

Torah Studies – Statutes #251-257

Statute Summary:

Statute #251: Passover is to be kept on the fourteen day of the first month (Abib), with all the biblical rites and ceremonies (except for the sacrifice of the Passover Lamb).

Statute #252: Believers are commanded to keep Passover. Failure to do so is sin.

Statute #253: If a believer is defiled by having a death in the family (exposure to a dead body), so that he or she cannot keep the Passover because of being unavoidably defiled, he or she must keep the Passover on the fourteenth day of the second month.

Statute #254: If a believer is on a journey, so that he or she cannot keep the Passover because of being unavoidably detained (ie, shipwreck... or some other unforeseeable delay in travel), he or she must keep the Passover on the fourteenth day of the second month.

Statute #255: If a former “stranger” (unconverted person) would keep the Passover, he or she should do so, by fully repenting and spiritually preparing, just as the believers do, in preparation to keep it.

Statute #256: There is only one Passover Ordinance. It is to be kept the same way by everyone who keeps it, whether the person is Jewish, a believer, or a former pagan.

Statute #257: If a believer fails to keep the Passover in the 14th of Abib as commanded, except for the two extreme reasons (death in the family or travel crisis), he will be cut off [which is also translated as “bear his sin” – a reference to not being cleansed and forgiven – and ultimately to eternal damnation]

Numbers 9:2-6 & 10-14 “Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the **rites** of it, and according to all the **ceremonies** thereof, shall ye keep it. And Moses spake unto the children of Israel, that they should keep the Passover. And they kept the Passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel...

Speak unto the children of Israel, saying, If any man of you or of your **posterity** shall be **unclean** by reason of a dead body, or *be* in a journey afar off, yet he shall keep the Passover unto the LORD. The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*. They shall leave none of it unto the morning, nor break any bone of it: according to all

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the ordinances of the Passover they shall keep it. But the man that *is* clean, and is not in a journey, and forbearth to keep the Passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. And if a **stranger** shall sojourn among you, and will keep the Passover unto the LORD; according to the ordinance of the Passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
RITES	H2708	chûqqaḥ	Enactment, appointment, custom, Statute, ordinance
CEREMONIES	H4941	mishpâṭ	a <i>verdict</i> (favorable or unfavorable) [<i>note: Passover is a favorable verdict – a blessing for the believer, but a curse for the unrepentant participant, see Statute #250</i>], a formal decree
POSTERITY	H1755	dor	Generations... dwellings (<i>as in those who dwell with you, whether children or grandparents, etc.</i>)
UNCLEAN	H2931	tame	Foul, polluted, contaminated (in a religious sense), defiled, morally contaminated
STRANGER	H1616	gare	A guest, a foreigner...

Synthesis:

This set of Statutes includes the allowance for a Second Passover. The most epic of all Second Passovers is the Flood. To see that this was a Second Passover, let's begin by noticing that the Flood happened in the Second Month of the year.

- Genesis 7:11 "In the six hundredth year of Noah's life, **in the second month, the seventeenth day of the month**, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

Passover/Unleavened Bread fall in the first biblical month... Pentecost is in the third biblical month... But there are no annual Sabbaths during the second biblical month! So, how can we know that the Flood took place during the Feast of Unleavened Bread, when it happened a whole month late?

In the Numbers 9 set of Statutes, a special provision was given, which allowed for...

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...Passover/Unleavened Bread to be kept a whole month late. This provision was given in the cases when a death happened in the family. If a family had a death around the timing of Passover (Passover is the fourteenth day of the first month and Unleavened Bread begins on the fifteenth day - Leviticus 23:5-6), they were spiritually unclean and could not keep the Feast at the regular time. In such cases, Yahweh instructed His people to keep the Passover and Unleavened Bread on the same days during the second biblical month:

- Numbers 9:6-7, 10-11 "And there were certain men, who were defiled by the dead body of a man, 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 unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of Yahweh in His Appointed Season among the children of Israel?... **Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto Yahweh. The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.**"

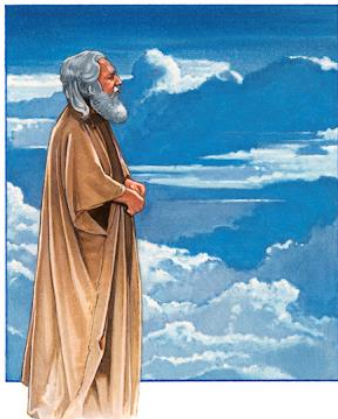
So, it was possible for the Passover and subsequent Feast of Unleavened Bread to be kept in the second biblical month. But the question is, was there a death in Noah's family that would have necessitated this delay? And, if so, was this death a big enough event to cause the Feast to be delayed planet-wide (for *Yahweh* Himself would have been honoring the delay by sending the Flood during the second Passover)? The answer is YES! But to show this, let's look again at when the Flood occurred.

- Genesis 7:11 "**In the six hundredth year of Noah's life, in the second month**, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

The Flood came when Noah was 600 years old. And it started in the second month, on the seventeenth day of the month, which was during Unleavened Bread, if a death had caused a second Passover... So who died? Methuselah!

As Chuck Missler explains in the Koinonia House website article "Meanings of the Names in Genesis 5:

"The Flood of Noah did not come as a surprise. It had been preached on for four generations. But something strange happened when Enoch was 65". Enoch was given a prophecy that as long as his son was alive, the judgment of the



Methuselah is from two Roots: *Muth* & *Shalach*

- *Muth* = "death" or "to die"
- *Shalach* = "to bring" or "to come"

Meaning:
"His death shall bring"

bring" or "to send forth". Thus, the name ***Methuselah*** signifies "his death shall bring".

