

MATZA—THE FEAST OF UNLEAVENED BREAD

by Avram Yehoshua

<http://SeedofAbraham.net>

The God of Israel commanded His people Israel to celebrate the Feast of *Matza* (Hebrew for unleavened bread) for seven days. They were not to eat any bread made with yeast, and they had to eat *matza*, unleavened bread, every day of those seven days (Exodus 12:15-20). In the ancient world every housewife knew that yeast made the dough ‘to rise.’ It was also seen, as it is in our day, that a man full of pride is said to be ‘puffed up.’ In this feast of unleavened bread, leaven or yeast pictures the Adamic sin of pride, which is at the heart of man’s nature and rebellion toward God. The Passover meal, which is eaten on the first night of Unleavened Bread, as well as for the seven days of *Matza*, symbolically and spiritually declare that God has freed Israel from her from slavery; not only the physical slavery of ancient Egypt, but also her slavery to her sins and sin nature, through the blood of the Passover Lamb—Yeshua. The blood of the Lamb not only frees Israel from sin, but also makes her holy; like He is.

That’s why Passover and the Feast of Unleavened Bread are still important and valid for every Christian.

The Lord’s Supper (1st Cor. 11:20) comes from Passover and is its essence. Many churches today conduct the Lord’s Supper with leavened bread, in direct violation of the Word of God because they don’t understand their ancient Hebraic heritage. In doing so they cause their people to sin against their Savior in ignorance. The Lord’s Supper that has bread with leaven in it symbolizes Jesus as ‘puffed up’ and full of pride and sin.

During the Feast of Unleavened Bread we are to be especially conscious of our sin and sin nature, and our calling to walk in holiness. Hence, leaven/yeast picturing sin being rid of, and *matza*, picturing the crucified Messiah,¹ being eaten every day. During this time the Holy Spirit is able to reveal sins that need to be recognized, confessed (to the Lord), and asked forgiveness for and deliverance from, to be able to walk with Yeshua in holiness.

God didn’t free Israel to do their own thing, whatever they felt in their heart, because the heart is deceitful.² God gave Israel His instructions for holy living—Torah, commonly referred to as Mosaic Law in English. This is how God wanted His people to walk out their freedom. Yeshua never deviated from it; if He had He would have sinned. Through Torah (God’s words to Israel through Moses) the Lord allowed Israel, and us, to know when we don’t live up to His divine Standard.

Mosaic Law is also God’s holy Standard *after* the resurrection. The Apostle Paul, in his greatest theological letter, wrote that Torah reveals what is sin, and what is holy:

“Therefore, by the deeds of the Law, no flesh will be *justified* in His sight, for by the Law is the knowledge of sin.” (Romans 3:20)

“Therefore, *the Law is holy*, and the commandment holy, just and good.” (Rom. 7:12)

“For we know that *the Law is spiritual*, but I am carnal, sold under sin.” (Rom. 7:14)

Without Mosaic Law there is a great void in understanding what is holy and what is sin in God’s eyes.

¹ For how *matza* is a perfect picture of Messiah Yeshua crucified, which is why God commands to eat this type of bread, see *Why Matza?* at <http://seedofabraham.net/Why-Matza.pdf>.

² “The heart is deceitful above all things and desperately wicked. Who can know it?” (Jeremiah 17:9)

This is clearly evident from the fact that the Church does not teach and keep the Feasts of Israel, as well as other Mosaic rules (e.g. the dietary laws; Lev. 3:17; 11:1f., etc.).

Passover and the Feast of Unleavened Bread come once a year and are always timely for us who continually need to be reminded of where we came from: our enslavement to Satan and sin, and deliverance from them through God's Lamb, and our high calling of holiness in Messiah Yeshua. In Ex. 12:15 it states,

'Seven days you must eat unleavened bread and on the first day you must 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.'

For seven days no leaven must be eaten nor even in our homes. If anyone ate leavened bread he would be cut off from Israel. This can either mean death or being cast out, which is akin to losing one's identity. It's a very serious offense to Yahveh to eat leavened bread during these days of Unleavened Bread.

