

## Passover and Night to Be Much Observed IV Clearing the Confusions of Deuteronomy 16 & Exodus 12

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I have read to you out of the Schocken Bible, so today we will continue. Let's understand that there are some Scriptures that are very hard to understand.

In the New Testament, Peter said that some of the writings of Paul were very hard to understand, very difficult. But the key is that it doesn't mean you cannot understand it. However, he said, 'Those who are unlearned and unstable twist and distort.'

Likewise, in the Old Testament, what we are going to cover today is perhaps the most difficult to understand. What we have to do is do it the way that God wants it done by 'line upon line, precept upon precept,' and we have to put it all together. We have to do it step-by-step.

Too many people—like the Protestants—the first place they like to start is the book of Galatians. Well, the book of Galatians is not for someone just beginning in the faith; it is for someone who has been grounded in the basics first before you understand it.

Unless you understand about Jewish tradition and law and circumcision, then you cannot possibly understand about the things that Paul is writing in the book of Galatians. Likewise, when we come to the Passover in the Old Testament, we're looking at some things that cause problems.

1. a poor or completely inaccurate translation
2. as a result of it, a misinterpretation

*Because the English words appear to be the same, so you assume that they mean the same thing, when, in fact, they do not!*

We have to get some definition from the Bible itself. That's why we're going to read some from the Schocken Bible, and we will review just a couple of things that are important for us to realize.

Leviticus 23:4 (SB): "These are the appointed times of Jehovah... [not Yahweh] ...proclamations of holiness, which you are to proclaim at their appointed times."

God is the One Who has set the times, and that is important to understand. Man cannot change the appointed times that God has given and call it 'true worship of God.' Man can change it, but then that's a deviation from what God has said.

What we are going to do in pursuing these things is to understand that ***Truth in the Scriptures***

***can be understood if we pursue the Truth and do not have a position!***

If we are seeking exactly what the Word of God says, we will come to understand it, and the Spirit of Truth will lead us in the Truth so that we will know. In particular with this—concerning the Passover and Feast of Unleavened Bread—this is very, very important, because the Passover, especially in the New Testament, is the key of the covenant for eternal life.

So, the proper appointed day and time is what God has set.

Verse 5: "On the first New Moon... [month] ...on the fourteenth after the New Moon, **between the setting times...**"

That's the way that Everett Fox—one of the foremost experts in Jewish grammar, syntax in the world today—translated it.

Footnote #5—(SB)—between the setting times: Between the time that the sun is below the horizon, no longer visible, and total darkness. An idiomatic rendition would be 'at twilight.'

Twilight does not really set in until the sun goes below the horizon.

"...between the setting times (is) **Passover to Jehovah** [the LORD]. On the fifteenth day after this New moon (is) the pilgrimage festival of matzot... [unleavened bread] ...to Jehovah: for seven days, matzot you are to eat! **On the first day** a proclamation of holiness..." (vs 5-7).

Notice that refers to the 15<sup>th</sup> day and does not refer to the Passover, which is the 14<sup>th</sup>. Those who combine the 14<sup>th</sup> with the 15<sup>th</sup> are putting the Passover on the first day of Unleavened Bread. Those who combine the 15<sup>th</sup> with the 14<sup>th</sup> are putting the first day of Unleavened Bread on Passover. When that happens you reduce the whole thing from eight days to seven days. So, we have a definition for between the setting times when the sun goes down below the horizon until dark.

We have gone through v 32 before, but I want to review it in the Schocken Bible so that it becomes clear in your understanding.

Verse 32: "It is Sabbath... [Day of Atonement] ...a Sabbath ceasing for you... [a literal rendition of the Hebrew] ...you are to afflict your selves; on the ninth (day) after the New Moon, at sunset..."—'ba erev.'

What does this tell us? *The 10<sup>th</sup> day*—because in v 27: “Mark, on the tenth after this seventh New Moon, it is the Day of Atonement...”

So, it’s important that everyone understands when the 10<sup>th</sup> day begins. You can’t have some of them beginning it in the afternoon, you can’t have some of them when it’s starting to get dark, when you can see three stars. All of those are misinterpretations of what the Hebrew word ‘ba erev’ means.

Verse 32: “...from sunset to sunset, you are to make a ceasing of your ceasing!”—*celebrate your Sabbath, or as it is in the Septuagint, ‘Sabbathize your Sabbaths—plural!*

This tells us that time is calculated from sunset to sunset, and the 9<sup>th</sup> day of the month at sunset ends the 9<sup>th</sup> day and begins the 10<sup>th</sup> day. From sunset to sunset, for 10<sup>th</sup> day of the 7<sup>th</sup> month for the Day of Atonement means this literally: It’s from sunset on the 9<sup>th</sup> day of the month to sunset on the 10<sup>th</sup> day of the month. That’s a proper interpretation using what we have here.

Exo. 16—as we have seen this instruction was given on a Sabbath Day.

Exodus 16:6: “Moshe and Aharon said to all the Children of Israel: **At sunset**...”—‘ba erev’! What does sunset do? *It ends a day!* Since this is the Sabbath Day, it ends the Sabbath Day.

“...At sunset you shall know that it is Jehovah who brought you out of the land of Egypt; at daybreak... [‘boquer’—sunrise] ...you will see the Glory of the LORD...” (vs 6-7)—*because He rained manna from heaven*, and at sunrise they could go out and gather the manna. They were to gather it for six days. So, the morning is day one, the morning after the Sabbath ended at sunset.

Beginning the research on this in 1975, we were told by the hierarchy in the Church that the Jewish interpretation of the Passover was correct and that we should keep it on 15<sup>th</sup> and not the 14<sup>th</sup>. However, if we wanted to keep it on the 14<sup>th</sup> we shouldn’t call it the Passover, but call it the LORD’s Supper.

I had just finished distributing about 12,000 of *A Harmony of the Gospels* and I said that if there’s anything new that comes up about the Passover, I would certainly let everyone know. I felt that there was an obligation that if there was something wrong in the book that it should be corrected.