Flood would be withheld, but as soon as he died the flood would be sent forth.' Enoch named his son to reflect this prophecy.

The name Methuselah comes from two roots: ***muth*** a root that means "death" and from ***shalach*** which means "to

bring" or "to send forth". Thus, the name ***Methuselah*** signifies "his

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And indeed, in the year that Methuselah died the Flood came. It is therefore fitting that his lifetime is the oldest in the Bible, showing the extreme extensiveness of God’s great mercy.

But to prove that Methuselah died the year the Flood came, you need to do a bit of math, from the biblical record of the patriarch's ages. Remember, he would have had to die in the first biblical month in order to have died the year of the Flood (causing a Passover delay - since every saved person on earth, at that time, was related to Methuselah).

600 + 182 + 187 = 969

- Methuselah died at **969**.
- His son Lamech was born when Methuselah was **187** years old.
 - Genesis 5:25-27 “And Methuselah lived an hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died.”
- Lamech was **182** when his son, Noah was born
 - Genesis 5:28-29
- Noah was **600** years old when the Flood came
 - Genesis 7:11

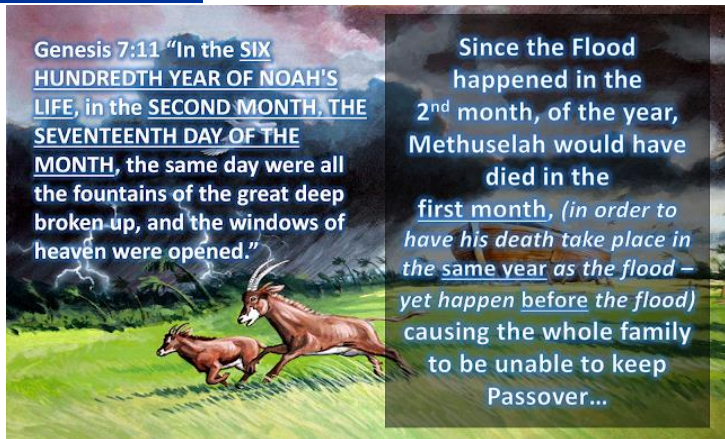
Genesis 5:25-27 tells us that Methuselah's son, Lamech, was born when he was 187 years old.

Genesis 5:28-29 tells us that Lamech was 182 years old when his son, Noah, was born.

Genesis 7:11 tells us that Noah was 600 years old when the Flood came.

Genesis 5:27 tells us that Methuselah died at 969 years old.

Methuselah died in Noah's 600th year, which happened the year of the Flood... So, how can we know that the Flood happened during the timing of the second Passover/Unleavened Bread? The following chart shows the timing of this Feast and the Flood:



Timing of the Flood

	End of Abib	New Moon Eve	New Moon Day	Day 2	Day 3	Day 4
		Day 1 2 nd Month	Day 2	Day 3	Day 4	Day 5
Day 5	Day 6	Day 7	Day 8	Day 9	Day 10 Enter Ark	Day 11
Day 12	Day 13	2 nd Passover Day 14	2 nd Feast of Unleavened Bread			Day 18 4
Feast of Unleavened Bread			Day 15 Sabbath 1	Day 16 2	Day 17 Rain 3	Day 18 4
Day 19 5	Day 20 6	Day 21 Sabbath 7	Day 22	Day 23	Day 24	Day 25

Notably, in Exodus 12:3, the Bible tells that the Passover lamb was selected on the 10th day of the month. It was the 10th day of the month when Noah and his family entered the Ark and the door was shut. And the rain began on the 17th day of the second biblical month, which was the third day of the Feast of Unleavened Bread.

There are no exceptions to this Pattern: *Yahweh's* Greatest Works ALWAYS happen on His Feast Days!

Torah Studies – Statutes #258-259

Statute Summary:

Statute #258: The first month of the year, in which Passover is kept on the 14th day, is the month Abib.

Statute #259: Keeping Passover commemorates the past Exodus (and foreshadows the future one), which is not to be forgotten. [The Children of Israel were delivered from bondage on Passover and actually left Egypt on the first Sabbath of Unleavened Bread (Abib 15).]

Numbers 28:16 “And in the fourteenth day of the first month is the Passover of the LORD.”

Numbers 33:3 “And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.”

Deuteronomy 16:1 “Observe the month of **Abib**, and keep the Passover unto the LORD thy God: for in the month of **Abib** the LORD thy God brought thee forth out of **Egypt** by night.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
ABIB	H24	abiyb	To be tender, green, a young ear of grain
EGYPT	H4714	mitsrayim	Egypt (from the root H4693, meaning “the sense of a limit”, which is from the root H4692, meaning “a stronghold, hemmed in, kept fast,” and “to be in distress”

ADDITIONAL STUDY: The English word “Egypt” is a Greek word, meaning “black” or “darkness”. This meaning, in addition to the Hebrew word for Egypt (*Mitzraim*) all add understanding to the Passover story of deliverance.

Mitzraim (מצרים) was one of the sons of Ham (Gen 10:6), and is the Hebrew word for Egypt. However, this word has a deeper meaning that reveals the biblical understanding of what slavery means, as well as freedom.

