

# The Passover's sacrifice to *YHWH* and the celebration of the unleavened bread, in the first month or in the month of the Abib?

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## **A: Suggestions for reconstruction of the biblical verses that deal with the Passover's sacrifice to *YHWH* of the first and the second months, based on logic, syntax and grammar**

In the Book of Exodus we read:

ויאמר יהוה אל-משה ואל-אהרן בארץ מצרים לאמר.  
החדש הזה [] לכם ראש חדשים: ראשון הוא לכם לחדשי השנה.  
דברו אל-כל-עדת ישראל לאמר, ב[עשר לחדש הזה: ויקחו להם איש שה לבית-אבת  
“And *YHWH* spoke to Moses and Aaron in the land of Egypt, saying:

**This month [shall be] to you the beginning of months; it shall be to you the first [month] of the year's (months).**

**You shall speak to all the congregation of Israel, saying: In the tenth [day] to this month they shall take to them a lamb, a man to a fathers' house” (Ex 12:1-3).**

However, the logic of these verses suggests that verse Ex 11:2 is a letter substitution, a letter and a word deletion, and a word insertion error of: **ה- החדש הזה הוא לכם הראשון בחדשי השנה** - “**This month is for you the first of the year’ months.”**

It is also suggested that in verse Ex 12:3 the words:

**בנת בעשר לחדש הזה: ויקחו להם איש שה לבית-אבת** are a letter and word insertion, a letter and a word deletion, and word disorder of:

**שה ביום העשרי לחדש הזה, איש לבית-אב יקח שה** - “**on the tenth day of that month a man to a father’s house shall take a lamb.”**

Two verses later we read:

**שה תמים זכר בן-שנה יהיה לכם; מן-הכבשים ומן-העזים תקחו. והיה לכם למשמרת עד ארבעה עשר יום לחדש הזה; ושחטו אתו כל קהל עדת-ישראל, בין הערבים.**

**“You shall have a one-year-old male lamb without blemish; you shall take [it] from the sheep, [or] from the goats;**

**And it shall be to you for keeping until the fourteenth day to that month; and the whole assembly of the congregation of Israel shall slaughter it at dusk” (Ex 12:5-6).**

Yet the Hebrew syntax suggests that verse Ex 12:5 is a word insertion, a word deletion, and a word disorder of: **מן הכבשים אן מן-העזים תקחו שה תמים, זכר בן-שנה**, - “**from the sheep, or from the goats you shall take a one-year-old male lamb without blemish.”**

Two verses later we read: **ואכלו את-הבשר בלילה הזה: צלי-אש ו[ ]מצות, על-מררים יאכלהו** - “**And they shall eat the flesh in that night, a fire’s roast, and [ ] unleavened bread; upon bitter herbs they shall eat it” (Ex 12:8).**

However, the Hebrew syntax suggests that these words are a letter deletion and word disorder of: **ואכלו בלילה הזה את-הבשר צלי באש, ועל מצות ומררים יאכלהו** - “**And they shall eat on that night the fire’s roasted meat, and upon unleavened bread and bitter hers they shall eat it.”**

Three verses later we read: **ואכלתם אתו בחפזון, [ ] פסח הוא ליהוה** - “**and you shall eat it in a hurry [ ] it is a Passover [ ] to *YHWH*” (Ex 12:11).**

However, the comparison between these verses, and the Hebrew syntax suggest that these words are a letter and a word deletion, a word insertion, and a word disorder of: **ואכלתם את זבח הפסח ליהוה בחפזון** - “**and you shall eat the Passover’s sacrifice to *YHWH* in a hurry.”**

In the next verses we read:

ועברתי בארץ-מצרים בלילה הזה, והכיתי כל-בכור בארץ מצרים מאדם ועד-בהמה; ובכל-אלהי מצרים אעשה שפטים. אני יהוה.  
ופסחתי עלכם ולא-יהיה בכם נגף למשחית בהכתי בארץ מצרים.

והיה היום הזה לכם לזכרון, וחגתם אתו חג [ ] ליהוה לדרתיכם, חקת עולם תחגהו.

“And I will pass through the land of Egypt in that night, and I will smite all the first-born in the land of Egypt, from man and up to beast; and in all the gods of Egypt I will execute judgments. I am YHWH.

And I will pass over you, and there shall be no plague in you to destroy [you], when I shall smite in the land of Egypt.

And this day shall be to you for a memorial, and you shall celebrate it [a feast] to YHWH throughout your generations, a forever ordinance you shall celebrate it” (Ex 12:12-14).

The Hebrew syntax, and the logic of these verses suggest that in verse Ex 12:12 the words: מאדם ועד-בהמה should be translated to English as: “from a man and up to a beast”, and that the last two words of this verse are superfluous.

The comparison between these verses suggests that in verse Ex 12:14 the words: חגתם אתו חג ליהוה לדרתיכם, חקת עולם תחגהו are a word substitution and a word deletion error, and word disorder of:

“and you shall celebrate throughout your generations the celebration of the Passover’s sacrifice to YHWH; it is an everlasting ordinance.”

Seven verses later we read:

ויקרא משה לכל-זקני ישראל ויאמר אלהם: משכו וקחו לכם [ ] צאן למשפחתיכם-ושחטו [ ] הפסח [ ] .

“Then Moses called to all the elders of Israel, and said to them: Draw out, and take for yourselves [ ] [lambs according] to your families, and slaughter the Passover [lamb] [ ]” (Ex 12:21).

The English (but not the Greek) translators believed that here the words “lamb(s)” are missing. Yet the comparison between these verses, and the Hebrew syntax suggest that here the words: משכו וקחו לכם צאן למשפחתיכם are a letter deletion error of:

“Draw out, and take for yourselves of the flock.” The comparison between these verses also suggests that here the words: ושחטו הפסח are a word deletion error of: ושחטו את זבח הפסח ליהוה - “and you shall slaughter the Passover’s sacrifice to YHWH.”

Three verses later we read: ושמרתם את-הדבר הזה לחק-לך ולבניך עד-עולם - “And you shall guard this thing for an ordinance to you and to your sons forever” (Ex 12:24).

However, the Hebrew syntax and grammar, and the comparison between these verses suggest that these words are a letter and word insertion, a letter and a word deletion, and a word disorder of: ושמרת לעולם אתה ובניך את חק הדבר הזה - “And you and your sons shall guard forever the ordinance of this thing.”

Two verses later we read:

והיה כי-יאמרו אליכם בניכם: מה העבדה הזאת לכם.  
ואמרתם זבח-פסח הוא ליהוה, [] אשר פסח על-בתי בני-ישראל במצרים, בנגפו את-מצרים  
ואת-בתינו הציל; ויקד העם וישתחוו.

“And if it will happen, that your children shall say to you: What is this service to you?  
[] That you shall say: It is the Passover’s sacrifice to *YHWH*, [for] that He passed over the  
houses of the children of Israel in Egypt, when He was smiting the Egyptians, and he  
rescued our houses. And the people bowed down and they did obeisance” (Ex 12:26-27).

However, the logic of these verses suggests that in verse Ex 12:26 the words:

מה היא לכם העבדה הזאת are a word deletion and word disorder of: מה היא לכם העבדה הזאת -  
“what is it for you this service.”

The Hebrew syntax, and the English translation also suggest that in verse Ex 12:27 the word:  
אשר is a word deletion error of: על אשר - “for that.”

This issue appears also in the next chapter:

והגדת לבנך ביום ההוא לאמר: בעבור זה עשה יהוה לי בצאתי ממצרים.

“And you shall tell your son in that day, saying: For this *YHWH* did for me when I came  
out of Egypt” (Ex 13:8).

However, the logic of this verse, and the comparison between these verses suggest that these  
words are a letter insertion, a letter and word deletion, and a word disorder of:

והגדת לבנך לאמר: זה בעבור מה שעשה יהוה לי ביום ההוא, לפני צאתי ממצרים.

“And you shall tell your son, saying: This is for what *YHWH* did for me in that day, prior  
to my coming out of Egypt.”

Similarly, we read in the Book of Numbers:

ויסעו מרעמסס בחדש הראשון, בחמשה עשר יום לחדש הראשון: ממחרת [] הפסח [] יצאו  
בני-ישראל ביד רמה-לעיני כל-מצרים.

“And they journeyed from Rameses in the first month, on the fifteenth day of the first  
month; on the next day after the [] Passover [] the children of Israel came out, with a high  
hand in the sight of all the Egyptians” (Num 33:3).

However, the comparison between these verses suggest that his verse suffers from a letter  
substitution, word insertion, and word disorder of:

ולמחרת זבח הפסח ליהוה, בחמשה עשר יום לחדש הראשון יצאו בני-ישראל, ויסעו  
מרעמסס

“And on the day after the Passover’s sacrifice to *YHWH*, on the fifteenth day of the first  
month, the children of Israel came out and journeyed from Rameses.”

Similarly, we read in the Book of Leviticus:

אלה מועדי יהוה, מקראי קדש אשר-תקראו אתם במועדם.

בחדש הראשון בארבעה עשר [] לחדש-בין הערבים: [] פסח ליהוה.

“These are *YHWH*’s appointed times, holy proclamations, which you shall proclaim in their  
appointed times.

**In the first month, on the fourteenth [day] of the month, at dusk, [is the] Passover to YHWH” (Lev 23:4-5).**

However, the comparison to what we read in the Book of Exodus, and the logic of these verses suggest that in verse Lev 23:4 the words: **מקראי קדש אשר-תקראו אתם במועדם** are word substitution error of: **מועדי קדש אשר-תעשו אתם במועדם** - “**holy appointed times that you shall keep in their appointed times.**”

The comparison between these verses also suggests that in verse Lev 23:5 the words: **יום** - “**day**” and **זבח** - “**sacrifice**” are erroneously missing.