I was stuck in this way, and here’s the proposition that started the whole thing off. Either we find in the Bible the way God uses ‘ben ha

arbayim’ and ‘ba erev’ together, which defines in a chronological way *sunset* and *between the setting times* or *between the two evenings* that God has used. If we can’t find a place where God has used it in a way that we can understand it, then we would have to accept the Jewish tradition or interpretation.

Lo and behold, *we have right here in Exo. 16 how God uses the two terms:*

- ‘ba erev’--sunset
- ‘ben ha arbayim’—between the two evenings

Exodus 16:8 (SB): “Moshe said: “Since THWH gives you flesh to eat at sunset... [‘ba erev’] ...and at daybreak... [‘boquer’] ...bread to satisfy (yourselves)...”

There are times when God wants to make His presence know, so He made it known to the children of Israel here:

Verse 10: “Now it was, when Aharon spoke to the entire community of the Children of Israel, they faced the wilderness, and here: the glory of THE LORD could be seen in the cloud.”

Here’s this cloud pillar up there and all of a sudden God’s glory shines brightly through the cloud. Just picture if you were there looking up at the cloud and what you would think.

Verse 11: “THE LORD spoke to Moshe, saying: ‘I have hearkened to the grumbings of the Children of Israel—speak to them, and say: “Between the setting times you shall eat flesh...””

Between the setting times is *between the two evenings*, and as we saw the definition in Lev. 23, *between sunset and dark*. How do we know that it’s between sunset and dark for sure? That was put in as a footnote. If a footnote is true it must have some Scriptural backing. We find it right here in this:

“...Between the setting times you shall eat flesh and at daybreak you shall be satisfied with bread, and you shall know that I am THE LORD your God.” (v 11).

It was at sunset that a horde of quail came up and covered the camp. What has to happen before you can eat flesh? *It has to come to you; the quail have to come to you!* They came at sunset.

Why did God do it at sunset? *Because this was the Sabbath Day!* He did not want to work on the Sabbath because God keeps His own Sabbath; He rests on the Sabbath. If He would have sent the quail in the afternoon, and if between the setting times means in the afternoon between three and six, God would have broken the Sabbath. Then the next Sabbath when the Israelites went out look for manna when God had told them not to, He corrected them

for it, they would have said, ‘Well, God worked last Sabbath, why can’t I work this Sabbath?’

So, God waited until sunset to send the horde of quail. Why? *Because He didn’t want them working on the Sabbath either!* If they couldn’t gather manna on the Sabbath, why should they be able to gather quail on the Sabbath? So, He sent it at sunset.

Verse 13: “Now it was at sunset a horde of quail came up and covered the camp.”

They landed on the camp because the Sabbath had ended and that it would be easy for them to get. They probably just fell right down, very submissive and not trying to fly away. You could probably just scoop them up and into a bag, take them out and wring the head off, skin them and clean them, then roast them. By that time you could have the fire stirred up. The little quail breasts are not very big, so you could roast it, and in a half hour to 45 minutes you could be eating flesh.

In eating the flesh it’s after sundown, because they didn’t come until then. They couldn’t have come before sundown because you can’t eat something that has not yet arrived. Try eating a pizza from the neighborhood pizza parlor before it’s delivered! Now you see what I mean.

What does this tell us: Here is a Bible definition used by God to show us that ‘ben ha arbayim’—*between the setting times or between the two evenings*—comes after sunset. This means we have established by the Word of God the use of the two terms:

1. ‘ba erev’—*sunset*
2. ‘ben ha arbayim’—*between sunset and dark*

Therefore, Fox’s footnote for Lev. 23 saying that it’s after sun goes below the horizon and before dark is true! It’s *not* just a footnote of explanation and that explanation is a misinterpretation.

Exo. 12—v 5 talks about a lamb no more than a year old.

Exodus 12:6 (SB): “It shall be for you in safekeeping, **until**...”—*up to this point in time!* So, if you select it on the 10<sup>th</sup> day of the month, then you have 10, 11, 12, 13.

“...**until the fourteenth day** after this New Moon... [beginning of the month] ...and they are to slay it—the entire assembly of the community of Israel—**between the setting times**” (v 6)—*on the 14<sup>th</sup>, which then has to be at sunset on the 13<sup>th</sup>*, because ‘ben ha arbayim’—between the two evenings—comes after sunset! We just saw that in Exo. 16.

We’re only one month away from here, so you cannot say that through the centuries that the terminology has changed.

Verse 7 says what to do with the blood

Verse 8: “They are to eat the flesh on that night, **roasted in fire**... [make sure you understand roasted] ...and matzot, with bitter herbs they are to eat it.”

This is the important one to realize, because this will help us when we get to Deut. 16.

Verse 9: “Do not eat any of it raw, or **boiled, boiled in water**...?”

Why does He say that? *Because you can put meat into a pot and the juice will come out, and the vegetable juices with it, and you can boil it in those juices!* This is also a double emphasis, because you are NOT to boil it.

“...but rather **roasted in fire**, its head along with its legs, along with its innards” (v 9)—the heart, liver and kidneys.

They had to kill it and skin it, and put back the innards inside and then roast it on a spigot. They would put a spigot all the way through and then turn it.

You wouldn’t want to take an animal that you just killed and not skin it and clean it, and run a stick all the way through it and put it over the fire and start roasting it, because the intestines would explode!

Verse 10: “You are not to leave any of it until morning; what is left of it until morning, with fire you are to burn.”

We will see a little later that there is some similar terminology of another sacrifice, but it doesn’t say that you should ‘burn with fire.’

Verse 11: “And thus you are to eat it: your hips girded, your sandals on your feet, your sticks in your hand; you are to **eat it in trepidation**...”—*a better translation than haste (KJV)*, because in haste gives those a 15<sup>th</sup> Passover or a Night to be Much Observed on the 14<sup>th</sup>, that they were to eat it in a hurry and get out of the house as soon as the firstborn were killed.

In trepidation, *because it was a night of fear and death!* Trepidation is far better than haste, because it fits the evening of death and destruction.

“...it is a **Passover Meal** to THE LORD” (v 11). We will see differentiation between that and Passover Offering (Deut. 16).

Verse 12: “I will proceed through the land of Egypt on this night...”—*and at midnight you know what He was to do!*

Verse 14: “This day... [the Passover Day] ...shall be a memorial...”

Verse 18 defines for us what we are talking about. The *KJV*—‘at even’—you don’t know if it’s ‘ben ha arbayim’ or ‘ba erev.’ There’s no distinction given unless you have a marginal reference, and even one said, ‘between the two evenings, 3 & 6 pm’—*which is a Jewish interpretation!*

What did we learn in Lev. 23? *The 9<sup>th</sup> day of the month*, ‘ba erev’—which ends the 9<sup>th</sup> and begins the 10<sup>th</sup>. Let’s apply that here:

Verse 18: “In the first (month), on the fourteenth day after the New Moon **at sunset...**”—*ending the day*; ‘ba erev’ ends the day; ‘ben ha arbayim’ begins the day. This is just a few minutes less than 24 hours later. **Ending the 14<sup>th</sup> is the beginning of the 15<sup>th</sup>!**

“...you are to eat matzot, until the twenty-first day of the month, at sunset” (v 18)—*which ends the 21<sup>st</sup> day!*

Verse 21: “Moshe had all the elders of Israel called and said to them: ‘Pick out, take yourselves a sheep for your clans, and slay the **Passover animal.**’” *So, we have:*

- Passover meal
  - Passover animal
- and we have in another place*
- Passover lamb

Verse 22: “...Now **you**... notice the emphasis] ...**you are not to go out**, any man from the entrance to this house, **until daybreak**”—‘boquer’!

This verse is absolute key, because you cannot have them leaving their homes immediately after the striking dead of man and beast of the Egyptians, while it was still dark. All the children of Israel were in their homes in Goshen. They probably would have been killed, too, if they were firstborn.

Picture this: this is the instruction that you received. This is what Moses told the elders, and the elders came back and instructed every head of household saying that *no one, no one* is to go out of the entrance of the house until daybreak.

You’ve killed the animal, you put the blood where it goes, you roast it and eat it, and at midnight you hear this cry starting as the wave of death swept through all the land of Egypt.

Do you think that you would go out of the house before daybreak? *No!* Anyone who says that they left before sunrise kills their whole theory, both the Passover on the 15<sup>th</sup> and the Night to be Much Observed on the 14<sup>th</sup>. God made it very simple to understand. When you see the sun come up you can go!

Verse 25: “Now, it will be, when you come to the land which THE LORD will give you, as He has spoken, you are to keep this service! And it will be when your children say to you: ‘What does this service (mean) to you?’ then say: ‘It is the **slaughter meal** of Passover to THE LORD...’” (vs 25-27). *Now we have **slaughter meal!** Notice that offering is **not connected** with this.*

“...who passed over the houses of the Children of Israel in Egypt, when He dealt the blow to Egypt and our houses He rescued. The people did homage and bowed low. And the Children of Israel went and did as THE LORD had commanded Moshe and Aharon, **thus they did**” (vs 27-28).

Let’s understand that we just read partly in Exo. 16, what happened when they went out to gather manna on the Sabbath? *It was recorded that they broke God’s command!*

If anyone would have left before daybreak, it would have said so here. It would have said that some didn’t and they died. But many after that did and they died.

Verse 40: “And the settlement of the Children of Israel, which they had settled in Egypt was thirty years and four hundred years. It was at the end of thirty and four hundred years, **it was on that same day...**” (vs 40-41).

Those who believe that the Night to be Much Observed should be kept on the 14<sup>th</sup> say that in the *KJV* where it says ‘self same day’ refers to the Passover Day, **when it does not!** This is referring to the day 430 years earlier.

Footnote (SB): Thirty years and four hundred years: The numbers are patterned as usual; although this total disagrees with Gen. 15:13, for instance (which reckons it as 40-years), the differences seem to be more over which patterned numbers to use and not historical exactitude.

Gen. 15 is where we cover about the Passover and the first day of Unleavened Bread.

Verse 41: “It was at the end of thirty and four hundred years, **it was on that same day...** [not the Passover Day, but the day after] ...All of THE LORD’s forces went out from the land of Egypt. It is a night of keeping watch for THE LORD, to bring

them out of the land of Egypt; that is this night for THE LORD, a keeping watch... [Night to be Much Observed] ...of all the Children of Israel, throughout their generations” (vs 41-42).

The night of keeping watch, watching or vigil did not have to do with keeping the Passover, because if you're shut up in your house all night, what are you watching? *Nothing! The vigil is that God was watching over them to protect them!* This also helps answer the question: How were they able to stay up two nights in a row? *God gave them the strength to do it, just like He gave strength to the physical things of the shoes and clothes that didn't wear out for 40 years!*

Can you imagine 40-year-old clothes new and shoes without a scuff on them? *God gave them the strength to do it!* God was the One Who was watching! How was He watching? *Through the pillar of cloud and pillar of fire by night!*

Here they are getting ready to leave Egypt, left their homes in Goshen on the day portion of the Passover and all the firstborn were very happy and they left with a high hand! They came out winners!

Same thing they do in sports today; the one who wins raise their right hand, put up the finger #1! A sign of triumph! When the score a touchdown in football, they raise both hands.

Verse 42: “It is a night of keeping watch for THE LORD, to bring them out of the land of Egypt; that is this night for THE LORD, a keeping watch of all the Children of Israel, throughout their generations”

Picture this: They all assembled at Rameses, the sun is starting to go down, and all of a sudden there's this big cloud that appears right over them. Now it starts to light up as a pillar of fire as they are getting ready to go. Then Moses stands up and says, ‘Remember this day,’ because that was the beginning of it.

Verse 43 is important, because it will help understand the difference between the Passover Meal and the Passover Offering of Deut. 16:

Verse 43: “THE LORD said to Moshe and Aharon: ‘This is the law of the **Passover Meal**: Any foreign son is not to eat of it. But any man's serf who is acquired by money—if you have circumcised him, then he may eat of it. **In one house** it is to be eaten...’” (vs 43-46).

- Where is the Passover to be eaten? *In a house!* project forward:
- Where did Jesus and the apostles keep the Passover?

He told the disciples to city and when you see a man carrying a pitcher of water follow him into *the house*, and say to the master of the house...” Jesus didn't tell them to go to the temple.

