

# Ezra's Table Ministries

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## Notes on the 7th Day of Unleavened Bread

April 7, 2015

What follows are my notes that I have cobbled together to provide information to YHVH's people regarding the seventh day of Unleavened Bread. This is not a formal teaching but an assemblage of my notes that are contained in the reworking of my teaching on the Feasts of YHVH as a whole. It is my prayer that you may take this information and discover what YHVH would have you do.

These notes come from a variety of sources that I have assembled over time. Not all of these are my original thought.

The Word of YHVH:

*Lev. 23:6 'Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to YHVH; for seven days you shall eat unleavened bread.'*

*Lev. 23:7 'On the first day you shall have a holy convocation; you shall not do any laborious work.'*

*Lev. 23:8 'But for seven days you shall present an offering by fire to YHVH. On the seventh day is a holy convocation; you shall not do any laborious work.'"*

*Ex. 12:15 'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.'*

*Ex. 12:16 'On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.'*

*Ex. 12:17 'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.'*

*Ex. 12:18 'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.'*

*Ex. 12:19 'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land.'*

*Ex. 12:20 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'"*

*Ex. 13:6 "For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to YHVH.*

*Ex. 13:7 "Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.*

***Ex. 13:8 “You shall tell your son on that day, saying, ‘It is because of what YHVH did for me when I came out of Egypt.’***

***Ex. 13:9 “And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the Torah of YHVH may be in your mouth; for with a powerful hand YHVH brought you out of Egypt.***

***Ex. 13:10 “Therefore, you shall keep this ordinance at its appointed time from year to year.***

***Ex. 34:18 “You shall observe the Feast of Unleavened Bread. For seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month of Abib, for in the month of Abib you came out of Egypt.***

***Ex. 34:19 “The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep.***

***Ex. 34:20 “You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem it, then you shall break its neck. You shall redeem all the firstborn of your sons. None shall appear before Me empty-handed.***

***Num. 28:16 ‘Then on the fourteenth day of the first month shall be YHVH's Passover.***

***Num. 28:17 ‘On the fifteenth day of this month shall be a feast, unleavened bread shall be eaten for seven days.***

***Num. 28:18 ‘On the first day shall be a holy convocation; you shall do no laborious work.***

***Num. 28:19 ‘You shall present an offering by fire, a burnt offering to YHVH: two bulls and one ram and seven male lambs one year old, having them without defect.***

***Num. 28:20 ‘For their grain offering, you shall offer fine flour mixed with oil: three-tenths of an ephah for a bull and two-tenths for the ram.***

***Num. 28:21 ‘A tenth of an ephah you shall offer for each of the seven lambs;***

***Num. 28:22 and one male goat for a sin offering to make atonement for you.***

***Num. 28:23 ‘You shall present these besides the burnt offering of the morning, which is for a continual burnt offering.***

***Num. 28:24 ‘After this manner you shall present daily, for seven days, the food of the offering by fire, of a soothing aroma to YHVH; it shall be presented with its drink offering in addition to the continual burnt offering.***

***Num. 28:25 ‘On the seventh day you shall have a holy convocation; you shall do no laborious work.***

***Deut. 16:1 “Observe the month of Abib and celebrate the Passover to YHVH your God, for in the month of Abib YHVH your God brought you out of Egypt by night.***

***Deut. 16:2 “You shall sacrifice the Passover to YHVH your God from the flock and the herd, in the place where YHVH chooses to establish His name.***

***Deut. 16:3 “You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt.***

***Deut. 16:4 “For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning.***

*Deut. 16:5 “You are not allowed to sacrifice the Passover in any of your towns which YHVH your God is giving you;*

*Deut. 16:6 but at the place where YHVH your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt.*

*Deut. 16:7 “You shall cook and eat it in the place which YHVH your God chooses. In the morning you are to return to your tents.*

*Deut. 16:8 “Six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to YHVH your God; you shall do no work on it.*

