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

Exodus 11:9-14:31

Reading Questions

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

Reading Answers

1. I am not certain how to answer this entirely. Exodus 12:24-25 states that you guard this word for a law for you and your sons forever, and verses 26-27 are explaining how to explain the offering to your sons in the future as well. At first glance, it appears that, yes, believers should be doing a literal Exodus 12 Passover service involving a lamb or goat as well as the blood on the doorposts and lintel, etc. We see this continuation of the Exodus 12 Passover services in places like 2 Kings 23, 2 Chronicles 30, 35, and Ezra 6. However… after further researching one of the words in Exodus 12:27, I have a few points to address that may bring into question whether or not it is permitted for believers to do this today according to יהוה’s laws. We can’t just look at one part of the law; we have to look at all the requirements.

The Hebrew of Exodus 12:27 states the following:


Notice the phrase in red: בּוֹתַפְתָּה

This is “Zevach-Pesach” in Hebrew.

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

“then you shall say, 'It is the Passover offering of יהוה…”

Or

“then you shall say, 'It is the Passover thing of sacrifice of יהוה…”

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

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

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

So, what was the lamb or goat in Exodus 12 considered? It was not just considered to be a “slaughtering”, but a “Zevach” (according to the Hebrew) – an offering, a thing of sacrifice. This is an important distinction because every “Zevach” has certain laws that must be followed for that “Zevach”. So what are the laws of the Zevach? Let’s look at a few:

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

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

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

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

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

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

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

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

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

ךָוְדַם־זְבָחֶּי “we'dam-Zevacheykha”

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

I put that in big letters to point out, this is yet another “law of the Zevach”. All Zevach must have the blood poured out on the altar of יהוה. Obviously some blood might also be poured on the ground, but some of the blood also is required to be poured out on the altar. There is no exception here given for the “Pesach Zevach”, therefore it applies to that Zevach also. Who would pour out the blood on the altar? That seems to me that would be a priestly duty of the Sons of Aharon.

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

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

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

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

I cannot see any exception given that would exclude the Pesach Zevach from these three laws. I do believe we should do the Exodus 12 Passover, but I also believe that to do so would require these three laws of the Zevach to be followed as well. Therefore, without an official altar of יהוה and Aharonic priests, we cannot yet.

In addition, we can see in Exodus 12:48 nobody uncircumcised is permitted to eat of it. In addition, you will find later on in Numbers 9 there are laws and restrictions for people who are unclean due touching a dead body, and they also are not permitted to do the literal Passover according to Exodus 12, but must first be cleansed by ashes of the red heifer as directed by Numbers 19. For additional notes related to Numbers 9 and 19, refer to the reading notes for Week 33 of the Annual Reading Schedule. Don’t run off and get a lamb or goat; you may be doing something unlawful if you are not qualified to perform the service or if you cannot fulfill all the laws of the Zevach! Read and study for yourself all the requirements!
2. For the answer to this question, see the reading notes for Week 40 of the Annual Reading Schedule, specifically the question “Was it dark or light when the children of Yisra’el departed from Ra’meses?”.

3. For a detailed answer to this question, view the “What Is Leaven?” study.

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

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

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

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

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

5. According to Exodus 12:18, we eat unleavened bread from the 14th day in the evening until the 21st day of the month in the evening. It does not go morning to morning. It starts in the evening and it ends in the evening.

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

7. No (Exodus 12:49)

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

Reading Notes

- Some will read the verse in Exodus 12:2 and want to see notes here related to the Biblical calendar. Briefly, I’ll just point out that this shows the year does not begin in the fall, but in the Spring. For a detailed study on the various parts of the Biblical Calendar, please refer to the Biblical Calendar Study.

- Other related notes can be found in the reading notes for Week 36 and the reading notes for Week 45 of the Annual Reading Schedule.
For a Passover service to help you conduct your services for Passover, please refer to [http://EliYah.com/passoverservice.html](http://EliYah.com/passoverservice.html). If ever that link becomes broke and this hasn’t been updated, basically our Passover services involves partaking of bitter herbs in obedience to Exodus 12, unleavened bread (as partaking of the body of Mashiach) to remember Mashiach, and kosher organic grape juice (as partaking of the blood of Mashiach) to remember Mashiach. EliYah squeezes his grape juice fresh from grapes, but we just buy kosher organic grape juice for ours. We partake of the body and blood of Mashiach after having a normal meal to make sure we are not doing it out of hunger. Then later, we have more food throughout the night as traditionally we stay up all night since it states in Exodus 12:42 that it is a “night” to be observed. We do all of this with the bitter herbs, unleavened bread, and grape juice with sandals on our feet and staff in our hand, and loins girded. I do not eat lamb or goat on Passover because of reasons stated in the answer to question 1 of these reading notes.

I used to get store bought crackers (matzah), until I realized we weren’t really doing what the Yisra’elites did back then. The Matzah in the store was cooked before the feast of Unleavened Bread, whereas the Yisra’elites were working with flour, water, and dough during the feast time, not unleavened bread cooked prior to the feast. If you leave out home-made bread for too long, no doubt it will go bad. They probably experienced this back then also, and most likely always were eating fresh bread on a daily basis. I’ve had this experience and the bread starts to smell kind of weird (not sure if it could be called soury smell?) and tastes weird also after only a few days of sitting around. So store bought matzah is not really the way to go – because it is not like they were doing. If we want to do what they were doing, then we should be making our own home-made unleavened bread every day of the feast and avoid the store bought crackers which are not really like the bread they had then.

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

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

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


**The First-Born Are יהוה’s:** Numbers 3:11-13, 8:13-19

**Passover Law When Defiled By Dead Body:** Numbers 9

**Laws For Uncleaness of Dead Bodies:** Numbers 19

**Laws For Passover (Offerings?) (could be of cattle also):** Deuteronomy 16

**Laws of Zevach:** Exodus 12:27, Leviticus 17:5-6, Deuteronomy 12:5-6, 11, 27, 18:3

**Heard Cry By Sea of Reeds & Parted Sea:** Nehemiah 9:9-11

**The Cloud By Day, Fire By Night:** Numbers 9:15-23, Psalms 78:14, 105:39, Nehemiah 9:12

**Slaughtering The Passover & Eating Contrary To What Is Written:** 2 Chronicles 30

**Passover Offerings Given of Cattle:** 2 Chronicles 35

**Prophesy of Sprinkling of Clean Water For Cleansing:** Ezekiel 36:25

**430 Years In Mitsrayim:** Genesis 15:13, Acts 7:6, Galatians 3:16-17