'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. 12:16)

The first and the seventh days of *Matza* are holy (annual Sabbaths) and an assembly is called for worship as a Body. Not working on these days pictures Israel entering into the reality that God has freed us from slavery to sin so we can walk in His freedom; trusting Him for holiness, peace and life, and allowing Him to be our God and make us into the Image of His Son Yeshua: sinless, holy and fully obedient to the Father. We can't do or add anything to what our Redeemer has done for us. If we work on those days we're saying that what He has done for us isn't enough. God calls us to rest (Sabbath) from our work; literally to cease from our labors. He has provided everything for us in these Sabbaths, which picture His Son.³

'You must observe the Feast of Unleavened Bread for on this very day I brought your hosts out of the land of Egypt. Therefore, you must observe this day throughout your generations as a permanent ordinance.' (Ex. 12:17)

Israel was brought out of Egypt on the first day of *Matza*, 15 *Aviv* (cf. Num. 33:1-3; called 15 *Nisan* today by the traditional Jewish community). Because of God's mighty deliverance Israel was to observe Passover and the Feast of Unleavened Bread and keep their two annual Sabbaths holy for all their generations. This feast *remembers* what Yahveh did for Israel in saving her from slavery to Pharaoh.

On the first day of *Matza* in 30 AD Yeshua dies at three in the afternoon. At His death *we are freed* from sin and death. This is what He meant when He said, 'It is finished!' (Jn. 19:30) The redemption that God had promised to Israel had come.⁴ Now the first day of *Matza* takes on a double redemptive meaning; God making the first so Yeshua, 1,470 years later, could be crucified on, thus setting Israel free from a slavery worse than Pharaoh's.

Exodus 12:18 reiterates the eating of unleavened bread for the entire feast and speaks of the dates where the 14th day at evening is equated with the the night (the beginning) of 15 *Aviv*.⁵

'In the first month on the fourteenth day of the month at evening you *must* eat unleavened

³ For how the Sabbath pictures Yeshua see *The Sabbath and Yeshua* at <http://seedofabraham.net/The-Sabbath-and-Yeshua.pdf>.

⁴ Exodus 6:6; Psalm 49:15; 130:8; Hosea 13:14; Luke 24:21.

⁵ This is also seen in the Day of Atonement, which begins in the darkness (night) of the 10th day of the 7th month, but is written as beginning in the evening of the 9th day (at the end of the 9th day, which begins the 10th day; Lev. 23:26, 32).

bread until the twenty-first day of the month at evening.’ (Ex. 12:18)

Again, the reiteration and emphasis of eating *matza* for seven days. Leaven is a picture of sin and seven is symbolic of fullness (the seven days of Creation week) and holiness. Yahveh is calling Israel to a life of holiness, free of sin. No sin (leaven/sin) is to be in our homes (us) during this time; that’s the goal:

‘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 a stranger or a native-born of the land.’ (Ex. 12:19)

Verse 19 reiterates v. 15 in both what must be done (no leaven in the homes) and the punishment for eating bread made with yeast (separation from their people Israel... ‘You must not eat anything leavened. In all your dwellings you *must* eat unleavened bread.’ (Ex. 12:20)

Israel was to remove the sin (leaven) from their lives for the seven days (which is a complete unit of time; a week). It symbolizes another complete unit of time—the coming year. Yahveh was saying to Israel that they were to be holy and to not allow sin into their life for the coming year. The *matza* and the week symbolized that they were to be pure and holy unto their God for the entire year, until the next Feast of *Matza* would come around and they would again observe it with all its significance.

In essence, there being no leaven in all the Land of Israel, signified that there wasn’t any sin in Israel, a picture that Yahveh will transform into reality one day:

‘For I do not want you, brethren, to be uninformed of this Mystery, so that you will not be conceited in your own opinion, that a *partial* hardening has happened to Israel until the fullness of the Gentiles has come in, and so, all Israel will be saved, just as it is written,’

‘The Deliverer will come from Zion. He will remove ungodliness from Jacob. This is My Covenant with them when I take away their sins.’ (see Jer. 31:31-34)

‘From the standpoint of the Great News they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the Fathers.’ (Rom. 11:25-28)

It’s a picture of life in the New Jerusalem—no sin and perfect purity. The Father will cause the natural Seed of Abraham, Isaac and Jacob to Messiah Yeshua. The redemption will then be fulfilled for Israel; the natural branch will return (Rom. 11:17f.).⁶

Eating *matza* and drinking wine⁷ for the seven days picture true communion for every day of the Feast. As we eat the bread and drink the wine they become part of us; digested and absorbed into our bodies and provide nourishment. As we pray, read the Word, witness, teach and proclaim Yeshua to others, the Spirit

⁶ God has future plans for His Jewish people: Num. 23:19-24; 24:3-9; 2nd Sam. 7:10-13, 16, 24; 2nd Chron. 21:7; Ps. 2; 48; 102:16-22; 105:7-11; