


My Notes on "Threshold Covenant" by H. Clay Trumbull

Introduction

These are my notes that I compiled from the teaching that Mark Webb gave on 04/06/2024. Mark is the congregational leader of Living Messiah in Mesa AZ (of which I, John Marsing, am an elder). Living Messiah follows a triennial reading of the Torah (called *parasha* in Hebrew) and on every Shabbat Mark does a teaching on that. On this date (04/06/2024) it was Deuteronomy chapter 4 in his presentation who reads from sections of H. Clay Trumbull's book "Threshold Covenant". The video can be found [here](#) which starts timestamp 2.01.00

I took the time to create this document for a couple of reasons. First the claims in this book are powerful and second I was able to create a compelling reference document (PDF / Markdown) based on an [online source](#)  I found of the book (originally written in 1896)

My intent is to preserve as much as possible the original work while also injecting my comments, Mark's comments, and adding emphasis, and links to relevant sources.

The scope of the book is only for part V, sections 1-4

- HEBREW PASS-OVER, OR CROSS-OVER, SACRIFICE.
 1. New Meaning in an Old Rite ²⁰³
 2. A Welcome with Blood ²⁰⁴
 3. Bason, or Threshold ²⁰⁶
 4. Pass-over or Pass-by ²⁰⁹

Summary of the "Threshold Covenant"

What if "Yehovah's passover פסח *pesach* [H6453](#)" was way more than the Angel of death passing over the children of Israel so as to avoid the tenth and final plague?

What if the context of Exodus chapter 12, which describes the passover, was a rite that was well known and that by doing a detailed word study of key words one could find a bias in the translation?

As a **pro**-nomian christian, a student of **actual** *sola scriptura* and one who is skilled at word studies, I can appreciate someone like Mr. H. Clay Trumbull doing and showing his work. I mention this here because a [word study](#) that I have done on the King Jame's translation of "Easter" is clearly and unequivocally biased. What Trumbull is suggesting is that even in Rabbinical Judaism there is a bias as well. Although not nearly as bad as antinomian christianity it is still significant.

"Cutting to the chase", Trumbull is suggesting that the word translated as **bason** or **cup** ἡ θύρα *saph* ^{H5592} should be the term threshold (as in threshold covenant) would be more appropriate.

but there's more...

My Take

Passports and Identity

1. *diabateriou* διαβατηρίου passport

This got my attention pg. 207 & 208

in the story of the exodus. Jerome, with his understanding of Oriental life, gives *limen*, "threshold," for **saph**, at this point.^[553 Vulgate] Philo Judæus, out of his Egyptian Jewish experiences, **describing the Jewish passover festival, speaks of it as "the feast *diabateria*, which the Jews called *paskha*."** ***Diabateria*** are "offerings **before crossing a border**," or threshold sacrifices.

I tried to research *diabateria* and I got this from [Google Translator](#) *diabateriou* διαβατηρίου **passport** which is what one must have when crossing a border. Borders define jurisdiction.

2. Identity is uber important!

Let me start off by stating a claim of my identity

I identify as the specifically mentioned target audience of Yeshua's ministry ... the **lost sheep of the House of Israel**. ^{Mat 15:24, Mat 10:5-7}. It was the house of Israel that got the **bill of divorce** ^{Jer 3:8} and through the redemptive work of the blood of Yeshua this bill of divorcement was, to use Paul's word, "**nailed to the cross**" ^{Col 2:14}. Thereby enabling me not only the ability to do the Torah but to do so with authority because now I'm a **named party to the sacred contract with Yehovah** ^{Exo 20, Jer 31:31-35 etc.} that holds the office of priest ^{Exo 19:6, 1Pe 2:9}

V. HEBREW PASS-OVER, OR CROSS-OVER, SACRIFICE.

1. NEW MEANING IN AN OLD RITE.

How the significance of the Hebrew passover rite stands out in the light of this primitive custom! It is not that this rite had its origin in the days of the Hebrew exodus from Egypt, but that Jehovah then and there emphasized the meaning and sacredness of a rite already familiar to Orientals. In dealing with his chosen people, God did not invent a new rite or ceremonial at every stage of his progressive revelation to them; but he took a rite with which they were already familiar, and gave to it a new and deeper significance in its new use and relations.

