

PASSOVER - PESACH

It [Passover] shall be as a sign to you on your hand and as a memorial between your eyes that **אֲנִי־יְהוָה** (Yahuah)'s Torah may be in your mouth; for with a strong hand **אֲנִי־יְהוָה** (Yahuah) has brought you out of Egypt. You shall therefore keep this ordinance in its season from year to year. **Exodus 13:9-10**

The primary observances of Passover are related to the Exodus from Egypt after 400 years of slavery as told in the Book of Exodus from chapters 1 to 15.

Many have taught as fact that the Seal of **אֲנִי־יְהוָה** (Yahuah) was unequivocally and solely "Saturday," the (7th) Seventh-day of the Roman Gregorian calendar . While it is correct that His seal profoundly includes the true 7th Day Sabbath as it is part of the Torah and (10) Ten Commandments, Scripture emphatically declares exactly what has always been the SIGN of His true obedient followers throughout history in contrast to all those who were disobedient and those who in the future will receive the Mark of the Beast. **Revelation 13:16**

His Sign and Seal "on your hand and memorial between your eyes" was divinely ordained to be PASSOVER. It has always been the sign of the true Messiah and deliverer since the (1st) first lamb sacrifice in the Garden of Eden, and Passover was renewed to Yisrael at the time of Moses, identifying all those who hear the voice of their Master and long for His forgiveness and coming restoration.

Passover lasts for (7) seven days. The (1st) first and last days of the feast days are days on which no work is permitted. Work is permitted on the intermediate days, referred to as Chol Ha-Mo'ed.

The name "Passover" is derived from the Hebrew word Pesach which is based on the root "pass over" and refers to the fact that **אֲנִי־יְהוָה** (Yahuah) "passed over" the houses of the Yisraelites when he slayed the firstborn of Egypt after the last of the (10) ten plagues. Passover is also widely referred to as Chag he-Aviv (the "Spring Festival"), Chag ha-Matzoth (the "Festival of Matzahs"), and Zeman Herutenu (the "Time of Our Freedom").

This event originated on the night when the Malak (Angel) of **אֲנִי־יְהוָה** (Yahuah) passed over the land of Egypt. Due to Pharaoh's "hardened heart," the (1st) firstborn sons were slain. This event occurred immediately prior to the children of Yisrael leaving their bondage under the leadership of Moshe (Moses).

A male lamb, without spot or blemish was killed on the 14th of Nisan, being the day before the Feast of Unleavened Bread, called "the day of preparation." The lamb had to be slain and "roasted" on Passover "between the evenings", that is, between sundown and dark. The lamb was brought into the house (4) four days earlier. The Torah (Five Books of Moses) tells us that not (1) one bone of the lamb was to be broken.

The blood of the lamb was to be smeared (painted) on the doorposts and the lintel. It would be this blood, which covered Yisrael and spared them from the final plague against Egypt. At midnight on Passover, the Malak (angel) of death slew all the (1st) first born males of men and animals alike. However, when he saw the blood on the

doorposts and lintel, he "passed over" that house and did not slay the (1st) first born. Moses said, "This is what אַיָּהוָה (Yahuah) says: 'About midnight I will go throughout Egypt. Every (1st) firstborn son in Egypt will die, from the (1st) firstborn son of Pharaoh, who sits on the throne, to the (1st) firstborn son of the slave girl, who is at her hand mill, and all the (1st) firstborn of the cattle as well. There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. But among the Yisraelites not a dog will bark at any man or animal.' Then you will know that אַיָּהוָה (Yahuah) makes a distinction between Egypt and Yisrael. **Exodus 11:4-7**

Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. **Exodus 12:7**

"On that same night I will pass through Egypt and strike down every (1st) firstborn—both men and animals—and I will bring judgment on all the Alahym (gods) of Egypt. I am אַיָּהוָה (Yahuah). The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt." And this day shall be to you for a memorial; and you shall shomer (watch, keep, observe, or guard) it as a moed (feast) to אַיָּהוָה (Yahuah) throughout your generations; you shall shomer (watch, keep, observe, or guard) it as a moed (Feast) by a mishpat (Judgment or right ruling) le-olam-va-ed. (forever). (7) Seven days shall you eat matzah; (unleavened bread) even the (1st) first day you shall put away chametz (leaven) out of your batiym: (houses) for whoever eats lechem (bread) with chametz (leaven) from the (1st) first day until the (7th) seventh day, that being shall be cut off from Yisrael. 16 And in the (1st) first day there shall be a miqra kodesh (set-apart gathering) and on the (7th) seventh day there shall be a miqra kodesh (set-apart gathering) to you; no manner of work shall be done in them, except that which every man must eat, that only may be done by you. **Exodus 12:12-16**

Then Moses summoned all the elders of Yisrael and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb. Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning. When אַיָּהוָה (Yahuah) goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. "Obey these instructions as a lasting ordinance for you and your descendants. When you enter the land that אַיָּהוָה (Yahuah) will give you as he promised, observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Pesach (Passover) sacrifice to אַיָּהוָה (Yahuah), who passed over the houses of the Yisraelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshiped. The Yisraelites did just what אַיָּהוָה (Yahuah) commanded Moses and Aaron. The Passover occurred on the 430th anniversary of the promise אַיָּהוָה (Yahuah) gave to Abraham. "I will make you a great nation. I will Barach (bless) you and make your name great and you shall be a Barachah (blessing)". **Exodus 12:21-28**

The blood was applied completely over the doorposts and lintel! It formed the letter

Chet (ח/ך). Chet is the letter of life (Chai) and means: fortress/camp/tent/wall. After the Malak (angel) of death passed over, Yisrael was delivered by passing through the blood of the lamb, through the door (the way) to life.

The Passover is far more than just a retelling of the Exodus out of Egypt. It is more than just **OWYאז** (Yahusha) suffering to pay the penalty of our transgression upon the stake on Passover. The blood of the Passover Lamb and the foreshadowing of the Messiah's role is The Scarlet Thread of Redemption that runs throughout the entire Word of **אזאז** (Yahuah). It is His Plan of Salvation!

We see that the Passover is far more than just a "Hebrew" ritual given to Moses. It is a fundamental principle in the Plan of Salvation that runs through every covenant:

- The Edenic Covenant** (the covenant that **אזאז** (Yahuah) made with Adam in the Garden of Eden). This covenant is also sometimes called the "Covenant of Works" and is the first covenant that **אזאז** (Yahuah) made directly with man.

- The Adamic Covenant** – lamb slaughter to make clothing to cover Sin. The Adamic Covenant can be thought of in (2) two parts: the Edenic Covenant (innocence) and the Adamic Covenant (Chen/Grace). The Edenic Covenant is found in **Genesis 1:26-30; 2:16-17**.

- The Noahic Covenant** – **Genesis 8:20**, the (1st) first thing Noah did after the flood was to make an Altar and sacrifice a "clean animal" i.e. a Lamb on the Altar.

- The Abrahamic Covenant** – lamb slaughtered to provide Salvation from death of the promised son Isaac and his descendants.