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Breaking down the Hebrew word, we see that the “*im*” at the end of Mitzraim indicates the plural form of the word. In the singular, it would be *matzor* (מצור). Interestingly, Egypt is referred to in this way in certain places, such as Isaiah 37:25: “I dug wells and drank water. I dried up all the streams of Egypt (*matzor*- מצור) with the soles of my feet.” A *matzor* in Hebrew is a siege when an army surrounds a town or city before attacking it – usually to prevent supplies from coming in.

Matzor, comes from the root *tzar* (צַר) which means *narrow*. The pressure that an army applies to a besieged people has to do with this idea. *Tzar* is also related to the suffering that can be experienced. *Tzorer* is the word generally translated as enemy, but it also comes from this root and would be better translated as “one who causes *tzar*”, one who causes pain or suffering.

One of the Hebrew words for **rock** is *tzur* (צוּר). This word is used a lot in the Psalms when David says “*Yehovah* is my **rock**.” The word *tzur*, once again, comes from the same root as all of these words. In this case, the idea of pressure or the concept of something narrow has to do with the conditions in which this stone was formed under the ground.

Tzur in Hebrew has to do with a specific stone, although this detail is lost in translation. In English, it is called *flint*, which is one of the hardest stones in existence, used to make tools and weapons in the stone age.

Suffering is not necessarily physical, but mental. In this world, the strongest chains and limitations are in our mind. Emotions like worry or anxiety make us feel as if we are in a narrow place. In appearance, we have already left Egypt and were freed from physical slavery, but how many of us can say that we are free in our mind?

This is the truth that *Yahshua* preached, when He taught:

“Come to Me, all of you who are weary and burdened, and I will give you rest. All of you, take up My yoke and learn from Me, because I am gentle and humble in heart, *and you will find rest for your souls.*”
Matthew 11:28-29

The Exodus story is not merely historical trivia. Passover – past – is a convocation – a rehearsal... Of what? Scripture refers to a second, and **greater** deliverance that overshadows the first Exodus from Egypt. Prior to the Babylonian Captivity, Jeremiah wrote of it extensively. *Yahweh* brought out the tribes of Israel from Egypt, along with a mixed multitude that engrafted into the nation. **There is a future, and final Exodus. The Second Exodus will be so incredible and miraculous, the first Exodus will pale by comparison:**

Jeremiah 16:14-15 “Therefore, behold, the days come, saith *Yahweh*, that it shall no more be said, *Yahweh* liveth, that brought up the children of Israel out of the land of Egypt; But, *Yahweh* liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers.”

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Jeremiah 23:3-8 “And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith **Yahweh**. Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ...In His Days Judah shall be saved, and Israel shall dwell safely: and this *is* His Name whereby He shall be called, **YAHWEH OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith **Yahweh**, that they shall no more say, **Yahweh** liveth, which brought up the children of Israel out of the land of Egypt; But, **Yahweh** liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”

1Co 10:11 Now^{G1161} all^{G3956} these things^{G5023} happened^{G4819} unto them^{G1565} for ensamples:^{G5179} and^{G1161} they are written^{G1125} for^{G4314} our^{G2257} admonition,^{G3559} upon^{G1519} whom^{G3739} the^{G3588} ends^{G5056} of the^{G3588} world^{G165} are come.^{G2658}

1Co 10:12 Wherefore^{G5620} let him that thinketh^{G1380} he standeth^{G2476} take heed^{G991} lest^{G3361} he fall.^{G4098}

tupos

too'-pos

From G5180; a die (as struck), that is, (by implication) a stamp or scar; by analogy a shape, that is, a statue, (figuratively) style or resemblance; specifically a sampler ("type"), that is, a model (for imitation) or instance (for warning): - en- (ex-) ample, fashion, figure, form, manner, pattern, print.

Israel is first and foremost a spiritual term and that anyone who loves and chooses God can join Israel. When we become a part of Israel, we are given a place amongst the 12 tribes of Israel. This is why the New Jerusalem's 12 gates each have one of the names of the 12 tribes upon them. All who are saved will be able to enter into those Gates.

What is Abib?

The Jewish website Chabad.org recognizes this when it says that the Hebrew word *abib* translates as "spring".¹¹ A footnote adds that *abib* comes from the Hebrew word *eebeha* (Heb. עֵבְיָה), literally translated as "greenness." It means "the month in which the grain fills out in its 'greenness.'" Consistent with this, the Brown-Driver-Briggs lexicon gives one meaning of *abib* as "the month of ear-forming, or of growing green" (emphasis added). To go beyond this is to attach a narrower interpretation to the words than the text demands.

Defining "Spring"

By referring to *abib* "greenness," God thus defined spring in very practical terms.

Some proponents in favor of using the barley to determine the first month claim that the definite article before *aviv* proves that the description implied by the word *aviv* is so specific that it cannot apply to any other month. This is a false speculation because the use of *aviv* in the context of the hail plague shows that it applies to multiple stages of the growth of barley, which spans five weeks in Egypt.

Herbert Solinsky is a Messianic believer and recognized calendar expert. He notes that the word "abib" or "aviv" was changed in meaning by the Sanhedrin. Additionally, his research and findings on the calendar are a very in-depth way to understand what *abib* is (or *aviv*) and what it isn't. His calendar document can be read online at

<http://efaidnbmnnibpajpcglclefindmkaj/http://biblicalcalendar.org/abc2.pdf>

Torah Studies – Statutes #260-262

Statute Summary:

Statute #260: The sacrifice of the Passover Lamb could not be performed in any man-selected location.

Statute #261: The sacrifice of the Passover Lamb had to be performed in a location which Yahweh had chosen, and in which He chose to place His Name.

