

Why is the 7th Day of Unleavened Bread Holy? What does this mean?

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By Joseph F. Dumond

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21st day of the 1st month 5848 years after the creation of Adam

The Last Day of Unleavened Bread

The 1st Month in the Third year of the third Sabbatical Cycle

The Third Sabbatical Cycle of the 119th Jubilee Cycle

The Sabbatical Cycle of Earthquakes Famines, and Pestilences

This is also the end of the third week of this the Third Tithing Year for the Levite, the alien, the fatherless and the widow Deuteronomy 26:12

The 6th day of Counting the Omer

April 13, 2012

Why is the 7th Day of Unleavened Bread Holy? What does this mean?

Shabbat Shalom Brethren, this is now the Last Day of Unleavened Bread, on this day of Friday April 13, 2012. I will not send out another News Letter for Shabbat tomorrow.

We had an awesome time up at the camp in the middle of nowhere outside Hanover Ontario, keeping the Memorial of the Last Supper and the Passover Seder on the 14th. We camped out with many others for the whole weekend and many others from all over coming during the day. In all we had about 50 people there.

My articles I had sent out last week about the Last Supper and when the Passover was, were causing some to think.

Yes, this group I was with and love so much was keeping the Passover at the end of the 13th and the beginning of the 14th and not at the end of the 14th and into the 15th and yet I was there anyway.

They did keep the Memorial supper and the foot washing at the beginning of the 14th which was the Thursday night and they mixed it in with the Passover Seder. So although I did not agree with this as I have already written, I did come.

I abstained from the meal and the Seder the first night and I was there for the foot washing and the memorial part. Many noticed my actions and gave me opportunity to explain why I believed as I do. And this then began a midrash many times throughout the weekend about when is Passover.

The next night this group did not keep the Passover having already done so the night before and they had a teaching instead. I quietly went to my room and kept the Seder myself and fulfilled the mitzvah for this night.

I had to explain my actions to those in charge and they understood, and this too brought about many discussions.

Why am I explaining this to you?

It is not to humiliate or criticize those in this group. They are new; some just coming out of the churches this very year. Others were pastors and elders and almost all of them were in some church just over 1 and half years ago. But all of them without a question seek to obey and serve Yehovah and not to be misled by false teachings and church doctrines. Their Zeal inspires me. Yes, they inspire to greater works.

I had had my say before this event came, about when certain events took place and now I could either go away and let them do what they wanted, or I could come and let my light shine and show them through my actions the chronology of events and when the time arose to explain my actions in a respectful and loving manner using the scriptures. And this I did. I was also sent the following excellent article this week. I do not agree with what the author says about keeping this memorial many other times throughout the year but his work on what was served at the Last Supper before the actual Passover event is very good and I hope you all will take note of this for next year.

<http://ad2004.com/prophecytruths/Articles/Yeshua/lastsupper.html>

I was sad to know that some did not come who were going to come, because of this very issue of which day was the Passover. But I also understand. We were able to talk and explain why I believe as I do to many there and to cause them all to now go back to the scriptures and relook at what they currently believe.

Another brother wrote me from England about this question and I do believe he has understood correctly. The Passover meal takes place at the end of the 14th going into the 15th the first day of Unleavened Bread and the Memorial or Last Supper is at the beginning of the 14th and the end of the 13th day.

Your comments on the following would be of interest. I'm looking for flaws in the argument!
James (COGUK)

Reflections on 'Passover'

On Thursday evening April 5th the vast majority of Sabbatarian Christians observed the memorial of the death of our Savior. It was held on '...the night in which he was betrayed'. For many brethren, this was the night of the Passover (the 'Christian Passover'), while for others it was the annual memorial of the suffering and death of the Savior, but preceding the Passover—which is held the next evening.

It is something of a conundrum, with brethren presenting evidence in support of each view—as have Bible students down the centuries! And with our present knowledge the confusion isn't surprising, for the view of the Synoptic Gospels appears in conflict with John and Paul.