*Luke 2:41 Now His parents went to Jerusalem every year at the Feast of the Passover.*

*Luke 2:42 And when He became twelve, they went up there according to the custom of the Feast;*

*Luke 2:43 and as they were returning, after spending the full number of days, the boy Yeshua stayed behind in Jerusalem. But His parents were unaware of it,*

*Luke 2:44 but supposed Him to be in the caravan, and went a day’s journey; and they began looking for Him among their relatives and acquaintances.*

*Luke 2:45 When they did not find Him, they returned to Jerusalem looking for Him.*

*Luke 2:46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.*

*Luke 2:47 And all who heard Him were amazed at His understanding and His answers.*

Makes me think Yeshua was teaching them about the future day that would be the ultimate fulfillment of this week.

*Acts 12:1 Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them.*

*Acts 12:2 And he had James the brother of John put to death with a sword.*

*Acts 12:3 When he saw that it pleased the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.*

*Acts 12:4 When he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people.*

*Acts 12:5 So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.*

*Acts 12:6 On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison.*

*Acts 12:7 And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter’s side and woke him up, saying, “Get up quickly.” And his chains fell off his hands.*

*Acts 12:8 And the angel said to him, “Gird yourself and put on your sandals.” And he did so. And he said to him, “Wrap your cloak around you and follow me.”*

*Acts 12:9 And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing a vision.*

*Acts 12:10 When they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself; and they went out and went along one street, and immediately the angel departed from him.*

*Acts 12:11 When Peter came to himself, he said, "Now I know for sure that YHVH has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."*

*Acts 12:12 And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying.*

*Acts 12:13 When he knocked at the door of the gate, a servant-girl named Rhoda came to answer.*

*Acts 12:14 When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.*

*Acts 12:15 They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."*

*Acts 12:16 But Peter continued knocking; and when they had opened the door, they saw him and were amazed.*

*Acts 12:17 But motioning to them with his hand to be silent, he described to them how YHVH had led him out of the prison. And he said, "Report these things to James and the brethren." Then he left and went to another place.*

What you find above are the Scripture passages that deal with the feast of ULB. The first day and the seventh day are holy and are days of festal meals. The first meal we know as the Passover meal. The last meal, the one of the seventh day of ULB is often overlooked and as such few know anything of it.

The Feast of Unleavened Bread concludes on the seventh day of the feast at sundown. This will conclude the days of the "bread of affliction". It is customary to have a meal on that day as the feast ends and this is indicated in the Scriptures that appear above.

This day and meal is a time of celebration. This time that we spend at the Table is a time to look forward to a future day that is yet to be fulfilled.

In Hosea 2.15 we are told: *Then I will give her her vineyards from there. And the valley of Achor as a door of hope. And she will sing there as in the days of her youth, as in the day when she came up from the land of Egypt.*

The valley of Achor -- is a place of troubles and afflictions.

We have spent the week of ULB eating the "bread of affliction" and remembering what we went thru in Egypt, in our separation from YHVH and His desire for us and how YHVH delivered us to the wilderness. We were free but Pharaoh still had access to us. We needed to cross the Red Sea to be truly free of Pharaoh once and for all time.

So too now, we are free yet the pharaohs of this world still have access to us. Yet there is coming a time, a greater Exodus, that will cause the first exodus to pale in comparison. There is yet a passage that we will go thru that will ensure that we are truly free.

Hosea speaks of this time by comparing the valley of Achor, the valley of troubles and

afflictions, to a door of hope. Yes, there is that door of hope. May YHVH show us that door speedily and in our days.

***Exodus 13.6: For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast (chag) to YHVH.***

On the seventh day there shall be a "chag" to YHVH. The hebrew "chag" is the same word that is used for Passover, Shavuot, and Sukkot.

The early feasts and the latter feasts mirror each other. This last day feast represents the future just as the last day of Sukkot. They both speak of the eternity to come with Messiah.