“...you are not to bring out of the house any of the flesh outside. And you are not to break a bone of it. And you are not to break a bone of it. The entire community of Israel is to do it. Now when a sojourner sojourns with you, and would make the Passover Meal to THE LORD, every male with him must be circumcised, then he may come near to make it, and will be (regarded) as a native of the land. But any foreskinned man is not to eat of it. One instruction shall there be for the native and for the sojourner that sojourns in your midst.’ All the children of Israel did as THE LORD commanded Moshe and Aharon, **thus they did**” (vs 46-50). *That means that they burned it all, they didn't take it out of their house, etc.*

There is a period right here in the Schocken Bible, which means it ends a thought. One of the things that is stated in the paper that says we ought have the Night to be Much Observed on the Passover night, where it says in the *KJV*—and it came to pass on the selfsame day—(v 51). But this begins a new thought, as Fox shows in the Schocken Bible.

Verse 51: “It was **on that same day (when) THE LORD brought the Children of Israel out of the land of Egypt** by their forces.’

God didn't bring them out on the Passover, He brought them out on the next night; they came out by night!

Exodus 13:2 (**SB**): “THE LORD spoke to Moshe, saying: ‘Hallow to Me every firstborn...’”—*for the first day of Unleavened Bread.*

When was the first time that they could really celebrate this? They were redeemed and they had to be delivered.

“...breacher of every womb among the Children of Israel, of man or of beast it is Mine.’ Moshe said to the people: ‘Remember this day, on which you went out from Egypt, from a house of serfs, for by strength of hand THE LORD brought you out from here: no fermentation is to be eaten’” (vs 2-3). *Then we have the sanctifying of the firstborn!*

We're going to see several misunderstandings.

Numbers 33:3 (**SB**): “They marched from Rameses, in the first New Moon, on the fifteenth day after the first New Moon; **on the morrow** of the Passover Meal ...” *The next day!*

When did the 14<sup>th</sup> end? *'Ba erev' on the 14<sup>th</sup>, beginning the 15<sup>th</sup>!*

“...the Children of Israel departed with a high hand, before the eyes of all Egypt, while Egypt was burying those that the LORD had struck dead among them, all the firstborn, and on their gods, the LORD rendered judgment” (vs 3-4).

As the sun was going down, they were still burying the dead, because there were millions dead, besides all the animals. Think of how quickly that these bodies start deteriorating! Think about how they were to get them into the ground as quickly as they can, but it was a tremendous job. Just think, all the buzzards, vultures and flesh eaters were probably circling around all of Egypt waiting to come down and start devouring the bodies.

Just like you've seen, dig a big trench and throw the bodies in. What else could they do? **They couldn't do anything else!** *And that was a big job!*

It was still going on at sundown. This also tells us that the children of Israel could not left Egypt at midnight on the 15<sup>th</sup>, after having the Passover beginning the 15<sup>th</sup> because the Egyptians wouldn't be out there burying their dead just a few minutes, or hours, after they had died. They wouldn't want to go out in the dark of night, because they would undoubtedly be fearful that they would be killed. So, the soonest they could have started would be at daybreak. But they still could not have had them all buried by the time the children of Israel began to leave at sundown. *They didn't have backhoes either; they had back breakers!*

Now we are ready to come to Deut. 16, but first of all I want to read it in the *KJV*. This is where a lot of confusion comes from. What we are going to see is that what is called Passover here refers to the whole Feast of Unleavened Bread, not just the Passover Day. Do we not do the same thing today? *We say, 'Passover' when we need the Passover and Feast of Unleavened Bread!*

Deuteronomy 16:16 (*KJV*)—this gives us the summary: “Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose... [doesn't say Passover] ...in the Feast of Unleavened Bread...”

- vs 1-8 has to do with Unleavened Bread
- vs 9-12 have to do with the Feast of Weeks.
- vs 13-15 has to do with the Feast of Tabernacles

So, v 16 is a summary of vs 1-15!

Now, let's go back and pick up some key, important things that we can pick out of Deut. 16.

I'm just going to pick out certain things and analyze it a little bit more.

Verse 1: “Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night...”—*on the day after the Passover!*

We will see that it's at the going down of the sun, which is not in agreement with the time for killing the Passover lamb.

Verse 2: “Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd...” [that is different than Exo. 12] ...in the place which the LORD shall choose to place his name there”—*that refers to the temple!*

Where did God say to keep the Passover? *In your home!* So, this is different. What is this referring to, and why are these called *Passover Offerings!*

Verse 3 “Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith...”

So, the Passover Offerings went on **for seven days**, because they were to **eat unleavened bread** with these offerings!

“...even the bread of affliction; for thou camest forth out of the land of Egypt in haste... [trepidation (*SB*)] ...that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be **no leavened** bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrifice the first day at even... [*'ba erev'*—sunset—the first day of the Feast of Unleavened Bread, not Passover] ...**remain all night until the morning**” (vs 3-4).

Deut. 15:19—here is what we are talking about. Here is what was happening, just like on the day portion of the Passover, all the children of Israel—the firstborn were especially happy because they were spared—came and assembled at Rameses. Moses told them that they were to, on that day, **remember the firstborn, because it all belonged to God, both animal and beast!**

Deuteronomy 15:19 (*KJV*): “All the firstling males that come of thy **herd and of thy flock...**” *Notice how that agrees with Deut. 16:2, **flock and herd!***

So, we're talking about the firstling offerings that began to be offered late on the day of the Passover so that it could be eaten on the Night to be Much Observed (2-Chron. 35).

“...thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before the LORD thy God year by year...” (vs 19-20).

When is the Feast of Unleavened Bread?  
*Year by year!*

“...in the place which the LORD shall choose, thou and thy household” (v 20).

How were they to offer these? *These were thank offerings and peace offerings! Thank offerings* were for redeeming the firstborn. They could also be redeemed with money. But God said that ‘you will redeem your firstborn males with a lamb.’

Lev. 7 talks about this very kind of sacrifice that we have here.