- Mark: "Just like Yeshua did with the cup"

Long before that day, a covenant welcome was given to a guest who was to become as one of the family, or to a bride or bridegroom in marriage, by the outpouring of blood on the threshold of the door, and by staining the doorway itself with the blood of the covenant. And now Jehovah announced that he was to visit Egypt on a designated night, and that those who would welcome him should prepare a threshold covenant, or a pass-over sacrifice, as a proof of that welcome; for where no such welcome was made ready for him by a family, he must count the household as his enemy. ^[541] Exo 12:1:20

Exodus 12:1–20

- Exodus 12:1–20 *The Passover rite is instituted* JKM EN 01 | MHB Parasha Exo 11 to 12:28

¹ And **Yehovah** יהוה ^{H3068} spake unto Moses and Aaron in the land of Egypt, saying, ² This month [shall be] unto you the beginning of months: it [shall be] the first month of the year to you. ³ Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb for an house: ⁴ And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. ⁵ Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats: ⁶ And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. ⁷ And they shall take of the blood, and strike [it] on the two side posts and on the upper door post of the houses, wherein they shall eat it אֲתָּו ^{oto} ^{H853}. ⁸ And they shall eat the flesh in that night, roast with fire, and unleavened bread; [and] with bitter [herbs] they shall eat it אֲתָּו ^{et-} ^{H853}. ⁹ Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof. ¹⁰ And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. ¹¹ And thus shall ye eat it אֲתָּו ^{oto} ^{H853}; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it אֲתָּו ^{oto} ^{H853} in haste: it [is] the LORD's לַיהוה ^{laYehovah} ^{H3068} passover פֶּסַח ^{pesach} ^{H6453}. ¹² For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] **Yehovah** יהוה ^{H3068}. ¹³ And the blood shall be to you for a **token** לָאוֹת ^{le-ot} ^{H226} upon the houses where ye [are]: and when I see the blood, I will pass over וְעָפָרְתִּי ^{ufasachtī} ^{H6452} you, and the plague shall not be upon you to destroy [you], when I smite the land of Egypt. ¹⁴ And this day shall be unto you for a memorial; and ye shall keep it a feast to **Yehovah** יהוה ^{H3068}. throughout your generations; ye shall keep it a feast by an ordinance for ever. ¹⁵ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. ¹⁶ And in the first day [there shall be] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save [that] which every man must eat, that only may be done of you. ¹⁷ And ye shall observe [the feast of] unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. ¹⁸ In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. ¹⁹ Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. ²⁰ Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

In announcing this desire for a welcoming sacrifice by the Hebrews, God spoke of it as **Jehovah's passover**, as if the **pass-over rite was a familiar one**, which was now to be observed as a **welcome to Jehovah**.^[542] see Exo 12:11 above Moses, in reporting the Lord's message to the Hebrews, did not speak of the proposed sacrifice as something of which they knew nothing until now, but he first said to them, "Draw out, and take you lambs according to your families, and kill the passover"—or **the threshold cross-over**;^[543] Exo 12:21, 27

Exodus 12:21, 27

²¹ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

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.

and then he added details of special instruction for this **new use of the old rite**.

2. A WELCOME WITH BLOOD.

A lamb was the chosen sacrifice in the **welcome to Jehovah**. Each household, or family, was to take one lamb for this offering. No directions were given as to the place or manner of its sacrifice; for that seems to have been understood by all, because of the very term "**pass-over**," or **threshold cross-over**. This is implied, indeed, in the directions for the use of the blood when it was poured out: "Kill the passover," in the usual place; "and ye shall take a bunch of hyssop, and dip it in the blood that is at the threshold [Hebrew, **saph**], and strike the lintel and the two side posts with the blood that is at the threshold." [544] Exo 12:22

Exodus 12:22

²² And ye shall take a bunch of hyssop, and dip [it] in the blood that [is] in the **bason** **יִצְבֵּ** *saph* ^{H5592}, and strike the lintel and the two side posts with the blood that [is] in the **bason** **יִצְבֵּ**; and none of you shall go out at the door of his house until the morning.