Queries

- * For John, the day Jesus died was ‘the Preparation of the Passover’ (John 19:14) and the Jews were yet to ‘eat the Passover’ (John 18:28). No text suggests the Jews had changed the date. And would Jesus?
- * In view of the precise timeliness of the life events of Jesus it would appear logical that the sacrifice of ‘our Passover’ would coincide with the sacrifice of the Passover lamb in the Temple—i.e., around 3pm-4pm on Nisan 14. (The unstated possibility that the sacrifices, because of volume, would have begun earlier does not negate this specified point in time.)
- * A curious omission by Paul is the non-Paschal terms he uses. Not azumos but artos. Notpascha but deipnon. Not family but assembly. Yet he was, of course, very familiar with the terms, using them in this same letter. Passover celebrated the joy of freedom, while Paul insists this supper is a solemn occasion.
- * There is no suggestion that the ‘sop’ Jesus gave Judas was unleavened. And why would Judas leave before the end of the (Passover) meal? And why did the other disciples think he was off to buy items for the festival (John 13:29-30)?
- * There is an anomaly in regard to the timing of our observance:
 ...The Passover lamb was killed on the 14th Nisan—‘in the evening’ (Heb ereb. Ex 12:6).
 ...Unleavened Bread festival is observed for seven days, from 15 Nisan to 21 Nisan (v.18)
 ...It ends on Nisan 21—‘at even’ (same word). That is, at the end of Nisan 21, otherwise only six days

The sacrifice of the lamb, then, should be at the end of Nisan 14, not the end of 13. The lamb would be slain at the end of 14, prepared, roasted and eaten with azumos (Ex 23:18) as the 15th begins, and before midnight. This would allow the death of Jesus to coincide, logically, with the Temple sacrifice (about 3pm).

[‘...until the 14th’: It has been suggested that this means the beginning of Nisan 14. But it fits better: ‘keep the lamb until the 14th and kill it about 3pm’. I might say: ‘Wait for me in London until the 14th and I will meet you beneath the clock in Victoria station at 3pm’]

It is, however quite clear that Jesus and the disciples had the supper as the 13th ended, and on into the 14th. Was this the Passover (i.e. did Jesus or the Jews change the date for the observance)? Or, was this a pre-Passover quasi-religious gathering of the disciples during which Jesus introduced the symbols of the bread and wine? We then ought to observe that evening as a memorial, and then UB beginning the next evening.

I am aware, of course, of the way the Synoptic Gospels present the sequence of events.

I was scheduled to do a midrash of questions and answers on Sunday morning. So I had no subject prepared and was just going to go off the top of my head.

In my discussions with the brethren I began to realize that many of them had no idea of the significance of the Wave Sheaf day. The very day I was going to be speaking on. I asked if I couldn’t instead do a midrash teaching on the Wave Sheaf Offering. I then had to pull together

a teaching on the wave sheaf with no internet and everyone wanting to talk and debate this question or that one with me. In fact from the time I got up until the time I went to bed if we were not in a teaching or eating we were discussing Torah and questions nonstop. It was so excellent to be with zealous brethren. So I was not able to put anything together in an organized manor. And I decided on a few things I had to say, and I would go off the cuff for the whole presentation.

The one thing I wanted to do, was to show the wave sheaf ceremony and the wave sheaf offering and then to tie it back into the crucifixion and how it related to the events of the Passover. In preparing the barley I thought it would take a few minutes to get my props ready. We ended up with half a dozen people searching the scriptures looking up how to prepare a grain offering and all that is in it and then others scrambling to find those things around the camp. We also had some husking the barley and grinding it into the fine flour and others roasting and still others double checking to see if we had it all correct. It took hours and not minutes to get ready. And this we did after the weekly Sabbath was over at the exact same time the priest would have been preparing the wave offering. It was so neat.

Everyone was so excited to be helping in some way to do this. It was only an example for the teaching, but we did it as though this was an actual preparation. And everyone involved was thankful to be able to actually do something like this in a hands-on way. We all, including me learned so much.