Statute #262: The Passover Lamb is sacrificed in the evening of the 14th day of Abib, meaning that the Seder meal must be eaten when the 14th day is ending – and into the start (after dark) of the 15th day of Abib.

Deuteronomy 16:2 & 5-6 “Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place His Name there. Thou mayest not sacrifice the Passover within any of thy gates, which the LORD thy God giveth thee: But at the place which the LORD thy God shall choose to place His Name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.”

Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
ABIB	H24	abiyb	To be tender, green, a young ear of grain
EGYPT	H4714	mitsrayim	Egypt (from the root H4693, meaning “the sense of a limit”, which is from the root H4692, meaning “a stronghold, hemmed in, kept fast,” and “to be in distress”

SIGNIFICANCE OF THE PASSOVER LAMB SACRIFICE:

Of all the sacrifices, which represented the Death of Messiah, the Passover Lamb offering was the apex. In other words, this one was the most important of all the representative sacrifices. Thus, this sacrifice is one which Christ fulfilled in every detail, which was not the case with every other kind of sacrifice. Consider the following evidence to show that the Passover Lamb was the quintessential Sacrifice, more fully representing Christ's substitutionary Sacrifice on Calvary, than any other:

- At the start of Yahshua's Ministry – specifically, at His Baptism – John the Baptist announced Him to be “the Lamb of God, which taketh away the sin of the world.”

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From this point, until the Passover Lamb offering was completed and accepted, *Yahshua* perfectly fulfilled the Role of the Passover Lamb, as follows:

- **Yahshua was male** – the Passover lamb had to be male – *Exodus 12:5*
- **Yahshua was the Lamb for 70 Weeks (Daniel 9:24-27)** – the Passover lamb had to be “of the first year” (meaning over 1 year, but not yet two years old) – *Exodus 12:5*
- **Messiah was to be “cut off” in the midst of the week (Daniel 9:24-27)**. This aspect was fulfilled by His Passover Sacrifice (Passover was on a Wednesday in the year of Christ’s Death).
- **Yahshua was sinless** – the Passover lamb had to be “without blemish” – *Exodus 12:5*
- **Yahshua’s “Triumphal Entry” was on the 10th of Abib** – the Passover lamb was selected and presented to the household as such on the 10th of *Abib* – *Exodus 12:3*
- **Yahshua’s was examined by the Pharisees (they tried to trip Him up) from the 10th to 14th of Abib** – the Passover lamb was examined. After the examination, if the lamb was deemed “without blemish” the priest would pronounce “I find no fault in him”. Following this pronouncement, the Passover lamb could be sacrificed.
- **Yahshua Died on Passover (Abib 14) – at the exact time for slaying the Passover Lamb** – the Passover lamb was sacrificed on the 14th of *Abib* (Passover) at 3 PM – *Exodus 12:6*

No other animal sacrifice was so complete in its connection with Messiah or the Messianic prophecies as the Passover Lamb. To see this, consider the following table:

Animal Sacrifice	Animal Symbol Represented Messiah		Age and Gender of Animal at Sacrifice, Fulfilled at Calvary		Time/Date of Animal Sacrifice Fulfilled at Calvary		Manner of Animal Sacrifice Fulfilled at Calvary	
	YES	NO	YES	NO	YES	NO	YES	NO
Passover Lamb (Exodus 12:1-6)	☑		☑		☑		☑	
	<u>Explanation:</u> John pronounced <i>Yahshua</i> to be the “Lamb of God” at His Baptism.		<u>Explanation:</u> fulfillment of the Passover-Lamb Role was under 2 years (70 Weeks). <i>Yashua</i> was Male.		<u>Explanation:</u> Messiah was “selected” on Abib 10 and slain on Abib 14 – at the time of the Passover Sacrifice. On the Cross at 9 AM – died at 3 PM.		<u>Explanation:</u> Sacrifice was without blemish and His bones were not broken (Exodus 12:46), like the Passover lamb, which was unbroken and offered whole.	

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Animal Sacrifice	Animal Symbol Represented Messiah		Age and Gender of Animal at Sacrifice, Fulfilled at Calvary		Time/Date of Animal Sacrifice Fulfilled at Calvary		Manner of Animal Sacrifice Fulfilled at Calvary	
	YES	NO	YES	NO	YES	NO	YES	NO
<p style="text-align: center;">Red Heifer</p> <p>(Numbers 19:1-7 Genesis 15:7-9)</p>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
	<p>Explanation: all animals sacrificed in the Sanctuary represent the Death of <i>Yahshua</i>, but <i>Yahshua</i> is never specifically called a heifer.</p>		<p>Explanation: the heifer was female, so this doesn't match Christ. The heifer was between 1 and 2 years old (so the age is right).</p>		<p>Explanation: Red heifers were sacrificed to cleanse the priests in preparation for Temple service. No precise timing was stated.</p>		<p>Explanation: The red heifer had to be an animal who had never been yoked (but Yah says His Yoke is easy...)</p>	
<p style="text-align: center;">Bullock</p> <p>(Numbers 19:1-7 Leviticus 1:2-9)</p>	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
	<p>Explanation: all animals sacrificed in the Sanctuary represent the Death of <i>Yahshua</i>, but <i>the bullock specifically represents the Aleph - Yahweh</i>.</p>		<p>Explanation: the bullock was male, so this does match Christ. The bullock was three years old (the number of the Covenant).</p>		<p>Explanation: The bullock was offered as a sin offering, and a burnt offering, and there were 70 bulls offered during Sukkot.</p>		<p>Explanation: The body of the bullock was not kept whole. Its inward parts were separated out.</p>	
<p style="text-align: center;">Lamb</p> <p>(Exodus 29:38-39)</p>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>
	<p>Explanation: John pronounced <i>Yahshua</i> to be the "Lamb of God" at His Baptism. A lamb was offered twice daily.</p>		<p>Explanation: the daily lamb offering was of a male lamb that was 1 year old. This matches <i>Yahshua</i>.</p>		<p>Explanation: The lamb was offered each morning and evening at 9 AM and 3 PM each day.</p>		<p>Explanation: The body of the lamb that had been sacrificed was flayed and dismembered.</p>	
<p style="text-align: center;">Sheep & Goats</p> <p>(Leviticus 1:10-13 Numbers 28:4 Exodus 29:39)</p>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
	<p>Explanation: all animals sacrificed in the Sanctuary represent the Death of <i>Yahshua</i>, <i>Yahshua</i> is not likened to sheep or goats.</p>		<p>Explanation: No age is specified, but a sheep is an adult animal (older than 1). Also, a sheep is female.</p>		<p>Explanation: The goat could be offered at Passover. But most goats and sheep were offered at other times.</p>		<p>Explanation: The body of the sheep/goat that had been sacrificed was flayed and dismembered.</p>	