(go to the next track)

Let’s see where Moses talks about that the first day of the Feast of Unleavened Bread—which begins at sundown *after* the 14<sup>th</sup>--

Exodus 13:3 (FV): “And Moses said to the people, ‘Remember this day *in* which you came out of Egypt...’—*they came out at night!*”

Verse 12: “You shall set apart to the LORD all that opens the womb, and every firstborn that comes of any animal, which you have; the males *shall be* the LORD’S.”

But they also had an offering for the females, because nearly half of the firstborn are female! They still would have an offering for that, a little different from the offering that was dedicated for the male. To redeem the male, they also had to have a monetary offering with it.

Verse 13: “And every firstborn of a donkey you shall redeem with a lamb. And if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.”

- they redeemed with an offering for the male, plus money.
- they redeemed with an offering for the female

*All the firstborn—male or female—belongs to God!*

Lev. 7 talks about how they were to do it, and it was a peace offering, which were accepted all year long. But the peace offering were the ones dedicated for the firstborn.

Leviticus 7:11: And this *is* the law of the sacrifice of peace offerings, which he shall offer to the LORD. If he offers it for a thanksgiving, then he

shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil, of fine flour, fried... [pancakes] ...Along with the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings” (vs 11-13)—*except during the Days of Unleavened Bread!*

This is the only offering outside of the offering that was brought on the Day of Pentecost when leaven was used.

Verse 14: “And from it he shall offer one cake out of the whole sacrifice for a heave offering to the LORD to the priest that sprinkles the blood of the peace offerings, it is his.”

vs 28-34 shows that the right shoulder, the wave breast would belong to the priest, which means he got the chuck roast and the prime rib on the right side.

Verse 15: “And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered. He shall not leave any of it until the morning.”

That’s why it says in Deut. 16 that they were to offer these at the going down of the sun, ending the 14<sup>th</sup> and beginning the 15<sup>th</sup>. So, they were *not to leave anything until morning!* But notice that it doesn’t say that which remains shall be burned, a different process altogether.

Verse 16: “But if the sacrifice of his offering *is* a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice. And on the next day also the rest of it shall be eaten.”

The peace offering for a vow or a voluntary offering is different than when it is for the firstborn.

Verse 17: “But the rest of the flesh of the sacrifice on the third day shall be burned with fire.” *So, there it is handled a different way!* And if he ate it, it wouldn’t be accepted.

Deuteronomy 16:1 (FV): “Keep the month of Abib, and observe the Passover to the LORD your God. For in the month of Abib, the LORD your God brought you forth out of Egypt **by night.**”

This has to do with the first day of the Feast of Unleavened Bread. What were they doing on the day portion of the 14<sup>th</sup> leading up to the sacrifice? *They were getting everything ready!*

- the priests were getting in their orders
- the people were getting their sacrifices for the redemption of the firstborn

Verse 2: “And you shall, therefore, sacrifice

the **Passover offering**... [not meal] ...to the LORD your God, **of the flock and the herd**... [peace offering] ...in the place, which the LORD shall choose to place His name there.”

The Passover could be kept at home as long as you were ‘in the land’ of Israel. These were the dedications for the firstborn and could not be eaten anywhere else except at the tabernacle or temple.

Verse 3: “You shall eat no leavened bread with it....”—*the Passover Offering*, so it could go on all during the seven days of Unleavened Bread.

This Passover Offering is called that because it starts out with the dedication of the firstborn who were passed over. *So, it commemorates:*

- the dedication of the firstborn
- the giving of the firstborn to the Lord
- the redemption of the firstborn to the Lord

Beginning on the first day of the Feast of Unleavened Bread. The Passover, in this instance, refers to the whole Feast of Unleavened Bread.

“...Seven days you shall eat unleavened bread with it, the bread of affliction, for you came forth out of the land of Egypt in haste... [trepidation (SB)] ...**so that you may remember the day that you came forth out of the land of Egypt all the days of your life**” (v 30)—*which began and we proved that was the 15<sup>th</sup> beginning ‘ba erev’—the end of the 14<sup>th</sup> and the beginning of the 15<sup>th</sup>—all the days of your life!*

Verse 4: “And there shall be no leaven seen with you in all your borders for seven days. Nor shall *any* of the flesh, which you sacrificed in the first day at sunset remain all night until the morning”—*daybreak! They were to stay up all night! This was really a Feast!*

Verse 5: “You may not sacrifice the Passover offering within any of your gates, which the LORD your God gives you”—*which is different than Exo. 12; they were to do it at home!*

- they were not to go out of the house
- they were not to take any of the flesh out of the house

Verse 6: “But at the place which the LORD your God shall choose to place His name in, there you shall sacrifice the Passover offering at sunset... [setting time (SB)] ...**at the going down of the sun, at the time that you came out of Egypt.**”

They were to be all ready and when the sun was starting to go down at the beginning of ‘ba erev’ they were to start the sacrifices. That is different from the Passover lamb, which was to be slain

*between the two evenings!* So, this has to do with the first day of the Feast of Unleavened Bread.

Notice that at the ‘setting time’ or when the sun comes in. this shows that the sun was still up and it was coming down.

“...**at the going down of the sun, at the time**... [the appointed time] ...**that you came out of Egypt**” (v 6)—*which shows the 430 years to the same day was the appointed time that God had set for their leaving Egypt!*

Verse 7: And you **shall boil and eat it** in the place, which the LORD your God shall choose...”—*and take it to the priest.* He sacrificed it and splashed some of the blood on the altar of burnt offerings; they cut off of it the right shoulder for the priest.

The people were to go back and chop it up and make a stew out of it, boil it! That’s why the confusion comes with the *KJV* where it says ‘roast.’ This word here is in the Hebrew *to boil*. This cannot be **the Passover lamb**, because that was **not to be boiled!**

- Exo. 12 said *Passover Meal, Passover lamb*
- Deut. 16 says *Passover Offering*

The difference is that the Passover Offering was for during the Feast of Unleavened Bread called *Passover* at that time by Ezra because you have read chapter 15 of *The Christian Passover* book to understand why that happened, and why Ezra did that. We will read 2-Chron. 35 in just a minute and we will see how it fits in exactly with what was said here.

Verse 7: “And you shall boil and eat *it* in the place, which the LORD your God shall choose. And in the morning... [daybreak; so they stayed up all night] ...you shall turn and go to your tents.” *This is the night to be Much Observed, the first day of the Feast of Unleavened Bread! **Not the Passover Day!***

Verse 8: “Six days you shall eat unleavened bread. And on the seventh day *shall be* a solemn assembly to the LORD your God. You shall do no work.”

Some people come along and say, ‘See, it’s six days you’re to eat unleavened bread.’ *No! That just means that six more days after the first day you’re to eat unleavened bread!* It says in v 4 seven days you’re to eat unleavened bread; so there’s no conflict. People come along with a carnal argument and say six days and say, ‘We can eat leaven on the last day.’

- Where are you going to get it? *This was sour dough!*
- How long does it take for dough to become sour? *48 hours!*

So, you couldn't have had any leaven for the last day—7<sup>th</sup> day—and besides it says to eat unleavened bread for seven days. So, one day plus six equals seven days!

What about this thing concerning Passover Offerings, and why does that apply to the Feast of Unleavened Bread?

What most people don't realize is that Ezra wrote 2-Chron., and that's why the wording here and in Deut. 16 is very similar. Ezra also did some editing of the Old Testament to bring it up to date. You can read that in Chapter 15 of *The Christian Passover* book. I talk about Ezra's canonization of the Old Testament.

2-Chronicles 35:1: "And Josiah kept a Passover to the LORD in Jerusalem. And they killed the Passover... [lamb, which is different than from the Passover offering] ...on the fourteenth *day* of the first month."

They did not keep it in their homes because the children of Israel were coming out of 55 years of Manasseh's apostasy and what he did to the temple, and they were coming out of two years of what Amon—son of Manasseh—did. Josiah started to reign when he was 8-years-old. He didn't do anything until virtually his 12<sup>th</sup> years, which means he was 20-years-old.

Here's this great reformation that took place because of the repentance of Josiah. In the sermon, *One Person Can Make a Difference*, I cover about Josiah's repentance.

They did kill the Passover lambs on the day portion of the 14<sup>th</sup>! As I write in the Passover book, the children of Israel could not be trusted to do it right, so He had the priests do it. Also, the children of Israel were so paganized by that time, the way of God was so foreign to them that they didn't understand anything about it. It would be like taking a crowd of people out of San Francisco today and say, 'Keep the Passover.' They wouldn't know what to do, so this is why He had the priests do it.

We will see how it is all combined together here, and we will see the difference between Passover lamb and Passover Offering.

Verse 2: "And he set the priests in their charges and encouraged them in the service of the house of the LORD. And he said to the Levites who taught all Israel, who were Holy unto the LORD, **'Put the Holy Ark in the house which Solomon the son of David, king of Israel, built....'**" (vs 2-3).

Remember, they were cleansing the temple; they had found the Book of the Law. They had to

take the Ark out of the Holy of Holies in order to cleanse the temple. That's how bad it was at the temple. Now Josiah is saying to put it back.

"...*It shall not be* a burden upon your shoulders. And serve the LORD your God and His people Israel, and prepare *yourselves* by the houses of your fathers, according to your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. And stand in the Holy *place* according to the divisions of the families of the fathers of your brethren, the *sons* of the people, and *after* the division of the families of the Levites. And kill the Passover [lamb] and sanctify yourselves, and prepare your brethren so that *they* may do according to the Word of the LORD by the hand of Moses' (vs 3-6).

Now we switch; now we come to something very akin to, and as a matter of fact, exactly like Deut. 16:

Verse 7: "And Josiah gave to the people from the flock, lambs and kids, all **for the Passover offerings**, for all who were present, to the number of thirty thousand, and three thousand oxen...[What do we have? *Of the flocks and the herd!*] ...These *were* from what the king owned. And his princes gave willingly to the people, to the priests, and to the Levites. Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the **Passover offerings...**" (vs 7-8).

This is different from Passover lamb; this is Deut. 16 in action beginning late on the 14<sup>th</sup> and going on into the 15<sup>th</sup> and into the night.

"...two thousand six hundred *sheep*, and three hundred oxen" (v 8)—*this was not for the one night, but this was for the whole seven days!* You're not going to kill that many in one night, but over seven days, and that's what it's all about. Then it lists the other ones there, and they:

"...gave to the Levites for Passover offerings five thousand *sheep* and five hundred oxen" (v 9).

You talk about the place smelling like a steakhouse for a whole week! You wouldn't want to leave any leftover until morning, eat it all, every bite!

Verse 10: "So, the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment."

Just like God does with us, when we repent and start out doing things not exactly right, God still honors it, so that's why He honored killing the Passover lamb on the day portion of the 14<sup>th</sup>;

compared to all the paganism they were doing, this was a step in the right direction. Probably by the next Passover they got it straightened out.

Verse 11: “And they killed the Passover *offerings*, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*. And they removed the burnt offerings so that they might give, according to the divisions of the families of the people, to offer to the LORD as *it is* written in the Book of Moses... [that is according to a peace offering; that’s how they did it] ...and so they did to the oxen” (vs 11-12).

Verse 13: “And **they boiled** the Passover *offerings* over fire according to the Law. And the Holy *offerings* they boiled in pots, and in kettles, and in pans, and divided *them* speedily among all the people”—**so they could keep the Night to be Much Observed!**

This was quite a reformation! Can you imagine all these pots and cauldrons and everything going on. Here you have priests roasting the Passover lamb and they ate the Passover. Then they came along and they had all of these offerings for the firstborn, all the peace offerings, and they boiled them and cooked them.

I don’t know what they put in there, but I tell you what, you could make a tremendous stew with either lamb, goats or oxen and have it really good and tender!

Verse 14: “And afterward they made ready for themselves and for the priests, because the priests, the sons of Aaron, **were busy offering up the burnt offerings and the fat until nightfall**. And the Levites prepared for themselves and for the priests, the sons of Aaron.” *So, this went in through the night!*

Then it talks about all the singers, so there was quite a thing going on here. All the sacrificing and offering, all the singers singing, all the people gathered around, and I imagine that they were singing and dancing and happy, rejoicing in the Night to be Much Observed, because of God delivering them out of the land of Egypt. *Tremendous thing!*

Verse 16: “So, all the service of the LORD was prepared the same day, to keep the Passover... [which went on into the Feast of Unleavened Bread] ...and to offer burnt offerings upon the altar of the LORD, according to the command of King Josiah. And the children of Israel who were present **kept the Passover at that time and the Feast of Unleavened Bread for seven days**” (vs 16-17).

