

## Torah Studies – Statutes #269-272

### Statute Summary:

*Statute #269: The Feast of Unleavened Bread begins on Abib 15 (the Day after Passover) and continues for seven days.*

*Statute #270: The first Day of the Feast of Unleavened Bread (Abib 15) and the seventh day (Abib 21) are annual Sabbaths, in which no servile work is to be done and on which a holy convocation is to be held.*

- *Servile work includes: workmanship (crafting), making things, employment, office work, ministering work (health care providing), farm work, gardening, service industry work, property work, deputy work, and work of any kind.*

*Statute #271: We must eat unleavened bread daily for the full seven days of the Feast of Unleavened Bread (from Abib 15 to Abib 21).*

*Statute #272: Spiritual offerings are to be made “by fire” unto Yahweh each day during the full seven days of the Feast of Unleavened Bread.*

**Leviticus 23:6-8** “And on the fifteenth day of the same month is the **Feast of Unleavened Bread** unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no **servile work** therein. **But ye shall offer an offering made by fire** unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.”

### **Key Word Study:**

Key Word	Strong's Number	Hebrew Word	Meaning
FEAST	H2282	<i>chag</i>	A festival or a victim (sacrifice)
UNLEAVENED BREAD	H4682	<i>matsah</i>	sweetness; properly sweetness; concretely sweet (that is, not soured or bittered with yeast); specifically an unfermented cake or loaf... unleavened (bread, cake), without leaven.
SERVILE	H5656	<i>'ăbôdâh</i>	work of any kind: - act, bondage, + bondservant, effect, labour, ministering, office, service (-ile, -itude), tillage, use, work

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Key Word	Strong's Number	Hebrew Word	Meaning
<b>WORK</b>	H4399	<i>m<sup>e</sup>lâ'kâh</i>	properly <i>deputyship</i> , that is, ministry; generally <i>employment</i> (never servile) or work (abstractly or concretely); also <i>property</i> (as the result of <i>labor</i> ): - business, + cattle, + industrious, occupation, (+ -pied), + officer, thing (made), use, (manner of) work ([ -man], -manship)
<b>BUT YE SHALL OFFER</b>	H7126	<i>qârab</i>	A primitive root; to <i>approach</i> ... (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh)...
<b>AN OFFERING MADE BY FIRE</b>	H801	<i>'ishshâh</i>	properly a <i>burnt offering</i> ; but occasionally of any <i>sacrifice</i> : - (offering, sacrifice), (made) by fire.

### Synthesis:

Fire was the powerful evidence that Yahweh is the only true God on Mount Carmel. Yahweh sent the Fire to consume Elijah's sacrifice, while no fire fell for the prophets of Baal. In other words, Fire marks an acceptable sacrifice. Consider the story of Cain and Abel. Yahweh sent the Fire on Abel's sacrifice, but not Cain's. He gives the reason – Cain's sacrifice was disobedient, and thus unacceptable. No Fire- no acceptance of the sacrifice.

To offer an offering made by Fire during the days of Unleavened Bread is to present an acceptable Sacrifice. Of course, claiming Yahshua's Blood and Sacrifice for cleansing on our behalf is a big part of offering Sacrifices now, in our post-Calvary time. But we also are to BE the acceptable sacrifice, offered by Fire.

The purifying and refining work of the Holy Spirit through trials and suffering is called the Refiner's Fire.

**Zechariah 13:9** "And I will bring the third part through the Fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, Yahweh is my God."

When the Holy Spirit was poured out in Acts 1:8, the Holy Spirit was manifested as tongues of Fire. The Holy Spirit comes in FIRE to prepare us to carry the Gospel to the whole world with *power*.

**Romans 12:1-2** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God."

So, during unleavened Bread, we claim Christ, as our Offering for sin. And we offer ourselves to Yahweh, fully surrendered and cleansed, and ready for His Pentecost Fire.

# Torah Studies – Statutes #273-274

## Statute Summary:

*Statute #273: We are not only commanded not to eat any leaven, during the Feast of Unleavened Bread (7 Days), but we are also to fully remove all leaven from out of our houses.*

*Statute #274: The first and last days of Unleavened Bread (Abib 15 and 21) are annual Sabbaths in which no work is to be done, except for cooking food. Work in the kitchen, while it should be kept to a minimum, may be done during these two annual Sabbaths (because the Passover meal would still be in preparation during the eve of Abib 15, making cooking necessary).*

**Numbers 28:17** “And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.”

**Exodus 12:15-16** “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. 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.”

