

Passover - Its Meaning Then And Now

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This document is an answer on the subject of whether or not we should perform the Passover sacrifice at our homes by slaughtering a lamb or goat, then putting its blood on the door posts.

Passover is a covenant meal that follows the Ancient Near East "Threshold Covenant" pattern. Threshold Covenants were common in the Ancient Near East. Anyone could make a threshold covenant - no priest was required. A Threshold Covenant could be made at a personal home or at a temple. YHVH used the Threshold Covenant model to bring the Hebrews into covenant with Him by a singular event that would become an annual memorial.

Threshold Covenants were the most common model used by gentiles and Hebrews in Egypt to make covenants with gods and individuals. For the purpose of this study, we will focus on the making of a Threshold Covenant with a deity(ies).

To begin, doorways were designed in two parts: The doorposts, which showcased the images and names of the deities, and the threshold that looked like a trough with a bowl in which the blood pooled. This was the place over which the animal was slain and the blood collected. The slayer would put his hand in the blood to smear it on the door posts. The visitor or god would then be received across the bloody trough into the home. The slain animal was then roasted and eaten by the homeowner in honor of the covenant made with the guest or deity.

Pagans commonly performed these ritualistic sacrifices in their homes because their homes were also considered as temples to gods. The Threshold was the line of demarcation of authority. The deity(ies) whose name(s) was inscribed on the door posts was the god(s) who wielded authority in that place. This is why the LORD prohibited His people from partaking in meals inside Pagans' homes. Crossing a pagan doorway to partake in a meal put one's self under the authority of the deity(ies) of that house, according to Ancient Near East Covenant language. One might say this was an Ancient Near East idiom. It was understood to be thus at that time. Hopefully, we will come to understand that YHVH still views this in the same way today.

But, the LORD will always meet us where we are, after which we are directed to move forward to do things His way. Scripture demonstrates how YHVH expects all of our animal sacrifices to be henceforth brought to His door, His gates, in accordance with His instructions. This is the difference between the pagan tradition that commands the god to come to the personal dwelling contrasted with YHVH commanding us to come to His dwelling.

Hebrews were in covenant with the Egyptians and their deities at the time of the Exodus. This is why YHVH used the plagues to kill those gods and replaced them with Himself alone.

Exo_6:7 And I will take you to me for a people, and **I will be to you a God**: and ye shall know that **I am the LORD your God**, which bringeth you out from under the burdens of the Egyptians.

Three things were required to do this when YHVH brought the Hebrews out of Egypt:

- 1) He needed to **redeem** their souls from the Egyptian deities, Pharaoh being first among them,
- 2) He needed to **deliver** their bodies from Egypt,
- 3) And He needed to destroy Egypt's religions to prove to the Hebrews and the Egyptians that He is LORD God.

It is necessary for us to understand the significance of the culture the Hebrews were immersed in. The Egyptians were highly religious and steeped in pagan idolatry. According to the Ancient Near East Covenant model, all firstborns in Egypt, whether man or beast, gentile or Hebrew, were deemed to be dedicated to the Egyptian deities and temple service, although the Hebrews probably had not yet been pressed into temple service. And often, it was the duty of the firstborn to be sacrificed to the family deity on behalf of the household, an ancient and twisted mimicry of what Yeshua would later do for the entire world.

The LORD used the Threshold Covenant ritual against Egypt as the final blow to its deities. He had already shown their deities' impotence with the plagues, but the names of the deities remained on all of the door posts of the Egyptians and Hebrews. In one brilliant stroke, YHVH shattered all the Egyptian religious systems and brought the Hebrews into covenant with Him. He used the blood of the lambs on the Hebrews' doorposts to blot out the inscribed deities' names simultaneously killing the firstborns in the Egyptian dwellings leaving no one to serve the Egyptian gods. (For further information on this, see Rico Cortes's ANET teaching on the Bo Torah Portion). Everything the LORD did in Egypt was for the purpose of establishing His authority over the Hebrew people.

The blood of that first Passover lamb was put on the Hebrews' door posts to obliterate their covenant with the Egyptian gods. Afterwards, to signify our Covenant with Him, YHVH commanded us to write, inscribe, His commandments on our door posts and gates. His Word is the covenant that is in the Mizuza box that we attach to our door posts and gates today. The pagan holiday decorations that people put on their doors and walls now reflect their covenants with other gods.

Deu 6:6 And these words, which I command thee this day, shall be in thine heart:

Deu 6:7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Deu 6:8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Deu 6:9 And thou shalt write them upon the posts of thy house, and on thy gates.