***Deut. 16:8 "Six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to YHVH your God; you shall do no work on it.***

Here in Dt 16.8 we are told to have an "atzeret". This is the same word used for the eighth day of Sukkot / Tabernacles (in Lev 23.36; Num 29.35; Neh 8.18).

The days of affliction, in this case the days of the 'bread of affliction', are to end.

Why? The valley of Achor will become as a door of hope. Our affliction leads to hope.

***Rom. 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,***

***Rom. 5:2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.***

***Rom. 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;***

***Rom. 5:4 and perseverance, proven character; and proven character, hope;***

***Rom. 5:5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.***

Just as we have kept our appointment with Him at Passover so too we should keep our appointment with Him on the seventh day of ULB. This day is a "kodesh" or holy day.

As stated above in Exodus 13 there is to be a feast (festal meal) on this day. It is also on this day that we study and contrast the bread of affliction and the bread of life; the valley of Achor (troubles and disturbances) which become a door of hope.

All of these days are Feast days, all of these days are moedim, all of these days are appointments with YHVH.

Don't think that Passover is all there is. Each of these days have their requirements. All of these days are for YHVH's people throughout all of their generations. If you are only keeping Passover you are missing out on what this day teaches.

***Hosea 2.14-15 -- Therefore, behold, I will allure her, and bring her into the wilderness (this if future), and speak tenderly to her. And there I will give her her vineyards and make the Valley of Achor a door of hope. And there she shall answer as in the days of her youth, as at the time when she came out of the land of Egypt (this looks back and is what we are to compare with the first statement).***

YHVH says that he will allure his people into the wilderness. This is a prophetic statement and all prophecy has multiple layers.

When Israel arrived in the wilderness, God gave her "her vineyards and made the valley of Achor a door of hope." And so it is today. There (in the wilderness) God will bring us back to spiritual vibrancy and prosperity. He will take our trouble and turn it into hope.

Achor refers to Joshua 7 and Achan's sin of plundering spoils in battle. Achan had silver hidden in his tent that should not have been his. Achan, his wife, his children, his animals, and all his possessions were stoned by Joshua and all of Israel for his sin. They were stoned in the valley of Achor. They broke God's command (Josh 6.17-19).

YHVH had told them, "Keep yourselves from the things devoted to destruction, lest when you have devoted them you take any of the devoted things and make the camp of Israel a thing for destruction and bring trouble upon it. But all silver and gold, and every vessel of bronze and iron, are holy to YHVH; they shall go into the treasury of YHVH".

When you have things that are not to be in your possession, when you bring trouble upon yourself and the entire family of YHVH, you will be dealt with. During the time of ULB we are to be continually examining our lives to make sure that we walk uprightly before YHVH. In this way our troubles become hope. Our trials, afflictions, and tribulations are times when we can rejoice. Why? Because as Paul said, our afflictions handled correctly will produce in us perseverance and that will lead to our character being proven. With true and proven character we can have hope that will never disappoint us because it is that hope that allows the love of God to be poured out upon us.

So, in Hosea, when we read that God has made the valley of Achor a door of hope, it is no small thing. He will take us from a place where we deserve to be stoned because of our sins, our idolatry, our immorality, our false worship practices, and our wicked hearts to a place where there is only hope. Hope in and from Him that will once and for all produce a righteousness that was meant to be ours all along.

This makes me think of:

***Titus 3.7 Being justified by His grace we might become heirs according to the hope of eternal life.***

There are so many teachings on hope in the bible. These come to mind:

*Ezra 10:2 Shecaniah the son of Jehiel, one of the sons of Elam, said to Ezra, "We have been unfaithful to our God and have married foreign women from the peoples of the land; yet now there is hope for Israel in spite of this."*

*Job 13:15 "Though He slay me, I will hope in Him.*

*Psa. 31:24 Be strong and let your heart take courage, All you who hope in YHVH.*

*Psa. 33:18 Behold, the eye of YHVH is on those who fear Him, On those who hope for His lovingkindness,*