When it talks about Passover offerings **vs** Passover lambs, the offerings were for all the seven

days of the Feast of Unleavened Bread.

Verse 18: “And there was no Passover like that kept in Israel since the days of Samuel the prophet. Yea, none of the kings of Israel kept such a Passover as Josiah kept, and the priests and the Levites, and all Judah and Israel who were present, and the people of Jerusalem. This Passover was kept in the eighteenth year of the reign of Josiah” (vs 18-19).

With this background we’re ready to do a survey of Chapter 14 in *The Christian Passover* book. I want you analyze the differences between Exo. 12 and Deut. 16.

This is how you solve a very difficult to understand section of Scripture and you separate out the differences so you can understand that Deut. 16 is not talking about the Passover meal to be sacrificed and eaten at home, but it’s talking about the Passover Offerings from the flock and the herd to start off the Feast of Unleavened Bread, beginning with the Night to be Much Observed.

Remember that the Word of God does **not** contradict itself. If there is an apparent contradiction, there has to be a proper explanation, and that’s what we have here.

From: *The Christian Passover*

#### Twelve Major Differences in the Commands in Deuteronomy 16

The commands that are given in Deuteronomy 16 differ greatly from the Passover instructions that are recorded in Exodus 12 and in Numbers 9 and 28. When we analyze the commands in Deuteronomy 16, we find twelve 165 The Christian Passover major discrepancies between these commands and the ordinances that God gave for the Passover. These differences all point to the fact that the word “Passover” in Deuteronomy 16 is not referring to the sacrifice of the Passover lambs but to the Feast of Unleavened Bread. Let’s take a close look at these differences to verify which feast is being named in Deuteronomy 16:

1) The word “Passover” is linked with the month of Abib only in Deuteronomy 16:1, which was edited by Ezra at a time when the Feast of Unleavened Bread was called Passover. In all other Scriptures, the phrase “the month of Abib” is clearly referring to the Feast of Unleavened Bread.

1) The word “Passover” is linked with the month of Abib only in Deuteronomy 16:1,

which was edited by Ezra at a time when the Feast of Unleavened Bread was called Passover. In all other Scriptures, the phrase “the month of Abib” is clearly referring to the Feast of Unleavened Bread.

2) Deuteronomy 16:1 appears to link the Passover with leaving Egypt, but Exodus 12 specifically states that the Passover commemorates God’s PASSING OVER the houses of the children of Israel in Egypt, when He executed judgment upon the firstborn of the Egyptians. **The Passover does not commemorate the Exodus of the children of Israel from Egypt, but the Lord’s passing over the children of Israel the night before they left Egypt....** As the Scriptures clearly show, the children of Israel stayed in their houses until morning.

Here (?) they come to the tabernacle or temple

3) Deuteronomy 16:6 gives the time setting for the “Passover offering” as “at even [Hebrew *ba erev*], at the going down of the sun.” This command differs from the commands in Exodus 12 and Numbers 9 that the Passover lamb be killed at *ben ha arbayim*— “between the two evenings,” or between sunset and dark.

Then I refer to what we already covered in Exo. 16, the difference between ‘*ba erev*’ and ‘*ben ha arbayim*.’

4) The phrase “brought thee forth out of Egypt by night” in Deuteronomy 16:1 directly conflicts with the Passover command in Exodus 12:22 that “none of you shall go out of the door of his house until the morning.” However, the phrase “brought thee forth out of Egypt by night” does not conflict with leaving the next night, as recorded in Exodus 12:37-42 and Numbers 33:3-5. When we understand that the Feast of Unleavened Bread commemorates the Exodus, then the phrases “at the going down of the sun” and “brought you forth out of Egypt by night” fit perfectly.

5) The “Passover offering” that is commanded in Deuteronomy 16:2 could be taken from the herd as well as the flock. The Hebrew word that is translated “herd” is *baqar*, which specifically refers to bovine animals such as calves and bullocks....

As we saw in 2-Chron. 35! John the Baptist ***did not say***, ‘Behold, the calf of God.’ It says the lamb of God. Now, I’m just surveying, you can read it in the Passover book for more detail!

6) Deuteronomy 16:5-6 gives these instructions concerning the “Passover offering”: “You may not sacrifice the Passover offering within any of your gates which the LORD your God gives you, but at the place which the LORD your God shall choose to place His name in, there you shall sacrifice the Passover offering at sunset [*ba erev*], at the going down of the sun, at the time that you came out of Egypt.”

This is entirely different than the domestic observance, which was to be in a house. Take none of the flesh out of the house, and what was left was to be burned.

7) Deuteronomy 16:3 commands, “...Seven days you shall eat unleavened bread with it....” When we read the preceding verse, we find that the antecedent of “with it” is “the Passover offering.” The command in Verse 3 shows that unleavened bread was eaten with the “Passover offering” for SEVEN DAYS!

This again verifies that it was the Feast of Unleavened Bread called *Passover*! This shows that it’s an impossibility of being the Passover lamb. Why? *Because the Passover lamb was eaten on one night in the house, and everything left was to be burned in the morning.* So, you couldn’t eat the Passover lamb for seven days.

But they offered these offerings all during the Feast of Unleavened Bread called *Passover*, and they ate unleavened bread with it for seven days.

8) In the King James Version in Deuteronomy 16:7 we read, “And thou shalt roast and eat it....”

That is an incorrect translation and should be boiled as it is in the *Schocken Bible* by Everett Fox.

9) The term “the first day” in Deuteronomy 16:4 does NOT refer to the Passover day. This term clearly refers to the first day of the Feast of Unleavened Bread, as it follows the command to observe seven days: “...there shall be no leaven seen with thee...seven days; neither shall any of the flesh, which thou sacrificest the first day....” The use of the word “passover” in Verse 1 is a later terminology of Judaism. The practice of calling the Feast of Unleavened Bread “the Passover” began many centuries after God gave His commands for the Passover.