**Exodus 12:15-16 (CEV)** “For seven days you must eat bread made without yeast. And on the first of these seven days, you must remove all yeast from your homes. If you eat anything made with yeast during this festival, you will no longer be part of Israel. Meet together for worship on the first and seventh days of the festival. The only work you are allowed to do on either of these two days is that of preparing the bread.”

**Exodus 12:15-16 (ISV)** “You are to eat unleavened bread for seven days. On the first day be sure to remove all the leaven from your houses, because any person who eats anything leavened from the first day until the seventh will be cut off from Israel. Also, on the first day you're to hold a holy assembly, and on the seventh day you're to hold a holy assembly. No work is to be done during those days, except for preparing what is to be eaten by each person.”

## Key Word Study:

Key Word	Strong's Number	Hebrew Word	Meaning
CUT OFF	H2282	<i>chag</i>	A primitive root; to <i>cut</i> (off, down or asunder); by implication to <i>destroy</i> or <i>consume</i> ...
LEAVEN	H7603	<i>še'ôr</i>	From H7604 (meaning “to swell up”); barm ( <i>the froth on fermenting malt liquor</i> ) or yeast cake (as swelling by fermentation): - leaven.

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### Synthesis:

The Hebrew name for this feast is **Hag Hamatzot** (Hawg Hah-MAHT-zot), which means “the feast of unleavened bread,” emphasizing the necessity of leaven’s absence.

Many have wondered whether “leaven” includes alcohol/wine. By definition, it does. Leaven includes anything which “leavens” and “froths” by fermentation. This aptly describes the process through which grape juice is fermented into wine. Talmud, not Torah, allows alcoholic wine (at Passover), because “leaven” according to Talmud is only applying to “grain”.

“The obligation to drink four cups of (alcoholic) wine presents definitive problems for people who have difficulty imbibing that much alcohol at one meal. Particularly since Halacha determines that one must drink, minimally, a couple of liquid ounces per cup (sipping is not sufficient), the propriety of using nonalcoholic substitutes remains a pressing question. **Jewish law dictates that all men and women must consume four cups of wine at the appropriate stages of the Seder:** Kiddush, Magid (the recitation of the Pessah story), Grace after Meals and Hallel (OC 472:8-15)... Given its significant imprint on the Seder, the sages deemed that even the poor must consume all four cups, with each community providing the necessary means to the impoverished (Pessahim 99). <https://www.jpost.com/jewish-world/judaism/is-it-better-to-drink-wine-or-grape-juice-at-the-seder>

But this idea that the only kind of leaven which applies in Unleavened Bread is “grain leaven” is never stated in Torah. Here’s what Torah says about adding or taking away details from it:

**Deuteronomy 4:2** “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”

**Deuteronomy 12:32** “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”

Yahshua rebuked the Pharisees for making their own man-made laws and exalting them over Scripture.

“Then came to Yahshua scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But He answered and said unto them, **Why do ye also transgress the commandment of God by your tradition?**” Matthew 15:1-3

But what about Matthew 23? Doesn’t Christ tell us to obey the Rabbis’ laws? We’ve been wrongly taught that the original version of Matthew was written in Greek. But, it was not. Shem Tov’s Hebrew Matthew predates the Greek manuscripts. Many Bible scholars now agree that the original Gospel of Matthew was written in Hebrew-which makes perfect sense, as Matthew was a Hebrew.

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When you read the KJV Bible translation from Greek of Matthew 23:1-3 it appears that Yahshua was endorsing Judaism's right to change the Law of God. But, when you read this passage, translated into English from the Hebrew Matthew, the meaning is as different as night is from day! Here are the two translations, for comparison:

Matthew 23:1-3, translated from the Greek Matthew:

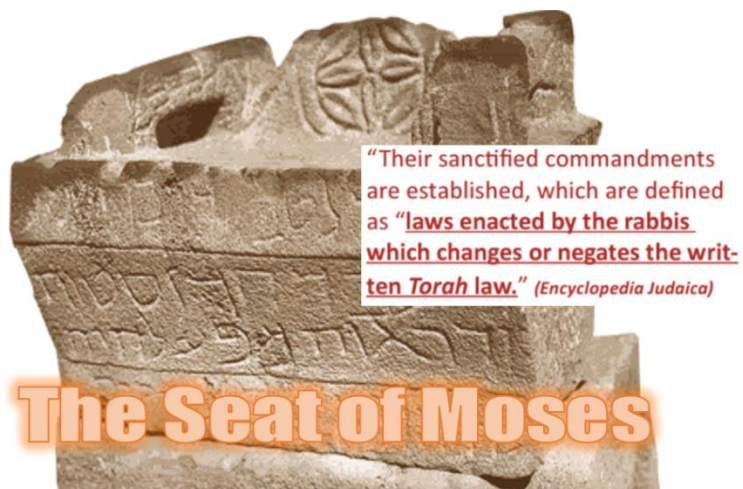
**"Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."**

