

Passover and the Feast of Unleavened Bread

Ex 12:1-28 is the instruction for the first Passover in Egypt. Our Master Yahshua is our Passover Lamb (1 Cor 5:7-8; Lev 23:5-6; Ex 23:15; Mt 26:18; Acts 20:6-8), therefore in our breaking of (unleavened) bread, when we eat His body and drink His blood, there must not be any kind of leaven in anyone present (as far as we can judge ourselves, 1 Cor 11:27-31), with the potential to cause unnatural growth. There must be no yeast. It's one thing to be forgiven, but it's another to keep yourself forgiven by the blood of the Passover Lamb. All who are and who keep themselves forgiven (1 Jn 5:18,21 NKJ) become the Wife (Rev 21:9) of the Passover Lamb — a pure virgin bride (2 Cor 11:2; 1 Jn 3:1-3).

Lk 22:14-16,29-30; Mt 21:43; 19:28

1 Cor 5:8 — We are commanded to keep the Passover, and it will be kept in the next age (Col 2:17; Zec 14:16) by all who keep it now in this present age and are prepared by it as Rev 19:7-8, having no leaven in them, that is, the church (Col 1:18; Eph 1:22-23), which is the Passover Lamb's Body and Bride and future Wife (Rev 21:9). Only those of us, the present twelve tribes who overcome all leaven (Rev 3:4-5), will be able to walk with Him (our Passover Lamb) in white. We must keep it now by faith in order to keep it then, when He returns for His Bride (2 Cor 11:2). This is why we judge ourselves right every week (1 Cor 11:27-31).

But as 2 Cor 11:3, the first loaf/tree was leavened (1 Cor 5:8) and diseased (Mt 7:17-18, ESV).

Ex 12:14; 1 Cor 5:6-8 — Passover occurs once annually and represents the passing over of the death angel in Egypt, and also it represents our Master's death as the Passover Lamb. The days of unleavened bread symbolize the putting away of anything that rises up (Acts 20:30) to divert the will and purpose of Yahweh our Elohim, as pictured in Israel and in the first church. 1 Cor 5:6-8 — The Holy Spirit in Paul commanded the church/nation of Mt 21:43 which our Master prophesied would now bear the ancient fruit. But the old leaven by which old Israel was diseased also caused this new nation, the church, to become diseased — by the same kinds of leaven (Ex 12:15; Mt 16:6,11-12; Lk 12:1; Mk 8:15; Gal 5:9).

Leaven (#2219, *zume*) is used in both a good and a bad sense in the New Testament (Mt 13:33; 16:6,11,12; 1 Cor 5:6-8; Mk 8:15; Lk 12:1; 13:21; Gal 5:9). Showing partiality in judgment is a form of leaven (1 Tim 5:21; Dt 1:17).

Ex 12:14-20,24-28 — How long ~~if~~*forever?* (verse 24 and 1 Cor 5:8).

Mt 12:33 — So ~~either~~ make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. The first tree or church became diseased — a harlot. Mt 7:15 was a warning the first church did not heed, so these false prophets (2 Cor 11:3-4,13-15) came in (these oppositional thinkers) and they were deceived (Mt 7:16). The first church was healthy at first (verse 17), but were defiled upon receiving these wolves in sheep's clothing. Those who were not judging their own leaven allowed these false prophets to be received.

So every healthy tree bears good fruit, but if it becomes diseased it will bear bad fruit (Mt 7:16, ESV). Verse 18 remains true unless the tree becomes diseased, as in Rev 18:2, through letting these false prophets in (the leaven of the Pharisees, Sadducees, Herodians). The leaders had leaven in them to not guard over their flocks, so the first church became a harlot.

Became indicates transition (Rev 18:2). *Transition* means a passage from one state to another as a shift; to change the direction of; to make a shift change, as a group of people who work in turn with other groups; a

change of one group of people for another (to become like them, in time).

