PASSOVER & A NIGHT TO BE OBSERVED

There have been a lot of questions coming to me concerning the details in how to observe the Passover and about fleeing the following night after the 1st day of the Feast of Unleavened Bread.

Some of the Passover questions are answered in the Passover video that was posted last April but there are some that are not so I thought that I would post this follow-up video to it.

Some have written and asked me wasn’t Yehshua our Passover lamb.

Absolutely, but we are commanded to perform this service each year as a memorial of His Father’s sacrifice of His son to us.

Ex 12:14

14 **This day shall be to you FOR A MEMORIAL; you shall celebrate it as feast to YEHWEH throughout your generations; you shall celebrate it AS A STATUTE FOREVER.**

The Passover service was never our sacrifice to our Elohiym like the other sacrifices were.

It is to be a memorial of His sacrifice to us.

It started out as a memorial of that 1st Passover night and that first Passover night was a foreshadow of our Messiah.

Now it is to be a memorial of our Elohiym’s sacrifice that He gave to us.

We read elsewhere in Numbers 9:3 that it is to be kept with all of its statutes and with all of its charge or its customs.

Obeying this service never went away after Yehshua became our Passover.

On the contrary, this memorial became more significant.

Ex 12:21-27

21 **Then Moses called for all the elders of Israel, and said to them, Draw out to you and bring from the flock (a lamb or a goat) according to your families and kill the Passover.**

22 **And you shall take a bunch of hyssop and dip it in the blood that is in a basin and strike the lintel and the two door posts (and the upper post/ verse 7) of your house with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.**

23 **Because YEHWEH will pass through to smite the Egyptians; and when He sees the blood upon the lintel and on the two side posts, YEHWEH will pass over the door and will not suffer the destroyer to come into your houses to smite you.**

This verse shows that we need to procure some hyssop ahead of time to use as a brush and we need to collect some of the blood in a basin when butchering the animal.

We are told elsewhere that the lamb or goat must be a male of the first year and without blemish.

Of the first year would be less than a year old.

Without blemish would be void of physical deformities or injuries.

We are also told elsewhere that without blemish means to be intact, meaning not castrated.

The question came up if tail docking or ear notching would be considered a blemish.

Ear notching is not a physical deformity like a broken leg or an animal that is missing an ear would be but rather something that man uses for identification purposes so it would not be considered a blemish.

Tail docking is not a natural occurring deformation or a result of an injury either so I would not necessarily call this a blemish although if the tail bone was cut or broken in the process, then I would consider it a blemish because we are not to break any of its bones.

Another question was would a spotted animal be considered blemished and the answer is no.

The account of Jacob separating out the spotted and the brown animals shows that they would not have been considered blemished.

The instructions also include gauging the size of the animal according to the number of people who will be eating it.

Also, we are to prepare the animal in the afternoon of the 14th day and have the blood on the door posts and be finished with this service before dark so that we can remain indoors until morning.

We are told to eat the animal at night.

This poses a potential problem with timing.

If you can burn up that which remains from inside of your house, then you can eat the animal after dark without a problem.

But you do need to be done with the outside services before dark because we are to remain indoors until morning.

However, if you do not have the ability to burn up that which remains from inside your house, you will need to either eat the animal after the sun has gone down but before it is dark so that you can get that which remains in the outside fire to get it burnt up.

Or, the other option would be to get it burnt up after it begins to draw light the next morning but before sunrise because the next day is a high Sabbath, plus none of it is to remain until morning.

Obviously, having an indoor fireplace to assist in this would be the best option.

We are also to eat it with our lions girded and our shoes on our feet and our staffs in our hand.

I have been talking about the symbolism of the shoes on our feet for many months now in regards to the Ezekiel 24 sign and making straight our paths for Yehshua’s return and preparing for the 2nd Exodus.

This ties into this Passover instruction and fleeing into the wilderness the next night if you have not already fled prior to then.

We need to eat it clothed and this would include covering your heads like you have been commanded to do at this time.

This is all symbolism about being prepared to go.

It was asked by one person if they should get a walking staff as part of this and the answer is yes.

Striking the blood on the two door posts and the upper post is a matter of painting the outside walls around the door with the hyssop.