Matthew 23:1-3, translated from the Hebrew Matthew:

**"Then Yahshua spoke to the multitude, and to His disciples, Saying, The scribes and the Pharisees DESIRE TO sit in Moses' seat: THEY WANT YOU to observe all of their teachings, But, that which Moses told you to observe, do; but do not follow the works of the Pharisees."**

In Yahshua's day, the Pharisees considered themselves to be lawmakers, who had the power to supersede the Torah. To do this, the Rabbis would go into the synagogues and sit in a special seat, called the "seat of Moses". The Pharisees taught that every new "commandment" they invented, while sitting in this seat, had the same authority as the commandments Moses received from the Almighty. But, as we have seen, the Babylonian Talmud "laws" were a sin, breaking the God-given Command against adding to Yahweh's Law. And the leaders of Judaism had elevated their manmade Talmud to be not only equal with Torah, but greater!

Again, the Pharisees believed they had the power "We do not heed Heaven." The Talmud interprets this response in this way: "The Torah has already been given to us on Sinai. We are not to listen to a heavenly voice (i.e. on matters of halakhic decision). Thou hast already written for us at Sinai to make decisions in accordance with the majority." Later Rabbi Nathan encountered to override the Torah was that they claimed to "sit in the seat of Moses". All synagogues had a "seat of Moses" upon which the elders sat to pronounce new commandments they invented at will. To explain the Rabbi's power, according to Judaism, when sitting in the Seat of Moses, see the quote on the right.



**"Their sanctified commandments are established, which are defined as 'laws enacted by the rabbis which changes or negates the written Torah law.'" (Encyclopedia Judaica)**

**The Seat of Moses**

## Torah Studies – Statutes #275-279

### Statute Summary:

*Statute #275: There is not to be leaven or leavened bread in all our land. Thus, unleavening applies not only to our homes, but also all the land that we have in our jurisdiction.*

*Statute #276: As part of our repentance for and coming out from sin (which takes place during Passover/Unleavened Bread) we are to eat the unleavened bread, which is the “bread of affliction”. Eating the “bread of affliction” is part of the repentance process.*

*Statute #277: While Scripture makes it clear that the ideal is for the whole family to attend the gatherings for the Feast, if there are difficult circumstances which make it impossible for the women and children to go to the Feast, the men of the house are always required to attend. (Since the husband is the “priest” of the home, his attendance at the Feast, will bless his family via the “trickle down” effect.)*

*Statute #278: The men in the Body of Christ must all come to gather for the Feast keeping three times in the year: 1) the Feast of Unleavened Bread (which included Passover), 2) the Feast of Weeks (known as Pentecost in the New Testament), and 3) the Feast of Tabernacles (which included the Last Great Day).*

*Statute #279: When the men come to keep these Feasts with fellow believers, following Yahweh’s direction for which Feast-gathering to join, they are to bring their tithes, offerings, and gifts.*

**Deuteronomy 16:3-4** “Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.”

**Deuteronomy 16:8** “Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.”

**Deuteronomy 16:16** “Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the LORD empty.”

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## Cross References:

To appear before Yahweh empty is to come without an offering – both monetary and of praise and worship. This is something that is clearly portrayed in the following Scriptures:

**Exodus 23:15** – When we come to the Feast of Unleavened Bread, we are not to come “empty”

**Exodus 34:20** – None are to appear before Yahweh “empty”

**1 Chronicles 29:3-9** – bringing monetary gifts to the House of Yahweh is an aspect of not coming empty

**1 Chronicles 29:14-17** – gifts are to build up the House of Yah (this can apply physically or spiritually). Gifts given are understood to be returning a portion to Yah of what is already His. So gift-giving is a form of worship, honoring His Supremacy. The giver is to give willingly.

**Psalms 96:8** – the offering is not only monetary, its giving glory to His Name

**Proverbs 3:9-10** – tithing is giving of the firstfruits of our increase... This is to be given and is a way to not come empty before Yahweh.