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As we have seen, the animal sacrifice that most completely foreshadowed Yahshua's Sacrifice was the Passover lamb. For this reason, the Passover sacrifice, more than any other sacrifice, represents the Death of Yahshua. It is the apex – most important – of all animal sacrifices.

WE ARE NO LONGER TO OFFER OR EAT THE PASSOVER LAMB (OR ANY OTHER BLOOD SACRIFICE):

As we have studied (Statutes 97-107, Hebrews 9-10) the animal sacrifices were completely ended when *Yahshua* died on the Cross. It was not the destruction of the Temple that ended the sacrificial system in Heaven's Eyes. It was the Death of Messiah... Although it should be noted that, because the Rabbis and Jewish leaders rejected *Yahshua* as Messiah, they did continue the sacrifices after His Death, up to the destruction of the Temple. But these sacrifices were performed in rebellion against *Yahweh*, of which even Jewish historical sources show evidence (as we have seen).

Having already examined the Scripture in Daniel 9:24-27, Hebrews 9 and Hebrews 10, let us also consider the historical evidence to show that it was well-known to the early Christians that the blood sacrifices ended at Calvary. The Jewish leaders had plenty of evidence as well, even though they continued to ignore it.

Epiphanius quotes the Ebionite or Hebrew Gospel, as ascribing these words to Yahshua: 'I have come to destroy the sacrifices' (Panarion 30.16.5), and as ascribing to Yahshua's rejection of the Passover meat (Panarion 30.22.4), and these are analogous to numerous passages found in the Recognitions and Homilies (e.g., Recognitions 1.36, 1.54 and Homilies 3.45, 7.4, 7.8).

“Baptism Instituted in Place of Sacrifices: But when the time began to draw near that what was wanting in the Mosaic institutions should be supplied, as we have said, and that the Prophet should appear, of whom he had foretold that He should warn them by the mercy of God to cease from sacrificing; lest haply they might suppose that on the cessation of sacrifice there was no remission of sins for them, He instituted baptism by water amongst them, in which they might be absolved from all their sins on the invocation of His name, and for the future, following a perfect life, might abide in immortality, being purified not by the blood of beasts, but by the purification of the Wisdom of God.” (Recognitions 1.39)

“The Ebionite or Hebrew Gospel quotes Yahshua as saying, “I have come to abolish the sacrifices, and if you cease not from sacrificing, my wrath will not cease from you.” (Panarion 30.16.5)

The two most prominent examples of an anti-animal sacrifice tradition in Jewish Christianity can be found in the Gospel of the Ebionites cited by Epiphanius and the Jewish Christian source underlying Recognitions 1.27–71, 27 the latter of which can be dated to ca. 200 AD. The Elcesaites were an ancient Jewish-Christian sect who were active from about 100-400 AD. The name of the sect derives from the alleged founder, Elkhasai (Koinē Greek: Ἐλχασαΐ in Hippolytus), Elksai (Ἐλξαι in Epiphanius), or Elkesai (Ἐλκεσαΐ in Eusebius, and Theodoret). The Elcesaites were vocal against the animal sacrifices in the Temple, after Messiah's Death.

“The Elcesaites appear to have originated as a Jewish Christian movement in the early second century... Epiphanius reports that the Elchasai combined this reverence for Jerusalem with criticism of animal sacrifice. He states that Elchasai directed prayer towards Jerusalem, rejected

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...meat-eating and condemned sacrifices and the Temple. If Epiphanius' report is consistent with the original contents of the Book of Elchasai, this pushes back our earliest attestation of a Jewish Christian anti-sacrifice tradition to ca. 116–117 AD”

(Luttikhuizen, G. P., *The Revelation of Elchasai: Investigations into the Evidence for a Mesopotamian Jewish Apocalypse of the Second Century and its Reception by Judeo-Christian Propagandists* (TSAJ 8; Tübingen: Mohr Siebeck, 1985)

Rabbi Eric Tokajer of Brit Ahm Messianic Synagogue, wrote an article on a cover up that tried to hide that the sin offerings on Yom Kippur were no longer accepted by God after Yahshua's Death. In the article he explains:

“Every year on this day, the High Priest would enter the Holy of Holies and apply blood to the Ark of the Covenant, also known as the Aron HaAdut, or the Ark of the Testimony. This blood offer, if accepted by God, would cover the sins of Israel until the next Yom Kippur. The way Israel knew that this offering of covering was accepted was if the red cord tied around a goat's neck would turn white.”