We began the teaching at 9 AM when the wave Offering would be done at the Temple. We blew the shofars many times and loud. We did the ceremony of asking three times is this the barley and is this the scythe to cut the barley and should I cut this barley with this scythe. And the whole assembly answered back each time yes this is whatever to which ever question was asked. It got me excited.

Once we did this I had to now show them where the Lamb was beaten on that Passover. The Lamb is not beaten but the Barley is and it is the wave offering and this is why we need to wait until the Barley is ripe before declaring the first month. We turned on the Passion by Me Gibson and watched just the section where Yehshua was being whipped first by rods and then by the whips with the hooks in them. Most if not all were crying including me as we watched and heard the whipping and realized this was the results of our own sins.

I had never done a teaching like this before in my life and it had a huge impact on me. For the rest of the teaching I was fighting to keep my tears and emotions in check and I had still a few hours to go before I was done.

If you like you can go and listen to this teaching and the many others done this Passover weekend at <http://maranathaourlordcometh.com/5.html>

Let us now begin this week's teaching

But today is the Last day of Unleavened Bread. Why is this a High day and a Holy Day?

First of all let us go to Leviticus and read it.

Lev 23:6 'And on the fifteenth day of this month is the Festival of Unleavened Bread to Yehovah – seven days you eat unleavened bread. 7 'On the first day you have a set-apart gathering, you do no servile work. 8 'And you shall bring an offering made by fire to Yehovah for seven days. On the seventh day is a set-apart gathering, you do no servile work.' ”

It is commanded to have a set apart gathering on this day. And we are not to work. It is a Holy Day, it is also a high day the same as the first day of Unleavened Bread was that John talked about.

The First Day of Unleavened Bread was the 15th and at day break on the 15th the Israelites left From Egypt on the very same day 430 years after the Covenant was made with Abraham.

Exo 12:40 And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. 41 And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of Yehovah went out from the land of Mitsrayim. 42 It is a night to be observed unto Yehovah for bringing them out of the land of Mitsrayim. This night is unto Yehovah, to be observed by all the children of Yisra'el throughout their generations.

Exo 13:19 And Mosheh took the bones of Yoseph with him, for he certainly made the children of Yisra'el swear, saying, "Elohim shall certainly visit you, and you shall bring my bones from here with you." 20 And they departed from Sukkoth and camped in Etham at the edge of the wilderness. 21 And Yehovah went before them by day in a column of cloud to lead the way, and by night in a column of fire to give them light, so as to go by day and night. 22 The column of cloud did not cease by day, nor the column of fire by night, before the people.

Three days journey in to the Sinai is about 75 Miles which would take you very close to the Current city of Elat at the southern end of the current state of Israel.

They went by way of Kings Highway which leads across the Sinai Peninsula above the Red Sea and into the land of Midian current Saudi Arabia.

30 years earlier many of the tribe of Ephraim had calculated that the time to leave was at that time based on the promise of the persecution being 400 years on Abraham descendants. They left Egypt and headed up by way of the Philistines and were slaughtered. But other groups had already left Egypt before this and set up colonies in Troy and other places around Greece. These would later move on to Spain and up to England and north western Europe.

Now Israel is camped at Ethan which in my thinking tells me this would have been the Sabbath they were keeping by resting on it. Again this is my personal opinion.

And then we read what takes place in chapter 14.

Exo 14:1 And Yehovah spoke to Mosheh, saying, 2 “Speak to the children of Yisra’el, that they turn and camp before Pi Hah’iroth, between Mig’dol and the sea, opposite Ba’al Tsephon – camp before it by the sea. 3 “For Pharaoh shall say of the children of Yisra’el, ‘They are entangled in the land, the wilderness has closed them in.’ 4 “And I shall harden the heart of Pharaoh, and he shall pursue them. But I am to be esteemed through Pharaoh and over all his army, and the Mitsrites shall know that I am Yehovah.” And they did so. 5 And it was reported to the sovereign of Mitsrayim that the people had fled, and the heart of Pharaoh and his servants was turned against the people. And they said, “Why have we done this, that we have let Yisra’el go from serving us?” 6 So he made his chariot ready and took his people with him. 7