YHVH replaced the inscriptions of other deities on our door posts with His inscription which is the commandments.

Posts

H4201

מזזה מזזה

m^ézûzâh m^ézûzâh

mez-oo-zaw', mez-oo-zaw'

From the same as [H2123](#); a *door post* (as *prominent*): - (door, side) post.

Gates

H8179

שער

sha'ar

shah'-ar

From [H8176](#) in its original sense; an *opening*, that is, *door* or *gate*: - city, door, gate, port (X -er).

After the redemption and deliverance from Egypt, YHVH continually repeated "I am the LORD your God" to the Hebrews. He knew how indoctrinated they were with the Egyptian deities.

YHVH no longer allowed using household thresholds for sacrifices after the Exodus. Unlike the surrounding pagans, His sacrifices would only be done at His "gates". And His "gates" were important. The Bible mentions "gate" or "gates" (sha'ar) 374 times, "door" or "doors" (pethach) 164 times, and "threshold" (miftan) only 32 times. (Many of the mentions of "thresholds" had to do with the House of Dagon.)

In directing us to renew our annual covenant with Him, we see how Torah instructs us to do it His way and go to His "gates". Unlike how the Egyptians would summon the deities to enter into their homes, we cannot demand that He come to ours as the gentiles do. Passover is a renewal of the Covenant with the sacrifice representing Yeshua. The Great King does not come to us; we go to Him.

YHVH's instruction for Passover is found in Leviticus 23 and was given to the Hebrews *after* the Tabernacle was in service. This timeline is an important point because the Passover the Hebrews kept in the wilderness was done at the Tabernacle.

Lev 23:5 In the fourteenth day of the first month at even is the LORD'S Passover.

Passover is the LORD's Passover, it is not ours. Pagans or gentiles viewed feasts and offerings as belonging to them. They were "their" rituals. Not so with the proper Hebrew understanding. All of the feasts, the sabbaths, the offerings belong to Him alone.

Numbers chapter 9 confirms that the annual renewal of the Covenant called Passover was to be at the Tabernacle and not in their homes.

Num 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
Num 9:4 And Moses spake unto the children of Israel, that they should keep the Passover.
Num 9:5 And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Let's examine verse 3:

Num 9:3 In the fourteenth^{H702 H6240} day^{H3117} of this^{H2088} month,^{H2320} at^{H996} even,^{H6153} ye shall keep^{H6213} it in his appointed season:^{H4150} according to all^{H3605} the rites^{H2708} of it, and according to all^{H3605} the ceremonies^{H4941} thereof, shall ye keep^{H6213} it.

There are two words for us to understand in Numbers 9:3. These are "rites" and "ceremonies".

Rites

H2708

חֻקִּים

chûqqâh

Brown-Driver-Briggs Hebrew Lexicon:

1) statute, ordinance, limit, enactment, something prescribed

1a) statute

Ceremonies

H4941

מִשְׁפָּט

mishpât

mish-pawt'

From H8199; properly a *verdict* (favorable or unfavorable) pronounced judicially, especially a *sentence* or formal decree (human or (particularly) divine *law*, individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly *justice*, including a particular *right*, or *privilege* (statutory or customary), or even a *style*: - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

Chuqqah and Mishpat are translated in the KJV and other translations as "rites" and "ceremonies" only once which is in Numbers 9:3. In all other instances, they are translated as "statutes" and "judgments". Numbers 9:3 should read this way:

Num 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the **statutes** (rites) of it, and according to all the **judgments** (ceremonies) thereof, shall ye keep it.

The statutes and judgments were the instructions for all the rituals associated with the sacrifice of an animal at either the Tabernacle or the Temple. All but two of the sacrifices pertain only to the Tabernacle or Temple once YHVH gave the instructions starting in Exodus 25.

Moses gave further instruction about the LORDS sacrifices in Deuteronomy 16. We must remember that after their deliverance from Egypt, the Hebrews involved themselves in the surrounding pagan cultures again. The LORD needed them to understand that Passover was no longer to be done the way the gentiles performed threshold sacrifices in their homes.

Deu 16:2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the **LORD shall choose to place his name** there.

Deu 16:5 **Thou mayest not sacrifice the Passover within any of thy gates**, which the LORD thy God giveth thee:

Deu 16:6 **But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the Passover at even**, at the going down of the sun, at the season that thou camest forth out of Egypt.

