

Pesach Observances Noachides / Spiritualists May Observe? ©

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Limood

Our Devri Torah is in loving memory of the Horvat Mishpachah that died in the Holocaust, May they ret in peace.

There are four areas in Ha Torah where B'nai Noachides / Spiritualists are connected to Observances that coincide with the days of Pesach / Passover by time. Please understand that the dates which coincide with Pesach are NOT PESACH Observances. The Observances which coincide with Pesach are Spiritualist customs. They are not commanded Observance for Noachides or Spiritualists or non-Jews in Torah. They are customs observed by righteous Noachides.

First:

וַיְהִי מִקֵּץ יָמִים וַיָּבֹא קִיץ
 מִפְּרִי הָאָרֶץ מִנְחָה לַיהוָה:

Bereishit 4.3 Ha Torah Says, וַיְהִי מִקֵּץ יָמִים 'After a period of Time...' Our Sages Teach that this refers to the time of Pesach. *Midrash Aggadah interestingly comments that it was the season of Passover and Adam said to his sons: 'At some time in the future all the people of Israel will bring their Paschal [offerings] during this season, and they will be favorably received by [G-d]. This is therefore a propitious time for you, too, to bring a [offering] to [G-d], and He[Will Be Pleased] with you.'* Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 144

This happened late in the afternoon after Minchah time on the 14th day of the first month of the year for B'nei Yisroel. We are counting according to B'nei Yisroel Chadashim. I mention this because the time before Shemot / Exodus 12.2 all time in Ha Torah was measured by B'nai Noach Chadashim. From Shemot 12.2 for-

ward all time in Ha Torah is measured by B'nei Yisroel Chadashim. Even though Adam Ha Reshon {the first man} and his family were living in the time period of B'nai Noach Chadashim their Observance was on the date that was in accordance with B'nei Yisroel Chadashim.

Christians teach that when Adam Ha Reshon {the first man} and Chavah Ha Reshonah {the first lady, Eve} sinned that they brought a blood offering. **NOT TRUE!**

G-d Provided a skin covering from the wool of lamb and sheep woven with the shed skin of the serpent to Clothe Adam and Chavah. G-d Did Not Shed blood.

Christians also teach that the reason Kayin's / Cain's offering was rejected was because it was not a blood offering. Christians teach that the reason Hevel's /Abel's offering was accepted was because it was a blood offering. **NOT TRUE!**

Hevel's Offering was noticed / accepted. Kayin's offering was NOT noticed / accepted. Hashem Gazes at Hevel. Hashem does not Gaze towards Kayin. How should we define this? Was this simply good fortune for Hevel or was this something more? Was this happenstance, destiny or providence? NO! It was not! Hevel placed himself in a position that opened the doors of blessing. Kayin did not. It was not that good fortune just shined on Hevel. Hevel did specific things that Kayin did not do. There were reason Hashem turned towards Hevel. There were reasons why Hashem did not turn toward Kayin. There were reason why Hashem accepted Hevel's Offering and not Kayin's offering. Kayin did specific things to cause Hashem to Turn away from him and his offering. Kayin was a sinner.

1.) And he came, Kayin, with fruit from the ground as an offering to Hashem... The ground was cursed because of Adam's sin, Genesis 3.17 [Bereisheit 3.17]. Kayin brought fruit from the cursed ground, Genesis 4.3 [Bereisheit 4.3].

2.) Ha Torah Does not identify the ground from which the fruit was taken as belonging to Kayin. Did Kayin bring a stolen sacrifice?

3.) Midrash Tanchumah states, Kayin's offering consisted of poor quality flax seed. *[Kayin offered] inferior produce as a sacrifice, taking the best for himself.* (*Eitz Yosef*) Avrohom Davis, Metsudah Midrash Tanchuma Bereishis 1 (Monsey, NY Eastern Book Press Inc. 2005) p50

4.) Ha Torah Distinguishes from Kayin's offering and Hevel's offering. **Kayin's sacrifice was rejected because it was not of his first fruits. The flax seed that is brought was spoiled.**

- 1.) Hevel's brought from his flocks.
 - 2.) Hevel brought from the firstborn of his flocks
 - 3.) Hevel brought the best from the first born of his flocks.
 - 4.) Hevel's offering was NOT A BLOOD SACRIFICE! The first sacrifice of animals or birds did not occur until 1657 F. C. in Genesis 8.20 [Bereisheit 8.20]. It was at this time that our Creator began allowing humankind to eat meat. Prior to 1657 F. C. every being was vegetarian. How do we know Hevel did not offer a blood sacrifice? They did not build an altar because they were prohibited from slaughtering animals, (R' Yosief Kimchi; Tur). Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 145
- Abel kept his sheep chiefly for their wool (besides milk), for killing animals and eating them was forbidden... But why did the Torah say twice over, 'to Cain and to his offering and to Able and to his offering?' We can explain this on the basis of Chazal's comment that [G-d Did Not] allow Adam to kill beasts or to consume their flesh. (He [Permitted] it only in Noah's time.) Rabbi Zalman Sorotzkin, Insights In The Torah - Bereishis (Brooklyn, NY: Mesorah Publications, Ltd. First Edition, 1991), p33