Also, we are to separate the animal and bring it in our gates four days prior which would be on the 10th day of the 1st month.

It was asked if we can purchase the animal if we do not have one available and the answer is yes.

It was also asked if we could purchase it ahead of time in lieu of where we are at in time.

One thing that you can do to solve this problem is to purchase more than one animal ahead of time.

And then you can select one of them and set him aside on the 10th.

Bringing the lamb or the goat into our gates means into our yards.

If you do not have a yard, you probably do not have a place to be performing this statute so you should be looking for such a place.

You might not have a fenced yard so you might need to build a small pen or something like this.

Moses goes on to add again that this observance was to go on forever;

24 **And you shall hedge about (guard) this cause to be a statute to you and to your sons forever.**

25 **And it will be when you come to the land which YEHWEH will give to you which He has spoken, that you shall hedge about this service.**

26 **And it will be that when your children will say to you, what is this service for?**

27 **You shall say, it is YEHWEH’s sacrifice of the Passover, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and delivered our houses. And the people bowed their heads and worshipped.**

Now it is a memorial of YEHWEH’s sacrifice of His Son through whose blood we can enter into the renewed covenant through in order to come out of the bondage of sin and be forgiven of our sins.

And it is also representative of YEHWEH’s vengeance that is fast approaching.

That night was also a foreshadow that He is going to smite all who do not come under the covering of His Son’s blood.

In the next 103 days after this year’s night to be observed it will not just be the first born who will be destroyed, it will be all who oppose His righteousness and refuse His covenant.

Another question has been asked is what about eating the lamb or goat with bitter herbs.

The instructions say that we are to eat it bitter.

The word "herbs" was added to the text by the translators.

It is to be a bitter experience and it is if we are reflecting on the reason why He gives us this annual exercise and what it represents.

It is our transgressions against Him that causes us to receive the death penalty which results in us being separated from Him for eternity.

He wants us understanding the death penalty and why it must be given to us if we refuse to be molded by Him to become made in His image.

He set up the sacrificial system so that we would learn that sin causes death to teach us to sin no more.

The Passover experience is to point us to His Son replacing the sacrificial system and to cause us to reflect on the high price that was paid on our behalf.

This whole event should make us bitter that our transgressions caused Him to have to send His Son to pay the price for our transgressions.

And it should give us a desire to sin no more.

But there is also much to rejoice in with this understanding as well; we can rejoice that His Son did shed His blood so that the death penalty will pass over us if we are walking in the covenant.

And we had better not be bitter over the destruction of those who are not covered by Yehshua’s blood.

For this we should rejoice because finally our Elohiym’s will will finally be done on earth as it is in heaven.

It is just that when we eat the meal, He wants us reflecting on our transgressions with bitterness because they are what caused His Son to have to shed His blood.

And we are told to eat this lamb or goat in haste which means eating it quickly which is symbolic of leaving our sins quickly.

We are also to eat unleavened bread with it.

We actually need to have all leavened products and leavening agents removed from our gates before evening because the following day is the Feast of Unleavened bread.

During this feast, we are to eat unleavened bread each day and eat nothing that has leavening in it for 7 days.

And we are to remain with no leavened products or agents in our gates for this week.

I will speak more on this when I get to fleeing without bringing any leavening with us.

Another question that has been asked is do we need to cook the animal whole with the guts inside of the animal.

This idea comes from a mistranslation in;

Ex 12:9

9 **Do not eat it raw nor boiled or seethed in water, but roast it upon fire “WITH” its head AND “WITH” its legs and the inwards thereof (Strong’s #7130-Keh-reb).**

The word "with" is the Hebrew word 'al and is only in the Hebrew text twice in this verse and not three times so it is not necessarily saying with the inwards thereof although I will explain what it could also be referring to.

Both times with is used in this verse it is referring to with the head and with the legs still attached.

The translators in the king James translated it with the pertinence thereof and most think that this is referring to with the guts still in the animal.

It would be impossible to cook the animal whole with the guts still inside.

Even if the guts or the bladder did not explode, there would be no way to properly cook the animal intact like this.

The outside meat would be burnt to a crisp before the inside would be cooked.

The second time the word ‘al is used in this verse it is used with the grammatical notation wcj which adds an “and” or an “and also” to it.