Deu 16:7 And thou shalt roast and eat it in the **place** which the LORD thy God shall choose: **and thou shalt turn in the morning, and go unto thy tents.**

"*Thou may not sacrifice the Passover within any of your gates*". The LORD names Passover specifically to be sure the Hebrews understood not to repeat the pagan household Threshold Covenant, but to bring their sacrifices to His gates and doors. This is why the Tabernacle was so quickly built. It was for the purpose of keeping the Hebrews from returning to their prior practices and to keep them from doing what the gentiles did. All sacrifices had to be brought to the door/gates of the Tabernacle, including the one named 'Pesach'. He wants to do the Passover memorial with us, but He wants us to accept His invitation to come to His table and not demand that He come to ours.

He goes on to instruct that the sacrifice is to specifically take place in the evening and that in the morning they are to return to their tents. Further, the instruction is for the Hebrews to eat the Passover in "the place" - not "places" plural, as in personal homes.

Deu 16:7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: **and thou shalt turn in the morning, and go unto thy tents.**

The killing of an offering away from His gates is imputed as a shedding of blood and the person is to be cut off from His people for violating His protocol in this regard;

Lev 17:3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

Lev 17:4 And bringeth it not unto the door of the Tabernacle of the congregation, **to offer an offering** unto the LORD before the Tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

Lev 17:5 To the end that the children of Israel may **bring their sacrifices**, which they offer in the open field, even that they may bring them unto the LORD, **unto the door of the Tabernacle** of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

Lev 17:6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the Tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

Lev 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.

Leviticus 17:3-7 makes it clear that if we do any sacrifices to YHVH anywhere but at the gates or door to the Tabernacle, and later the Temple, then we are sacrificing to devils as the pagans do. All of the sacrifices, including Passover, are to be brought and sacrificed at YHVH's door and not our own door. In other words, the symbolic language of this is that He has the authority to command us; we do not get to command Him to do our bidding as the pagans were wont to do with their gods.

What was the significant factor of the first Passover? It was that YHVH did something unprecedented - something He never repeated. An entire nation of firstborns were born again! It was the singular, most comprehensive spiritual event in Hebrew history. But the true significance of this is that those firstborns never again crossed their thresholds to re-enter their homes. It truly was a birth. Like babies, once out, never to return again. The homes were the wombs over which YHVH hovered as He did over Mary when Yeshua was conceived. The door posts were like the cervix that opens with blood and water. The birth canal was the crossing through the Red Sea.

Putting lamb's blood on our door posts after that first time, then crossing back through our doors and over the thresholds again, destroys the point of the original, national born-again experience. It is like going in and out of the womb. To YHVH, it means that we have taken back the authority that we intended to give Him in our households and lives. That generation in Egypt was the only generation to experience being born-again in that manner.

No Passover ever happened the same way after that first one. No firstborns were ever slain again. No other generation of firstborns ever experienced mass rebirth, either. That first Passover was unique. That is why YHVH calls our annual renewing of the covenant a "memorial". It is not possible re-create the original event. It's just like birthdays. The person does not go through the birthing process again. He only celebrates that it did happen. (And yes, I know birthdays are a pagan practice. But the example was the best one for this explanation.)

What was the first instruction Moses gave regarding how to keep future Passovers?

Exo 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this **service**.

Exo 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this **service**?

Exo 12:27 That ye shall say, It *is* the sacrifice of the LORD'S 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 the head and worshipped.

Let's take a look at the word "service" in Exodus 12:25 and 26.

H5656

עבדה עבדה

'ăbôdâh 'ăbôdâh

ab-o-daw', ab-o-daw'

From [H5647](#); *work* of any kind: - act, bondage, + bondservant, effect, labour, ministering (-try), office, service (-ile, -itude), tillage, use, work, X wrought.

The [online Jewish Encyclopedia](#) says this: 'Abodah was the regular name for the Divine Service in the Temple, and people took an oath by the 'Abodah as they did by the Temple itself, or as is done today by the Bible. It is like today when people take an oath by holding up one hand while the other rests on top of the Bible.

Abodah refers to bondservants of an official office doing service. The Priestly office was held by bondservants to do service to YHVH in the Tabernacle and Temple. It is only in these two places where Abodah, Divine Services, were executed by the Priests.

Moses instructed future generations to explain to their children what happened on that first Passover. And he said it would be a part of the "Divine Service" or the Tabernacle/Temple service. Notice that Moses did not tell the people that future Passovers would be conducted in the same way as that first one. He only mentioned the future Abodah - Divine Service - at that point because they had not come out of Egypt and had no Tabernacle yet.