Similarly, we read in the Book of Numbers:

**ובחדש הראשון, בארבעה עשר יום-לחדש: [] פסח ליהוה.**

“**And in the first month, on the fourteenth day of the month, [is] Passover [] to YHWH” (Num 28:16).**

However, the Hebrew syntax suggests that in verse Num 28:16 the words: **ובחדש הראשון, בארבעה עשר יום-לחדש** are word insertion and word disorder of: **ובארבעה עשר יום-לחדש הראשון** - “**and in on the fourteenth day of the first month**”, and the comparison to the previous verses suggests that here the words: **פסח ליהוה** are a letter and a word deletion error of: **תעשו את זבח הפסח ליהוה** - “**you shall keep the Passover’s sacrifice to YHWH.**”

In the Book of Numbers we also read:

**וידבר יהוה אל-משה במדבר-סיני, בשנה השנית לצאתם מארץ מצרים, בחדש הראשון לאמר.**

**ויעשו בני-ישראל את [] הפסח [] במועדו.**

**בארבעה עשר-יום בחדש הזה בין הערבים, תעשו אתו-במעדו; ככל-חקתיו וככל-משפטיו, תעשו אתו.**

**וידבר משה אל-בני ישראל, [] לעשת [] הפסח [].**

**ויעשו את [] הפסח [] ב[ראשון בארבעה עשר יום לחדש, בין הערבים-במדבר סיני: ככל אשר צוה יהוה את-משה-כן עשו בני ישראל.**

“**And YHWH spoke to Moses in the wilderness of Sinai, in the first month of the second year [after] their coming out of the land of Egypt, saying:**

**[Let] the children of Israel keep the [] Passover [] in its appointed time.**

**In the fourteenth day of this month, at dusk, you shall keep it in its appointed time; according to all its ordinances, and according to all its statutes, you shall keep it.**

**And Moses spoke to the children of Israel, [that they should] keep [] the Passover [].**

**And they kept the Passover [] in the first [month], on the fourteenth day of the month, at dusk, in the wilderness of Sinai; as to all that YHWH commanded Moses, so did the children of Israel” (Num 9:1-5).**

However, the Hebrew grammar and syntax, and the understanding of the English translator suggest that verse Num 9:1 suffers from a letter substitution and word disorder, and that we should read the words: **בשנה השנית לצאתם מארץ מצרים, בחדש הראשון** as:

בחדש הראשון לַשנה השנייה לצאתם מארץ מצרים - “in the first month of the second year of their coming out of the land of Egypt.”

The logic of these verses also suggests that verse Num 9:2 is a vowel letter insertion, and a word deletion error of: **יעשו בני-ישראל את זבח הפסח ליהוה במועדו** - “the children of Israel shall keep the Passover’s sacrifice to YHWH in its appointed time.”

It is also suggested that verse Num 9:3 is a letter substitution, a word insertion, and word disorder of: **בארבעה עשר-יום לחדש הזה בין הערבים יעשו אתו ככל-חקתיו וככל-משפטיו** - “In the fourteenth day of that month, at dusk, they shall keep it according to all its ordinances, and according to all its statutes.”

The logic of these verses also suggests that verse Num 9:4 is a word deletion error of: **וידבר משה אל-בני ישראל, ויאמר להם לעשת את זבח הפסח ליהוה** - “And Moses spoke to the children of Israel, and he told them to keep the Passover’s sacrifice to YHWH.”

It is also suggested that in verse Num 9:5 the words: **ויעשו את-הפסח בראשון בארבעה עשר יום לחדש** are a letter substitution, a word deletion, and word disorder of: **ויעשו את זבח-הפסח ליהוה בארבעה עשר יום לחדש הראשון** - “and they kept the Passover’ sacrifice to YHWH in the fourteenth day of the first month.”

In the Book of Joshua we read that after Joshua circumcised all the Israelites:  
**ויחנו בני-ישראל בגלגל; ויעשו את []-הפסח [] בארבעה עשר יום לחדש [] בערב בערבות יריחו. ויאכלו מעבור הארץ, ממחרת [] הפסח [], מצות**

“And the children of Israel encamped in Gilgal; and they kept the Passover [] on the fourteenth day to the [] month in the evening, in the plains of Jericho. And they ate of the produce of the land on the next day after the Passover [], unleavened [cakes]” (Jos 5:10-11).

However, the comparison between these verses suggests that in verse Jos 5:10 the words: **ויעשו את הפסח בארבעה עשר יום לחדש בערב** are a letter substitution, a letter and a word deletion, and word disorder of: **ויעשו את זבח-הפסח ליהוה בערב היום הארבעה עשר לחדש הראשון** - “and they kept the Passover’s sacrifice to YHWH in the evening of the fourteenth day of the first month.”

It is also suggested that in verse Jos 5:11 the words **ויאכלו מעבור הארץ, ממחרת הפסח, מצות** are a letter substitution, a letter insertion, a letter and a word deletion, , and word disorder of: **ולמחרת זבח הפסח ליהוה, אכלו מצות מעבודת הארץ** - “And in the next day after the Passover’s sacrifice to YHWH they ate unleavened bread of the produce of the land.”

The fact that only circumcised persons could participate in the “Passover’s sacrifice to YHWH” was already stated in the “ordinance of the Passover’s sacrifice to YHWH” that appears in the Book of Exodus:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאַהֲרֹן, זֹאת חֻקַּת [] הפסח [] : כָּל-בֶּן-נֹכַח לֹא-יֵאכֵל בּוֹ.

וכל-עבד איש מקנת-כסף-ומלתה אתו, אז יאכל בו.  
תושב ושכיר לא-יאכל בו.

“And *YHWH* said to Moses and Aaron: This is the ordinance of the [] Passover []: no alien shall eat in it;

And every man's servant that was bought with money, and you shall circumcise him, then he shall eat in it.

A sojourner and a hired servant shall not eat in it” (Ex 12:43-45).

The comparison between these verses suggests that in verse Ex 12:43 the words:

זאת חקת זבח הפסח ליהוה are a word deletion error of: “this is the ordinance of the Passover’s sacrifice to *YHWH*.”

The Hebrew syntax also suggests that verse Ex 12:44 is a vowel letter insertion, a letter and a word deletion, and a word disorder of: - ומלת כל-עבד שהוא מקנת-כסף איש, ואז יאכל בו

“And you shall circumcise every slave that is a buying by man’s money, and then he shall eat in it.”

In the same chapter we also read:

וכי-יגור אתך גר, ועשה [] פסח ליהוה-המול לו [] כל-זכר ואז יקרב לעשתו, והיה כאזרח הארץ; וכל-ערל לא-יאכל בו.  
תורה אחת יהיה לאזרח [] ולגר הגר בתוכם.

“And if a stranger shall sojourn with you, and he will keep the [] Passover to *YHWH*, [] circumcise every male of his, and then he will come near to keep it; And he shall be as one that is born in the land; but no uncircumcised (person) shall eat in it.

One law shall be to him that is [home] born [], and to the stranger who sojourns among you” (Ex 12:48-49).

Yet the logic of these verses suggests that in verse Ex 12:48 the words: תחילה, “sacrifice”, - זבח - “first” are erroneously missing.

In addition, the Hebrew grammar suggests that in verse Ex 12:49 the words:

תורה אחת יהיה לאזרח ולגר, הגר בתוכם are a letter substitution, and a letter and a word deletion error of: - תורה אחת תהיה לאזרח הארץ ולגר, הגרים בתוכם “One law shall be to the one that was born in the land, and to the stranger who are sojourning among you.”

Similar words are found in the Book of Numbers:

וכי-יגור אתכם גר ועשה [] פסח ליהוה-כחקת הפסח וכמשפטו כן יעשה: חקה אחת יהיה לכם ולגר ולאזרח הארץ.

“And if a stranger shall sojourn with you, and he will keep [] the Passover to *YHWH*: according to the ordinance of the Passover, and according to its ruling, so shall he do; one ordinance shall be for you, and for the stranger, and for the one that is born was the land” (Num 9:14).

The comparison between these verses suggests that here again the word: **זבח** - "sacrifice" is erroneously missing, and the Hebrew grammar suggests that here the word: **יהיה** is a letter substitution error of: **תהיה**.

In the Book of Numbers we also read:

**והאיש אשר-הוא טהור ובדרך לא-היה, וחדל לעשות הפסח-ונכרתה הנפש הוא מעמיה: כי קרבן יהוה לא הקריב במעדו, חטאו ישא האיש ההוא.**

**“And the man that is clean, and was not away on the road, and he discontinues to keep the Passover, that soul shall be cut off from its people; fore he did not offer the offering of YHWH in its appointed time, that man shall bear his sin” (Num 9:13).**

Yet the comparison between these verses suggests that here the words: **וחדל לעשות הפסח** are a word deletion error of: **וחדל לעשות את זבח הפסח ליהוה** - **“and he discontinues to keep the Passover’s sacrifice to YHWH**, and the words: **כי קרבן יהוה לא הקריב במעדו** are a letter and a word deletion, a word substitution, and a word disorder of:

**“For he did not sacrifice the Passover’s sacrifice to YHWH in its appointed time.”**

In the Book of Jeremiah we read:

**כה אמר יהוה צבאות אלהי ישראל: עלותיכם ספו על-זבחיכם ואכלו [ ] בשר. כי לא-דברתי את אבותיכם ולא צויתים, ביום הוציא (הוציא) אותם מארץ מצרים, על-דברי עולה וזבח.**

**“Thus said *YHWH* of hosts, the God of Israel: Add your burnt-offerings to your sacrifices, and eat [ ] flesh.**

**For I did not speak to your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, on matters of burnt-offering[s] and sacrifice[s]” (Jer 7:21-22).**

The Hebrew syntax, and the understanding of the English translator suggest that in verse Jer 7:21 the words: **עלותיכם ספו על-זבחיכם ואכלו בשר** are a letter and a word deletion, and word disorder of: **“You should add your burnt-offerings to your sacrifices, and you will eat more flesh.”**

The understanding of the Greek (and the English) translators suggests that in verse Jer 7:22 the words: **על-דברי עולה וזבח** are a letter deletion, and a letter substitution error of:

**“on matters of burnt-offerings and sacrifices”, and that the words: על-דברי עולות וזבחים are a letter deletion and a word insertion error of: **“to your fathers.”****

In the Book of Ezekiel we read: **בראשון בארבעה עשר יום לחדש יהיה לכם הפסח** - **“In the first [month], in the fourteenth day of the month, you shall have the Passover” (Eze 45:21).**

Yet the comparison between these verses suggests that these words are a letter substitution, a word deletion and word disorder of:

**“on the fourteenth day of the first month, you shall have the Passover’s sacrifice to YHWH” (Eze 45:21).**



In the Book of Kings we read about King Josiah:

ויצו המלך את-כל-העם לאמר, עשו [] פסח ליהוה אלהיכם-ככתוב על ספר הברית הזה.  
כי לא נעשה כ[]פסח הזה [] מימי השפטים אשר שפטו את-ישראל; ו[]כל ימי מלכי ישראל-  
ומלכי יהודה.