This shows that it belongs with the legs as in; “and with the legs still attached”

With some of the sacrifices like the burnt offerings, the animals were cut into pieces so Moses is saying that this is not the case with this service.

The Hebrew word keh-reb (7130) is most often translated “from among you” or “in the midst of you” referring to among the people.

But sometimes in other places it does refer to the center of the animal as well.

When it does, it is referring to the heart and liver and such and not the guts that are in the abdominal area.

It is pre-conceived ideas that come from the translations of men that cloud things so we have to be diligent and we have to make sure that we have our Elohiym’s 7 spirits guiding us into the truth.

Leviticus 1:9 uses this word when it says to cut up the animal and wash the inwards and the legs with water and then burn them for a burnt offering.

If they cut the animal up into pieces and washed them and washed the inwards, they had to remove the inwards in order to do so.

The question is; were the guts included as the inwards that Moses was speaking of in this verse in Leviticus?

They were to burn these pieces and these inwards up as a sweet smelling savor to YEHWEH.

Would they burn the guts with the bladder and everything in the abdominal cavity as a sweet savor to YEHWEH?

No, it is referring to the meat that is found in the inwards.

In lieu of the Hebrew words that are used in this verse in Exodus 12, there are two possibilities to what it is saying in regards to cooking the animal.

It could be saying;

**"Roast the animal upon the fire with the head and also with the legs amongst you"**

I say this because elsewhere in verse 6 we are told that the whole assembly of the congregation of Israel is to be involved in butchering the animal.

Verse 6 also says that it is to be killed in the evening but this is a mistranslation.

This is discussed in detail in last year’s Passover video.

The animal is to be killed in the afternoon at the same timing of our Messiah’s murder.

HOWEVER, this verse could also be saying that the heart and liver need to be roasted upon the fire as well.

Either way it is certainly expressed by precept upon precept that we are to roast all of the meat which would include the heart and Liver and the whole assembly of the family is to be involved in performing this service.

And everything else and that which is not consumed is to be burnt up; this would also include the hide and the guts.

For this reason I have two fire pits going and one of them is away from the other.

There is no way that we could get the liver and heart cooked if they were left inside the animal.

Last year was my first Passover observing it the correct way.

I burnt much of the rest of the meat just trying to get the inside of the hind quarters cooked.

And I had the hind quarters over the most concentrated part of the heat and it was still not cooked thoroughly.

Our Creator’s measuring rod, which is His word confirms this when you study how the word Keh-reb is used elsewhere.

This word is used 226 times and I never found it referring to the guts anywhere.

I did find it used a few times referring to our inner most being meaning what is in our heart or our core essence.

One of these places is in Jeremiah where He says that He will write His Torah in our most inward parts.

So since this verse could be saying that the inwards such as the heart and liver need to be roasted with fire, which I believe it is, they should be roasted as well, plus we are to roast it in our midst.

But it cannot be referring to roasting them in the animal because at least as far as I know, this would not be possible

I say this because it would not be possible to get them cooked from my experience.

And a study of the word Keh-reb shows that it is not referring to the guts and the things that are in the abdominal compartment.

Just imagine if the bladder were to burst, this would contaminate the meat.

In Psalm 109 Keh-reb is translated as bowels in the King James but this is just a mistranslation, just a few verses later it translates the same word as "within me".

In any case, it would be more than a stretch to say it means that He wants us to cook and eat the animal with the guts and this is not what the instructions are saying.

But we certainly are to cook the whole animal with its head and legs still attached because we are not to break a single bone on it.

I even left the hooves on because of not wanting to break a bone.

Then I washed the inwards referring to the liver and heart and such and roasted them on the fire.

After butchering the animal, we burn up the hide with the guts.

So here is a summary of the instructions;

1. On the 10th day we bring the animal into our gates.
2. We butcher the animal in the afternoon of the 14th
3. We burn up the hide and the guts.
4. We are to have all leavened foods and leavening agents removed from our gates by sunset.
5. We paint blood with hyssop on the door posts and the upper post.
6. We roast it whole with the head and the legs upon the fire and have it ready to be eaten at the going down of the sun or at night depending on fire pit circumstances. And this includes roasting the heart and liver.
7. We are not to break any of the bones in the process.
8. We eat it quickly with our loins girded, shoes on our feet and staffs in hand.
9. We eat it bitter and with unleavened bread.
10. We burn up that which remains before the next day which might mean burning it up before dark depending on your circumstances.