The origin for *Yom Kippur* is explained in Leviticus 16. Every year, the High Priest of Israel would offer a sacrifice for the atonement of sins for Israel. This was not an offering for individual people, but rather, corporate Israel. The High Priest would enter the tabernacle and he would sacrifice one goat. He would then lay hands on the other goat and confess the sins of Israel and then let the goat go. Rabbi Eric Tokajer further explains:

“This process went on year after year until the destruction of the Temple in 70 CE. However, according to Talmudic writings, the red thread stopped turning white the year that Yahshua was crucified. While this information about the red thread was not hidden by the Rabbis, a cover-up began as the focus of Yom Kippur was changed after the destruction of the Temple and the emphasis became offering prayers instead of the offering of a blood sacrifice. There was no longer a provision for the actual covering of sins nor a mechanism for knowing if the offering was accepted. So, with this cover-up that was established with the end of the Yom Kippur sacrifice and the replacement of that sacrifice with prayer, Judaism lost its assurance of atonement.”

Why this is Significant? This occurrence was recorded in the **Talmud** in *Rosh HaShanah* 31b. The Talmud is a collection of Rabbinical writings that contains questions Rabbis ask and where issues are discussed in writing. The scarlet thread was a tradition that was started in the first temple period. It was used as an indicator of when the sacrifice made by the High Priest on behalf of corporate Israel was accepted. When the sacrifice was made, the thread would turn white when God accepted it.

On the year *Yahshua* died on the cross, the scarlet thread no longer turned white. When this happened, the priests stopped using a thread to determine when God accepted the sacrifice. Instead, they replaced the sacrifice with prayer. Because of this, Rabbi Tokajer points this out as a cover up.

There is more than one reference in the Talmud to the scarlet thread no longer turning white. One reference is found in *Rosh HaShana* 31b and another reference is found in *Tractate Yoma* 39b.

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Neither of these references attribute the threads not turning white to *Yahshua's* death. This, however, doesn't mean that it wasn't because of *Yahshua's* Sacrifice. Furthermore, we cannot expect anyone who doesn't believe *Yahshua* is the Messiah to think that His Sacrifice had anything to do with the scarlet thread not turning white. The preponderance of the evidence, however, suggests that *Yahshua's* sacrifice is the reason why the sin offerings were no longer accepted. Notably, the *Talmud* says that the thread stopped turning white 40 years prior to the temple's destruction, and this puts us in the time frame of when *Yahshua* was put to death.

Thus, with the writings of the New Testament, we have an understanding of why the sin offerings at the Temple were no longer accepted—it is because *Yahshua* the Messiah, was the sin offering. Historically and theologically, the facts line up.

BUT DIDN'T PAUL PERFORM SACRIFICING AFTER HIS NAZARITE VOW?

Some suggest that the Sacrifices were still going on in the Temple – even being done by believers. This is because Paul himself may have performed a Nazarite Vow earlier. Luke records,

“In Cenchrea he had his hair cut, for he was keeping a vow” (Acts 18:18).

However, nothing is mentioned about Paul performing an animal sacrifice—only the cutting of his hair. But Paul's “sacrifice” couldn't have been an animal sacrifice. After all, the entire book of Hebrews considers the return to animal sacrifices as directly in contrast to God's will (Heb. 10:10, 14, 18).

The Greek term for “sacrifice” (v.26) is *prosfora*, which the author of Hebrews uses to refer to the ultimate “offering” in *Yahshua's* Death (Heb. 10:10, 14, 18; cf. Eph. 5:2). It can be rendered as a “sacrifice” (NASB; NET; NLT) or an “offering” (ESV, NIV).

The Greek word for offering in Acts 21:26 is “*prosfora*”, which when used as a noun, while it can refer to an animal sacrifice, it is much more commonly used to refer specifically to the vegetable offering, and are sometimes coupled together with “*qusia*” as “sacrifices and offerings.” [Eph 5:2], [Heb 10:5], [Heb 10:8], and Heb 10:18 complemented a few verses later at Heb 10:26. Heb 10:10, and Heb 10:14 do refer to *Yahshua's* Body as an offering.

However, that doesn't mean that in every case “*prosfora*” is being used as a synonym for blood sacrifice, for Eph 5:2 refers to *Yahshua* as a sacrifice AND an offering. The noun *prosfora* occurs 15 times in the *Septuagint*, usually as the translation of “*minchah*”, which is usually a vegetable offering. It seems to mean an offering of money in Acts 24:17 and Rom 15:16. So the fact that the inspired author of Acts refers to this ritual as “*prosfora*” rather than a “*thusia*” is itself a good indication that these were not blood sacrifices.

The apostle Paul also writes that Christ is our Passover, [1 Cor 5:7]; and also wrote “Watch Israel according to the flesh. Are not those eating the sacrifices in the fellowship of the altar?” [1 Cor. 10:18]. It would be very strange for Paul to refer to the fellowship with the altar as “Israel according to the flesh” if the Churches of Judea continued to participate in the sacrificial system. Also, would Paul have endorsed a ritual he, himself, describes as “according to the flesh”?

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So, while Jewish Christians continued to engage in keeping the Annual Feasts and rituals, and participated in services with Non-Christian Jews until formally excluded from the synagogue; yet, with the Redemption of Messiah, the continuing of blood sacrifices were regarded as carnal by the 1st century Church.