So Mt 7:19 tells the tale, as our Master warned, and Rev 17:16-18; 18:8-10,17,18 says what He meant. She became a harlot, committing fornication and adultery with the kings of the earth. Mt 7:19 — A good (healthy) tree doesn't become bad (diseased) all at once. It takes a transition. This is why the word *became* is in Rev 18:2. Christianity is the harlot, the diseased, bad tree, which cannot bear the good fruit of Mt 21:43. Therefore there must be a restoration (Mk 9:11-12; Isa 49:6; Acts 26:7; 1 Pet 2:9-10).

According to Acts 13:47, Paul started to restore the holy nation as Mt 21:43, but as Rom 11:21-22 prophesied, the same happened to the first church as to old Israel. Do you see it? A little leaven tolerated and let in leavened the whole lump (1 Cor 5:6; 1 Jn 4:1-3; 1 Cor 11:31). So it is up to each and every one of us to be diligent, since diligence is our greatest asset. Why is diligence a man's most precious possession? (Pr 12:27)

Old Leaven

1 Cor 5:7 — Our old life in the world will try to creep back in to the life of the Son (1 Jn 5:12; Jn 12:25-26; Acts 5:20). The angel in Acts 5:20 did not mean for the apostles to explain the life they left behind, which one must hate in order to live this brand new life and culture, but to explain this *new* life which was being lived out before the unbelieving Jews, in contrast to their way of life. The angel wasn't speaking about going to a synagogue and sacrificing an animal every year, as all the rest of that perverse generation were doing. They had come out of that crooked generation of Jews who crucified the Messiah (Acts 2:36,40).

So Acts 5:20 wasn't talking about that same old life they had to hate and forsake and leave behind in order to be saved from it. Just as the rich young ruler, they asked, "What must we do?" So just as Yahshua told the rich young ruler to do in Mk 10:17-21, and as Yahshua explained to His apostles in Mk 10:23-30, they also were commanded to forsake their old life. For Yahshua promised a new life, and whoever would take on the life of the Son could now give the narration of what the world was seeing before their eyes. As our Master taught in Mt 13:14-16, all who could hear the narrator and understand would produce much fruit for their Savior Yahshua and His coming kingdom, which He gave instruction that all who love Him would pray for (Mt 6:9-13). And Mt 6:14-15 is the life all His disciples must live, and what they must do if they are to be the witness of the coming Kingdom. Then there can be the true narration of the true life which the people who sit in darkness must see in order to be delivered out of the hands of the evil prince of this world (1 Jn 5:19-20; Lk 1:78-79).

So that is what all who are willing to do the Father's will must hear and understand, and then they will do 1 Jn 5:18 (NKJ) by praying as He commanded in Mt 6:9-13, since Jn 16:23 is a promise for all who are sincere and true (Jn 15:7-8; 16:26-27).

Christians do not and cannot read the New Testament scriptures with a Body perspective as 1 Cor 12:12-13, which is the only way baptism makes any sense (Eph 2:10; 4:16). Mt 13:28,38 — So let the tares which the enemy planted grow together with the true wheat in the world, since the field is the world. The first church was not of the world at first, until the tares took over and made the church to be of the world also. Mt 13:30 — The bundles denote denominations within the ecumenical movement who claim to see and obey (Jn 9:41; 1 Jn 2:4).

The Garden was pure at first, until the fall, and then the weeds took over and the hard labor began, but it was too much for the few who were left (Rev 3:4). Today Christianity includes Roman and Eastern Catholicism, the field which has grown for almost 2000 years, and will continue until it is thrown into the fire (Mt 13:30). The fire is Rev 17:16-18; 18:8-10; Mt 7:19; 13:40. But before that Mk 9:11-12 must happen.

The bad or diseased tree is cut down at the end of the age (Mt 7:19) as the tares in Mt 13:28-30,38-43,49,50,

which happens at the end of this age (Rev 17:16-18; 18:8,10, etc.). Christians and Catholics die by fire and go into eternal fire in death.