The next day is the first Day of Unleavened bread.

The following night, the night of the 15th is a night that we were always to observe.

It is a night that YEHWEH wants us leaving our gates to reflect on coming out of the bondage of sin and it is the anniversary of the 1st Exodus.

This night is not only to be a remembrance of the first Exodus and coming out of sin, but also a foreshadow of the 2nd Exodus that would one day come.

I have been saying for over a year now that we are to not only flee the spiritual bondage of sin and man’s false religions but to also flee America and her allies altogether.

But I have also been saying to at least to flee from the false religions and from the cities to the hills and the mountains to a remote area if you do not flee the actual nations.

But even if you have done this, we are still told to leave our gates for this night.

This night is discussed in;

Ex 12:42

42 **It is a night to be observed unto YEHWEH for bringing you out from the land of Egypt (bondage to sin): this is YEHWEH’s night to be observed of all the children of Israel in their generations**.

In the next verse He says that this is part of the statutes of the Passover.

A lot of people are confused by this because they think that Moses is still talking about the Passover night but he is not.

The Feast of Unleavened bread is also referred to as the Feast of the Passover.

On this 15th night they were commanded to offer up sacrifices to our Elohiym in lieu of His Passover sacrifice to us.

These sacrifices were not to be offered up in their gates and they could be of either the herd or the flock which means they could also be of the cattle.

Even the Hebrew word for roasting them is a different procedure than that of the Passover lamb or goat.

In these instructions for the night of the 15th we are told;

Deut 16:5-7

5 **You may not offer the sacrifices of the Passover within any of your gates which YEHWEH Elohiym gives to you:**

6 **But at the place which YEHWEH Elohiym will choose to place His name, there you shall do the Passover sacrifice at even, at the going down of the sun, AT THE APPOINTED TIME that you came forth out of Egypt.**

7 **And you shall roast and eat it in the place which YEHWEH Elohiym will choose: and you shall turn in the morning and go to your tents.**

So you see, these instructions are completely different than the Passover night instructions.

They are different because they are to represent the Exodus and fleeing the bondage of sin and our sacrifices in lieu of the atonement of Yehshua’s blood.

If you have been baptized into Yehshua’s blood and have entered into the renewed covenant, He substituted the need for you to offer up these sacrifices.

But we are still to leave our gates on this night in obedience to His word.

And if you are walking in agreement with Him, He will lead you to a place where He has placed His name.

But if you have not fled to the hills and the mountains yet by this night, you are going to want to be fleeing to them this night.

This night will be the night of April 7th in the United States and Europe and most of the places where the most of scattered nations of Israel are today.

You are going to want to get out of dodge quickly on this night if you have not already done so.

And fleeing means fleeing without bringing any leavening with you.

This means leaving your abominations behind you and not carrying them with you when you flee.

If you want Him to deliver you, you are going to have to flee from all that is false and embrace His unleavened bread of life.

His unleavened bread is His word that His Son became in the flesh.

His word is going to have to become your meat and your desire.

If you flee physically but you are still holding onto that which is leavened, I can guarantee you that you are going to be experiencing hardship.

This night marks the beginning of 103 days of trials and testing and refining that will lead you into being delivered into the millennium if you choose to trust and obey our Elohiym.

If you do not, then somewhere along the line or on that final day, you will be purged out.

It is a very fair proposition that our Creator is offering to you.

Most of you have lived your life rebelling against His word but He is giving you a chance to be covered by His Passover sacrifice to us.

But you have to agree to the terms by agreeing to come out of the bondage of sin so that He will turn the water into His Son’s blood.

And you have to understand, sin is transgression of His Torah so you are going to have to agree to stop transgressing His Torah.

If you agree to become as He is on His terms by letting Him be your potter, He will deliver you.

And He will mold and fashion you to become as He is and He will one day give you eternal life in His family.

But if you do not want to become His righteousness, then you have no place in Him.

The choice is yours to make.