כי אם בשמנה עשרה שנה למלך יאשיהו: נעשה [] הפסח הזה ליהוה-בירושלם.

“And the king commanded all the people, saying: You keep the [] Passover to *YHWH* your God, as it is written on this book of the covenant.

For such a Passover [] was not kept from the days of the judges that judged Israel, and [not in] all the days of the kings of Israel, and the kings of Judah;

For only in the eighteenth year of king Josiah was this Passover [] kept to *YHWH* in Jerusalem” (2 Ki 23:21-23).

The comparison between these verses suggests that in verse 2 Ki 23:21 the words:

עשו זבח פסח ליהוה אלהיכם - “You shall keep the Passover’s sacrifice to *YHWH* your God.” The Hebrew grammar also suggests that in this verse the words: ככתוב על ספר הברית הזה are a letter deletion and word insertion error of: ככתוב בספר הברית הזה - “as it is written in this book of the covenant.”

The logic of these verses, and the understanding of the English (but not the Greek) translators suggest that in verse 2 Ki 23:22 the words: כי לא נעשה כפסח הזה מימי השפטים are a letter and a word deletion error of: כי לא נעשה כזבח הפסח הזה ליהוה מימי השפטים - “For such a Passover’s sacrifice to *YHWH* was not kept from the days of the judges.” It is also suggested that in this verse the words: וכל ימי מלכי ישראל-ומלכי יהודה are a letter and a word deletion error of: ולא בכל ימי מלכי ישראל-ומלכי יהודה - “and not in all the days of the judges that judged Israel.”

The comparison between these verses also suggests that in verse 2 Ki 23:23 the words:

נעשה הפסח הזה ליהוה בירושלם are a word deletion and word disorder of: נעשה בירושלם זבח הפסח הזה ליהוה - “this Passover’s sacrifice to *YHWH* was kept in Jerusalem.”

The holidays that were kept in the days of King Josiah are also described in the Book of Chronicles

ויעשו בני-ישראל הנמצאים את []-הפסח [] בעת ההיא [], ואת-חג המצות [] שבעת ימים.  
ולא-נעשה [] פסח [] כמהו בישראל מימי שמואל הנביא; וכל-מלכי ישראל לא-עשו כ[]פסח []  
[]אשר-עשה יאשיהו והכהנים והלויים וכל-יהודה וישראל הנמצא ויושבי ירושלם.  
בשמונה עשרה שנה למלכות יאשיהו-נעשה [] הפסח הזה [].

“And the children of Israel that were present, kept the [] Passover [] at that time [], and the celebration of the unleavened bread [] seven days.

And a [] Passover [] like it was not kept in Israel from the days of Samuel the Prophet; neither did any of the kings of Israel keep such [] Passover [] as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

In the eighteenth year of the reign of Josiah this [] Passover [] was kept []” (2 Ch 35:17-19).

The comparison between verse 2 Ch 35:17 and verse 2 Ki 23:23 suggests that here the words:

**ויעשו בני-ישראל הנמצאים את הפסח בעת ההיא** are a word deletion and a word disorder of: **“And the children of Israel that were present at that time in Jerusalem kept the Passover’s sacrifice to YHWH.”** The Hebrew grammar suggests that here the words: **ואת-חג המצות שבעת ימים** are a letter substitution, and a word deletion error of: **“and the celebration of the unleavened bread they kept seven days.”**

The Hebrew syntax suggests that in verse 2 Ch 35:18 the words: **ולא-נעשה פסח כמהו בישראל מימי שמואל הנביא** are a word deletion error of: **“and a Passover’s sacrifice to YHWH like it was not kept in Israel from the days of Samuel the Prophet.”**

The comparison of this verse to verse 2 Ki 23:22, and Hebrew syntax also suggests that in this verse the words:

**וכל-מלכי ישראל לא-עשו כפסח אשר-עשה יאשיהו והכהנים והלויים וכל-יהודה וישראל הנמצא ויושבי ירושלים**

are a letter substitution, a letter and a word deletion and word disorder of:

**וגם אף אחד מכל-מלכי ישראל, והכהנים והלויים וכל-יהודה וישראל הנמצאים, ויושבי ירושלים, עשה כזבח הפסח ליהוה אשר-עשה יאשיהו**

**“and also none of all the kings of Israel, and the priests and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem, kept a Passover’s sacrifice to YHWH like the Passover’s sacrifice to YHWH that was kept by Josiah.”**

The comparison between verse 2 Ch 35:19 to verse 2 Ki 23:23 suggests that here the words: **בשמונה עשרה שנה למלכות יאשיהו-נעשה הפסח הזה** are a word deletion error of: **“In the eighteenth year of the reign of Josiah this Passover’s sacrifice to YHWH was kept in Jerusalem.”**

In the Book of Ezra we read:

**ויעשו בני-הגולה את [-] הפסח [] בארבעה עשר [] לחדש הראשון. כי הטהרו הכהנים והלויים כאחד [] כלם טהורים; וישחטו [] הפסח [] לכל-בני הגולה, ולאחיהם הכהנים ולהם. ויאכלו בני-ישראל השבים מהגולה, וכל הנבדל[] מטמאת גוי-הארץ אלהם [] לדרש ליהוה אלהי ישראל.**

**“And the children of the exile kept the [] Passover [] on the fourteenth [day] of the first month.**

**For the priests and the Levites had purified themselves together; all of them were pure; and they slaughtered the Passover [lamb] [] for all the children of the exile, and for their brethren the priests, and for themselves.**

**And the children of Israel, that were returning from the exile ate, and everyone who was separated from the uncleanness of the nations of the land, [] to seek YHWH, the God of Israel” (Ezr 6:19-21).**

The comparison between these verses suggests that in verse Ezr 6:19 the words: **ויעשו בני-הגולה את הפסח** are a word deletion error of:

ויעשו בני-הגולה את זבח הפסח ליהוה - “And the children of the exile kept the Passover’s sacrifice to YHWH.” The understanding of the English (but not the Greek) translators also suggests that in verse Ezz 6::19 the word: יום - “day” is erroneously missing.

The Hebrew syntax suggests that in verse Ezz 6:20 the words: כי הטהרו הכהנים והלויים כאחד-כלם טהורים are a word insertion, a word deletion and a word disorder of: כי כל הכהנים והלויים היו טהורים - “For all the priests and the Levites were clean.” The comparison between these verses also suggests that here again the words: וישחטו את זבח הפסח ליהוה are a word deletion error of: וישחטו את זבח הפסח ליהוה - “and they slaughtered the Passover’s sacrifice to YHWH.”

The logic of these verses also suggested that the words of verse Ezz 6:21 וכל הנבדל מטמאת גוי-הארץ אלהם לדרש ליהוה אלהי ישראל are a letter and a word deletion error of: וכל הנבדלים מטמאת גוי-הארץ ומאלהיהם הבאים לדרש ליהוה אלהי ישראל “and all those that separated themselves from the filthiness of the nations of the land and from their gods, who were coming to seek YHWH the God of Israel.”

In the Book of Haggai we read about a person who is: טמא-נפש which was translated literally by the Greeks to: “defiled by the soul” (Hag 2:13). The Book of Leviticus enumerates multiple actions that can result in “defiling of the soul” temporarily or permanently.

In the Book of Numbers we are told in regard to the Passover holyday about the problem of persons whose soul was defiled:  
ויעשו את []-הפסח [] ב[]ראשון בארבעה עשר יום לחדש, בין הערבים-במדבר סיני: ככל אשר צוה יהוה את-משה-כן עשו בני ישראל.  
ויהי אנשים אשר היו טמאים לנפש אדם, ולא-יכלו לעשת []-הפסח [] ביום ההוא; ויקרבו לפני משה ולפני אהרן-ביום ההוא.  
ויאמרו האנשים ההמה אליו, אנחנו טמאים לנפש אדם; [] למה נגרע לבלתי הקריב את-קרבתך יהוה במעודו בתוך בני ישראל.

“And they kept the Passover [] in the first [month], on the fourteenth day of the month, at dusk, in the wilderness of Sinai; According to all that YHWH commanded Moses, so did the children of Israel.

But there were [certain] men, who were unclean by the dead body of a man, so that they could not keep the Passover [] on that day; and they came before Moses and before Aaron on that day.

And those men said to him: We are unclean by the dead body of a man; [] why are we prevented from offering the offering of YHWH in its appointed time among the children of Israel?” (Num 9:5-7).

The logic of these verses suggests that in verse Num 9:5 the words: ויעשו את זבח-הפסח ליהוה בארבעה עשר יום לחדש are a letter substitution, a word deletion error and word disorder of: ויעשו את זבח-הפסח ליהוה בארבעה עשר יום לחדש הראשון - “And they kept the Passover’s sacrifice to YHWH on the fourteenth day of the first month.”

Although touching a dead person defiles a person's soul (e.g., Num 19:11, 13), there are also several other actions that result in the defilement of the soul. It is therefore suggested that in verse 9:6 the words: ויהי אנשים אשר היו טמאים לנפש אדם are a vowel letter deletion, and a letter and word insertion error of: והיו אנשים אשר היו טמאי נפש - "and there were men that were soul defiled." It is also suggested that in verse Num 9:6 the words: ולא יכלו לעשת-הפסח ביום ההוא are a word deletion error of: ולא יכלו לעשת את זבח-הפסח ליהוה ביום ההוא - "and they could not keep the Passover's sacrifice to YHWH on that day", and that marked words at the end of this verse: ביום ההוא are superfluous

The Hebrew grammar also suggests that in verse Num 9:7 the words: ויאמרו האנשים ההמה אלין are a letter insertion and a letter deletion error of: ויאמרו האנשים ההם אליהם - "and these men said to them", and that the words: אנחנו טמאים לנפש אדם are a letter insertion, a word deletion and word disorder of: אנחנו בני אדם טמאי נפש - "we are humans that are soul defiled." The Hebrew syntax and the logic of this verse also suggests that here the words: אך למה נגרע מתוך בני ישראל are a letter and word deletion, and word disorder of: לבלתי הקריב את-קרבן יהוה במעדו - "but why should we be deleted from among the children of Israel as not to offer the offering of YHWH in its appointed time."

The fact that we never find in the Bible, that in regard to the Passover holiday, the Israelites offered an "burnt offering to YHWH" suggests that here the words: לבלתי הקריב את-קרבן יהוה במעדו בתוך בני ישראל are a word substitution error of: לבלתי זבח אתזבח פסח יהוה במעדו בתוך בני ישראל - "as not to sacrifice the Passover's sacrifice to YHWH in its appointed time among the children of Israel."