Passover

We know that Passover occurs only once a year and it represents the death angel in Egypt, and also our Master's death in our place, represented by the blood of the Lamb. All who put the blood on the door in sincerity would do as it represents in 2 Cor 5:14-15. The leavened bread represented anything that causes an abnormal growth — sin, false understanding or doctrine (as opposed to 1 Jn 2:27 in preparation of verse 28).

Their observance of the Passover in Lk 22:10-16 looked forward to the coming Kingdom (verse 16), when it will be kept in the new age. Therefore we continue to break bread week by week, anticipating its fulfillment in the Kingdom to come (Lk 22:30). Col 2:17 (in the literal Greek text) gives us clear understanding that the feasts such as Passover will be kept this whole age and in the future age after His return (Lk 22:18,30). Verse 20 is the cup of the New Covenant, which we partake of now and will also in the next age as a part of our celebration of Passover.

So the Passover will be kept also after His return, if we keep it now in preparation of that day. In 1 Cor 5:6-8, Paul tells them a little leaven will permeate the whole lump of dough and puff up the bread abnormally, so they are instructed to keep the feast in the right spirit, not with any of the old leaven of the life they had to hate before they could be baptized into the Body (Jn 12:25-26; 1 Cor 12:12-13).

Paul was speaking not to Judean disciples, but to the holy nation's disciples, consisting mainly of Gentiles who were now saved. So Paul would never bring up the subject of Passover and unleavened bread if it had been done away by Messiah's death, and call Messiah our Passover who was sacrificed for them. Rather, Paul tells the Gentile disciples to *keep* the festival (but without the Jewish doctrinal leaven of the Pharisees and scribes), which they understood in the teachings of the Old Testament festivals that they were to keep them as a shadow of things to come, and that no one should judge them in this observance except the Body of Messiah (those of the anointing), for it was no one's business on the outside (1 Jn 2:27).

Lev 23 — In the first century all they had was the Old Covenant scriptures, which now belonged to them according to Mt 21:43. So Paul rightly assumed that they knew all about the festivals. They were not unfamiliar with what Paul was referring to, as Lev 23 gives instruction about feast days. They were not obviously ignorant of the scriptures and Paul's former instruction and teaching, or he would not here be rebuking them for neglecting something they did not already know (Jms 4:17). Do you know? Of course they did. They were not Christians, were they? Christians do not keep the feasts, do they? Paul was chiding them in a way that shows they were not ignorant and that they had been instructed in these holy days.

So did the first disciples and apostles keep these feast days? The Feast of Unleavened Bread is acknowledged in Acts 20:6-7, and after the Sabbath rest they met together to break bread on the First Day eve. Paul waited until after the Sabbath to continue on his travels on the first day of the week. Obviously the Sabbath was not abolished, nor the Days of Unleavened Bread, then it was 50 days to Pentecost, starting the count with the day after the first Sabbath after Passover, which was the first day of the week, the day of the waving of the barley sheaf (Lev 23:15), the same day as in Jn 20:14-17. From that day they would count seven complete Sabbaths, which brings us to Pentecost or the Feast of First Fruits, on the first day of the week. It was exactly 50 days later, on Pentecost, that He sent the Holy Spirit (Jn 7:39; Acts 2), and after 20 years Paul was still keeping this feast, as it says in Acts 20:16 that he intended to celebrate it with the brothers in Messiah there. But he got in a lot of trouble there (Acts 21:11-14).

Pentecost means to count to 50, and in the Old Testament it was called the Feast of Weeks or First Fruits. Yahshua became the first fruits of the harvest, and sent His Spirit to enable His disciples to keep the feasts and the Law (Rom 8:4), to indwell them in power.

Paul in 1 Cor 16:6-8 said he would come, but not until after Pentecost, so why would he inform these Gentile disciples that it would be after Pentecost if they were not to keep the feast? That is why he said, "Let no one judge you in these things except the Body of Messiah."