And he took six hundred choice chariots, and all the chariots of Mitsrayim with officers over all of them. 8 And Yehovah hardened the heart of Pharaoh sovereign of Mitsrayim, and he pursued the children of Yisra’el, but the children of Yisra’el went out defiantly. 9 And the Mitsrites pursued them, and all the horses and chariots of Pharaoh, and his horsemen and his army, and overtook them camping by the sea beside Pi Hah’iroth, before Ba’al Tsephon. 10 And when Pharaoh drew near, the children of Yisra’el lifted their eyes and saw the Mitsrites coming up after them. And they were greatly afraid, so the children of Yisra’el cried out to Yehovah.

11 And they said to Mosheh, “Did you take us away to die in the wilderness because there are no graves in Mitsrayim? What is this you have done to us, to bring us up out of Mitsrayim? 12 “Is this not the word that we spoke to you in Mitsrayim, saying, ‘Leave us alone and let us serve the Mitsrites?’ For it would have been better for us to serve the Mitsrites than to die in the wilderness.” :13 And Mosheh said to the people, “Do not be afraid. Stand still, and see the deliverance of Yehovah, which He does for you today. For the Mitsrites whom you see today, you are never, never to see again. 14 “Yehovah does fight for you, and you keep still.” 15 And Yehovah said to Mosheh, “Why do you cry to Me? Speak to the children of Yisra’el, and let them go forward. 16 “And you, lift up your rod, and stretch out your hand over the sea and divide it, and let the children of Yisra’el go on dry ground through the midst of the sea. 17 “And I, see I am hardening the hearts of the Mitsrites, and they shall follow them. And I am to be esteemed through Pharaoh and over all his army, his chariots, and his horsemen. 18 “And the Mitsrites shall know that I am Yehovah, when I am esteemed through Pharaoh, his chariots, and his horsemen.” 19 And the Messenger of Elohim, who went before the camp of Yisra’el, moved and went behind them. And the column of cloud went from before them and stood behind them, 20 and came between the camp of the Mitsrites and the camp of Yisra’el. And it was the cloud and the darkness, and it gave light by night, and the one did not come near the other all the night. 21 And Mosheh stretched out his hand over the sea. And Yehovah caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. 22 And the children of Yisra’el went into the midst of the sea on dry ground, and the waters were a wall to them on their right and on their left. 23 And the Mitsrites pursued and went after them into the midst of the sea, all the horses of Pharaoh, his chariots, and his horsemen. 24 And it came to be, in the morning watch, that Yehovah looked down upon the army of the Mitsrites through the column of fire and cloud, and He brought the army

of the Mitsrites into confusion. 25 And He took off their chariot wheels, so that they drove them with difficulty.

And the Mitsrites said, "Let us flee from the face of Yisra'el, for Yehovah fights for them against the Mitsrites." 26 Then Yehovah said to Mosheh, "Stretch out your hand over the sea, and let the waters come back upon the Mitsrites, on their chariots, and on their horsemen." 27 And Mosheh stretched out his hand over the sea, and the sea returned to its usual flow, at the break of day, with the Mitsrites fleeing into it. Thus Yehovah overthrew the Mitsrites in the midst of the sea, 28 and the waters returned and covered the chariots, and the horsemen, and all the army of Pharaoh that came into the sea after them, and not even one was left of them. 29 And the children of Yisra'el walked on dry ground in the midst of the sea, and the waters were a wall to them on their right and on their left. 30 Thus Yehovah saved Yisra'el that day out of the hand of the Mitsrites, and Yisra'el saw the Mitsrites dead on the seashore. 31 And Yisra'el saw the great work which Yehovah had done in Mitsrayim, and the people feared Yehovah, and believed Yehovah and His servant Mosheh.