After consulting with God Moses announced the following ruling:  
איש איש כי-יהיה-טמא לנפש או בדרך רחקה לכם או לדתיכם [, ועשה [] פסח ליהוה.  
בחדש השני בארבעה עשר יום בין הערבים-יעשן אתו: על-מצות ומררים יאכלהו.  
"If any man of you or of your generations [], shall be unclean by reason of a dead body, or [be] in a far-off road, [yet] he shall keep the Passover [] to YHWH;  
In the second month on the fourteenth day, at dusk, they shall keep it; he shall eat it with unleavened bread and bitter herbs" (Num 9:10-11).

However, the logic of these verses suggests that in verse Num 9:10 the words: איש איש כי-יהיה-טמא לנפש או בדרך רחקה לכם או לדתיכם is a letter and a word insertion, a letter substitution, a letter and a word deletion, and a word disorder of: כי-יהיה בכם או בדתיכם אחריכם, איש אשר יהיה טמא נפש, או הוא יהיה בדרך רחקה - "If among you or among your generations after you, there will be a person who will be a defiled soul, , or he will be in a far off road."

The logic of these verses also suggests that here the words: ועשה פסח ליהוה are a letter substitution, and a letter and a word deletion error of: ורצה לעשות זבח פסח ליהוה - "and he will wish to keep the Passover's sacrifice to YHWH."

The Hebrew grammar suggests that in verse Num 9:11 the word: יעשן is a vowel letter substitution error of: יעשה - "he will keep (it)."

Apparently in accordance with this ruling we read in the Book of Chronicles:

וישלח יחזקיהו על-כל-ישראל ויהודה, וגם-אגרות כתב על-אפרים ומנשה, לבוא לבית-יהוה בירושלם-לעשות [] פסח ליהוה אלהי ישראל.  
ויועץ המלך ושריו וכל-הקהל בירושלם, לעשות [] הפסח בחדש השני.  
כי לא יכלו לעשתו בעת ההיא: כי הכהנים לא-התקדשו למדי, והעם לא-נאספו לירושלם.

“And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, to come to YHWH’s house in Jerusalem, to keep the Passover [] to YHWH, the God of Israel.

And the king took counsel, and his ministers, and all the congregation in Jerusalem, to keep the Passover [] in the second month.

For they could not keep it at that time, because the priests had not sanctified themselves in a sufficient number, neither had the people gathered themselves together to Jerusalem” (2 Ch 30:1-3).

The Hebrew syntax suggests that in verse 2 Ch 30:1 (twice) the word: על is a letter substitution error of: אל - "to."

The logic of these verses also suggests that verse 2 Ch 30:2 is a letter substitution, and a word disorder of:

“And the King consulted with his ministers, to keep the Passover’s sacrifice to YHWH in the second month to all the congregation in Jerusalem.”

This logic and the Hebrew grammar also suggest that in verse 2 Ch 30:3 the words:

כי הכהנים לא-התקדשו למדי are a word substitution and a word disorder of:

“because the priests had not yet been sanctified”, and the words: והעם לא-נאספן לירושלם are a vowel letter insertion, and word deletion error of:

“and the people had not yet been gathered to Jerusalem.”

Twelve verses later we find:

וישחטו [] הפסח [] בארבעה עשר [] לחדש השני; והכהנים והלויים נכלמו ויתקדשו, ויביאו עלות [] בית יהוה.  
ויעמדו על-עמדם כמשפטם כ[תורת משה איש-אלהים]; והכהנים זרקים את-הדם [] מיד הלויים.  
כי-[] רבת בקהל אשר לא-התקדשו; והלויים [] על-שחיטת [] הפסחים לכל [] לא טהור-להקדיש ליהוה.  
כי מרבית העם רבת מאפרים ו[מנשה] יששכר ו[זבלון] לא טהרו-כי-אכלו את []-הפסח [], בלא ככתוב:

“And they slaughtered the Passover [lamb] [] on the fourteenth [day] of the second month; and the priests and the Levites were ashamed, and they sanctified themselves, and they brought burnt-offerings [to] YHWH’s house.

And they stood in their place after their order, according to [ ] the law of Moses the man of God; [ ] the priests were dashing the blood, [which they received] from the hand of the Levites.

For [there were] many in the congregation that had not sanctified themselves; and the Levites [had the charge] of slaughtering the Passover [lambs] [ ] for every one that was not clean, to sanctify them] to *YHWH*.

For most of the people, many of Ephraim and Manasseh, [ ] Issachar and Zebulun, had not cleansed themselves, yet they ate the Passover [ ] otherwise than it is written” (2 Ch 30:15-18).

However, the logic of these verses, and the comparison to the previous verses suggests that verse 2 Ch 30:15 is a letter substitution, a letter and a word deletion, and a word disorder of:

**והכהנים והלויים נאספו ויתקדשו ויביאו עלות לבית יהוה; וישחטו את זבח הפסח ליהוה בארבעה עשר יום לחדש השני**

“And the priests and the Levites had been gathered and been purified, and they brought burnt-offering to *YHWH*’s house, and they slaughtered the Passover’s sacrifice to *YHWH* on the fourteenth day of the second month.”

It is also suggested that verse 2 Ch 30:16 is a letter and a word deletion, and a word disorder of:

**ויעמדו כמשפטם על-עמדם ככתוב בתורת משה איש-האלהים; והכהנים זרקו את-הדם שקבלו מיד הלויים.**

“And they stood according to their rule in their places as it is written in the law of Moses the man of God, and the priests dashed the blood which they received from the hands of the Levites.”

The logic of these verses also suggests that verse 2 Ch 30:17 is a letter substitution, a letter and a word deletion, and a word disorder of:

**כי-היו רבים בקהל אשר לא הטהרו; והלויים היו ממונים על-שחיטת זבחי הפסחים להקדישם ליהוה לכל אשר לא היה טהור.**

“For there were many in the congregation that had not been purified; and the Levites were in charge of the slaughtering of the Passover’s sacrifice to devote them to *YHWH* for every one that was not clean.”

The logic of these verses also suggests that verse 2 Ch 30:18 is a letter and a word substitution, a letter and a word deletion error of:

**וגם מרבית העם מאפרים וממנשה ומיששכר ומזבלון לא הטהרו, אך אכלו את זבח-הפסח ליהוה שלא ככתוב:**

“And also the majority of the people from Ephraim and from Manasseh, and from Issachar and from Zebulun, had not been cleansed, yet they ate the Passover’s sacrifice to *YHWH* otherwise than it is written.”

It appears that the Chronicler had information that in the days of King Hezekiah the sacrifice of the Passover was carried out on the fourteenth day of the second month, but it seems that he was not aware of the ruling in Numbers 9:10-11, that indeed the postponement of the Passover holiday by a month should be carried out if the people were defiled.

While the Chronicler wrote that the sacrifice of the Passover in the days of King Josiah was carried out on the fourteenth day of the first month was: **ככתוב בספר משה** - “as written in the **book of Moses**” 2 Ch 35:12; see also: 2 Ch 35:6), he defined (unjustly) the “Passover’s sacrifice to *YHWH*” by the defiled persons on the fourteenth day of the second month, that was carried out in the days of King Hezekiah as: **שלא ככתוב** - “otherwise than it is written” (2 Ch 30:18).

## **B: Suggestions for reconstruction of the biblical verses that deal with the celebration of the unleavened bread of the first and the second months, based on logic, syntax and grammar**

In the Book of Deuteronomy we read:

**שלוש פעמים בשנה יראה כל-זכורך את-פני יהוה אלהיך, במקום אשר יבחר: בחג המצות ובחג השבעות, ובחג הסכות; ולא יראה את-פני יהוה ריקם.**

“Three times in a year all your males shall appear before *YHWH* your God in the place which He shall choose: on the celebration of the unleavened bread, and on the celebration of weeks, and on the celebration of the tabernacles; and [they] shall not appear before *YHWH empty*” (Deu 16:16).

However, the understanding of the Greek (and the English) translators suggests that here the words: **יראה כל-זכורך את-פני יהוה אלהיך** are a letter substitution, a letter and word insertion, and a letter deletion of: **יראו כל-זכרך לפני יהוה אלהיך** - “all your males shall be seen before *YHWH your God*.” In addition, the understanding here of the Greek translator indicates that he believed that here the words: **ולא יראה את-פני יהוה ריקם** are a letter substitution, a letter deletion, a word insertion, and an order type error of: **ולא יראו לפני יהוה רקי-ידיים** - “and they shall not be seen before *YHEH empty-handed*.”

In the Book of Exodus we read: **שבעת ימים מצות תאכלו** - “Seven days you shall eat **unleavened bread**” (Ex 12:15).

However, the Hebrew grammar suggests that here the word: **שבעת** is a letter substitution error of: **שבעה**.

In the next verse we read:

**וביום הראשון מקרא-קדש, וביום השביעי מקרא-קדש יהיה לכם: כל-מלאכה לא-יעשה בהם**

“And in the first day [there shall be to you] a holy convocation, and in the seventh day a holy convocation shall be to you; no [manner of] work shall be done in them” (Ex 12:16).

Yet the Hebrew syntax and grammar, and the logic of this verse suggest that these words are a word insertion, and a letter and word substitution error of:

**והיום הראשון והיום השביעי מועדי-קדש יהיו לכם: כל-מלאכה לא-תעשו בהם**

“And the first day and the seventh day shall be to you holy appointed times. You shall not do any work in them.”

In the following verses we read:

ושמרתם [] את [-] המצות, כי בעצם היום הזה הוצאתי את-צבאותיכם מארץ מצרים;  
ושמרתם את-היום הזה, לדרתיכם-חקת עולם.

בראשן בארבעה עשר יום לחדש בערב תאכלו מצת: עד יום האחד ועשרים לחדש-בערב.

“And you shall guard [] the [feast of] unleavened bread; for in this same day, I have brought your hosts out of the land of Egypt; [therefore] you shall guard this day throughout your generations [by] an ordinance forever.

In the first [month], on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening” (Ex 12:17-18).

Yet the logic and the grammar of these verses, and the comparison to the previous verses suggest that verse Ex 12:17 suffers from a letter substitution, a word insertion, a letter and word deletion, and a word disorder of:

ושמרתם לדרתיכם כחקת עולם לעשות את חג-המצות מיום החמישה עשר לחדש הראשון.  
כי בעצם היום הזה אוציא את-רבאותיכם מארץ מצרים;

“And you shall guard for your generation as a forever lasting ordinance, to keep the celebration of the unleavened bread from the fifteenth day of the first month. For in this same day, I shall bring out of Egypt your tens of thousands.”