- Mark: "that's the "cup" that they are dipping the hyssop into and bringing it up and dosing it because it's spilled there"

In that welcome with blood there was covenant protection from Jehovah as he came into Egypt to **execute judgment on his enemies**. The Egyptians had already refused him allegiance, and put themselves in open defiance of his authority. They were now to be **visited** in judgment. [545]; JKM EN 02 | MHB Parsha Exo 1&2 But in order to the distinguishing of the Lord's people from his enemies, the Hebrews were to prepare a blood welcome at their doorway, and the Lord would honor this welcome by covenanting with those who proffered it.

Exodus 2:23–25 JKM EN 03 | Detailed commentary on Exodus 2:23-25

Exo 3:7-10 KJV *the burning bush*

⁷ And the LORD said, I have surely seen the affliction of my people which [are] in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

⁸ And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

⁹ Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exo 5:1-2; Exo 6:1–7; Exo 10:21–29.

"And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle.... But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." [546 Exodus 11:4-7]

Exodus 11:4-7 *the last plague*

⁴ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: ⁵ And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts. ⁶ And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. ⁷ But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

In furtherance of this purpose, the Lord asked for the sacrifice of the **threshold cross-over** by the Hebrews: "For the Lord will pass through [the land] to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts [of the Hebrew homes], the Lord will pass over [cross-over or through] the door, and will not suffer the destroyer to come in unto your houses to smite you." [547 Exodus 12:23] Obviously the figure here employed is of **a sovereign** accompanied by **his executioner**

Exodus 12:23

²³ For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite [you].

- Mark: "something that was done in ancient nations long before this that sovereign kings took an executioner with them and when they say that the people weren't doing what they were asked they would send the destroyer in to kill. But if they did then the new they were welcome to come into the family."

a familiar figure in the ancient East. When he **comes to a house marked by tokens of the welcoming covenant**, the **sovereign will covenant-cross that threshold**, and enter the home as a guest, or as a member of the family; but **where no such preparation** has been made for him, **his executioner will enter on his mission of judgment**. [548 Compare [Joshua 2:1-21](#) *Rahab Shelters Spies*; [Joshua 6:16-25](#) *The Conquest of Jericho* .

3. BASON, OR THRESHOLD.

It is strange that the Hebrew word for **"threshold"** (*saph*) in this narrative is translated **"bason"** in our English Bible. It is because of this that the identity of the passover sacrifice with the primitive **Threshold Covenant** is so generally lost sight of. This word *saph* occurs many times in the Old Testament text, and in **nine cases out of ten** it is translated **"threshold,"** or **"door,"** or **"door-post,"** or the like. ^[549] It would seem that it should be so translated in this instance.

saph **H5592**

KJC 32x: **door** (12x), **threshold** (8x), **bason** (4x), **posts** (3x), **bowls** (2x), **gates** (2x), **cup** (1x).

See example verses

- [Jdg 19:27](#)
- [1Ki 14:17](#)
- [2Ki 12:9, 13, 13; 22:4; 23:4; 25:18](#)
- [1Ch 9:19, 22](#)
- [2Ch 3:7; 23:4; 34:9](#)
- [Est 2:21; 6:2](#)
- [Isa 6:4](#)
- [Jer 35:4; 52:19, 24](#)
- [Eze 40:6-7; 41:16; 43:8](#)
- [Amo 9:1](#)
- [Zep 2:14](#)
- [Zec 12:2](#)

In some cases where *saph* is translated **"bason,"** [Mark: "listen to this"] or **"cup,"** the term "threshold" would be more appropriate, as when included in an enumeration of the temple furniture. ^[550] [Jer 52:19](#)

[Jer 52:19 KJV](#)

¹⁹ And the **basons** חֲסִיפִּים *Hassippim* **H5592**, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the **cups** חַמְמֵנָקִיּוֹת *hammenakiYot* **H4518**; [that] which [was] of gold [in] gold, and [that] which [was] of silver [in] silver, took the captain of the guard away.

Bronze and silver thresholds were often mentioned in the furniture of Babylonian and Assyrian temples; ^[551] See pp. 109–111, *supra*.] and they might well have had mention among the Hebrews. It is possible, however, that there was a cavity, as a blood receptacle, in the threshold of houses or temples where sacrifices were so frequent; and this would account for the use of the word *saph* as "bason," even where it referred to the threshold of the door.