There’s also another reference, Josephus writes that that last Passover that they had, they had over 2-

million animals that they used. You're not going to sacrifice 2-million animals on one day. That's for the whole seven days.

10) Deuteronomy 16:4 commands, "...Neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning" (JPSA). Many have assumed that this command is referring to the flesh of the Passover lamb, as God gave a similar command for the Passover: "And you shall not let any of it remain until the morning. And that which remains of it until the morning you shall burn with fire" (Ex. 12:10)

Then I show what we just read here in Lev. 7 that you're not leave any of it until morning. So, it has to do with the peace offering for the firstborn.

11) Deuteronomy 16:2, 5 and 6 are the only verses in the entire Pentateuch... [first five books of Moses] ...where the offerings for the Feast of Unleavened Bread are referred to as "the Passover offering." This terminology was not in use when Moses wrote the book of Deuteronomy, but reflects the later practice of the Jews.

In Chapter 15, I show that it was probably Ezra who made the adjustment for it to reflect the practice of his day and the days that closed out with Josiah (2-Chro. 35).

12) Deuteronomy 16:8 contains what appears to be a glaring contradiction to other Scriptural commands for the Feast of Unleavened Bread: "SIX DAYS you shall eat unleavened bread..."

That doesn't mean that the Feast was cut short by a day, nor does it mean that you can eat leaven on that day as some Jews later interpret it, because right in the context, as we showed, there were seven days that unleavened bread was to be eaten.

Remember, error does not agree with truth. Truth agrees with the Scriptures, and the Word of God does not contradict itself. It is possible that the Hebrew text was altered by men...

*Not in a way that was wrong, but so that the people of their day could understand it!* That's why when you read in the book of Nehemiah that Ezra stood up and read out of the Law, but then he interpreted it in Aramaic for the people so they could understand it. So, this is what was done here. And you can read that in Chapter 15 (Passover book)

...in an attempt to give their human interpretations the appearance of Scriptural authority. However, the Word of God so totally agrees with itself, because God inspired it, that these areas of human misrepresentation can be discovered and corrected.

*Which we have just done here!* Then I show that this does not prove that the Passover is on the 15<sup>th</sup>.

Let me just add something here that's very important. I'm going to do one more sermon on this for the New Testament.

The Jews, as I read in part one of this series, the Karaite Jews say they do nothing on the 14<sup>th</sup> because they are in exile in the Diaspora. When you read Num. 9, it says that if someone is unclean or on a journey far off—in other words out of the land of Israel—he would keep the Passover in the second month when he got back.

So, the Karaite Jews admit that they could not do anything on the 14<sup>th</sup> while in th Diaspora, because of their sins they were not 'in the land.' That's why in trying to give the appearance of solidarity with all Jews keeping the Laws of God, they insist that the Passover has to be on the 15<sup>th</sup>, because the Feast of Unleavened Bread that they keep called the *Passover* begins on the 15<sup>th</sup>.

Why can we keep the Passover on the 14<sup>th</sup> and do not have to be 'in the land of Israel' to keep it?

1. because we are not offering animal sacrifices
2. the sacrifice that we commemorate with the foot-washing, the bread and the wine, is the sacrifice of Jesus Christ, the Lamb of God, Who was slain *in the land outside the gate of Jerusalem*

So, our sacrifice was offered in Jerusalem! In taking the remembrance of it with the foot-washing, the bread and the wine, that's what Jesus told us to do. So, we can keep the Passover on the 14<sup>th</sup> wherever we are in the world as the 14<sup>th</sup> comes to us, the way that Jesus said.

Whereas, the Jews—who reject Jesus—cannot keep a 14<sup>th</sup> Passover because they are not in the land, they are in the Diaspora. For those who are in the land don't have a temple, so they don't do it. Isn't that an amazing thing?

- How did we start this out in part one of this series?
- What Scriptures did I use?

I used 1-Cor. 11 where Paul had to correct them for having a meal on the Passover night. They shouldn't

do it. Paul said, ‘Some of you are gluttons and don’t even give to those who have need, and some of you are drinking and getting drunk.’

Paul said at the end of the chapter, ‘If anyone is hungry, let him eat at home, before he comes to the Passover.’

Paul actually was dealing with the same problem with having the *Night to be Much Observed* on the Passover night by this paper that was sent to me. I have some other historical information that I just got—and I haven’t been able to read it to solidify it—that during the 200<sub>S.A.D.</sub> they had the same problem with people putting the Night to be Much Observed on the 14<sup>th</sup> and keeping 7 days of Unleavened Bread from the 14<sup>th</sup>-20<sup>th</sup>, because they kept Sunday communion and Easter and Unleavened Bread.

What are we going to find that we are dealing with? ***We are dealing with a recycling of heresy that Paul said was heresy by Satan the devil!*** He just recycles these things and sounds very superior, very religious, and very righteous, ***and it is not so!***

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*  
(except where noted)

#### Scriptural References:

- 1) Leviticus 23:4-7, 32, 27, 32
- 2) Exodus 16:6-8, 10-11, 13
- 3) Exodus 12:6, 8-12, 14, 18, 21, 25-28, 40-51
- 4) Exodus 13:1-3
- 5) Numbers 33:3-4
- 6) Deuteronomy 16:16, 1-4
- 7) Deuteronomy 15:19-20
- 8) Exodus 13:3, 12-13
- 9) Leviticus 7:11-17
- 10) Deuteronomy 16:1-8
- 11) 2 Chronicles 35:1-14, 16-19

#### Scriptures referenced, not quoted:

- Exodus 12:5; 7
- Genesis 15
- Leviticus 7:28-34
- Numbers 9
- 1 Corinthians 11

#### Also referenced:

#### Books:

- *The Five Books of Moses: The Schocken Bible Vol. 1* by Everett Fox
- *A Harmony of the Gospels* by Fred R. Coulter
- *The Christian Passover* by Fred R. Coulter

Sermon: *One Person Can Make a Difference*

FRC:bo  
Transcribed: 8/13/20