- Passover Covenant**– Yisraelites slaughtered a personal lamb and put the blood on the doorpost to save the firstborn, leading them out of bondage through the Passover.

- The Mosaic Covenant** – each family brought their own sacrificial Passover lamb as a sacrifice on Passover.

- The Yahushaic Covenant** – each son of **אזאז** (Yahuah) follows **OWYאז** (Yahusha)'s footsteps in examining their own lives of Sins, repenting and offering their lives as living sacrifices on Passover.

This Scarlet Thread of Redemption runs from the prophecy in Genesis that the seed of a woman will crush the enemy and then a lamb was slaughtered to "cover" the sinful acts of Adam and Eve, through Abraham sacrificing his (1st) first born son Isaac who was saved by a the sacrifice of a lamb, leading to the Exodus where the blood of the lamb covered the (1st) first born and the Malak (angel) of death passed over the homes of his chosen people, which is where we get the name Passover. Culminating with **OWYאז** (Yahusha) fulfilling these prophecies and physical metaphors to their spiritual truths. Showing us "The Way" unto salvation and leading us through The Narrow Gate as The Shepherd of all the lambs of **אזאז** (Yahuah), being expressed in Amanah (faith) each year by offering our own lives as living sacrifices on Passover, following in the footsteps of The Messiah **OWYאז** (Yahusha) until his return and the Greater Exodus into the Millennial Kingdom.

When **OWYאז** (Yahusha) gathers all the spotless lambs of **אזאז** (Yahuah), who have

followed **OWYAZL** (Yahusha)'s example on Passover and offered themselves as spotless lambs and living sacrifices on the altar to **AYAZL** (Yahuah). **AYAZL** (Yahuah) gave us His instruction and laid out a Moedim (Appointed time) or rehearsal for us to learn this vital Spiritual truth. This rehearsal was to illustrate physically the concept of personal sacrifice.

Exodus 12:1 **AYAZL** (Yahuah) said to Moses and Aaron in Egypt, 2 “This month is to be for you the (1st) first month, the (1st) first month of your year. 3 Tell the whole community of Yisrael that on the (10th) tenth day of this month each man is to take a lamb for his family, (1) one for each household. 4 If any household is too small for a whole lamb, they must share (1) one with their nearest neighbor, You are to determine the amount of lamb needed in accordance with what each person will eat. 5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. 6 Take care of them until the (14th) fourteenth day of the month, when all the members of the community of Yisrael must slaughter them at twilight. Today, the “lamb” would be our own bodies!

OWYAZL (Yahusha) is the shepherd of all the Passover Lambs of **AYAZL** (Yahuah) and he led the way through the Gate on Passover: **John 10:11** “I am the good shepherd. The good shepherd lays down his life for the sheep. The Good Shepherd and His Sheep enter through The gate of Passover.

John 10:1 “Very truly I tell you Pharisees, anyone who does not enter the sheepfold by the gate (Passover), but climbs in by some other way, is a thief and a robber. 2 The one who enters by the gate (Passover) is the shepherd of the sheep. 3 The gatekeeper (**AYAZL** (Yahuah) opens the gate for him (the Shepherd **OWYAZL**/Yahusha) who leads us out of a life of bondage into a new life of freedom from Sin by his (Passover) sacrifice, and the sheep (his chosen believers) listen to his (**OWYAZL** (Yahusha’s) voice.

OWYAZL (Yahusha) calls his own sheep (Passover Lambs) by name and leads them out (of their Sinful ways, into The Kingdom of **AYAZL** (Yahuah) through Passover). 4 When he has brought out all his own, he goes on ahead of them, and his sheep follow him (in the Passover example he set) because they know his voice.

John 10:7 Therefore **OWYAZL** (Yahusha) said again, “Very truly I tell you, I am the gate for the sheep (lambs of **AYAZL** (Yahuah). 8 All who have come before me (claiming to be the messiah) are thieves and robbers, but the (true) sheep have not listened to them. 9 I am the gate (The Passover Lamb); whoever enters through me (follows my example on Passover) will be saved (from death by **AYAZL**/Yahuah). They will come in (by following **OWYAZL** (Yahusha)’s example on Passover) and go out, and find pasture. 10 The thief comes only to steal and kill and destroy (by abolishing Passover for Easter); I have come (to set the example) that they may have (eternal) life, and have it to the full. 11 “I am the good shepherd. The good shepherd lays down his life (as a living sacrifice on Passover) for the sheep.

Paul taught Passover as the narrow gate: **1 Corinthians 1:20** Where is the wise? Where is the scribe? Where is the disputer of this age? Has not **AYAZL** (Yahuah) made foolish the wisdom of this world? 21 For since, in the wisdom of **AYAZL** (Yahuah), the world (the Roman Empire) through wisdom did not know **AYAZL** (Yahuah), it pleased **AYAZL** (Yahuah) through the foolishness of the message preached to save those who

believe. 22 For Hebrews request a sign, and Greeks seek after wisdom; 23 but we preach the Passover sacrifice of **OWYAZL** (Yahusha), to the Hebrews a stumbling block and to the Greeks foolishness. We see Paul do just what he claimed; Teach the Passover sacrifice of **OWYAZL** (Yahusha), which is the meaning of Passover.

Hebrews 5:7-10 During the days of **OWYAZL** (Yahusha)'s life on earth. he offered up prayers and supplications (Petitions), with loud cries and tears, to him who was able to save him from death (**AYAZL** /Yahuah), and he was heard because of his reverence. 8 Although he was a son, he learned obedience through what he suffered.

OWYAZL (Yahusha) learned obedience (to **AYAZL** /Yahuah the same way we all do) from what he suffered 9 and, once made perfect, he became (after his suffering on the stake) the source of eternal salvation (The fulfillment of The Passover Lamb) for all who obey him (and follow his example and offer themselves as living sacrificial lambs on Passover) 10 and was designated by **AYAZL** (Yahuah) to be high priest in the order of Melchizedek.

Psalms 51 16 For you do not desire sacrifice; else would I give it: you do not delight in burnt offering. 17 The (true spiritual) sacrifices of **AYAZL** (Yahuah) are a broken Ruach (spirit): a broken and a contrite heart, O **AYAZL** (Yahuah), you will not despise.

1 Samuel 15:22 But Samuel replied: "Does **AYAZL** (Yahuah) delight in burnt offerings and sacrifices as much as in obeying **AYAZL** (Yahuah)? To obey (spiritual sacrifice) is better than (physical) sacrifice, and to heed is better than the fat of rams.

Paul goes on teaching The Passover sacrifice of **OWYAZL** (Yahusha) and the physical to spiritual parallel of "leaven" being Sin. He uses unleavened bread as a physical to spiritual parallel of how we are to set aside our own bodies as Passover Lambs. We are to examine ourselves for "spots and blemishes" like the Yisraelites did their physical lambs before offering them on Passover.