Note that further instructions throughout the Torah never mention the gathering and usage of hyssop at Passover again. But we do get additional instruction on what to do with strangers who are uncircumcised and want to keep Passover. This is an instruction that was not given the first time in Egypt. There are many differences between that first Passover and subsequent Passover memorials.

Getting back to the hyssop. There are three more times, and eight verses, when we are given instructions in Torah for what to do with hyssop. These include when there is a problem with leprosy, when the red heifer is sacrificed and when an unclean person needs to be cleansed.

When there is a problem with leprosy:

Lev_14:4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

Lev_14:6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

Lev_14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

Lev_14:51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

Lev_14:52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

When the red heifer is sacrificed:

Num_19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

And when an unclean person needs to be cleansed:Num_19:18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

There are only two occasions when the Torah specifies a sacrifice to be done outside the gates of the Tabernacle or Temple: During the Red Heifer Sacrifice and when a body is found dead in a field.

The Red Heifer Sacrifice:

Num 19:1 And the LORD spake unto Moses and unto Aaron, saying,

Num 19:2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

Num 19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth **without the camp**, and *one* shall slay her before his face:

Num 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

Num 19:5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

Num 19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

The body found dead in a field:

Deu 21:1 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

Deu 21:2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

Deu 21:3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

Deu 21:4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

Deu 21:5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

Deu 21:6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

Deu 21:7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

Deu 21:8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

Deu 21:9 So shalt thou put away the *guilt of innocent blood* from among you, when thou shalt do *that which is right* in the sight of the LORD.

These are the only two occasions that YHVH commands a sacrifice outside and away from the gates or door of the Tabernacle or Temple.

After the building of the Tabernacle, any other altars or sacrifices performed outside the Tabernacle or Temple became the impetus for YHVH's judgment. Elijah's conflict with the priests of Ba'al is an example of His judgment on altars outside His specified place. This is why He instructed us to destroy all altars found in the land. He requires that all people, Hebrew and gentile, come to His house because the altar He set up in the place of His name is the only altar that represents Him and His ownership of the earth. All altars everywhere else represent sacrificing to other gods and proclaim a contrariness to YHVH's ownership of the earth.

Exo_34:13 But ye shall destroy their altars, break their images, and cut down their groves:

Deu_7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Deu_12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

The LORD doesn't want any other name near Him, His people, or His land. He will not tolerate us to inscribe any name but His on our doors. There will not be another Passover like that first one to obliterate the names of other gods from our households. The next event to come is judgment, followed by restoration, not redemption as at that first Passover. This coming judgment is for the same reason as that first one in Egypt. It is for our continued involvement with other gods. But soon after His return, no other name will be inscribed anywhere in the entire earth!

We have scriptural examples of what the Hebrews did after extended periods when they did not perform Passover. In the time of Hezekiah, the people did not keep Passover. But Hezekiah called them to Jerusalem for Passover. Why? Because it is not permitted to sacrifice the animals for the Moedim at our personal homes.

2Ch 30:1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, **that they should come to the house of the LORD at Jerusalem, to keep the Passover** unto the LORD God of Israel.

Josiah was another King of Israel that pulled the people back to the LORD by implementing Temple service and observance of the Feasts. Again, the people were called to Jerusalem, to the Temple, for Passover.

2Ch 35:7 And Josiah gave to the people, of the flock, lambs and kids, all for the Passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

2Ch 35:11 And they killed the Passover, and **the priests sprinkled the blood from their hands**, and the Levites flayed *them*.

2Ch 35:12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, **as it is written in the book of Moses**. And so *did they* with the oxen.

2Ch 35:13 And they roasted the Passover with fire according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, **and divided them speedily among all the people.** The Jews did not sacrifice lambs for Passover in Babylon because even in the diaspora there are no allowances for sacrificing lambs outside the Temple. After their captivity ended, they went to Jerusalem for Passover.

Ezr 6:19 And the children of the captivity kept the Passover upon the fourteenth *day* of the first month.

Ezr 6:20 For the priests and the Levites were purified together, all of them *were* pure, and killed the Passover for all the children of the captivity, and for their brethren the priests, and for themselves.

Ezr 6:21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

Ezr 6:22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

In Babylon, the Jews commemorated Passover by adding elements to it that substituted for the sacrifice. Without the Temple in which to sacrifice, Passover began a transformation that led to some of the additions to the Passover Seder that have survived to this day. The presence of the egg on the Passover Plate, for example, is thought by some to have been added through the influence of the cult of fertility emphasized by the Persians. Today, the Jewish people view the egg as a symbol of the sacrifice that cannot be offered in the absence of the Temple.