SO, NOW THAT SACRIFICING IS NO LONGER DONE, WHAT CAN BE TAKEN FROM STATUTES 260-262 FOR US TODAY?

Part of the Passover worship involved the offering of the Passover lamb, as we have seen. This Passover keeping is to be done in a place which Yahweh has put His Name – and has chosen. Many think such a place no longer exists, since the Temple is gone. But Yahweh says that His people are also His spiritual Temple. And when 2-3 believers gather together in His Name, He is there in the midst of them.

Those who are sealed in Yahweh, will be sealed in His Name! Thus, it is possible to worship where He has put His Name, by gathering with His Saints to worship for this appointed time. And to gather in the place where He has chosen merely requires prayerfully seeking Yahweh's Will regarding where to go and which body of believers to join for the Passover-Unleavened Bread Feast.

Yahshua Himself said that it was no longer time to gather for worship at a set place in Jerusalem:

Yahshua announced early in His ministry: "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. "You worship what you do not know; we worship what we know, for salvation is from the Jews. "But an hour is coming, and NOW IS, when the true worshipers will worship the Father in Spirit and Truth; for such people the Father seeks to be His worshipers. "God is Spirit, and those who worship Him must worship in Spirit and Truth." John 4:21-24. NASB.

There is no longer a physical place (the Temple) on Earth for worship and Yahshua Himself said that the place of worship was no longer one spot, but is now about worshipping in the Spirit and Truth. So, how do we keep Passover in the place that Yahweh has chosen?

Simply pray over where you should be keeping it. The Father will direct us – in Spirit and in Truth. Also, Scripture doesn't suggest that staying home to keep it is a good option. We are to seek the Father's direction – and not forsake the assembling (and gather "so much the more as you see the Day approaching" – Hebrews 10:25).

Torah Studies – Statutes #263-268

Statute Summary:

Statute #263: Unleavened Bread is to be eaten at the Passover Seder Meal along with bitter herbs.

Statute #264: All leaven must be removed from your house by the first day of the Feast of Unleavened Bread (Abib 15, or by sunset on Abib 14).

Statute #265: There must be no leaven in your house for the full seven days of the Feast of Unleavened Bread (from Abib 14, at sunset [the time of the Seder] to Abib 21, at sunset)

Statute #266: You must not eat any food with leaven for the full seven days of the Feast of Unleavened Bread (from Abib 14, at sunset [the time of the Seder] to Abib 21, at sunset)

Statute #267: You must eat unleavened bread for the full seven days of the Feast of Unleavened Bread (from Abib 14, at sunset [the time of the Seder] to Abib 21, at sunset)

Statute #268: Keeping the Feast of Unleavened Bread is an ordinance which must continue as long as time lasts.

Exodus 12:8 “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.”

Exodus 12:15 “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.”

Exodus 12:17 “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 forever.”

Exodus 12:18 “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.”

Exodus 12:20 “Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.”

HOW TO OBSERVE THE PASSOVER:

The Passover *Seder* is a religious service held on the first night of Passover.

The Hebrew word “*Seder*” (pronounced “say-dehr”) translates to “order” in English. The meaning of the word “*Seder*” reveals a lot about the nature of this Passover ritual.

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The Seder service is composed of fifteen sections, all followed in a specific order. The order of the Seder is presented in the *Haggadah* (*Haggadah* is Hebrew for “the Telling” and references the retelling of the Passover/Exodus story) text, along with the liturgy and instructions for the night’s many rituals.

So what should believers do to keep the Passover Meal, which the Jews call the Seder, on the night of Passover - or Eve of Unleavened Bread?

To answer this, we need to examine the origin of the Passover Meal components, and see which parts are Scriptural and which are tradition. Not all traditions are bad, in fact some traditions can be very meaningful (for example, having *challah* bread and grape juice to welcome Shabbat on Friday evening is such a tradition - it’s not commanded to do it, but it can be meaningful to do so.)

Additionally, it should be noted that there is evidence of the validity of “oral traditions” in regard to how Israel kept the Passover, in the time of the first and second Temples. And that, although these oral traditions were never written, or commanded, they were passed down from generations of Passover-Torah-keepers. Some of these traditions were miraculously performed in *Yahshua’s* Crucifixion, verifying that not all traditions were of men. Here are a few examples:

- Hosanna song which was sung over *Yahshua* at the Triumphal Entry (10th of Abib, at the selection of the Passover Lamb) was honored by Heaven... *Yahshua* said “the rocks will cry out...” if the people stopped singing the Passover Lamb song (Psalm 113-118).
- The Passover Lamb was selected from Bethlehem and brought through the same Jerusalem gate through which *Yahshua* entered. It was led to the Temple Mount on the 10th of Abib... *Yahshua* rode on a donkey amidst hosannas and palm waves.
- The high priest would examine the lamb from the 10th to 14th of Abib. At the end of the examination, and when it was time for sacrifice, if the lamb were without blemish, the priest would proclaim, “I find no fault in him.” This proclamation was made over *Yahshua* (at His trial) – by Pilate.
- When the high priest finished his work in the Temple – all the individual lambs had been sacrificed for the families – and the Passover lamb for the nation was the last sacrifice of the Passover lambs – the high priest would make a ceremonial proclamation (which pointed to having access to the Water of Life because of the death of this lamb). He would say, “I thirst”. *Yahshua* also said these words on the Cross. So this “unwritten” aspect of Passover was also fulfilled in Christ.