We see clear reference to the fact that we all are to be living Passover sacrificial lambs of **AYAZL** (Yahuah) without "spot or blemish", offering ourselves in the example **OWYAZL** (Yahusha) set on Passover each year just as **AYAZL** (Yahuah) commanded:

Romans 12:1 Therefore, I urge you, brothers and sisters, in view of **AYAZL** (Yahuah)'s mercy (who offered His first born son **OWYAZL** (Yahusha) as a sacrifice on Passover), to offer your (own) bodies as a living sacrifice, Kadosh (holy) and pleasing to **AYAZL** (Yahuah) (as Passover lambs without spot or blemish).

2 Peter 3:14 Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish and at Shalom (peace). 15 and consider that the longsuffering (on Passover) of our King is salvation (through THE Passover Lamb), as also our beloved brother Paul, according to the wisdom given to him, has written to you.

Hebrews 10:1 The Torah (law) is only a shadow (physical example) of the good things that are coming (The Spiritual Kingdom of **AYAZL** (Yahuah), not the (spiritual) realities themselves. For this reason it (the physical examples) can never, by the same (physical) sacrifices (of a lamb) repeated endlessly year after year, make perfect those who draw near to worship. 2 Otherwise, would they (physical sacrifices) not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their Sins. 3 But those sacrifices are an

annual reminder of Sins. 4 It is impossible for the blood of bulls and goats to take away Sins. 5 Therefore, when The Messiah came into the world (to fulfill Passover), **OWYAZL** (Yahusha) said: “Sacrifice and offering you did not desire, but a body you prepared for me; 6 with (physical) burnt offerings and Sin offerings you were not pleased. 7 Then I said, ‘Here I am, it is written about me in the scroll (Torah/ Prophets), I have come to do your will (not my own **Luke 22:42**), my Aluah (God).” 8 First he said, “Sacrifices and offerings, burnt offerings and Sin offerings you did not desire, nor were you pleased with them”—though they were offered in accordance with the Torah (law). 9 Then he said, “Here I am, I have come to do your will. (**OWYAZL** (Yahusha) made this clear on Passover when he prayed in the garden **Luke 22:42**.)” **OWYAZL** (Yahusha) sets aside the (1st) first (physical ritual example) to establish the (2nd) second (Spiritual Truth of reverent submission of will). 10 And by (following) that (same) will (of our own obedient submission), we (too) have been made Kadosh (holy/Set apart) through the (living) sacrifice of the body of **OWYAZL** (Yahusha) HaMashiach (the Messiah) (who) died once for all.

Hebrews 10:22 Let us draw near to **AYAZL** (Yahuah) with a sincere heart and with the full assurance that Amanah (faith) (in the example set by **OWYAZL** (Yahusha) brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water (Mikveh/Baptism).

In Ephesians we again see Paul use the spiritual truth of Passover and the Mikveh (Baptism) to prepare the bride to meet her husband for the “appointed time” as spotless Passover Lambs: **Ephesians 5 25** Husbands, love your wives, just as the Messiah loved the body and gave himself up for her (as The Passover Lamb) 26 to make her Kadosh (holy), cleansing her by the washing with water (Mikveh/Baptism) through the Commandments, 27 and to present her to himself as a radiant assembly, without spot or wrinkle or any other blemish (as spotless Passover Lambs of **AYAZL** /Yahuah), but Kadosh (holy) and blameless.

The Passover is a symbol of **OWYAZL** (Yahusha) HaMashiach being the doorway of protection for those who are covered by his shed blood. It is the perfect fulfillment of the Passover Lamb who was sacrificed on behalf of **AYAZL** (Yahuah)’s people on the day of Passover. Through the blood of **OWYAZL** (Yahusha) HaMashiach (The Messiah), a person escapes the judgment of Alahym. **AYAZL** (Yahuah) accepts the blood of **OWYAZL** (Yahusha)’s sacrifice as full payment for the Sins committed by a person. The Passover is His sign or prophetic picture of the coming Savior’s salvation and redemption.

John 1:29 The next day John saw **OWYAZL** (Yahusha) coming toward him and said, “Look, the Lamb of Alahym, who takes away the Sin of the world!”

1 Corinthians 5:7 Get rid of the old yeast (Sin) that you may be a new batch without yeast (Sin) as you really are. For Messiah, our Passover lamb, has been sacrificed.

Galatians 1:4 [**OWYAZL** (Yahusha)] who gave himself for our Sins to rescue us from the present evil age, according to the will of our Aluah and Father.

Ephesians 5:2 and live a life of love, just as Messiah loved us and gave himself up for us as a fragrant offering and sacrifice to Aluah.

Titus 2:14 who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

Passover is the plan of Salvation through **OWYAZL** (Yahusha). It is the very initiation of The New Covenant “in his blood”. Putting our Amanah (faith) in Passover that **OWYAZL** (Yahusha) as High Priest faithfully makes the proper sacrifices before the throne of **AYAZL** (Yahuah) on our behalf.

Expressing our Amanah (faith) in Passover is the spiritual equivalent of “sacrificing a lamb” each year. The blood of the Passover Lamb covers the death decrees of the Torah (The Law). We are to keep Passover each year, keeping alive the memory of **OWYAZL** (Yahusha)’s sacrifice for us. Just as **OWYAZL** (Yahusha) commanded us “keep Passover in remembrance of me”. We see **OWYAZL** (Yahusha) set the righteous example of keeping Passover and the significance of keeping Passover going forward in “remembrance” having “Amanah (Faith) in him.

Luke 22:7 Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. ⁸ **OWYAZL** (Yahusha) sent Peter and John, saying, “Go and make preparations for us to eat the Passover.”... ¹⁴ When the hour came, **OWYAZL** (Yahusha) and his disciples reclined at the table. ¹⁵ And he said to them, “I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it (Passover) again, until it (Passover) finds fulfillment in The Kingdom of **AYAZL** (Yahuah).”¹⁷ After taking the (Passover) cup, he gave thanks and said, “Take this and divide it among you. ¹⁸ For I tell you I will not drink again from the fruit of the vine (on Passover) until The Kingdom of **AYAZL** (Yahuah) comes.” ¹⁹ And he took the (Passover) bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this (keep Passover) in remembrance of me (**OWYAZL**/Yahusha commands us to keep Passover).” ²⁰ In the same way, after the supper he took the cup, saying, “This (Passover) cup is the New Covenant in my blood, which is poured out for you.

1 Corinthians 11:23 For I received from the King what I also passed on to you: **OWYAZL** (Yahusha) HaMashiach (the Messiah), on the night he was betrayed (the evening before Passover), took bread, ²⁴ and when he had given thanks, he broke it and said, “This (Passover meal) is my body, which is for you; do this (keep Passover) in remembrance of me.”²⁵ In the same way, after supper he took the cup, saying, “This cup is the New Covenant in my blood; do this (keep Passover), whenever you drink it, in remembrance of me.” ²⁶ For whenever you eat this bread and drink this cup, you proclaim the King’s death until he comes. ²⁷ So then, whoever eats the bread or drinks the cup in an unworthy manner (eating ham on Easter for example violating Yahuah’s command) will be guilty of sinning against the body and blood of the King (Passover Lamb). ²⁸ Everyone ought to examine themselves before they eat of the bread and drink from the cup. ²⁹ For those who eat and drink without discerning the body of the Messiah eat and drink judgment on themselves.