*Psa. 33:19 To deliver their soul from death And to keep them alive in famine.*

*Psa. 33:20 Our soul waits for YHVH; He is our help and our shield.*

*Psa. 33:21 For our heart rejoices in Him, Because we trust in His holy name.*

*Psa. 33:22 Let Your lovingkindness, O YHVH, be upon us, According as we have hoped in You.*

*Psa. 43:1 Vindicate me, O God, and plead my case against an ungodly nation;  
O deliver me from the deceitful and unjust man!*

*Psa. 43:2 For You are the God of my strength; why have You rejected me?*

*Why do I go mourning because of the oppression of the enemy?*

*Psa. 43:3 O send out Your light and Your truth, let them lead me;*

*Let them bring me to Your holy hill*

*And to Your dwelling places.*

*Psa. 43:4 Then I will go to the altar of God,*

*To God my exceeding joy;*

*And upon the lyre I shall praise You, O God, my God.*

*Psa. 43:5 Why are you in despair, O my soul?*

*And why are you disturbed within me?*

*Hope in God, for I shall again praise Him,*

*The help of my countenance and my God.*

*Jer. 29:11 'For I know the plans that I have for you,' declares YHVH, 'plans for welfare and not for calamity to give you a future and a hope.*

*Zech. 9:11 As for you also, because of the blood of My covenant with you,  
I have set your prisoners free from the waterless pit.*

*Zech. 9:12 Return to the stronghold, O prisoners who have the hope;*

*This very day I am declaring that I will restore double to you.*

*Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.*

*Rom. 8:19 For the anxious longing of the creation waits eagerly for the revealing of the sons of God.*

*Rom. 8:20 For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope*

*Rom. 8:21 that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.*

*Rom. 8:22 For we know that the whole creation groans and suffers the pains of childbirth together until now.*

*Rom. 8:23 And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.*

*Rom. 8:24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?*

*Rom. 8:25 But if we hope for what we do not see, with perseverance we wait eagerly for it.*

*Rom. 12:12 Rejoicing in hope, persevering in tribulation*

*2Cor. 1:8 For we do not want you to be unaware, brethren, of our affliction which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;*

*2Cor. 1:9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead;*

*2Cor. 1:10 who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope. And He will yet deliver us,*

*Gal. 5:5 For we through the Spirit, by faith, are waiting for the hope of righteousness*

*1Tim. 4:10 For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.*

*1John 3:2 Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.*

*1John 3:3 And everyone who has this hope fixed on Him purifies himself, just as He is pure.*

At the end of Hosea 2.15, it says that God's people will answer Him when He gives them this hope. When God gives His people back their vineyards and gives them hope in spite of their trouble, they will answer God, "as in the days of her youth (meaning when God and His Bride were first married), with the song of Moses, a song of exodus from their sin.

This recalls the time after Moses and the Israelites crossed the Red Sea to escape Egypt (on the seventh day of ULB).

Some people grumbled and want to stay in slavery. They did not and today do not have the hope that YHVH will truly deliver them. But after crossing the Red Sea they finally sing praise to God for the deliverance. It is this same song that all of God's people will sing in the future (Rev 15). This song is the "song of Moses" and the "song of the Lamb". For this reason we read the story of the crossing and the song of Moses on this seventh day of ULB.

This day so very much looks forward to the greater Exodus. To the day of our troubles truly becoming the day of hope.



The meal on this day is sometimes referred to as the "Meal of Messiah" in anticipation of the coming messianic kingdom.

It is at this meal that we eat the last of the matzah.

As we look towards the future banquet when we will recline at table with Abraham, Isaac, and Jacob; when Yeshua will eat of the Passover and drink of the vine with us again as He said at the last supper.

While Passover looks back and only at the very end thinks forward.... "Next year in Jerusalem"... the last day looks completely forward in anticipation of the future. To a time when the season of remembering our affliction finally turns to hope.