We are told in Hebrews 11:30 "by faith the walls of Jericho fell down". And the archeological evidence proves this is what happened in Jericho. This took place at the end of the 7 days of Unleavened Bread. Yehovah will crumble any "walls" that stand in our way as we strive to live this way or The way, Netzarene.

The Scriptures also tell us that Sodom and Gomorrah were destroyed during the days of Unleavened Bread.

As with Jericho and Sodom, Egypt was a symbol of sin that Yehovah was destroying. And Jericho was apparently destroyed on the Last Day of Unleavened Bread, a fitting symbol of the ultimate victory over sin.

The Israelites had now crossed the Red Sea, and Yehovah brought the waters of the sea down on Pharaoh's army, granting the Israelites victory and escape from the bondage of Egypt, symbolizing the final release from bondage to spiritual Egypt and death. The Red Sea crossing appears to also have been on the Last Day of Unleavened Bread, as Jewish tradition attests.

This gives us three great victories over sin to remind and encourage us in our attempts to replace sin with Yehovah's way of life during the Days of Unleavened Bread.

Now let us kick it up to another level to find the answer as to why the 7th day of Unleavened Bread is Holy.

We currently are living at the end of the first six millenniums. This sixth day will end when we have 5880 years completed. We are currently at 5848. Each Millennium is actually 980 years, but for it roll off the tongue and for easier explanations we all say a thousand years instead of 980 years.

Then the Seventh Day when Yehshua will reign will begin. It is just like the weekly Sabbath. It is a Holy time of 980 years or what the world calls the 7th Millennium. People can relate it to the weekly Sabbath. But few people ever compare this same 7th Day or 7th Millennium to the

7th day of Unleavened Bread. In each of the examples we have cited above, Sodom and Gomorrah, Jericho, and the Exodus when the Egyptians were destroyed all show us how sin will be ultimately put away.

In Revelations we read about the time when Satan is set free again. Why on earth would Yehovah let him out again having already bound him for this 7th millennium?

Rev 20:1 And I saw a messenger coming down from the heaven, having the key to the pit of the deep and a great chain in his hand. 2 And he seized the dragon, the serpent of old, who is the Devil and Satan, and bound him for a thousand years, 3 and he threw him into the pit of the deep, and shut him up, and set a seal on him, so that he should lead the nations no more astray until the thousand years were ended. And after that he has to be released for a little while.

But how is this going to happen? We are told how and when, when we read both Ezekiel and Revelations together.

Eze 38:1 And the word of Yehovah came to me, saying, 2 "Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshek, and Tubal, and prophesy against him. 3 "And you shall say, 'Thus says the Master Yehovah, "See, I am against you, O Gog, the prince of Rosh, Meshek, and Tubal. 4 "And I shall turn you around, and I shall put hooks into your jaws, and shall lead you out, with all your army, horses and horsemen, clad perfectly, a great assembly with armour and shields, all of them handling swords. 5 "Persia, Kush, and Put are with them, all of them with shield and helmet, 6 "Gomer and all its bands, the house of Togarmah from the far north and all its bands, many peoples with you. 7 "Be ready, prepare yourself, you and all your assemblies that are assembled unto you. And you shall be a guard for them. 8 "After many days you shall be called up. In the latter years you shall come into the land of those brought back from the sword and gathered from many people on the mountains of Yisra'el, which had been a continual waste. But they were brought out of the gentiles, and all of them shall dwell safely. 9 "And you shall go up, coming like a storm, covering the land like a cloud, you and all your bands and many peoples with you." 10 'Thus said the Master Yehovah, "And it shall be in that day that words arise in your heart, and you shall devise an evil plan: 11 "And you shall say, 'Let me go up against a land of unwalled villages, let me go to those at rest who dwell safely, all of them dwelling without walls, and having neither bars nor gates,' 12 to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the gentiles, acquiring livestock and goods, who dwell in the middle of the land.