In addition, the Hebrew syntax suggests that in verse Ex 12:18 the words:

בראשן בארבעה עשר יום לחדש בערב תאכלו מצת are a letter deletion, a letter substitution, and word disorder of: “And from the evening of the fourteenth day of the first month you shall eat unleavened bread.”

We read in the Book of Numbers:

ויסעו מרעמסס בחדש הראשון, בחמשה עשר יום לחדש הראשון: ממחרת [] הפסח [] יצאו בני-ישראל ביד רמה-לעיני כל-מצרים.

“And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the [] Passover [] the children of Israel came out with a high hand in the sight of all the Egyptians” (Num 33:3).

However, the comparison between these verses suggests that this verse suffers from a letter substitution, word insertion, and word disorder of:

ולמחרת זבח הפסח ליהוה, בחמשה עשר יום לחדש הראשון יצאו בני-ישראל, ויסעו מרעמסס

“And on the day after the Passover’s sacrifice to YHWH, on the fifteenth day of the first month, the children of Israel came out and journeyed from Rameses.”

Similarly, we read in the Book of Leviticus:

אלה מועדי יהוה, מקראי קדש אשר-תקראו אתם במועדם.  
בחדש הראשון בארבעה עשר [] לחדש-בין הערבים : [] פסח ליהוה.  
ובחמשה עשר יום לחדש הזה, חג המצות ליהוה: שבעת ימים מצות תאכלו.

“These are YHWH’s appointed times, holy proclamations, which you shall proclaim in their appointed times.

In the first month, on the fourteenth [day] of the month, at dusk, [is the] Passover to YHWH.



**And on the fifteenth day of that month [is] the celebration of the unleavened bread to YHWH; Seven days you shall eat unleavened bread” (Lev 23:4-6).**

However, the comparison to what we read in the Book of Exodus, and the logic of these verses suggest that in verse Lev 23:4 the words: **מקראי קדש אשר-תקראו אתם במועדם** are word substitution error of: **מועדי קדש אשר-תעשו אתם במועדם** - “**holy appointed times that you shall keep in their appointed times.**”

The comparison between these verses also suggests that in verse Lev 23:5 the words: **יום** - “day” and **זבח** - “sacrifice” are erroneously missing.

As was already mention the words: **שבעת ימים מצות תאכלו** of verse Lev 23:6 as a letter substitution error of: **שבעה ימים מצות תאכלו** - “**seven days you shall eat unleavened bread.**”

Similarly, we read in the Book of Numbers:

**ובחדש הראשון, בארבעה עשר יום-לחדש: [] פסח ליהוה.  
ובחמשה עשר יום לחדש הזה חג []: שבעת ימים מצות יאכל.  
ביום הראשון [] מקרא-קדש: כל-מלאכת עבדה לא תעשו [].**

**“And in the first month, on the fourteenth day of the month, [is] Passover [] to YHWH.  
And on the fifteenth day of this month [shall be] a feast []; seven days unleavened bread shall be eaten.**

**In the first day [shall be a] holy convocation; you shall not do any work of labor []” (Num 28:16-18).**

However, the comparison to the previous verses suggests that in verse Num 28:16 the words: **פסח ליהוה** are a word deletion error of: **תעשו את זבח פסח ליהוה** - “**you shall keep the Passover’s sacrifice to YHWH.**”

It is also suggested that the words of verse Num 28:17 are a letter substitution, a letter and a word deletion, and word disorder of:

**ובחמשה עשר יום לחדש הזה [] חג []: שבעת ימים מצות יאכל.**

are a letter substitution, a word deletion and a word disorder of:

**ומן החמשה עשר יום לחדש הזה תעשו את חג המצות; שבעה ימים תאכלן מצות.**

**“And from the fifteenth day of that month, you shall keep the celebration of the unleavened bread; seven days you shall eat unleavened bread.”**

It is also suggested that in verse Num 28:18 the words: **ביום הראשון מקרא-קדש** are a letter substitution, a word deletion, and word disorder of: **היום הראשון יהיה לכם מועד-קדש** - “**The first day shall be for you a holy appointed time**”, and that the last word of this verse: **בו** - “in it” is erroneously missing here.

Seven verses later we read:

**וביום השביעי-מקרא-קדש יהיה לכם: כל-מלאכת עבדה לא תעשו [].**

**“And on the seventh day you shall have a holy convocation; you shall not do any work of labor []” (Num 28:25).**

However, the logic of this verse, and the comparison between these verses suggest that here the words: **וּבַיּוֹם הַשְּׁבִיעִי-מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם** are a letter substitution and word disorder of: **וְהַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָכֶם מוֹעֵד-קֹדֶשׁ** - “And the seventh day shall be for you a holy appointed time.” It is also suggested that the last word of this verse: **בו** - “in it” is erroneously missing here.

Yet in the Book of Deuteronomy we find:

**שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת; וּבַיּוֹם הַשְּׁבִיעִי [] עֲצַרְתָּ לַיהוָה אֱלֹהֶיךָ-לֹא תַעֲשֶׂה [] מְלָאכָה.**  
“Six days you shall eat unleavened bread; and on the seventh day [shall be] a solemn assembly to YHWH your God; you shall not do [] work” (Deu 16:8).

However, the Hebrew syntax and grammars suggest that these words are a letter deletion, a letter substitution, and a word deletion error of:

**שֵׁשֶׁת יָמִים תֹּאכַלְוּ מִצּוֹת; וְהַיּוֹם הַשְּׁבִיעִי יִהְיֶה עֲצַרְתָּ לַיהוָה אֱלֹהֶיךָ-לֹא תַעֲשׂוּ בּוֹ כָּל מְלָאכָה.**  
“Six days you shall eat unleavened bread; and the seventh day shall be a solemn assembly to YHWH your God; you shall not do in it any work.”

In the Book of Joshua we read that after Joshua circumcised all the Israelites:

**וַיַּחֲנוּ בְנֵי-יִשְׂרָאֵל בְּגִלְגָּל; וַיַּעֲשׂוּ אֶת-[] הַפֶּסַח [] בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ [] בְּעֶרְבֵי בְעֵרְבוֹת יְרִיחוֹ.**  
**וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ, מִמַּחֲרַת [] הַפֶּסַח [], מִצּוֹת**

“And the children of Israel encamped in Gilgal; and they kept the Passover [] on the fourteenth day to the [] month in the evening, in the plains of Jericho.

And they ate of the produce of the land on the next day after the Passover [], unleavened [cakes]” (Jos 5:10-11).

However, the comparison between these verses suggests that here the words:

**וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרְבֵי** are a letter substitution, a letter and a word deletion, and word disorder of:

**וַיַּעֲשׂוּ אֶת זֶבַח-הַפֶּסַח לַיהוָה בְּעֶרְבֵי הַיּוֹם הָאַרְבַּעַת עָשָׂר לַחֹדֶשׁ הָרִאשׁוֹן** - “and they kept the Passover’s sacrifice to YHWH in the evening of the fourteenth day of the first month.”

It is also suggested that in verse Jos 5:11 the words

**וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ, מִמַּחֲרַת הַפֶּסַח, מִצּוֹת** are a letter substitution, a letter insertion, a letter and a word deletion, , and word disorder of:

**וּלְמַחֲרַת זֶבַח הַפֶּסַח לַיהוָה, אָכְלוּ מִצּוֹת מֵעֵבֹדַת הָאָרֶץ** - “And in the next day after the Passover’s sacrifice to YHWH they ate unleavened bread of the produce of the land.”

In the Book of Ezekiel we read:

**בְּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם [] הַפֶּסַח [] חֹג-[] שְׁבַע יָמִים מִצּוֹת יֹאכְלוּ.**  
- “In the first [month], in the fourteenth day of the month, you shall have the Passover []; a celebration [of] seven days; unleavened bread shall be eaten” (Eze 45:21).

Yet the comparison between these verses suggests that these words are a letter substitution, a word deletion, and a word disorder of:

**ויעשו בני-הגולה את []-הפסח [] בארבעה עשר יום לחדש הראשון יהיה לכם זבח הפסח ליהוה** - “on the fourteenth day of the first month, you shall have the Passover’s sacrifice to YHWH” (Eze 45:21).

The comparison between these verses, and the Hebrew syntax suggest that here the words: **יג-שבעות ימים מצות יאכל** are a letter substitution and a letter and a word deletion error of: **“and in the next day, a celebration of the unleavened bread; seven days you hall eat unleavened bread.”**

In the Book of Ezra we read: **ויעשו בני-הגולה את []-הפסח [] בארבעה עשר [] לחדש הראשון** - “And the children of the exile kept the [] Passover [] on the fourteenth [day] of the first month” (Ezr 6:19).

The comparison between these verses suggests that in verse Ezr 6:19 the words: **ויעשו בני-הגולה את הפסח** are a word deletion error of: **“And the children of the exile kept the Passover’s sacrifice to YHWH.”** The understanding of the English (but not the Greek) translators also suggests that in verse Ezr 6::19 the word: **יום** - “day” is erroneously missing.

Three verses later we read: **ויעשו [] חג-מצות שבעת ימים בשמחה** - “And they kept [the] celebration of the unleavened bread seven days with joy” (Ezr 6:22).

The Hebrew syntax suggests that in verse Ezr 6:22 the word: **את** - “the” is erroneously missing, and the words: **שבעת ימים** are a letter substitution error of: **שבעה ימים**.

In the Book of Chronicles we are told about King Solomon:

**אז העלה שלמה עלות ליהוה על מזבח יהוה, אשר בנה לפני האולם. ובדבר-יום ביום להעלות [] כמצות משה, לשבתות ולחדשים ולמועדות, שלוש פעמים בשנה: בחג המצות ובחג השבעות ובחג הסכות.**

“Then Solomon offered burnt-offerings *YHWH* on the altar of *YHWH*, which he had built before the porch.

And as the duty of every day required, to offer [offerings] according to the commandment of Moses, for the sabbaths, and for the new moons, and for the appointed times, three times in the year, in the celebration of the unleavened bread, and in the celebration of the weeks, and in the celebration of the tabernacles” (2 Ch 8:12-13).