- Mark: "because this trough was cut into the threshold so that when the blood was spilled it would hold it there and keep it there so they could dip the hyssop into it and sprinkle it on the door post"

The translators of the Septuagint, living in Egypt and familiar with the customs of that land, rendered **saph** by **thyra**, "doorway," [552]

Jer 52:19 LXX ???

καὶ τὰ σαφφωθ καὶ τὰ μασμαρωθ καὶ τοὺς ὑποχυτήρας καὶ τὰς λυχνίας καὶ τὰς θύσκακας καὶ τοὺς
κυάθους ἃ ἦν χρυσᾶ χρυσᾶ καὶ ἃ ἦν ἀργυρᾶ ἀργυρᾶ ἔλαβεν ὁ ἀρχιεπίσκοπος

in the story of the exodus. Jerome, with his understanding of Oriental life, gives limen, "threshold," for **saph**, at this point. [553 Vulgate] Philo Judæus, out of his Egyptian Jewish experiences, describing the Jewish JKM: Yehovah's passover passover festival, speaks of it as "the feast *diabateria*, which the Jews called **paskha**." [554 Philo's Opera, Mangey, 2:292.] **Diabateria** are "offerings **before crossing a border**," [555 Liddell and Scott's Greek-English Lexicon, s. v.] or threshold sacrifices.

- Mangey, Thomas
- Philonis Judaei Opera
- JKM: Google Translator *diabateriou* διαβατηρίου **passport**

Rabbi Ishmael, a Talmudist, in explaining the passage descriptive of the institution of the passover in Egypt, says: "One dug a hole in the [earthen] threshold, and slaughtered into that," "for **saph** signifies here nothing else than threshold." [556 Cited in Levy's Neuhebr. Wörterb., s. v. "Saph."]

A striking illustration of the error of translating **saph** "a bason" or "a cup," is shown in the rendering of **Zechariah 12:1-3** in our English Bible. The Lord is there promising to **protect the borders** of Jerusalem against all besiegers. "Thus saith the Lord, which ... layeth the foundation of the earth:... Behold, I will make Jerusalem a threshold [or, boundary stone, Hebrew, **saph**] of reeling unto all the peoples round about....I will make Jerusalem a burdensome stone for all the peoples."

Zec 12:1-3 KJV

¹ The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ² Behold, I will make Jerusalem a **cup** **שֹׁפָר** *saph* ^{H5592} of trembling **רָעַל** *ra'al* ^{KJV} *reeling* ^{H7478} unto all the people round about, when they shall be in the siege both against Judah [and] against Jerusalem. ³ And in that day will I make Jerusalem a **burdensome stone** for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

- See my notes from [119 Ministries teaching on the Threshold Covenant](#)

The figure seems to be that of the besiegers staggering as they come against that foundation, or threshold stone, which the Lord has established. **Yet saph is here translated "cup," and the passage thereby rendered meaningless.**

There would seem, indeed, to be **little room for doubt** that **saph** should be translated "threshold" in the description of the **pass-over sacrifice**. In Assyrian, the word **sippu**, from the same root as the Hebrew *saph*, **means only threshold, not bason or cup**. [557] This on the authority of Prof. Dr. H.V. Hilprecht.

4. PASS-OVER OR PASS-BY.

[2:24:29] The common understanding of the term "passover," in connection with the Hebrew exodus from Egypt, is that it was, on the Lord's part, a passing by those homes where the doorways were blood-stained, **without entering them**. Yet this meaning is **not justified** by the term itself, nor by the significance of the **primitive rite**. Jehovah did not merely spare his people when he visited judgment on the Egyptians. He covenanted anew with them by passing over, or crossing over, the blood-stained threshold into their homes, while his messenger of death went into the houses of the Lord's enemies and claimed the first-born as belonging to Jehovah. ^[558]

^[558] Among primitive peoples it was a common thought that the first fruits of life in any sphere **belonged of right to God**, or the gods. This was true of the fields, of the flocks and herds, and of the family. (See, for example, Frazer's *Golden Bough*, II., 68–78, 373–384; also W. Robertson Smith's *Religion of the Semites*, pp. 443–446.) As in Egypt particular gods were supposed to have power over men and beasts in special localities, the first-born belonged to them, and stood as representing their power and protection; **yet Jehovah claimed to be Lord over all**. And now, at the close of the contest between God and the gods, Jehovah took to himself out of the homes of his enemies the devoted first-born of man and of beast, **in evidence of the truth that the gods of Egypt could not protect them**.