I also believe this message can mean that we are to remember what **OWYAZL** (Yahusha) has done for us on a daily basis. When we eat our supper (food & drink), we should examine ourselves for Sin and ask forgiveness, so we do not partake in an unworthy manner (under Sin), thus bringing judgement upon ourselves.

Revelation 5:6, Then I saw a Lamb, looking as if it had been slain, standing at the center of the throne... 12 “Worthy is the Lamb, who was slain (on Passover), to receive power and wealth and wisdom and strength and honor, esteem and Halal (praise)!”

So **OWYAZL** (Yahusha), the final Passover Lamb, is offering his Spiritual body as the sacrifice for Sin before the throne of **AYAZL** (Yahuah) continually (daily oblation) now in The Kingdom of **AYAZL** (Yahuah). This sin offering is made effectual only for those who obey **AYAZL** (Yahuah) and **OWYAZL** (Yahusha)’s Command to keep Passover through their expressing Amanah (faith) in his sacrifice.

Week of the Passover

OWYAZL (Yahusha) made his triumphal entry into Yerusalem on the Sabbath Day of the week. This was the 10th of Nisan.

Mark 11:1-11 As they approached Yerusalem and came to Bethphage and Bethany at the Mount of Olives, **OWYAZL** (Yahusha) sent (2) two of his disciples, saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Master needs it and will send it back here shortly.’” They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, “What are you doing, untying that colt?” They answered as **OWYAZL** (Yahusha) had told them to, and the people let them go. When they brought the colt to **OWYAZL** (Yahusha) and threw their cloaks over it, he sat on it. Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted “Hosanna”, Baruch (Blessed) is he who comes in the name of **AYAZL** (Yahuah)!” “Baruch (Blessed) is the coming kingdom of our father David!” “Hosanna in the highest!”

The word Hosanna (Greek ὡσαννά, hōsanná) is from Hebrew הוֹשִׁיעֵה־נָא, הוֹשִׁיעָה נָא hōshia-nā', meaning "save, rescue, savior". Hosanna is often thought of as a declaration of praise, similar to HalleluYah, but it is actually a plea for salvation. The Hebrew root words are found in **Psalm 118:25**, which says, “Save us, we pray, O **AYAZL** (Yahuah)!” The Hebrew words yasha (“deliver, save”) and anna (“beg, beseech”) combine to form the word that, in English, is “hosanna.” Literally, hosanna means “I beg you to save!” or “please deliver us!”

Mark 11:12-16 The next day as they were leaving Bethany, **OWYAZL** (Yahusha) was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. Then he said to the tree, “May no one ever eat fruit from you again.” And his disciples heard him say it. On reaching Yerusalem, **OWYAZL** (Yahusha) entered the temple area and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, and would not allow anyone to carry merchandise through the temple courts.

The next day, Monday the (2nd) second day of the week, was declared to be (2) two days before the Passover. This puts the Passover on the (4th) fourth day

(Wednesday).

Mark 11:17-21 And as he taught them, he said, “Is it not written: “My house will be called a house of prayer for all nations”? But you have made it ‘a den of robbers.’” The chief priests and the teachers of the Torah (law) heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching. When evening came, they went out of the city. In the morning, as they went along, they saw the fig tree withered from the roots. Peter remembered and said to **OWYAZL** (Yahusha), “Rabbi, look! The fig tree you cursed has withered!”

Mark 14:1 Now the Passover and the Feast of Unleavened Bread were only (2) two days away, and the chief priests and the teachers of the Torah (law) were looking for some sly way to arrest **OWYAZL** (Yahusha) and kill him.

OWYAZL (Yahusha) and the disciples eat their last supper together on Passover Day. This would be on the eve of the (4th) fourth day (Wednesday).

John 13:1-2 It was just before the Passover Feast. **OWYAZL** (Yahusha) knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love. The evening meal was being served, and HaSatan (the devil) had already prompted Yahudah (Judas) Iscariot, son of Simon, to betray **OWYAZL** (Yahusha).

Note: The Sadducees (the priestly order), the Karaites and the Samaritans all kept the Passover on Passover evening (the first hours of Passover) according to the Scriptures. The Pharisees had changed the time they kept the Passover while they were in exile in Babylon. Following their own traditions rather than Scripture, they now ate the passover seder on the (1st) first hours of the Feast of Unleavened Bread.

John 18:28 Then the Hebrews led **OWYAZL** (Yahusha) from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Hebrews did not enter the palace; they wanted to be able to eat the Passover. This was after the Last Supper, on the morning of the Passover, the (4th) fourth day, Wednesday.

John 19:13-14 When Pilate heard this, he brought **OWYAZL** (Yahusha) out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the (6th) sixth hour [Noon].

John 19:31 Now it was the day of Preparation, and the next day was to be a special Sabbath (High Sabbath). Because the Hebrews did not want the bodies left on the stakes during the Sabbath (High Sabbath), they asked Pilate to have the legs broken and the bodies taken down.

John 19:42 Because it was the Hebrew day of Preparation and since the tomb was nearby, they laid **OWYAZL** (Yahusha) there.

Since **OWYAZL** (Yahusha) died on the same day as the Passover lambs, the time of day becomes significant. **OWYAZL** (Yahusha) was crucified at the (6th) sixth hour (noon) and he died at the (9th) ninth hour (3) three in the afternoon. On that same day, in the Temple, half a mile away, the slaughter of the Passover lambs started at the (6th) sixth hour and ceased at the (9th) ninth hour when the High Priest entered and with

his arms outstretched said, "It is finished" At the same time **OWYAZL** (Yahusha) cried out "It is finished!" and died. Thus the slaughter of Passover lambs was finished with the sacrifice of The Lamb of **AYAZL** (Yahuah)!

OWYAZL (Yahusha) was hung on the tree (stake) on the 14th of Nisan (the (4th) fourth day), having entered Yerusalem 4 days earlier on the 10th of Nisan. The Hebrew "day of preparation" (for the Passover meal) was on Tuesday/Wednesday the 14th. This is traditionally the day on which the Passover lamb was slain and prepared for the Passover meal to be eaten on the (1st) first evening of the Feast of Unleavened Bread.

Mark 15:42-43 It was Preparation Day (that is, the day before the High Sabbath). So as evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of Alahym, went boldly to Pilate and asked for **OWYAZL** (Yahusha)'s body.

Luke 23:50-56 Now there was a man named Joseph, a member of the Council, a good and upright man, who had not consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of Alahym. Going to Pilate, he asked for **OWYAZL** (Yahusha)'s body. Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. It was Preparation Day, and the High Sabbath was about to begin. The women who had come with **OWYAZL** (Yahusha) from Galilee followed Joseph and saw the tomb and how his body was laid in it. Then they went home and prepared spices and perfumes. But they rested on the (High) Sabbath in obedience to the Commandment.

