the captains of the chariots had to be living someplace, let alone all of the other military that he would have had to have plus the people to oversee the oppression of the Israelites. This is no small location.

The reason I am going through this and the question I have, is how long would it take to get communication from one place to another? Keep in mind this event was happening all over Egypt but even so, people that were losing their firstborn and their cattle on the other side of the river, they would have sent people into Pharaoh's compound. They would have been receiving people all night long coming into him, they wouldn't have been a five minute event.

You have to think about this on how it would have unfolded, it's almost hard to imagine it would have taken less than a few hours to unfold before Pharaoh sent his envoy to Moses to say "get out". It didn't happen sharp at midnight as some people have thought.

Think about this from the standpoint of how many people were there and the infrastructure that would have been involved. The Israelites would have been mixed in with the Egyptians certainly; the Egyptians aren't going to let them be by themselves. There are going to be Egyptians intermixed with all these couple of million Israelites, it's like something goes on at your neighbor's house next door you are going to know about it if it is an event this significant.

This was no small location, no small operation, and Pharaoh's palace and capital himself would have had lots of traffic coming in and out before he made the decision to send his envoy to Moses.

The Exodus Passover Timeline

The death of the firstborn unfolds now:

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲ Blood placed on two side posts and upper door post - Exo 12:7 ▲ Lamb roasted and eaten - Exo 12:8 ▲ Midnight ▲ Death Angel Passover Israel - Exo 12:29, Exo 11:4-5 ▲ Death of firstborn - Exo 12:29							

And it came to pass, that at midnight YHWH smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called ^{H7121=same as H7122=encounter} for Moses and Aaron by night ^{summoned through an envoy}, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve YHWH, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also. (Exo 12:29-32 KJV)

Pharaoh is finally caving in here, the death of his firstborn which he would have witnessed, now is all a part of this. Notice how he says this or how it is recorded here. There was not a house where there was not one dead. “*And he called for Moses*”, this word called means and encounter, it doesn’t mean that he called Moses to come to him, what did Moses tell us, and we can read it here in Exodus chapter 11 that Moses told us previously they were going to come to him, so this was an encounter for Moses and Aaron by night. In other words, Pharaoh summoned Moses through an envoy; this wasn’t a face to face meeting. Take your flocks and your herds, as ye have said, and be gone; and bless me too was the message. Repeating what I said a few pages back from Exodus 11, what did Moses say when he was with Pharaoh, the last time he was with Pharaoh:

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. (Exo 11:8 KJV)

This was obviously before any of these events were starting to unfold. I hope you see the context of this and put the parts and pieces together.

So the Israelites leave their homes in the daylight period of the 14th.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲ Blood placed on two side posts and upper door post - Exo 12:7 ▲ Lamb roasted and eaten - Exo 12:8 ▲ Midnight ▲ Death Angel Passover Israel - Exo 12:29, Exo 11:4-5 ▲ Death of firstborn - Exo 12:29 ▲ Israelites leave their homes Passover morning - Exo 12:22							

*And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house **until** ^{H5704=as far as, as long as, even to} the morning ^{H1242=boker=dawn}. For YHWH will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, YHWH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you (you're not going to open the door and chance that are you?). And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which YHWH will give you, according as he hath promised, that ye shall keep this service. (Exo 12:22-25 RNKJV)*

The Israelites spoiled the Egyptians during the daylight period. It would have had to have been in the daylight period just to be going house to house anyway, they didn't have street lights like we kind of model our society today to what it would have been like 3500 years ago and it was obviously nothing like what we live today.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
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And the Egyptians were urgent upon the people, that they might send them out of the land in haste; (Everybody has lost somebody in their family, the first born of their sons, their daughters are dead, and the first born of anybody that had any herd is dead.) for they said, We be all dead men. (This would have taken a bit of time to sink in that all of this is happening. It would have been over several hour period of time over the evening and sunlight comes and you realize the death and destruction because now you can see it all over.) And the people ^{Israelites} took their dough before it was leavened ^{2556=H2556=chamets=pungent, in taste sour, fermented}, their kneadingtroughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they **borrowed** ^{H7592=inquire, request, demand} of the Egyptians jewels of silver, and jewels of gold, and raiment: And YHWH gave the people favour in the sight of the Egyptians, so that they **lent** ^{H7592=same} unto them such things as they required. And they spoiled the Egyptians. (Exo 12:33-36 RNKJV)

Think how that would happen with all of the death and destruction. If you were an Egyptian you know the Israelites would have been protected through all of this, and all you want them to do is leave. You are going to give them whatever they want just to get them to leave before they all died.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
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Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. (Exo 12:40 KJV)