This word **pesakh** [פסח ^{H6453}], translated "**passover**," is a peculiar one. Its etymology and root meaning have been much in discussion. It is derived from the root *pāsākh* "**to cross over**," [פסח ^{pāsākh} ^{H6452}]

- Mark: ^[2:10:44] "which is that word we used in the Septuagint, it was **pascha** and we talked about when he brings ever body out of the land and brings them to ... the promised land".
- JKM: in the New Testament, the Greek word that's translated passover is πάσχα (**pascha**) ^{G3957}. Obviously the Greeks just took the Hebrew word and transliterated it into Greek, but what's interesting is that that transliteration seems to be closer to the **cross over** Hebrew word **pāsākh** ^{H6452} than it is to the **pesakh** ^{H6453}. See [MHB | Acts 12 4 The one and only occurrence of Easter in the King James](#) for more details

a meaning which is still preserved in the Hebrew word *Tiphsakh*, the name of a city on the banks of the Euphrates, ^[559]

- ^[559] [1 Kings 4:24 \[5:4\]](#)

For he had dominion over all [the region] on this side the river, from **Tiphsah** פִּתְסַח ^{H8607}, Means "**cross over**" KJC:2 [2Ki 15:16](#) even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

the Hebrew equivalent of the classical *Thapsacus*. ^[560] *Tiphsakh* means "crossing," apparently so called from the ford of the Euphrates at that place.

- ^[560] See Gesenius's *Hebr. und Aram. Handwörterbuch* (12th ed.), s. v. "*Tiphsakh*".

Gesenius' Hebrew-Chaldee Lexicon [?]

תִּפְסַח ("passage," "crossing," from the root תִּפַּח), [*Tiphсах*], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4 ; Arrian, Exped. Alex. ii. 13 ; iii. 7 ; Strabo, xvi. p. 1082) ; 1 Ki. 5:4 ; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

Later Jewish traditions and customs point to the meaning of the original passover rite as a crossing over the threshold of the Hebrew homes by Jehovah, and not of his passing by his people in order to their sparing. A custom by which a Hebrew slave became one of the family in a Hebrew household, through **having his ear bored with an awl at the door-post of the house**, and thereby **blood staining the doorway**,^[561: Exo 21:2-6] **is connected with the passover rite by the rabbis.** "The Deity said: The door and the side-posts were my witnesses in Egypt, in the hour when I passed-over the lintel and the two side-posts, and I said that to Me the children of Israel shall be slaves, and not slaves to slaves;

Exo 21:2-6 KJV *Laws for men servants* JKM EN 04 | MHB Parasha Exo 21 to 22:24 *Mishpatim*

² If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. ³ If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. ⁴ If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. ⁵ And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: ⁶ Then his master shall bring him unto the judges; he shall also **bring him to the door**, or unto **the door post**; and his master shall **bore his ear through with an aul**; and he shall serve him for ever. JKM EN 05 | King of Kings

I brought them out **from bondage to freedom**; and this man who goeth and taketh a lord to himself shall be bored through before these witnesses."^[562]

- ^[562] Talmud Babyl., Qiddusheen, fol. 22, b.]

Events occurring on the Passover

According to Jewish traditions, it was...

- on a **passover night** when **Jehovah entered into a cross-over covenant with Abraham** on the boundary of his new possessions in Canaan.
 - ^[563] **Gen 15:1–21** *covenant of the pieces*. See pp. 186–188, supra.
- It was on a **passover night** that **Lot welcomed the angel visitors to his home in Sodom**.
 - ^[564] **Gen 19:1–25** *the doom of Sodom*
- It was at the **passover season** that **the Israelites crossed the threshold of their new home in Canaan,**
- **when the walls of Jericho fell down,**
- and **the blood-colored thread on the house of Rahab** was **a symbol of the covenant of the Hebrew spies with her and her household.**
 - ^[565] Compare **Jos 2:1–20** *Rahab receives and conceals the two spies sent from Shittim | The covenant between her and them*; **5:10–12** *The Passover is kept at Gilgal*; **6:12–17** *Jericho is surrounded and accursed*
- The **protection of the Israelites against the Midianites,**
 - ^[566] 566. **Judges 7:1–25** *Gideon Uses 300 Chosen Men to Defeat the Midianites*
- **the Assyrians,**
 - ^[567] **2 Kings 19:20–36** *Isaiah's prophecy of the destruction of Sennacherib, and the good of Zion*; **2 Chronicles 32:1–22** *Sennacherib Threatens Jerusalem; Hezekiah's Prayer Answered*
- **the Medes and the Persians**
 - ^[568] **Esther 9:12–19** *Xerxes, at the request of Esther, grants another day of slaughter, and Haman's sons to be hanged*
- and again **the final overthrow of Babylon**
 - ^[569] **Daniel 5:1–30** *Belshazzar's Impious Feast; Daniel Interprets the Handwriting on the Wall*