The Passover was on Tuesday/Wednesday, the 14th of Nisan. **OWYAZL** (Yahusha)'s body was in the heart of the earth for (3) three days and (3) three nights, on the 15th, 16th and 17th of Nisan. For as Jonah was (3)three days and (3) three nights in the belly of a huge fish, so the Son of Man will be (3) three days and (3) three nights in the heart of the earth. **Matthew 12:40**

Mark 8:31 He (**OWYAZL** (Yahusha)) then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the Torah (law), and that he must be killed and after (3) three days rise again.

Matthew 27:62-63 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was still alive that deceiver said, 'After (3) three days I will rise again.'

After (3) three days, late on the 17th day of Nisan, **OWYAZL** (Yahusha) arose and the tomb was empty. This was on the Sabbath (7th day). He arose sometime Saturday evening just before sunset. Remember, in the Hebrew reckoning, the night comes before the day on any date.

Messiah was in the grave on (3) three consecutive days which included (2) two Sabbaths: The (1st) first day of the Feast of Unleavened Bread (High Sabbath), and the (7th) seventh day Sabbath (weekly). That's why Mary did not go to the tomb until the 3 days had passed.

Mark 16:1 When the Sabbath (7th Day) was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. **2** And

very early on the (1st) first day of the week (Sunday), when the Sun had risen, they went to the tomb. **3** And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" **4** And looking up, they saw that the stone had been rolled back—it was very large. **5** And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. **6** And he said to them, "Do not be alarmed. You seek **OWYAZL** (Yahusha) of Nazareth, who was put to death. He has risen; he is not here. See the place where they laid him. **7** But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.

Leaven

All leaven is to be removed out of your house and from your property before the 15th begins until after the 21st. The 15th and 21st are Kadosh (Holy) Convocation days. (Getting the leaven out is a shadow of getting all of the Sin and false teaching out of our lives). All generations were to keep Passover forever! It is for all believers. This is a Memorial Feast to be kept forever unto **AYAZL** (Yahuah) by His people. In **Leviticus 23:14, 21, 31, 41** verses **AYAZL** (Yahuah) restates, these Feast Days are to be kept forever.

The first and most important thing that needs to be established is exactly what "leaven" is. Dictionary.com defines "leaven" as follows:

1. A substance, as yeast or baking powder, that causes fermentation and expansion of dough or batter.
2. Fermented dough reserved for producing fermentation in a new batch of dough.
3. An element that produces an altering or transforming influence.

The 1st definition is the most commonly understood definition of "leaven." But is this an accurate or complete understanding? We cannot remove the 1st part of this definition from the 2nd. (2) Two other things are mentioned here, dough and batter. Again, from Dictionary.com:

Dough

1. Flour or meal combined with water, milk, etc., in a mass for baking into bread, cake, etc.; paste of bread.
2. Any similar soft, pasty mass.

Batter

1. A mixture of flour, milk or water, eggs, etc., beaten together for use in cookery.

As we can clearly see both dough and batter contain some form of liquid such as milk or water. This is an important thing to understand. Flour, being dry by itself, cannot be "leavened" by yeast or any other leavening agent. The fermentation process cannot take place until the yeast is exposed to moisture and starts breaking down. The same also applies to wine. The yeast doesn't start breaking down the sugars in the grapes until it is exposed to the juice.

The fact is that yeast is all around us. It is probably inhaled with every breath you take. Yeast is a fungus that actually grows until it is exposed to the right conditions.

Remember, fermentation only takes place when yeast is dying or breaking down. Yeast, along with baking soda and the like, is a leavening agent, not leaven itself, and certainly not leaven as scripture defines it, as we soon will see. Dictionary.com provides the following definitions of "agent":

1. An active cause; an efficient cause.
2. Chemistry. a substance that causes a reaction.
3. Pharmacology. a drug or chemical capable of eliciting a biological response.
4. Pathology. any microorganism capable of causing disease.

The common thread between all of these is that an agent is something that causes something else. Yeast, without being combined with some form of moisture, does not cause fermentation. It is a leavening agent in that when the proper ingredients are added to it, it causes fermentation.

Before proceeding it is important we must look back into the ancient days, when researching this subject. We cannot think of our baking processes as we have them today, we must look at this subject through the eyes of the ancients as best as possible. The ancients did not have nice little packets of Fleischmann's Instant Yeast like we can purchase today. Yeast was not cultured until much later.

So, how was bread made in the past? Yeast is a very abundant, naturally occurring organism present in the air. Have you ever heard of sourdough? This is a very similar, if not identical to the bread made in ancient times.

"Sourdough starter is likely the oldest, being entirely reliant on wild yeasts present in the grain and local environment. Sourdough starters are maintained over long periods of time. The Boudin Bakery in San Francisco for example, has used the same starter dough for over 150 years. These starters generally have fairly complex microbiological makeups, most notably including wild yeasts, lactobacillus, and acetobacteria."

Sourdough is made by mixing flour and water and then letting it stand in open air for several hours. The wild yeasts in the air fall on the dough and start fermenting it. Sourdough is indeed ancient and is something that can last indefinitely as long as certain conditions are maintained.

"Sourdough bread is made by using a small amount (20-25 percent) of starter dough (sometimes known as "the mother sponge" [pre-ferment,]), which contains the culture, and mixing it with new flour and water. Part of this resulting dough is then saved to use as the starter for the next batch. As long as the starter dough is fed flour and water weekly, the sourdough mixture can stay in room temperature indefinitely and remain healthy and usable... Sourdough likely originated in Ancient Egyptian times around 1500 BC, and was likely the first form of leavening available to bakers."

Bread making in the past, before cultured yeast, consisted of making a lump of leaven, which was then mixed and blended into a larger batch of dough that was to be baked into bread or other bread-like products.

Prior to baking, a small lump of the leaven was set aside for the next mixing. This process was then repeated over and over. Wine was made in a very similar way. The

naturally occurring wild yeast would rest on the skins of the grapes. As soon as the juice from the grapes was exposed to the yeast it would start to ferment, finally resulting in wine. But, can this be found anywhere in scripture? Absolutely! Let us first define "leaven" as it is used in scripture. From various scriptural references we find the Hebrew word סֵּוֹר *Seor* (Strong's #H7603), is used throughout. (**Exodus 12:15, Exodus 12:19; Exodus 13:7; Leviticus 2:11**). "Seor is a lump of old dough in high fermentation." The Hebrew word *Seor* occurs only five times in Scripture, in (4) four of which (**Exodus 12:15, Exodus 12:19, Exodus 13:7; Leviticus 2:1-11**) it is translated "leaven" and the (5th) fifth (**Deuteronomy 16:3**) "leavened bread." Its distinctive meaning is fermented or leavened mass.