However, the comparison between these verses, and the Hebrew syntax suggest that in verse 2 Ch 8:13 the words: **שלוש פעמים בשנה: בחג המצות ובחג השבעות ובחג הסכות** are a letter substitution, and word disorder of:

“and three times in the year, in the celebration of the unleavened bread, and in the celebration of the weeks, and in the celebration of the tabernacles, in their appointed times.”

The holidays that were kept in the days of King Josiah are also described in the Book of Chronicles

**ויעשו בני-ישראל הנמצאים את []-הפסח [] בעת ההיא [], ואת-חג המצות [] שבעת ימים.**

“And the children of Israel that were present, kept the [] Passover [] at that time [], and the celebration of the unleavened bread [] seven days” 2 Ch 35:17).

The comparison between verse 2 Ch 35:17 and verse 2 Ki 23:23 suggests that here the words: **ויעשו בני-ישראל הנמצאים את הפסח בעת ההיא** are a word deletion and a word disorder of: **“And the children of Israel that were present at that time in Jerusalem kept the Passover’s sacrifice to YHWH.”**

The Hebrew grammar suggests that here the words: **ואת-חג המצות שבעת ימים** are a letter substitution, and a word deletion error of: **“and the celebration of the unleavened bread they kept seven days.”**

In the Book of Numbers we read about Moses’ ruling in regard to the “**Passover’s sacrifice to YHWH**” that was kept on the fourteenth day of the second month, by certain persons that could not keep it on the fourteenth day of the first month (Num 9:5-7. 10-11).

Apparently in accordance with this ruling we read in the Book of Chronicles:

**וישלח יחזקיהו על-כל-ישראל ויהודה, וגם-אגרות כתב על-אפרים ומנשה, לבוא לבית-יהוה בירושלם-לעשות [] פסח ליהוה אלהי ישראל. ויועץ המלך ושריו וכל-הקהל בירושלם, לעשות [] הפסח בחדש השני. כי לא יכלו לעשתו בעת ההיא: כי הכהנים לא-התקדשו למדי, והעם לא-נאספו לירושלם.**

“And Hezekiah sent to all Israel and Judah, and also wrote letters to Ephraim and Manasseh, to come to **YHWH’s** house in Jerusalem, to keep the Passover [] **to YHWH**, the God of Israel.

And the king took counsel, and his ministers, and all the congregation in Jerusalem, to keep the Passover [] in the second month.

For they could not keep it at that time, because the priests had not sanctified themselves in a sufficient number, neither had the people gathered themselves together to Jerusalem” (2 Ch 30:1-3).

The Hebrew syntax suggests that in verse 2 Ch 30:1 (twice) the word: **על** is a letter substitution error of: **אל** - “to”, and the comparison between these verses suggests that here the words **לעשות פסח ליהוה אלהי ישראל** are a letter and a word deletion error of: **“to keep the Passover’s sacrifice to **YHWH** the God of Israel.”**

The logic of these verses also suggests that verse 2 Ch 30:2 is a letter substitution, a word deletion, and a word disorder of:

“And the King consulted with his ministers, to keep the Passover’s sacrifice to YHWH in the second month to all the congregation in Jerusalem.”

This logic and the Hebrew grammar also suggest that in verse 2 Ch 30:3 the words: **כי הכהנים לא-התקדשו למדי** are a word substitution and a word disorder of:

“because the priests had not yet been sanctified”, and the words: והעם לא-נאסף לירושלם are a vowel letter insertion, and word deletion error of: והעם עדין לא-נאסף לירושלם - “and the people had not yet been gathered to Jerusalem.”

Ten verses later we read:

ויאסף [at] ירושלם עם-רב לעשות את-חג המצות בחדש השני-קהל לרב מאד.  
“And there assembled [at] Jerusalem a numerous people to keep the celebration of the unleavened bread in the second month, a very great congregation” (2 Ch 30:13).

However, the Hebrew grammar and syntax suggest that in this verse the word:

ויאסף ירושלם עם-רב are a vowel letter insertion and a letter deletion error of:

ויאסף לירושלם עם-רב - “and a large crowd was gathered to Jerusalem.” It is also suggested that the marked words at the end of this verse are superfluous, probably inserted by a late scribe as a replacement of the words: עם-רב.

Eight verses later we read:

ויעשו בני-ישראל הנמצאים בירושלם [] את-חג המצות שבעת ימים-בשמחה גדולה; ומהללים ליהוה [] יום ביום הלויים והכהנים, בכלי-עז ליהוה.  
וידבר יחזקיהו על-לב כל-הלויים-המשכילים שכל-טוב ליהוה; ויאכלו את []-המועד, שבעת הימים, מזבחים זבחי שלמים, ומתודים ליהוה אלהי אבותיהם.  
ויעצו כל-הקהל לעשות [] שבעת ימים אחרים; ויעשו [] שבעת-ימים [] שמחה.  
כי חזקיהו מלך-יהודה הרים לקהל אלף פרים ושבעת אלפים צאן, והשרים הרימו לקהל פרים אלף וצאן עשרת אלפים; ויתקדשו כהנים לרב.  
וישמחו כל-קהל יהודה והכהנים והלויים וכל-הקהל הבאים מישראל; והגרים הבאים מארץ ישראל, והיושבים ביהודה.  
ותהי שמחה-גדולה בירושלם: כי מימי שלמה בן-דויד מלך ישראל, לא [] כזאת בירושלם.  
ויקמו הכהנים [] הלויים ויברכו את-העם, וישמע [] בקולם; ותבוא תפלתם למעון קדשו לשמים.

“And the children of Israel that were present in Jerusalem [], kept the celebration of the unleavened bread seven days with great joy; and the Levites and the priests praised YHWH [] day by day, [singing] with loud instruments to YHWH.

And Hezekiah spoke encouragingly to all the Levites that were well skilled in the service of YHWH. And they ate throughout the feast [for] the seven days, sacrificing peace sacrifices, and giving thanks to YHWH, the God of their fathers.

And the whole congregation took counsel to keep [] other seven days; and they kept [] other seven days with joy.

For Hezekiah king of Judah gave to the congregation [for offerings] a thousand bullocks and seven thousand sheep; and the ministers gave to the congregation a thousand bullocks and ten thousand sheep; and priests sanctified themselves in great numbers.

And all the congregation of Judah, and the priests and the Levites, and all the congregation that were coming out of Israel, and the strangers that were coming out of the land of Israel, and [] that dwelt in Judah, rejoiced.

And there was great joy in Jerusalem; for since the days of Solomon the son of David king of Israel [there was] not like this [] in Jerusalem.

And the priests [] the Levites arose and blessed the people; and their voice was heard [of YHWH], and their prayer came up to His holy habitation, to heaven” (2 Ch 30:21-27).

However, the logic of these verses, and the Hebrew syntax suggest that in verse 2 Ch 30:21 the words: **ויעשו בני-ישראל הנמצאים בירושלם את-חג המצות שבעת ימים-בשמחה גדולה** are a letter substitution and word deletion, and word disorder of:

**ויעשו בני-ישראל הנמצאים בירושלם בעת ההיא בשמחה גדולה את-חג המצות שבעה ימים** - “**And the children of Israel that were present at that time in Jerusalem, kept with great joy the celebration of the unleavened bread (for) seven days.**” It is also suggested that here the words: **ומהללים ליהוה יום ביום הלויים והכהנים, בכלי-עז ליהוה** are a letter and a word deletion, a letter and a word insertion, and word disorder of:

**וידבר יום ביומו הלויים והכהנים היו מהללים בכל-עז את יהוה** - “**and as a daily mater the Levites and the priests were praising YHWH with all their strength.**”

The logic of these verses, and the Hebrew syntax also suggest that in verse 2 Ch 30:22 the words: **וידבר יחזקיהו על-לב כל-הלויים-המשבילים שכל-טוב ליהוה** are a letter insertion, a letter substitution, a letter and a word deletion, and word disorder of:

**וידבר יחזקיהו אל-לב כל-הלויים המודים ליהוה אלהי אבותיהם והמשבירים לטוב מיהוה** - “**And Hezekiah spoke to the heart of all the Levites that were thanking YHWH the God of their fathers, and were requesting good from YHWH**” (e.g. Ps 104:27; 145:15). It is also suggested that here the words: **ויאכלו את-המועד, שבעת הימים, מזבחים זבחי שלמים** are a letter and a word insertion, a letter and a word deletion, and a word disorder of:

**המזבחים זבחי שלמים לאכלה במועד חג שבעת הימים** - “**who are sacrificing peace sacrifices to be eaten at the appointed time of the seven day celebration.**”

The logic of these verses, and the Hebrew syntax also suggest that in verse 2 Ch 30:23 the words: **ויועצו כל-הקהל לעשות שבעת ימים אחרים; ויעשו שבעת-ימים שמחה** are a letter substitution, and a letter and a word deletion error of:

**וירצו כל-הקהל לעשות בשבעה ימים אחרים עוד חג; ויעשו אתו בשמחה**  
“**And the whole congregation desired to keep in seven other days an additional celebration; and they kept it with joy.**”

The understanding of the Greek translators indicates that they believed that in verse 2 Ch 30:24 the word: **הרִים** is not “gave” but: **תרם** - “contributed”, and the word: **הרימו** is not “they gave” but **תרמו** - “they contributed.” It is also suggested that here the words: **ויתקדשו כהנים לרב** are a letter substitution, a letter and word deletion error of: **ויזבחוּם הַכהנים לקהל הרב** - “**and the priests sacrificed them to the large congregation.**”

The logic of verses 2 Ch 30:25-26 suggests that they are corrupted by word insertion, word deletion, and word disorder and that we should read them as:

**וישמחו בירושלם שמחה-גדולה הַכהנים והלויים וכל-קהל יהודה וכל-הקהל והגרים הבאים מארץ ישראל.**  
**ומימי שלמה בן-דויד מלך ישראל, לא היתה שמחה כזאת בירושלם.**

**And the Priests and the Levites, and all congregation of Judah, and all the congregation and the strangers that were coming from the land of Israel rejoiced in Jerusalem a great joy.**

**And from the days of Solomon the son of David king of Israel there was not such a joy in Jerusalem.”**

The logic and the Hebrew syntax suggest that in verse 2 Ch 30:27 the words:

**עם ויקמו הכהנים הלויים ויברכו את-העם** are a letter insertion, a letter deletion, and word disorder of: **עם והכהנים והלויים קמו ויברכו את-העם** - “And the Priests and the Levites rose and blessed the people.” It is also suggested that here the words:

**וישמע בקולם ; ותבוא תפלתם למעון קדשו לשמים** are a letter substitution and a word deletion error of: **וישמע יהוה את קולם ; ותבוא תפלתם למעון קדשו בשמים** - “And YHWH heard their voice, and their prayer came to his holy habitation in heaven.”