We have studied the four hundred and thirty years going backwards, so this is the end of the four hundred and thirty years, the Terminus ad Quem if you will.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
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And it came to pass at the end of the four hundred and thirty years, even the *selfsame* ^{H2088=this or that + H6106=etsem=bone, the substance} *day* it came to pass, that all the hosts of YHWH went out from the land of Egypt. It is a night to be *much observed* ^{H8107=from H8104=guard, protect, be circumspect (only 2 occurrences)} unto YHWH for bringing them out from the land of Egypt: this is that night of YHWH *to be observed* ^{H8107=same} of all the children of Israel in their generations. (Exo 12:41-42 RNKJV)

This night to be much observed is a night to be guarded, protected, or become circumspect and it's only in two places, only in this verse here that you will see "to be observed" is this Hebrew word that means to be guarded, protected or become circumspect. It says "*much observed to YHWH for bringing them out of the land*", so we are to be circumspect this 15th evening, the evening that we call the "night to be much remembered." I would suggest that this is a night of joy that they were able to leave, and now we have been able to be called out of this Babylonian world that we live in. The main focus for the night to be observed is to be circumspect, to guard and protect it.

The word selfsame by the way, has a couple of comparisons here that I wanted to bring up, you see it three places in chapter 12 (total - 18 occurrences)

And ye shall observe the feast of unleavened bread; for in this *selfsame* ^{H2088=this or that + H6106=etsem=bone, the substance} *day* have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. (Exo 12:17 KJV)

And it came to pass the *selfsame* ^{H2088=this or that + H6106=etsem=bone, the substance} *day*, that YHWH did bring the children of Israel out of the land of Egypt by their armies. (Exo 12:51 KJV)

It's noteworthy that you will find a total of eighteen occurrences of this if you go look. I didn't want to catalogue them all but you can easily take the two Hebrew words H2088 and H6106 if you are using an electronic concordance of any kind you'll find where all of these eighteen occurrences are.

A couple of comparisons of the term "night to be observed" so we maybe get a little different flavor for it than what perhaps some have had in the past:

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
<<<Passover: Lamb selected 10th of Abib - Exo 12:3 ▲ Passover starts - Lev 23:5 ▲ Lamb killed at sundown (between sunset and evening) - Exo 12:6 ▲ Blood placed on two side posts and upper door post - Exo 12:7 ▲ Lamb roasted and eaten - Exo 12:8 ▲ Midnight ▲ Death Angel Passover Israel - Exo 12:29, Exo 11:4-5 ▲ Death of firstborn - Exo 12:29 ▲ Israelites leave their homes Passover morning - Exo 12:22 ▲ Israelites dispossessed (spoiled in KJV) Egyptians all day - Exo 12:33-36 ▲ Sojourning in Canaan and Egypt was exactly 430 years - Exo 12:40 (LXX) ▲ Night of watching by YHWH (Night to be much observed) - Exo 12:40-42							

It is a watch kept to YHWH, so that he should bring them out of the land of Egypt; that very night is a watch kept to YHWH, so that it should be to all the children of Israel to their generations. (Exo 12:42 LXX)

One of the thoughts that we have had here is that the 14th is a watch for the Israelites; the Israelites were to be watching on the 14th, they were to be vigilant; they were to be aware, ready to go when YHWH gave them the word, not to be sleeping that night but to be ready to go.

The 15th is a watch to be kept so that he should bring them out of the land of Egypt, that very night is a watch kept to YHWH so that it should be to all the children of Israel to their generations. That is what the Septuagint says. I think the Complete Jewish Bible might even have the best rendering of this, at least of the ones that I compared; you can look at the comparisons on your own.

This was a night when Adonai kept vigil to bring them out of the land of Egypt, and this same night continues to be a night when Adonai keeps vigil for all the people of Isra'el through all their generations. (Exo 12:42 CJB)

We have started to take the approach that this night is YHWH's night of watching, not our night of watching. Our night of watching was the 14th; YHWH's night of watching is the 15th. Why is he watching? He's watching and guarding to make sure that they are able to go and that all of the details are being taken care of.

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The Israelites leave by night.

*And it came to pass after the four hundred and thirty years, all the forces of YHWH **came forth out of the land of Egypt by night.** (Exo 12:41 Brenton)*

We see another example of the timing of this at this point:

*And they departed from Rameses 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 RNKJV)*

When you read this, they went out on the 15th day, and it's the morrow after the Passover that they went. It's hard for me to understand how that is not easy to understand. The day after the Passover is the 15th day. The Passover is the 14th day but somehow that gets mixed up but that is just what it says here.

Again in Deuteronomy 16, another reference to this period and this date:

Observe the month of the aviv, and keep the passover unto YHWH thy Elohim: for in the month of the aviv YHWH thy Elohim brought thee forth out of Egypt by night. (Deu 16:1 RNKJV)

It had to be on this night of the 15th, there is no other way you could parse this out.