In Bread-Making, the form of leaven used and the method of using it were simple and definite. The "leaven" consisted always, so far as the evidence goes, of a piece of fermented dough kept over from a former baking. The lump of dough thus preserved, was either dissolved in water in the kneading-trough before the flour was added, or was "hid" in the flour (the King James Version "meal") and kneaded along with it, as was the case mentioned in the parable **Matthew 13:33**. The bread thus made was known as "leavened," as distinguished from "unleavened" bread. **Exodus 12:15**

"Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was mixed into the mass of dough prepared for baking."

Preparation: In early times leaven was made from fine white bran kneaded with mold or with the meal of certain plants such as fitch of vetch, or from barley mixed with water and then allowed to stand until it turned sour. In later times it was made from bread flour kneaded without salt and kept until it passed into a state of fermentation."

"A small portion of fermented dough used to ferment other dough and often symbolizing a corruptive influence." "Sourdough, which is kept over from one baking to another, in order to raise the new dough."

The only way they could make bread is to allow the naturally occurring yeasts in the air to ferment a flour/water mixture (i.e. dough or batter) and knead the resulting leaven (*Seor*) into a larger lump of dough. When scripture speaks of "leaven" it is speaking of *Seor*, the lump of fermented dough set aside from the previous baking. When scripture speaks of something being "leavened," it is saying that it had been mixed with *Seor*.

"Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the Sin offering, and the (2) two rams and the basket of unleavened bread..." - **Leviticus 8:2**

"Bread" here is not in the original Hebrew and therefore the basket is the "basket of unleavened." Does that mean it contained samples of everything that they had that was unleavened? Not likely. Does it mean that the basket was only intended to carry unleavened things? Most likely. It is not described further. It is clear, however, that whenever this basket is mentioned it only contains bread products.

"From the basket of unleavened (bread) that was before יְהוָה (*Yahuah*), he took (1)

one unleavened cake and (1) one cake of bread mixed with oil and (1) one wafer, and placed them on the portions of fat and on the right thigh." **Leviticus 8:26**

Bread is once again not in the Hebrew. The "basket of unleavened" is shown to carry bread products. See also **Numbers 6:17**.

What can clearly be concluded from the scriptures above is that "unleavened" and "bread" can and are related to one another in scripture.

Matsah is not an adjective, but a noun. When another noun is added to it Matsah doesn't become an adjective even then, but a compound noun, which simply describes the form and/or shape of the bread, or the method by which it was made.

What Needs To Be Removed?

As was mentioned above, some believe that the fermentation process that takes place when wine and/or beer is made also makes that product "leavened," in the sense that it is not permitted to remain in or be brought into our households during the Feast of Unleavened *Bread*. Any study done on the sacrifices and offerings Commanded in scripture will show that there were at times certain drink offerings that were required. These drink offerings were wine. How does this relate to the Feast of Unleavened *Bread* and leavened products?

"(7) Seven days you shall eat unleavened bread, but on the (1st) first day you shall remove leaven from your houses; for whoever eats anything leavened from the (1st) first day until the (7th) seventh day, that person shall be cut off from Yisrael."

Exodus 12:15

What do we see here? All leaven was supposed to be removed from their houses. There was to be no leaven found among them. The word for "houses" here in the Hebrew is בַּיִת, bayith (bah'yith) Strong's #H1004, which is most often translated "house(s)," but is also used when describing the temple later, since it was considered to be the house of אֵלֹהִים (Yahuah). The same concept is repeated in **Exodus 13:7**.

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

This verse seems to be even more expansive. אֵלֹהִים (Yahuah) makes it very clear. Absolutely no leaven was to be found within the borders of Yisrael...period. The following verse clearly shows that the Yisraelites did not consider wine to be amongst the products that were required to be removed.

Its grain offering shall then be two-tenths of an ephah of fine flour mixed with oil, an offering by fire to אֵלֹהִים (Yahuah) for a soothing aroma, with its drink offering, a fourth of a hin of wine." **Leviticus 23:13**

Now...there is something very intriguing about this verse. Guess when it was offered? It was offered on the day that the sheaf of the first fruits was waved, which was during the Feast of Unleavened Bread. The important word is the Hebrew יַיִן, Yayin (Strong's #H3196), so let's examine it a little more closely.

"From an unused root meaning to effervesce; wine (as fermented); by implication intoxication: - banqueting, wine, wine [-bibber]." "(1) *wine*, perhaps so called from bubbling up and fermenting; (2) meton. Effect of wine, *intoxication*".

It is clear from the definitions of these (2) two lexicons that the Hebrew word Yayin used in **Leviticus 23:13** above means wine as produced through fermentation. Why does this matter? Well, it seems very strange that the offering to be given unto **יְהוָה** (Yahuah) during the Feast of Unleavened (or, Un-fermentation, as some believe) contains something that is leavened (or, fermented; i.e. wine). According to **Exodus 12:15**, all leavened (or fermented) things were to be removed by the (1st) first day of the Feast. This restriction is expanded even more in **Exodus 13:7**, where it says no leaven was to be found within any of their borders. So, if all of the wine, a fermented/leavened product, was removed, where did they keep the wine for the required offering? Where is the Commandment which tells the priests to withhold some fermented wine away in the tabernacle, or elsewhere, for those offerings? Where is it mentioned that this particular leavened product was permitted, while everything else was utterly forbidden? It seems that the inclusion of a fermented product in an offering during a feast where all fermented products were to be removed is pretty significant. It seems that the wine, or fermented drink, that was used in the offering was not considered "leaven" (*Seor*) as scripture defines it and need not be removed. No tie is ever made between Matsah and Wine or other fermented drink.

It is also worth noting that several other food products contemporary to that time, such as curds and whey, are "Soured" or "Fermented" products, but were never mentioned as being prohibited. There is also no tie made between Matsah and any dairy product. Again, can we really think that the ancient Hebrews, or other cultures, had any knowledge of the tiny little bacteria that were fermenting or souring their dairy? "Unleavened (Matsah)" must remain related to what makes it so the lack of leaven (*Seor*), a lump of leavened dough.

"You shall sacrifice the Passover to **יְהוָה** (Yahuah) your Aluah (God) from the flock and the herd, in the place where **יְהוָה** (Yahuah) chooses to establish His name. You shall not eat leavened bread with it; (7) 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." **Deuteronomy 16:2-3**

This is also a very revealing scripture. The Hebrew for "leavened" is **חָמֵץ**, Chamets (Strong's #H2557), which means "that which is leavened" or "the thing leavened." The Hebrew word for "bread," in "bread of affliction," is **לֶחֶם**, *lechem*. The scripture says that we are not to eat any leavened thing (chamets) with the Passover. Chametz is to *seor* as T-shirt is to thread. Chametz is a thing leavened by *Seor* and a T-shirt is a thing made by thread. It also says that for (7) seven days we are to eat "unleavened," again the word "bread" is not in the Hebrew. However, the unleavened is then defined - it is the same as the bread of affliction. Now, the word for "bread," the Hebrew *lechem*, is used in the phrase "bread of affliction." So, it says "(7) seven days you shall eat with it unleavened (Matsah), the bread of affliction." This scripture makes it perfectly clear - unleavened (Matsah) = bread of affliction. To further clarify, this scripture refers to the fact that they came out of Egypt in haste, which is clearly a reference to the inability to leaven their dough. Again, to clarify even further, the purpose of eating the Matsah (bread of affliction) is to "remember all the days of your life when you came out of the land of Egypt." This scripture

equates the word "unleavened," in the context of Passover and the Feast of Unleavened *Bread*, with the bread of affliction. What is also important here is the fact wine, beer, butter, yogurt, vinegar, soy sauce, cheese, and the like, if also considered to be Chametsim (leavened things), have absolutely nothing to do with the Exodus. Considering these products to be Chametsim completely removes it from its context - the fact that they didn't leaven their dough, not their wine, etc.