**Isaiah 23:18** – bringing in the gifts is a blessing to the Bride (the Body of Christ)

**Isaiah 60:6-9** – gold, incense (physical increase) and praise to Yahweh is presented before Him.

**Haggai 1:9** – The consequence for coming empty to Yahweh is that His House (Body of Christ) is “waste” (not prospering) and as a result He will not bless our homes.

**Matthew 2:11** – The wisemen did not come empty. They brought gold, frankincense and myrrh.

**Mark 12:3** – to be “empty” is to be without payment in this parable.

## Perspectives on Women:

When these Scriptures teach that Yahweh commands the men to appear before Him at the Feasts, but not the women, some have taken this omission as a sign that the Almighty doesn't care as much about women as men.

Heather Farrell, posted the following perspective on Facebook, and it went viral. I am sharing the following quote from her, as it is a comforting and far more accurate perspective on how God makes Himself known to women.

“Have you ever noticed how in the scriptures men are always going up into the mountains to commune with God? Yet in the Scriptures...

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...we hardly ever hear of women going to the mountains, and we know why—right?

Because the women were too busy keeping life going; they couldn't abandon babies, meals, homes, fires, gardens, and a thousand responsibilities to make the climb into the mountains!

I was complaining about this to a friend the other day, saying that even as a modern woman I feel like I'm never "free" enough from my responsibilities, never in a quiet enough, or holy enough spot to have the type of communion I want with God. Her response floored me, "That is why God comes to women. Men have to climb the mountain to meet God, but God comes to women where ever they are."

I have been pondering on her words for weeks and have searched my scriptures to see that what she said is true. God does in deed come to women where they are, when they are doing their ordinary, everyday work.

He meets them at the wells where they draw water for their families, in their homes, in their kitchens, in their gardens. He comes to them as they sit beside sickbeds, as they give birth, care for the elderly, and perform necessary mourning and burial rites.

Even the women at the empty tomb, who were the first to witness Christ's resurrection, were only there because they were doing the womanly chore of properly preparing Christ's body for burial. In this seemingly mundane and ordinary task these women found themselves face to face with divinity."

### **Should Only Men Attend the Feasts?**

The command for the men of God to appear before Him, at the Feasts is given in other parts of the Torah as well as Deuteronomy 16. It's also found in: Exodus 23:14-17 and Exodus 34:22-23.



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Isaiah 8:20 tells us to test all doctrine against the Law (Torah) and the prophets. In the Torah, we find the principles. And in the Writings of the Prophets we find enlightenment regarding what these principles mean, through the perspective of how Israel and God's people in the past understood them.

In Biblical times, the idea that men were commanded to appear before Yahweh at the Feast Gathering, three times in the year didn't exclude women. This was not how God's people understood this command regarding men attending the Feasts 3x in the year. To see this, consider the story of Elkanah and Hannah. This story of Elkanah attending the Feast with his whole family (and they didn't come "empty") is found in 1 Samuel 1:

1 Samuel 1 (KJV)

"Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: 2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. 3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. 4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb."

Did Elkanah misunderstand the Statutes? Was he wrong to bring his family to the Feast? No! Actually, the Torah says to bring the whole family:

Deuteronomy 12:8-14,17-18 (KJV) 8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. 9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; 11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: 12 **And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates;** forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: 14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee...

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 14 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, **thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt...**"

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...rejoice before the LORD thy God in all that thou puttest thine hands unto.”

Joseph, the earthly father of Yahshua, also understood that the whole family should attend the Feast. When Yahshua was 12 years old, Joseph took Him along with Mary to Jerusalem with him to keep the Feast of Passover.

So, if the whole family – including employees of the household – are supposed to join the fathers in attending the Feasts, why does Scripture require only the men to gather three times in the year?

The Heavenly Father knew that it would not always be possible for wives and children to go with their fathers. When babies were young, mothers would need to stay at home to tend them. In fact, when a newborn girl entered the world, the mother was instructed to stay at home for the first 30 days of the new baby's life. Science now knows that this Statute protects the new baby whose immune system is developing. The mother didn't "sin" by not attending the Feast, when she was home with her new baby. Also, when the family had elderly or sick members, the wives would care for them. Yahweh was careful not to visit sin upon His daughters when they could not attend the Feasts, due to pressing matters at home.

But Scripture is clear that wives didn't stay home when they were able to join their husbands at the Feasts. Like Elkanah and his family, going to the Feast was something the whole family desired to do. It was the ideal.

Yahweh is very tender and loving with His people. He wisely knew that if the whole family couldn't go to the Feast, having the father attend would recharge his spiritual batteries. He would then come home and share with his family the blessing he had gained at the Feast.