all these events were said to have been at the passover season.^[570] These traditions would seem to show that the **pass-over covenant** was deemed a **cross-over covenant**, and a covenant of welcome at the family and the national threshold.

- ^[570] Edersheim's Temple: Its Ministry and Services, p. 196 f.
- Mark: ^[2:13:03] "Wow. That's right. So when he says **cup** means **threshold** and all of you are entering in a new, it's new to you, when you take this cup and pour it over your threshold, you are now covenanting with the God of Abraham, Isaac and Jacob. And if you're not willing to uphold by the terms of the covenant, you better not drink it. You better not take it. You better not eat it."

- JKM: Mark didn't read this, I think he forgot his place in the text

In the passover rite as observed by modern Jews, at a certain stage of the feast the outer door is opened, and an extra cup and chair are arranged at the table, in the hope that **God's messenger will cross the threshold**, and enter the home as a welcome guest.^[571] All this points to the meaning of "**cross-over**," and not of "**pass-by**."

- ^[571] Edersheim's *The Temple: Its Ministry and Services*, p. 197; *Home and Synagogue of Modern Jew*, pp. 159–161; Ginsburg's art. "Passover," in *Kitto's Cycl. of Bib. Lit.*

In some parts of northern and eastern Europe there is a custom still preserved among the Jews of **jumping over a tub of water on passover night**, which is said to be symbolic of crossing the Red Sea, but **which shows that the passover feast was a feast of crossing over**.^[572]

- ^[572] On the testimony of Rev. Dr. Marcus Jastrow
- Mark: ^[2:13:53] "I want you to know, for all of us this year, as our homes are stained with that wine, as our door post, lintel and threshold is stained, know this, that because this means you covenanted with God Almighty and that his obligation to you is in a covenant rite, this is all covenant rites from Adam, that if an enemy enters that door to try to do harm to you God Almighty is obligated to defend you at ever means he has at his disposal. If the Adversary tries to come through your doorway to do something to you your defender is God Almighty. If the Enemy tries to come into this house if you covenanted by pouring that wine down those lips, the enemy is now subject to coming against God Almighty. So now we have a whole new meaning and understanding of pass-over or cross-over. And what a difference it's going to mean to this year as we not only do that at the door but we do it and partake of it, how serious it is at what's happening this covenant rite with him. Yeshua who is the blood of, as Dale said, the blood of the lamb is the antidote for the snake bite. That now we take that blood of Yeshua, which the wine represents blood and we now enter into covenant with him because as it was said by Ward, that that blood, that life of Yeshua was distinctly different than everyone else on earth. ...There's no obligation to it. There's no contract to it. It's free and it's sovereign. And we get to enter into that with him."
- Mark: ^[2:16:10] "It's cool that you mentioned that (the second passover)..."

My End Notes

This section is for my commentary that I felt would best be put at the end of this document. For example there's links to other documents I have compiled on various parash's that are relevant to this document. I prefaced this end notes with **JKM EN** so as to distinguish my notes from Clay Trumbull's notes.