It must also be noted that Chamets, just like Matsah, is a noun, not an adjective. Chamets (Strong's #2556) on the other hand is a verb meaning "to be leavened, be sour" (when relating to food).

So, to summarize what we have seen thus far:

1. Yeast is most commonly believed to be the same as leaven.
2. Yeast can only become leaven, something that has been through a process of fermentation, after some sort of liquid has been added to it.
3. The biblical definition of leaven is not yeast, a naturally occurring fungus, which, when not being mixed with a liquid, is growing and dividing, not breaking down. The same applies to any other living organism that can be a leavening agent such as the bacterial cultures in butter and cheese. Neither the yeast nor the bacteria are leaven, as scripture defines it. But, yeast can be an ingredient in making scripturally defined leaven.
4. The Scriptural definition of leaven is *seor*, which is a lump of dough that was allowed to sit in open air for several hours allowing the naturally occurring wild yeasts to begin the fermentation process. It is extremely similar, if not identical, to our sourdough today.
5. The word for "unleavened," Matsah, refers to a noun. Matsah is not an adjective and therefore cannot modify a noun.
6. The words "unleavened" and "bread" are related together numerous times in scripture.
7. All leaven was to be removed from Yisrael as far as outside the borders of their land.
8. Wine, a product fermented with yeast, was not only permitted in the borders of Yisrael during the Feast of Unleavened *Bread*, but was commanded as a part of an offering during the Feast.
9. Unleavened (Matsah), the word used in the "Feast of Unleavened *Bread*," is clearly defined as and equated to the "bread (*lechem*) of affliction."
10. The whole purpose of eating Matsah during the Feast of Unleavened *Bread* is to remember how, when they were coming out of the land of Egypt, they were unable to leaven their dough. No other product is mentioned and no other fermented product has any relevance to the Exodus from Egypt.

"And **וַיֹּאמֶר** (Yahusha) said to them, watch and take heed from the leaven of the Pharisees and Sadducees... Then they knew that He did not say to take heed from the leaven of bread, but from the doctrine of the Pharisees and Sadducees."

Matthew 16:6, 12

Here **OWYAZL** (Yahusha) makes it very clear that leaven is a representation of false teachings, which obviously aren't good. In the Torah we also see something very similar.

"No grain offering, which you bring to **AYAZL** (Yahuah), shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to **AYAZL** (Yahuah)." - **Leviticus 2:11**

This verse mentions something else that some interpret to be leaven - honey. This word in Hebrew is **שֻׁבֵּל**, *debash* (Strong's #H1706). Although it is true that honey, when left alone long enough, can ferment, it again is not a fermented product that is under the ban during the feast. This honey would be fermented in very much the same way that wine is. The wild yeasts in the air land on the honey and break the sugars in it down into alcohol. Remember, all leaven was to be removed from all their borders. Honey, made naturally by bees, would be impossible to remove from within their borders.

OWYAZL (Yahusha) is our perfect example. **AYAZL** (Yahuah) gives us the true bread from Shamyim (heavens) through him (**John 6:31-35**). **OWYAZL** (Yahusha) is the bread of life from Shamyim (heavens) (**John 6:38**). If we eat of this bread we will live forever (**John 6:50-51**). His flesh is the bread, which he gives to us (**John 6:51**). If we eat of this bread **OWYAZL** (Yahusha) abides in us (**John 6:56**). It seems clear to me that the more we eat of this bread the more we taste the kingdom of **AYAZL** (Yahuah) and the more we know what perfect bread tastes like. **AYAZL** (Yahuah), in His infinite power, love, and mercy, has given us the ability through **OWYAZL** (Yahusha) to purge and clean out all of the leaven in us that he may bake us in to perfect unleavened bread. The more perfect, unleavened bread from Shamyim (heavens), i.e. the Word we "ingest" (spiritually speaking) the more unleavened (Sinless) we become.

So we confidently conclude that there is a valid and clear definition of what leaven is, as it pertains to the Feast of Unleavened *Bread*. It is *Seor*, a lump of leavened dough set aside between each baking.

Leaven a picture of disobedience

Paul also referred to leavening when teaching the Galatians about obedience to **AYAZL** (Yahuah)'s Torah (laws).

Galatians 5:7-10 contains his warning: "You ran well. Who hindered you from obeying the truth? This persuasion does not come from Him who calls you. A little leaven leavens the whole lump. I have confidence in you, in **AYAZL** (Yahuah), that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is."

Once again, Sin is shown to be like leavening, expanding into the surrounding "bread"—in this case, other believers. **AYAZL** (Yahuah) has little patience with those who would deter others and cause them to misunderstand and disobey His Word.

How to Celebrate Passover

In The Yahushaic Covenant, we are to understand the spiritual application of this physical rehearsal and apply it to the beginning of Passover with The Chagigah

(festival sacrifice) and then The Preparation Day.

Step 1 – The Chagigah (festival sacrifice)

On the evening that begins the 14th (dusk on the 13th) we are to gather together for a “remembrance meal” to honor **OWYAZL** (Yahusha)’s example and remember his sacrifice on Passover.

1 Corinthians 11:23 For I received from the Messiah what I also passed on to you: The Messiah **OWYAZL** (Yahusha), on the night (The Day of Preparation/ Passover Day) he was betrayed, took (Leavened) bread (Artos), 24 and when he had given thanks, he broke it and said, “This is my body, which is (given as an example) for you; do this in remembrance of me.” 25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” 26 For whenever you eat this bread and drink this cup, you proclaim the Messiah’s death until he comes (you proclaim his resurrected sinless life the next night using unleavened bread!).

Step 2 – The day of preparation

Then we are to “prepare ourselves” on the 14th for the coming High Sabbath of the Feast of Unleavened Bread. We are to follow **OWYAZL** (Yahusha)’s example on Passover as we each are “lambs” and **OWYAZL** (Yahusha) is the Shepherd whom we follow:

1 John 2:6 whoever says he abides in (covenant with) him (**OWYAZL** (Yahusha) ought to walk in the same way in which he walked (follow **OWYAZL** (Yahusha)’s example).