Rev 20:7 And when the thousand years have ended, Satan shall be released from his prison, 8 and he shall go out to lead the nations astray which are in the four corners of the earth, Gog and Magog, to gather them together for battle, whose number is as the sand of the sea. 9 And they came up over the breadth of the earth and surrounded the camp of the set-apart ones and the beloved city. And fire came down from Elohim out of the heaven and consumed them. 10 And the devil, who led them astray, was thrown into the lake of fire and sulphur where the beast and the false prophet are. And they shall be tortured day and night forever and ever.

Even after the 1000 years is over and Yehshua has ruled all during this time, there will still be nations that will think they can come against Him and defeat those of us who live at that time with no fortifications.

When Yehovah strikes them with fire from heaven He is repeating the same event during Unleavened Bread as He did on Sodom and Gomorrah. Fire came down from Heaven.

And then once this event takes place then Satan is put away forever. Sin is finally put out the same as we are to be putting sin out of our lives which is represented by the leaven in our homes. We do not bring it back in.

Now let's again kick it up to an even higher notch.

As we began to count the omer from the Sunday during Unleavened Bread, let us say that this Sunday began on the 15th day of Aviv. It is would then be the 1st day of Unleavened Bread and the 1st day of counting the Omer. This was not the case this year, but just go with me for this example and stretch your minds a little.

Instead of each day being counted, enlarge your thinking to make it a thousand years for each day. As we just explained we are at the end of the 6th Millennium right now with the 7th one about to begin and I have just compared it to the 7th day of Unleavened Bread.

Let us now say that this 7th millennium is the 7th day also of counting the Omer as well as the 7th day/ Millennium of Unleavened Bread. Then when we count 7 sabbatical Millenniums we would then be at 49,000 years.

So instead of counting each day as an Omer count, we now count each Millennium as an Omer count by thousands of years at a time.

So the 50 Day would be equated with the 50th Thousand Years and it would also be Holy, and it would also be the first thousand years in the count to the next 50,000 years.

In the Jubilee year or the 50th years we are to return to our home towns, the slaves are set free and debts forgiven. I am generalizing here. When we are spread all over the galaxies throughout the universe we will be expected to all return back to Earth in that 50th Millennial thousand years.

On page 198 of The Prophecies of Abraham I have a chart there showing you how the North Star is moving from the constellation of Draco to now form the tail of the little Dipper and this North Star is on course to make a complete revolution in 26,000 years. So in 50,000 years we will be almost back to the starting place where this all started. If that calculation is off by two thousand years or if that calculation does figure in the 1st thousand years and the 50th thousand years being the same, then we have a match.

By the time this universe goes around two times we will be back to the exact same position that it began in when Yehovah created it all in the beginning.

This was just an observation I made this week as I considered the importance of the 7th day of Unleavened Bread. And as I did I could not help but realize just how great and how awesome and unsearchable and how deep and wise our Yehovah is.

I would now like to share once again the events of the exodus and explain what took place that day when the entire Egyptian army was destroyed. You can read this at:

https://sightedmoon.com/sightedmoon_2015/?page_id=107

The Exodus, another study of the facts.

Once you have read this then go to

https://sightedmoon.com/sightedmoon_2015/?page_id=614

to read the rest of the story of the Exodus from the Egyptian point of view.

I also want to remind you that we are to be counting the Omer towards Shavuot.

During each of these days Jewish tradition has developed around reading the psalms on certain days. Last year I found this very beneficial and I will do the same this year. It is customary that following the counting of the omer, one recites Psalm 67, for according to tradition that psalm has forty-nine words, corresponding to the days of the omer.

And as you do these readings and this counting, keep in mind what this also symbolizes. It is the counting of the Sabbatical and Jubilee years and where we are in that cycle.

We are in the 17th year which corresponds to the 17th day of counting the Omer.

As I said, this is the most special time of year for me and in years past I couldn't put my finger on exactly why, other than it had something to do with Yehshua's resurrection and waiting in anticipation for Shavuot. While I cannot put into words how my understanding of this has grown, all I can say is that "it clicked!" and "now I get it!", at least more than before.

Understanding follows obedience. So OBEY and learn.