## C: Suggestions for reconstruction of the biblical verses that deal with the month of the Abib, based on logic, syntax and grammar

In the Book of Exodus we read:

שלש רגלים תחג לי בשנה.  
את-חג המצות תשמר [] שבעת ימים תאכל מצות כאשר צויתך למועד חדש האביב, כי-בו יצאת ממצרים ;

“Three times in the year you shall celebrate for Me.

You shall guard [] the celebration of unleavened bread []. Seven days you shall eat unleavened bread, as I commanded you, to the time [appointed in] the month of the Abib. For in it you came out from Egypt” (Ex 23:14-15).

However, the Hebrew syntax suggests that verse Ex 23:15 suffers from a letter substitution, a vowel letter and a word deletion, and a word disorder, and that we should read it as:

את-חג המצות תשמר לעשות במועדו בחדש האביב, כי-בו יצאת ממצרים ; שבעה ימים תאכל מצות כאשר צויתך ;

“You shall guard to keep the celebration of unleavened bread in its appointed time in the month of the Abib, for in it you came out from Egypt; Seven days you shall eat unleavened bread, as I commanded you.”

Similarly, eleven chapters later we find:

את-חג המצות תשמר []. שבעת ימים תאכל מצות אשר צויתך למועד חדש האביב: כי בחדש האביב יצאת ממצרים.

“You shall guard [] the celebration of the unleavened bread. Seven days you shall eat unleavened bread, [as] I commanded you, to the appointed time [in the] month of the Abib. For in the month of the Abib you came out from Egypt” (Ex 34:18).

However, the comparison between these verses suggests that we should read these words as:

את-חג המצות תשמר לעשות במועדו בחדש האביב: כי בחדש האביב יצאת ממצרים. שבעה ימים תאכל מצות כאשר צויתך ;

“You shall guard to keep the celebration of the unleavened bread in its appointed time in the month of the Abib, for in the month of the Abib you came out of Egypt; Seven days you shall eat unleavened bread, as I commanded you.”

We also find in this book:

היום [] אתם יצאים [] בחדש האביב.  
והיה כי-יביאך יהוה אל-ארץ הכנעני והחתי והאמרי והחוי והיבوسی, אשר נשבע לאבתך לתת לך, ארץ זבת חלב ודבש; ועבדת את-העבדה הזאת בחדש הזה: שבעת ימים תאכל מצת; וביום השביעי [] חג ליהוה.

“This day [] you are coming out [] in the month of the Abib.  
And if it will be that YHWH shall bring you to the land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite, which He swore to your fathers to give you, a land flowing with milk and honey, and you shall serve this service in this month:  
Seven days you shall eat unleavened bread, and in the seventh day [shall be] a celebration to YHWH” (Ex 13:4-6).

However, here the logic, and the comparison between these verses suggest that in verse Ex 13:4 the word: היום אתם יצאים בחדש האביב are a word deletion error of:  
“The day in which in it you are coming out of Egypt is in the Month of the Abib.”

The Hebrew syntax and grammar also suggest that in verse Ex13:5 the words: והיה כי-יביאך יהוה are a letter substitution error of: והיה כאשר-יביאך יהוה - “And it shall be when YHWH shall bring you.”

The Hebrew grammar and syntax also suggest that in verse Ex 13:6 the words: שבעת ימים תאכל מצת; וביום השביעי חג ליהוה are a letter substitution, a letter and a word deletion, and a word disorder of: שבעה ימים תאכלו מצות; וביום השביעי תחגו עצרת ליהוה - “Seven days you shall eat unleavened bread, and on the seventh day you shall celebrate a solemn assembly to YHWH.”

In the Book of Deuteronomy we are told:

שמור את-חדש האביב, ועשית [] פסח ליהוה אלהיך: כי בחדש האביב הוציאך יהוה אלהיך ממצרים, לילה [].  
וזבחת [] פסח ליהוה אלהיך צאן ובקר, במקום אשר-יבחר יהוה לשכן שמו שם.  
לא-תאכל עליו חמץ, שבעת ימים תאכל-עליו מצות, [] לחם עני: כי בחפזון יצאת מארץ מצרים, למען תזכר את-יום צאתך מארץ מצרים כל ימי חיידך.

“Guard the month of the Abib, and keep [the] Passover [] to YHWH your God; for in the month of the Abib YHWH your God brought you out of Egypt, [by] night [].  
And you shall sacrifice [the] Passover [offering] to YHWH your God, [of the] flock and [the] herd, in the place which YHWH shall choose to dwell His name there.  
You shall not eat on it leavened bread; seven days you shall eat on it unleavened bread, [] bread of affliction; for in haste, you came out of the land of Egypt; So that you will remember the day of your coming out of the land of Egypt, all the days of your life” (Deu 16:1-3).

However, the logic of these verses, and the Hebrew syntax suggest that verse Deu 16:1 suffers from a letter and a word deletion error, and a word disorder, and that we should read it as:

שמור לעשות את זבח הפסח ליהוה אלהיך בחדש האביב: כי בחדש האביב בלילה אחד הוציאך יהוה אלהיך ממצרים בחזק יד.



**“Guard to keep the Passover’s sacrifice to *YHWH* your God in the month of the Abib, for in the month of the Abib, in one night, *YHWH* your God brought you out of Egypt with the strength of hand.”**

The comparison between these verses also suggests that in verse Deu 16:2 the words: **וּזְבַחַת פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר** are a letter and a word deletion, and word disorder of: **וּזְבַחַת מֵהֶצֵּאן וּמֵהַבָּקָר אֶת זֶבַח הַפֶּסַח לַיהוָה אֱלֹהֶיךָ** - **“and you shall sacrifice of the flock and of the herd, the Passover’s sacrifice to *YHWH* your God.”**

The logic of these verses of the Book of Deuteronomy also suggests that in verse Deu 16:3 the words: **שִׁבְעַת יָמִים תֹּאכַל-עֲלֶיךָ מִצּוֹת, לֶחֶם עֲנִי** are a letter substitution, a word insertion, and a word deletion error of: **שִׁבְעָה יָמִים תֹּאכַל מִצּוֹת, כִּי הֵם לֶחֶם עֲנִי** - **“seven days you shall eat unleavened bread, for they are a bread of affliction.”**

In is also suggested that in verse Deu 16:3 the words: **כִּי בַחֲפָזוֹן יֵצֵאת מֵאֶרֶץ מִצְרַיִם, לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ** are word insertion and word disorder of: **כִּי לִמְעַן תִּזְכֹּר אֶת-יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם בַּחֲפָזוֹן, כָּל יְמֵי חַיֶּיךָ** - **“for that you will remember the day of your coming out of the land of Egypt in haste, all the days of your life.”**

## **D: Discussion**

In the Book of Exodus, we are told that God ordered, the congregation of Israel in Egypt, to slaughter a lamb on the fourteenth day of the first month, as a **“Passover’s sacrifice to *YHWH*.”** This service was to occur in haste at dusk, just prior to the night when God shall smite every first born in Egypt, but He will pass-over the houses of the Israelites. This day shall become a lasting memorial to be kept annually (Ex 12:5-6, 11-14).

In the Book of Numbers we are told that any person who without a justifiable cause will discontinue to keep the **Passover’s sacrifice to *YHWH*** in its appointed time: **“shall bear his sin”**, and **“that soul shall be cut off from its people”** (Num 9:13).

To avoid any doubt, a writer of the Book of Exodus tells us that the **“Passover’s sacrifice to *YHWH*”** should be kept: **“for that He passed-over the houses of the children of Israel in Egypt, when He smote the Egyptian”** (Ex 12:27).

It appears that the Greek translators of the Bible did not realize that the noun: **פֶּסַח** (*pesakh*) - **“Passover”** is of the same root as the verb: **פָּסַח** (*pasakh*) - **“Pass over”**, and they translated the biblical Hebrew word: **פֶּסַח** (*pesakh*) - **“Passover”** to **“Pascha”** (except for the Book of Chronicles where the **פֶּסַח** - **“Passover”** of King Hezekiah appears as: **“phasech”**, and the **פֶּסַח** - **“Passover”** of King Josiah appears as: **“phasek”**).

In the Books of Exodus (12:6), Leviticus (Lev 23:5), and Numbers (Num 9:2-5; 28:16) we are repeatedly reminded that the **זבח הפסח ליהוה** - “**The Passover’s sacrifice to YHWH**” should be kept on the fourteenth day of the first month, for one day. We also read that in the next day, started another holiday which was named: **חג המצות** - “**the celebration of the unleavened bread**”, which continued for seven days (Num 28:17; 33:3).

The stated reasoning for keeping annually “**the celebration of the unleavened bread**” for seven days, is the bringing of the Israelites out of Egypt by God, on the fifteenth day of the first month (Ex 12:17-18).

Yet the Book of Exodus tells us that after the night when God smote every first-born in Egypt, the Egyptians pressed the Israelites to leave Egypt instantly. Apparently, the pressure was so effective that the Israelites could not even wait for their dough to leaven, and had to carry with them their dough (‘s flour) and **משארתם** which was translated to English (but not to Greek) as “their kneading-troughs” but it is more likely that it means: “leftovers of old dough” which contain a high concentration of yeasts that would accelerate the leavening of the new dough (Ex 12:33-34). In other verses the “leftovers of old dough” is represented by another Hebrew word from the same root: **שאר** (Ex 12:15, 19; 13:7; Deu 16:4).

We are told that the Israelites were actually chased out of Egypt (Ex 12:33), yet it was God’s action in the previous night that was responsible for this outcome. Therefore, it is technically correct to proclaim that God brought the Israelites out from Egypt.

We read that the Israelites are not allowed to eat or even have a leavened bread in the seven days of the “celebration of the unleavened bread” (Ex 12:15, 19-20; 13:3, 7; Deu 16:3). This command was very stern and “whoever will eat leavened bread from the first day until the seventh day, that soul shall be cut off from Israel” (Ex 12:15). Yet, nowhere in the Bible it is said that the “celebration of the unleavened bread” is because the Israelites left Egypt before their dough was leavened.