Thus, the exiled Jews in Babylon did not attempt to mimic the first Passover by sacrificing a lamb or goat and putting the blood on their door posts, etc. They only were able to properly observe Passover once they were back in Jerusalem and the Temple was rebuilt.

I do not advocate adding anything to the Torah's instruction as those of the House of Judah have done and still do. The point is that they were correct in not performing the Passover sacrifice at their thresholds in Babylon.

The next time that we will be able to keep Passover as prescribed by YHVH will be in the Millennial Kingdom when we return from exile. Just like Kings Hezekiah and Josiah, Yeshua will call for us to go to Jerusalem. Yeshua will be our Great King on earth then. He will set straight what has been made crooked. And during the Millennium, all people from all over the earth will be required to go to Jerusalem.

We often say it does not make sense that the Torah, the Sabbath and the Feasts are suspended until He returns. Neither does it make sense to say that the prohibitions against performing sacrifices away from the Temple have been suspended until He returns.

The second Exodus that we expect will not follow the pattern of the first one in that there have been no instructions for another Passover like that first one. We have not received instruction from a Moses-like individual saying that we need to bring a lamb into our house, keep it for four days, slaughter it at sundown, use hyssop to put the blood on the door posts, roast it with its head and all of its pertinences, gird our loins, have sandals on our feet and staff in hand and wait for the firstborns of the earth to be killed.

Moses never again mentioned all of the details he gave to that generation that came out of Egypt. The Exodus 12 passage only adds telling of the story to the memorial meal.

There is another Moed or Feast that commemorates the Exodus: The Feast of Sukkot. The people spent their first night at the place called Sukkot. Later, YHVH would give us the Feast of Sukkot. Future Sukkot and Passover commemorations would both be very different from those first events.

The first Sukkot was an overnight campout followed by six more nights camping at other locations before Pharaoh reached them at the Red Sea. But Moses' instruction to the Hebrews regarding the Feast of Sukkot was:

Lev_23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

Num 29:12 And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

Num 29:13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

Num 29:14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

Num 29:15 And a several tenth deal to each lamb of the fourteen lambs:

Num 29:16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Num 29:17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

Num 29:18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

Num 29:20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

Num 29:21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Num 29:23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

Num 29:24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Num 29:26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

Num 29:27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Num 29:29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

Num 29:30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Num 29:32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

Num 29:33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

Num 29:34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

Num 29:35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

Num 29:36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

Num 29:37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

Num 29:38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

Num 29:39 These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

The Hebrews commemorated Sukkot by living in tents for eight nights and days - not just one night like the first time - and by performing all the sacrifices when there was a Tabernacle or Temple. Since Passover and Sukkot both commemorate the Exodus, then we should do the sacrifices associated with both of them if we want to be consistent.

Deu 12:11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

In the wilderness, the LORD referenced a place yet future to the Hebrews but in the past for us. They did not know the place, but we do. It is Jerusalem. The punishment of being in exile is the loss of Jerusalem. Our hearts go there every Passover and at every Feast which calls for our attendance.

Zephaniah 3:18 says those in exile will have horrible angst over the loss of the Temple.

Zep 3:18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

The words "solemn assembly" are a mistranslation. The phrase is actually one word, "moed".

Solemn Assembly

H4150

מועד מועד מועדה

mô'êd mô'êd mô'âdâh

mo-ade', mo-ade', mo-aw-daw'

From [H3259](#); properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), **(place of, solemn) assembly**, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

The translator was trying to convey a meaning about the Moedim, the appointed times, having to do with the seriousness of them. What Zephaniah 3:18 really says is:

Zep 3:18 I will gather *them that are* sorrowful for the **appointed times**, *who are of thee, to whom the reproach of it was a burden.*

We all want to do exactly what our Father said because we love Him so much! Being in exile is punishment. Part of that punishment is that we cannot do all that we want to do to show YHVH our willingness to obey.

Right now, there is no Temple for us to go to. Yeshua knew there was going to be no Temple again until His return. That's why He became our door! This is why we must cling to Yeshua for He is our threshold. He is "the door":

Joh 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

Joh 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

I hope this teaching has been a blessing!

Shalom,

Kimberly Rogers-Brown in Collaboration with Teresa Casalino

admin@themessianicmessage.com

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