14th Abib Night	Passover Day	15th Abib Night	1st DOUB Day	16th Abib Night	2nd DOUB Day	17th Abib Night	3rd DOUB Day
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Remember what Moses had previously said:

But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that YHWH doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. (Exo 11:7-8 KJV)

It would seem to me in context that there were no barking dogs, what a spectacle that would be. A couple million people leaving this area of Ramses, going out in an orderly fashion under the command of Moses with the pillar of fire by night and a cloud by day to lead them. Going out and no dogs are barking. That would be quite a thing all by itself.

What happened when they left?

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. (Exo 12:37-39 RNKJV)

Going on in Numbers:

For the Egyptians buried all their firstborn, which YHWH had smitten among them: upon their elohim also YHWH executed judgments. And the children of Israel removed from Rameses, and pitched in Succoth. (Num 33:4-5 RNKJV)

Obviously they had false deities and idols but YHWH has taken care of all of that, he killed their firstborn and took down all of their idols. If you do the research on this, this would appear that their first move would be something like 20 miles. They didn't go a significant long way but 20 miles with all of their herds would have been an amazing accomplishment. All of their herds and all of their little ones, the wives, the men and the belongings that they were carrying out going some 20 miles on this first part of the journey.

The end of all of this is the Passover is established. So the end of the account in Exodus ends with this domestic household Passover legislation.

Passover Ordinance Established

- Domestic household Passover
- Passover sacrifice stays at home
- Emblem is circumcision

And YHWH said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. Thus did all the children of Israel; as YHWH commanded Moses and Aaron, so did they. And it came to pass the selfsame ^{H6106=etsem=bone, the substance} day, that YHWH did bring the children of Israel out of the land of Egypt by their armies. (Exo 12:43-51 RNKJV)

It is noteworthy that the connection to taking the Passover in the Old Covenant was being circumcised in the flesh. We believe what the New Covenant says that the circumcision would be of the heart for taking part of the Passover. So circumcision of the heart becomes the new standard and the new benchmark for believers in Yahushua.

This was about the Passover sacrifice for the home, and the emblem obviously is circumcision. The New Covenant certainly is circumcision of the heart but the bread and the wine that Yahushua established in 30 CE during his final Passover dinner before his crucifixion.

Account Anchors Summary

If we summarize the events that happened that we have been rehearsing here, we see:

- Exo 10:28-29 - Moses will not see Pharaoh again
- Exo 12:6 - Keep the lamb up until the 14th day (the beginning of the 14th)
- Exo 12:11 - YHWH's Passover
- **Exo 12:22 - Do not go out until morning**
- Exo 12:24 - Ordinance forever
- Exo 12:31 - Pharaoh summoned Moses through envoy
- Exo 12: 42 - A night to be remembered = Abib 15
- **Num 33:3 Left on the 15th**
- **Deu 16:1 - left by night**

I have highlighted the three anchors that show us exactly when all of this occurs and actually only one of the anchors is necessary. If you understand and believe Exodus 12:22, **Do not go out until the morning**, if you believe that indeed that is what they did, you have no alternative but to put the rest of this together in the order of the 14th in the evening going into the 14th is the Passover of the lamb, and the evening starting the 15th is when they left Egypt by night. There is no other way you can put it together but it is key and essential that you understand that they did not go out until the morning in this account. The three items: don't go out till morning, they left on the 15th, they left by night, that's pretty much all you need to know and you can determine exactly the chronology of all of this.

That gets us to my mantra.

Do Your Own Homework

Take a look at these scriptures on your own, don't believe what I say, and believe what the scriptures say.

- *Shew me thy ways, O YHWH; teach me thy paths. Lead me in thy truth* ^{H571=certainty, stability, trustworthiness}, *and teach me: for thou art the Elohim of my salvation* ^{H3468=Yesha=liberty deliverance, salvation}; *on thee do I wait all the day. (Psa 25:4-5 KJV)*

The word salvation is translated in most places in the Tanakh from the Hebrew word Yesha, this is a reminder of who the author of our salvation is. Yahushua, salvation is the word Yesha and it's a reminder of our liberty, deliverance and salvation through Yahushua Messiah.

- *Teach* ^{H3384=flow as rain water, shoot an arrow} *me, O YHWH, the way of thy statutes; and I shall keep it unto the end. (Psa 119:33 KJV)*
- *But seek ye first the kingdom of YHWH, and his righteousness; and all these things shall be added unto you. (Mat 6:33 KJV)*

Do you know what else gets added when you seek first his kingdom and his righteousness? Peace, peace of mind. With YHWH's kingdom and his righteousness comes peace and peace of mind.

- *Study to shew thyself approved unto YHWH, a workman that needeth not to be ashamed, rightly dividing* ^{G3718=make a straight cut, dissect the divine message correctly - only occurrence} *the word of truth. But shun profane and vain babblings* ^{G2757=kenophona=empty sounding, fruitless discussion - kenophbic = fear of empty rooms}; *for they will increase unto more unrighteousness. (2Ti 2:15-16 KJV)*

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