Clearly, just because a ceremony is passed down by tradition, in keeping Passover – it doesn’t mean it’s wrong... So, in determining what to do for our Seder Meals, we decided to examine each item and keep whatever had Scriptural meaning/significance. Here’s what we do...

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Preparing for Passover: Unleavening Our Hearts and Home

“...Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth,” 1 Corinthians 5:6-8

Yahweh lovingly instructs His people to gather together to observe the annual holy Festivals. But keeping the Spring Feasts doesn't just involve showing up at the Appointed Time. It also involves at-home preparation for Passover and Unleavened Bread—a process which ideally begins when the time for the Feast is still a month or two away.

1 Month Before the Feast:

Begin unleavening your home. The process of unleavening a home involves deep cleaning. It was because the preparations for Unleavened Bread involved a deep cleaning this process came to be called “spring cleaning.” Go through your cupboards and pantry. Clean everything out as you take note of each food item's ingredients. Your purpose is to identify all items containing leaven.

As you go through your pantry and cupboard. Pull out the foods containing leavening. At this stage, leaven doesn't have to be removed, or destroyed. But leavening agents should be noted and put in a separate area (this is a good stewardship practice) which helps you to plan for and incorporate leavened items into recipes in order to mostly use them up before Passover. According to Torah, leavened items must be completely removed from the home and destroyed on or by Passover:

“Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.” Exodus 13:7

In preparing for Passover by noting and planning to use up the leavened foods prior to Passover, you will have minimal food waste. Certainly, it is also a much more thorough way to unleaven your home, according to the biblical instruction. What should you look for when taking a leavening inventory of your cupboards and pantry?

Leavened foods include breads, pancake mixes, baking mixes of all kinds, crackers, cereal, and many more foods. Check the ingredient labels for raising agents such as raising yeast, baking soda, sodium bicarbonate, and baking powder. Items like Brewer's yeast (even though it uses the name “yeast”) are not leaven because they are not raising agents.

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The unleavening process doesn't stop with the household pantry. Leaven is also spiritual. Spiritual leaven is sin. As you go through your home, cleansing it from physical leaven, prayerfully also remove any spiritual leaven which you may find. In this search, it is a blessing to claim Psalm 139:23-24.

Spiritual leaven includes items like: ungodly books, movies, or games and images or idolatrous souvenirs (Note: often "cultural" items are connected with demonic practices).

"The graven images of their gods shall ye burn with fire. Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to Yahweh thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." Deuteronomy 7:25-26

During the unleavening process involving foods, you plan to do your best to eat up the food quickly prior to Passover, to avoid waste. But while this is good stewardship for the pantry, it is not how one should handle spiritual leaven. Spiritual leaven, once identified, should be immediately destroyed. The loss of money is not a consideration. In the Scriptures, we have a powerful example of this in the story of how the believers in Ephesus came together to burn their mystical, occult books.

Scripture tells us that the monetary value of the magical books they burned came out to 50,000 pieces of silver! One might wonder why they didn't sell their books and keep the money? As we saw in Deuteronomy 7:25-26, items which are classified as a spiritual abomination are to be burned with fire. We are not to sell them for money. This process of burning the items brings the devil's rights and ground gained in using these objects to a complete end. If we were to pass the item on to someone else, we would be passing on the curse. That is not something Yahweh's people are ever to do.

A Week Before the Feast: Unleaven your freezer(s) and refrigerator(s) in the same way you unleavened your cupboards and pantry. Collect all your remaining leavened items in one area for easy removal just before Passover.

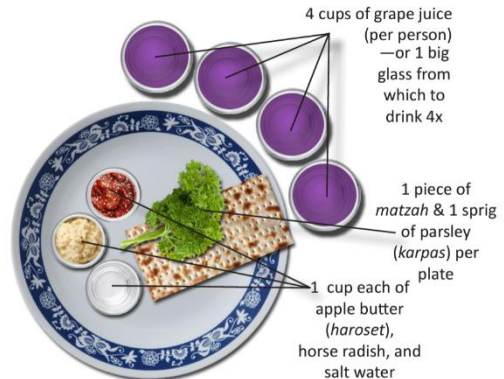
1-2 Days Before the Feast: Purchase the foods you'll need and begin preparing for your Passover Seder. Get Enough Unleavened Bread for the Whole Week of Unleavened Bread: Since the Torah commands (Exodus 12:15; Exodus 13:6) each family member to eat at least a small piece of unleavened bread at every meal throughout the whole week of Unleavened Bread (all 7 days), you will need to make sure you have enough unleavened bread for Passover and the week of Unleavened Bread.

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If you are buying the matzah, we typically get 1-2 boxes of matzah per family member (depending on how big a piece they will eat each meal) to last through all seven days of the Feast. Check with your local grocery store. Some stores will order matzah upon request. If you cannot get matzah from your local grocery store, you may order it online or you can get a recipe for it and make your own homemade matzah (this is why you need to plan ahead).

What you need for the Passover Seder Meal

- Matzah (1 sheet per person)
- Horseradish (1 small cup size per person—we use plastic candy cups made for weddings)
- Haroset (apple butter) (1 small cup size per person)
- Salt water (1 small cup size per person) – mix water with salt, enough to taste salty
- Parsley (1 small bunch of parsley per person)
- Grape juice (4 small cups per person)



How to Set up Your Table for Passover at Home:



I will free you from the labors of the Egyptians and deliver you from bondage. I will redeem you with an outstretched arm, and I will take you to be My people, and I will be your Elohim (Exodus 6:6-7 – New Revised Standard Version).