[JKM EN 01 | MHB Parasha Exo 11 to 12:28]

- [MHB | Parasha Exo 11 to 12:28 Od Nega Echad One More Plague](#)

[JKM EN 02 | MHB Parsha Exo 1&2]

- [MHB | Parsha Exo chapters 1 and 2 - the King of Egypt who knew not Joseph]<https://myhebrewbible.azurewebsites.net/Article/997/Exo-01-and-02-King-of-Egypt-who-knew-not-Joseph>

Exo 2:23 ^{FN T} "their cry" *shav'Tam* שָׁוַתָּם definition for claims: claims: 1) All courts are claims based. 2) Failure to state a claim upon which relief can be granted is ... fatal see FRE Rule 12b 3) Abandonment of rights: if you see someone taking a property that you claim you have a right to, but do not state a claim in a timely matter, then you have abandoned your rights to that property. 4) Evidence of a claim: The bible, and Gen 1:1, in particular, fall under the Ancient Documents Rules, see FRE 901 and FRE 803.

- ToDo: FN T in this article needs to place the footnote T over "their cry" not "they cried" as these are two different Hebrew words (you can see this below).

Exo 2:25 ^{FN U} "respect" *vaiYeda'* וַיֵּדָע Only once is this very common Hebrew word yada translated respect. [H3045](#) KJC:930 is translated 772 times as know (or some variation of knew).

[JKM EN 03 | Detailed commentary on Exodus 2:23-25]

My passion is law and the power and authority that comes from it. It is my intent in this section to point out why Israel has the authority to call out to Yehovah for salvation from the awful predicament in which they find themselves. I do that by exploring the meaning of key words (e.g. bondage, petition, standing etc.) that have a legal foundation and apply those principles found in law.

[Exodus 2:23-25 God respects the Israelites' cry](#)

²³ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage כִּן הָעֶבְרִים *ha'avoDah* [H5656](#) and they **cried** וַיִּצְעֲקוּ *vaiyiz'aku* [H2199](#) , and their **cry** שָׁוַתָּם *shav'Tam* [H7775](#) came up unto God by reason of the bondage כִּן הָעֶבְרִים .

It is interesting that **bondage** is mentioned twice. The plain understanding is the first occurrence, the children in Israel who find themselves stuck in Egypt under conditions that are not all appealing. But what about the second? Why does הָאֱלֹהִים (God) have to entertain these whining Israelites?

- His attitude could have been as follows...

I never told you spiritual knuckleheads to stay down in Egypt. You have been there many generations yet the famine which caused you to go down there in the first place only lasted for 5 more years. The land of Canaan is your inheritance which I gave you but you show no regard for that and chose rather to get comfy in Egypt. Your *defacto* king became the King of Egypt which you benefited from while name dropping that your are the brother of Yoseph. You convinced yourself to stay in Egypt where life was good and easy. Why leave the cushy life to take your inheritance. In your mind that must have seemed way to hard and thereby showed that you had little faith that I would be with you to take the land.

Now there's a new sheriff in town, the King of Egypt who doesn't know Joseph and now when your children use the name dropping technique ain't working like it used to in the past.

Luckily God chose otherwise which, here is my explanation about the second time bond is used.

The **bond** represents Israel's sacred contract with Yehovah. in this contractually binding relationship we are the bond **servant** and, necessarily so, Yehovah is the bond **master**. Because of this bond/contract we who identify as Israel and therefore have the **authority** to **petition** his court...**cry out**. i.e. they have **standing** in his court. Yehovah must honor this claim if he is going to respect his covenant with Abraham, with Isaac, and with Jacob (see next verse).

²⁴ And God **heard** שָׁמָעָה *shema* ^{H8085} their groaning, and God **remembered** זָכַר *vaiyizKor* ^{H2142} his **covenant** בְּרִיתוֹ *brit* ^{H1285} with **Abraham**, with **Isaac**, and with **Jacob**.

Like the bond being sticky on both sides, the **sh'ma** applies to both parties Yehovah and Israel

²⁵ And God looked upon the children of Israel, and God had **respect** יָדָה *vaiYeda'* ^{H3045} unto [them].

[JKM EN 04 | MHB Parasha Exo 21 to 22:24 *Mishpatim*]

MHB | Parasha Exodus 21 to 22:24 Mishpatim - Judgments

[JKM EN 05 | King of Kings]

How does this relate to **King of Kings**? e.g. Dan 2:37, 1Ti 6:15, Rev 17:14, 19:16. It maybe nothing (put it on my ToDo list)

- [Word Study G558 apeleutheros freeman 1Co 7:21-22](#)
- [Jer 31:31-34 Prophecy, Sovereignty, Torah, Patterns](#)