In the Book of Deuteronomy we are told that the “**Passover’s sacrifice to YHWH**” should be kept because: “**God brought you out of Egypt**” (Deu 16:1-2). In the next verse it is stated that the reason for eating the unleavened bread for seven days is: “**For that you shall remember the day when you came out of the land of Egypt in haste, all the days of your life.**” It seems that whoever wrote these words in the Book of Deuteronomy was not aware of verse Ex 12:27 of the Massoretic version of the Book of Exodus, where it is said that this sacrifice is to commemorate God’s selective smiting of the first born in the land of Egypt, but it appears that this writer was convinced that this act of God led to the exit of the Israelites from that land.

According to the Book of Deuteronomy, the holiday of “**The Passover sacrifice to YHWH**” is a one-day event, to be celebrated at the place where God will dwell His name there, and in the next morning the celebrants should go back to their tents (Deu 16:7). Yet in the Book of Numbers we are told that the offerings should be carried out daily for seven days (Num 28:19-25). The Chronicler tells us that in the “celebration of the unleavened bread” that was kept in the days of King Hezekiah in the second month, sacrifices were carried out for seven (or even fourteen) days (2 Ch 30:21-27).

While in the Book of Leviticus and Numbers several types of **קרבן יהוה** - “offering of *YHWH*” are mentioned, it is only in verse Num 9:13 (and in verse Num 9:7) that the “offering of *YHWH*” is related to the “Passover to *YHWH*.” It is not unlikely that whoever wrote (or copied) these words erred by replacing here the word: **זבח** - “sacrifice” with word: **קרבן** - “offering.”

While we previously read that in the “celebration of the unleavened bread”, unleavened bread should be eaten for seven days (Ex 12:15; 13:6, 7; 23:15; 34:18; Lev 23:6; Num 28:17; see also: Deu 16:3; Eze 43:27; Ezr 6:22; 2 Ch 30:21; 35:17), verse Deu 16:8 is the only biblical verse that states that the unleavened bread should be eaten for only six days. It appears most likely that here the writer (or a late scribe) erred.

The Book of Numbers also tells us that the “**Passover’s sacrifice to *YHWH***” was kept in its appointed time in the second year after leaving Egypt (Num 9:1-5), but these verses fail to tell us if this holiday was followed by the “celebration of the unleavened bread.”

In the Book of Joshua we read that in the plains of Jericho the “Passover” was kept on the fourteen day of the month (Jos 5:10-11), however, it is not stated in these verses whether the “celebration of unleavened bread” followed this holiday.

In the Book of Chronicles we are told that King Solomon offered annually burnt-offerings in “the celebration of the unleavened bread” (2 Ch 8:12-13). However, these verses do not inform us in which part of the year this holiday was kept. It is also not stated in these verses whether this celebration lasted seven days, nor whether the only bread that was eaten was unleavened. These verses also do not indicate if prior to the “celebration of the unleavened bread”, the “**Passover’s sacrifice to *YHWH***” was kept. In verse 2 Ch 30:26 the Chronicler mentions again this holiday of King Solomon, but we have to wonder why this event is not mentioned in the Book of Kings.

The Chronicler also tells us that King Hezekiah called all the people of Judah and Israel to come to Jerusalem and keep there the “Passover’s sacrifice to *YHWH*.” Yet as they could not keep it in the first month, it was kept in the second month. (2 Ch 30:1-3, 5, 13-21). We are told here that a large crowd was gathered in Jerusalem to slaughter the Passover’s sacrifice to *YHWH* on the fourteenth day of the second month, and to keep the “celebration of the unleavened bread” for seven days in the second month. This is the only place in the Bible that informs us about keeping “the celebration of the unleavened bread” in the second month. It is again rather odd that this event is also not mentioned in the Book of Kings.

In verse 2 Ch 30:18 we are told that in the second month, there were people that had not been cleansed and yet they ate the “Passover’s sacrifice to *YHWH*.” The writer of this verse determined that this eating was: **שלא ככתוב** - “otherwise than it is written.” It is most likely that this remark was written by someone who was not familiar with verses 9:5-7 and 9:10-11 of the Book of Numbers.

The directives in regard to the participation in the “Passover’s sacrifice to *YHWH*” of the fourteenth day of the first month are detailed in the **חקת הפסח** - “**the ordinance of the Passover**” which appears already in the Book of Exodus (Ex 12:43-45; 48-49; see also; Num

9:14). We are told that only circumcised persons could participate in it. In addition, **בן-נכר** - “an alien”, **תושב** - “a sojourner” and **שכיר** - “a hired servant” should not eat in it.

In the Book of Numbers we are told that after the complaint of several people who had a “defiled soul”, and therefore were barred from participating among the Israelites in the “Passover’s sacrifice to *YHWH*”, Moses proclaimed the ruling that people with a defiled soul, and those that were on the fourteenth day of the first month in a far off road, will keep the “Passover’s sacrifice to *YHWH*” on the fourteenth day of the second month (Num 9:5-7; 10-11).

Chapter 12 of the Book of Exodus also tells us the only circumcised men could participate in the “Passover’s sacrifice to *YHWH*.” Yet in the Book of Numbers we are told that humans with “defiled soul” were also barred from participation in this holiday (Num 9:6-7). After consulting with God Moses announced that these individuals, as well as those that were in a far-off road, should keep the “Passover’s sacrifice to *YHWH*” on the fourteenth day of the second month of the year, at dusk (Num 9:10-11). We already mentioned that the keeping of the “Passover’s sacrifice to *YHWH*” in the days of King Hezekiah was kept on the fourteenth day of the second month (2 Ch 30:15-18). This postponement was due to the fact that in the appointed time in first month “the priests had not yet been sanctified” (2 Ch 30:3). We are told that even in the second month the majority of the people had not been cleansed and yet they ate the “Passover’s sacrifice to *YHWH*” **שלא ככתוב** - “otherwise than it is written” (2 Ch 30:18). It is most likely that this remark in the Book of Chronicles was written by someone who was not familiar with verses 9:10-11 of the Book of numbers.

We read in the Book of Kings that King Josiah (who was King Hezekiah’s great-grandson) ordered all the people to keep the “Passover’s sacrifice to *YHWH*” according to the instructions of the Book of the Covenant. We are told here that this holiday was kept in Jerusalem in the eighteenth year to King Josiah, and that such a holiday was not kept since the days of the judges and not during all the days of the previous kings of Israel and Judah (2 Ki 23:21-23). We may wonder if King Josiah was not aware of the “Passover’s sacrifice to *YHWH*” of his great grandfather as described by the Chronicler. These verses do not tell us if this holiday was kept in its appointed time on the fourteenth day of the first month, nor whether it was followed by the seven days “celebration of the unleavened bread.”

This information is reiterated by the Chronicler (2 Ch 35:17-19), and it is said there that such a holiday was not kept since the days of the Prophet Samuel and not during all the days of the previous kings of Israel. The ignoring here of the events that occurred in the days of King Hezekiah suggests that chapters 30 and 35 of the 2<sup>nd</sup> Book of Chronicles were introduced by different writers. It is quite likely that chapter 30 was the later addition to the Book of Chronicles.

In the Book of Ezra we are told that the children of the exile slaughtered the Passover’s sacrifice on the fourteenth day of the first month (Ezr 6:19-20). We also read in this book that they also kept the “celebration of the unleavened bread” for seven days (Ezr 6:22), but these verses do not state at what time of the year the “celebration of the unleavened bread was kept.”

In the Book of Jeremiah we hear God saying that on the day that He brought out the Israelites from Egypt, He did not speak, nor commanded the Israelites **“on matters of burnt-offerings and sacrifices”** (Jer 7:22). While indeed there is no biblical evidence that on the fifteenth day of the first month God spoke about these matters, the Book of Exodus tells us that already prior to the tenth day of the first month God commanded the Israelites to keep annually the “sacrifice of the Passover.” It appears likely that the writer of these words in the Book of Jeremiah was not familiar with the Hebrew version of the Book of Exodus that we have today.

In the Book of Numbers we read that any Israelite that discontinues to keep the “Passover’s sacrifice to *YHWH*”, **“that soul shall be cut off from its people”** (Num 9:13). Yet in regard to the “Passover’s sacrifice to *YHWH*”, the Chronicler tells us: **“for most of the time they did not keep it according to what is written”** (2 Ch 30:5). In spite of what is said in these verses, we do not find even a single event in the biblical books of the Prophets, where a Prophet scolds the Israelites for not keeping this holiday. In fact, except for one factual remark about the ordinance of the Passover (Eze 45:21) the Prophets never mention this holiday or that of the “celebration of the Unleavened bread.”

We read in verses 13:4-6; 23:14-15; 34:18 of the Book of Exodus that the Israelites should keep the “celebration of the unleavened bread” for seven days in the **“Month of the Abib”**, because in that month they came out of Egypt. We should also note that in these verses the **“Passover’s sacrifice to *YHWH*”** is not mentioned. In addition, nowhere in the bible we are told that the **“month of the Abib”** is the same as the **“first month.”**

In the Book of Deuteronomy (but nowhere else in the Bible), we are told that the **“Passover’s sacrifice to *YHWH*”** should be kept in the **“month of the Abib”** because: *“YHWH* your God brought you out of Egypt” in that month (Deu 16:1-3). In these verses we also read that for the same reason unleavened bread should be eaten for seven days. Yet it is not clear whether the writer of these verses believed that eating the unleavened bread is in regard to a holiday that is not the same as the **“Passover’s sacrifice to *YHWH*.”**

As indicated above we find in the Bible several instances of referring to the “Passover’s sacrifice to *YHWH*” without mentioning the “celebration of the unleavened bread” or vice-versa. It is not unlikely that they were introduced by writers who believed that these are different names for the same holiday. Yet nowhere in the Bible it is written that the “celebration of the unleavened bread” is the same as the “Passover’s sacrifice to *YHWH*.”

The various referring in the Bible to the “Passover’s sacrifice to *YHWH*” and to the “celebration of the unleavened bread” were noticed by the Talmudic sages who were wondering whether these are two separate holidays or two names of a single festival.

## **E: Conclusions**

There are many contradictions between the various biblical referrals to the **“Passover’s sacrifice to *YHWH*”** and to the **“celebration of the unleavened bread.”**

While some of them appear to be due to writers' errors or to unfamiliarity with the information given in other biblical verses, it appears likely that some of these contradictions are due to the assembly of information from various biblical texts, by the editors of the Massoretic biblical books. It seems that these editors could not determine which versions were the correct ones and included them all in the Massoretic version of the Hebrew Bible.