We do this by examine ourselves as Passover Lambs to be offered to **AYAZL** (Yahuah) on His Altar. We are to examine ourselves for spots and blemishes (Sins & false teachings) just like **AYAZL** (Yahuah) commanded **Exodus 12:3**

2 Peter 3:14 Therefore, beloved, looking forward to these things (Passover), be diligent to be found (faithful to the Spiritual Truth of Passover) by Him in Shalum (peace), without spot and blameless (Sinless/Kadosh); 15 and consider that the longsuffering of our King is salvation (through the Passover Lamb who has granted us access to the Father). Offering “physical lambs” was a shadow that has passed away.

Isaiah 1:11 "The multitude of your sacrifices-- what are they to me?" says **AYAZL** (Yahuah). "I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats

True sacrifice in a Spiritual Kingdom within The Yahushaic Covenant is giving our lives in humble submission and loving obedience to the Will (Commandments) of **AYAZL** (Yahuah):

Psalms 51:16 For you do not desire sacrifice; or else would I give it: you do not delight in burnt offering. 17 The (true spiritual) sacrifices of **AYAZL** (Yahuah) are a broken Ruach (spirit): a broken and a contrite heart, O **AYAZL** (Yahuah), you will not despise.

1 Samuel 15:22 But Samuel replied: "Does **AYAZL** (Yahuah) delight in burnt offerings and sacrifices as much as in obeying **AYAZL** (Yahuah) (obedience is the

spiritual attitude of our hearts)? To obey (spiritual sacrifice) is better than (physical) sacrifice, and to heed is better than the fat of rams.

This type of sacrifice is “symbolized” each year on Passover. We are to offer our lives as sacrificial lambs on Passover as **OWYAZL** (Yahusha) did, **OWYAZL** (Yahusha)’s example was not his physical death, but rather his reverent submission to the Will of **AYAZL** (Yahuah) and we are to obey/follow his example.

Hebrews 5:7 During the days of **OWYAZL** (Yahusha)’s life on earth, he offered up prayers and petitions with fervent cries and tears to the one (**AYAZL** (Yahuah) who could save him from death, and he (**OWYAZL** (Yahusha) was heard (by **AYAZL** (Yahuah) because of his reverent submission (to the will of **AYAZL** (Yahuah). 8 Son though he was, he learned obedience from what he suffered (on the stake on Passover) 9 and, once made perfect, he became the source of eternal salvation (The fulfillment of The Passover Lamb) for all who obey him 10 and was designated by **AYAZL** (Yahuah) to be high priest in the order of Melchizedek.

Romans 12:1 Therefore, I urge you, brothers and sisters, in view of **AYAZL** (Yahuah)’s mercy (to save you from death like **OWYAZL** /Yahusha), to offer your bodies (Spotless Lambs of **AYAZL** /Yahuah) as a living sacrifice, Kadosh (holy) and pleasing to **AYAZL** (Yahuah). This is (symbolic of) your true and proper worship.

Step 3 – The Passover Meal

Once we have honored **OWYAZL** (Yahusha)’s role and the meaning of Passover at the Chagigah at the end of the 13th of Abib to begin the 14th of Abib. Then “prepared ourselves” through Mikveh (Baptism) and washing of feet and looking at our lives to identify Sin (leaven, spots, blemish) then we offer that “broken sinful body” to **AYAZL** (Yahuah) on His Altar.

Then at the close of the 14th of Abib... we eat The Passover Dinner to begin The Feast of Unleavened Bread at home with our families to celebrate the Millennial Kingdom, eating the lamb which symbolize the death of our flesh and unleavened bread to symbolize our resurrected bodies in that kingdom.

Step 4 – The (1st) First Day of The Feast of Unleavened Bread is a High Sabbath – No work, eat lamb, unleavened bread, and bitter herbs. “On the 15th day of this month is the festival of Matsah to Yahuah. (7) Seven days you eat unleavened bread.”

Leviticus 23:6

This shadow picture depicts cleaning out the Leaven (Sin/Man's Teaching's) from our hearts, preparing us to receive the good seed (Ruach HaKodesh) of the Torah, 50 days later at Shavuoth (Passover).

The Passover was eaten on this night, the beginning of the 15th of the 1st moon, a night of vigil for the slaying of the (1st) first-born, and the great deliverance of Yishrael from Mitsrayim (Egypt) from the land of slavery.

1 Corinthians 5:6-8 Your boasting is not good. Do you not know that a little leaven (Sin) leavens the whole lump? **7** Cleanse out the old leaven (Old Sins) that you may be a new lump, so you really are unleavened (Sinless). For Messiah, our Passover lamb, has been sacrificed. **8** Let us therefore celebrate the festival, not with the old leaven (Sinful), the leaven (Sins) of malice and evil, but with the unleavened (Sinless)

bread of sincerity and truth.

Step 5 – The Feast of Unleavened Bread – eat unleavened bread continues for 7 days. For 7 days, all Yisrael is to abstain from leavened bread. This applies to all immersed believers.

Step 6 – The Last Day of the Feast of Unleavened Bread –is a High Sabbath – No work, eat unleavened bread.

Step 7 – The Wave Sheaf Offering. Counting of the Omer (Hebrew: ספירת העומר, Sefirat HaOmer, sometimes abbreviated as Sefira or the Omer) is an important verbal counting of each of the (50) fifty days between the Hebrew Kadosh feast day of Passover (Pesach) and Shavuoth (Penticost) as stated in the Hebrew Scripture.

Leviticus 23:15-16

Step 8 – Shavuoth is very much like how we celebrate Passover/Unleavened Bread. We again demonstrate our obedience to “The Way” as we properly prepare our bodies through Mikveh (Baptism), demonstrate that our hearts are circumcised as we verbally commit to the Wedding Vows (I will keep Your commandments, I do willingly enter into The Yahushaic Covenant), and we bring our Offering (offer our own lives to אַיָּהּ (Yahuah) as a living sacrifice to do His Will not our own). Then we focus our attention to the progressive revelation of the Marriage Vows. It is on this day of Shavuoth, that we become (1) “One” through the Marriage Covenant with Oוַיָּהּ (Yahusha), and thereby become (1) “One” with אַיָּהּ (Yahuah) through adoption. Being sealed by the Ruach HaKodesh.

John 17:19-21 - Oוַיָּהּ (Yahusha) prayed to אַיָּהּ (Yahuah) on our behalf "17 Sanctify them in the truth; your word is truth. 18 As you sent me into the world, so I have sent them into the world. 19 And for their sake I dedicate Myself to you through covenant, that they also may be Kadosh (Set apart) as My Bride in Truth. 20 “I do not ask for these only, but also for those who will enter into this marriage covenant with me through their testimony, 21 that they may all be (1) one family, just as you, Father, are in covenant with me, and I in covenant with you, that they also may be in covenant with us, so that the world may believe that you have sent me. 22 The glory that you have given me as your son, I have given to My brothers, that they may be (1) one in covenant even as we are (1) one family, 23 I in covenant with them and you in covenant with me, that they may become perfectly (1) one with us in your family.