Second:

In Bereisheit 14.13 according to our Sages Og was the one who came to Avraham to tell him Lot was taken captive. This was on Erev Pesach. How do we know this? Our Sages say, 'Avraham was busy baking baking ugos, unleavened cakes...' matzos. Og laughed at Avraham actions. As a result he was given the ridiculous name

עוג Og meaning Cookie. Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 484

R. Simeon b. Lakish said in the name of Bar Kappara: That Og; and why was he called Og? Because he came and found Avraham sitting and engaged in the precept of [unleavened] cakes ('ugoth). It was Passover-time, and the Rabbis held that Avraham fulfilled all the precepts of the Torah even before they were promulgated. Rabbi Dr. H. Freedman, Midrash Rabba (New York, NY: The Soncino Press 1983) - Midrash Rabbah writes, *Tamar was the daughter of Shem.* p 350

We also know that on the 15th day of the first month after Avraham defeated the Kings that took his nephew Lot, his family, his servants, his cattle and the town's folk of Sedom that Avraham came to the city of Shalem. Avraham came to meet with Shem the son of Noach who was also known as Melech / King over a city known for its righteousness [Zedek} Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), p 494 Melech Zedek [Malchizedek] came out to meet Avraham. He brought **לחם** meaning bread and wine. 'R. Samuel b. Nahman said: He [Malchizedek] instructed him [Avraham] in the [Laws] of the priesthood, BREAD alluding to shew-

bread [Matzah] and WINE to libations.' Rabbi Dr. H. Freedman, Midrash Rabba (New York, NY: The Soncino Press 1983) - Midrash Rabbah writes, *Tamar was the daughter of Shem.* p 356

Third:

In Bereisheit 18. 6 Ha Torah Says, '*So Avraham hastened to the tent to Sarah and said, 'Hurry! [Take] three se'ahs of meal, fine flour! Knead and makes cakes!'*

According to the Midrash, this occurred during what would later be Passover, and these cakes were unleavened bread [matzos] which are referred to in [Shemot / Exodus 12.39] as **עֵגֶת מַצּוֹת** *unleavened bread*. This intimated that his descendants would one day hastily bake matzos and since he scrupulously adhered to all the precepts of the Torah, even before they they were given [Yoma 28b], he prohibited leaving during the Passover period (Pesikta Rabbasi 6)...

When Avraham said Hurry to Sarah he was saying that Sarah 'should *knead and make the cakes* without any intervening delay, lest they become *chametz* (Ashich).

Rabbi Meir Zlotowitz and Rabbi Nosson Scherman, The Artscroll Tanach Series - Bereishis Vol. I(a) (Brooklyn, New York: Mesorah Publications, Ltd. 3rd Impression, 1989), pp 635, 636

Fourth:

In Bereisheit 19.3 Ha Torah clearly Says that Lot baked matzot. This was the date that would later become Pesach. Rabbi Yisrael Isser Zvi Herczeg, The Sapirstein Edition Rashi Bereisheit / Genesis {Brooklyn, New York: Mesorah Publications, Ltd. First Edition 10th impression 2007}, p 194

Dear ones these are the four times mentioned in Ha Torah and by our Sages where the future date of Pesach was Observed by Kayin / Cain and Hevel / Abel, Avraham, Malchizedek and Lot. So from this we learn that the following may be done by B'nai Noachides on the date of Pesach. This is not a Pesach Observance but an Observance of the date of Pesach.

Noachides / Spiritualist may bring the finest of grain, baked Matzot, the finest cream, cheese, butter and kosher for Pesach Wine and wool as offerings. Noachides / Spiritualist may bake unleavened bread if taught properly. Noachide/Spiritualist may rid their dwellings of leaven products. These Observances may be done as a remembrance of the date on which Pesach occurs.

Now Noachides / Spiritualist may not do the following:

Observe Pesach in any form.

Noachides / Spiritualists may not count the month of Pesach as the beginning of months.

Noachides / Spiritualists may not count this as the first of months.

Noachides / Spiritualists may not on the 10th of the 1st month take a Pesach lamb or goat.

Noachides / Spiritualists may not slaughter a Pesach lamb or goat on the evening of the 14th of the first month.

Noachides / Spiritualists may not place the blood of the lamb or goat on their doorposts.

Noachides / Spiritualists may not roast the lamb or goat over fire.

Noachides / Spiritualists may not celebrate the Passover Seder / meal in remembrance of Pesach.

Noachides / Spiritualists may not celebrate the seventh day of Pesach.

Dear Ones if one takes on the Observances of the customs in honor of the date of Pesach three times they may not resend these Observances. They are permanent!

May Hashem Bless each of us with the Observances we may keep and help us to understand the Observances of Torah that we may or may not keep.

Blessings Health, Prosperity, Kindness and Peace,

Dr. Akiva Gamliel