Although the entire festival week is known as the "time of our freedom" we did not obtain final freedom until the last day, when God revealed his mighty power, split the sea, rescued his people, and drowned the Egyptians.

The escape from Egypt (bondage) was not complete until we crossed over. So too the last day of ULB is the spiritual goal of the festival.

The expression of the meal is "L'chayim". To Life!!

***Jer. 16:14 "Therefore behold, days are coming," declares YHVH, "when it will no longer be said, 'As YHVH lives, who brought up the sons of Israel out of the land of Egypt,' Jer. 16:15 but, 'As YHVH lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers.***

***Jer. 23:7 "Therefore behold, the days are coming," declares YHVH, "when they will no longer say, 'As YHVH lives, who brought up the sons of Israel from the land of Egypt,' Jer. 23:8 but, 'As YHVH lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.' Then they will live on their own soil."***

We look forward to the day that will overshadow all that has already happened.

This day's connection with the future redemption is reflected in the reading from the prophets for the day (Isaiah 10.32 - 12.6). So we look forward to the future redemption when no evil will befall us. This is what we are to reflect on.

So we have one more... one more exodus, one more day, one more deliverance, one more meal... one more chance to do good deeds that will heal this world (tikkun olam).

***Is. 25:6 YHVH of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine.***

*Is. 25:7 And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.*

*Is. 25:8 He will swallow up death for all time, And Adonai YHVH will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For YHVH has spoken.*

*Is. 25:9 And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is YHVH for whom we have waited; Let us rejoice and be glad in His salvation."*

*Jer. 31:10 Hear the word of YHVH, O nations,  
And declare in the coastlands afar off,  
And say, "He who scattered Israel will gather him  
And keep him as a shepherd keeps his flock."*

*Jer. 31:11 For YHVH has ransomed Jacob  
And redeemed him from the hand of him who was stronger than he.*

*Jer. 31:12 "They will come and shout for joy on the height of Zion,  
And they will be radiant over the bounty of YHVH—  
Over the grain and the new wine and the oil,  
And over the young of the flock and the herd;  
And their life will be like a watered garden,  
And they will never languish again.*

*Jer. 31:13 "Then the virgin will rejoice in the dance,  
And the young men and the old, together,  
For I will turn their mourning into joy  
And will comfort them and give them joy for their sorrow.*

*Jer. 31:14 "I will fill the soul of the priests with abundance,  
And My people will be satisfied with My goodness," declares YHVH.*

The sages teach that this future banquet will include the meat of the beasts called "leviathan" the sea monster and "behemoth" the giant ox, it will also include special wine that has been aged from the creation of the world.

Menachem Schneerson taught that the Baal Shem Tov (Yisroel ben Eliezer -- the founder of Chassidism) taught, "Moshiah is appreciated not only in speech and in Torah, but also connected with physical activity, assimilated into our system, becoming part of our flesh and blood."

It is taught that celebrating this meal on the last day and that by eating the matzah and drinking the wine, they are connecting with Messiah in both a tangible and spiritual way.

These last two statements come from Jewish thought and understanding.

I find this thought interesting and my mind connects it with Yeshua's teaching at the last supper.

Chasidism teaches that when we eat... "we are eating G\_dliness" (Schneerson; Sichos 3.20).

This thought takes me back to the last supper as well... as oft as you do this. (We really must understand this in a greater way... but I'll leave that for the book on the subject).

The meal should be filled with joy and be surrounded with spontaneous and stimulating discussion along with expressions of thoughts and hope for the final redemption.

Many will choose to serve either fish or red meat because of the connection to leviathan and behemoth. There are often other rich foods and wine served. The meal is surrounded with teaching about the future redemption that is truly our door of hope. There is often music, dancing, and of course much joy.

The meal for us also tends to have a desert of chocolate covered matzah. To us this speaks of YHVH turning our times of affliction into sweet joy.

So, get ready to keep the feast of YHVH!!

Shabbat Shalom

Teresa Smith

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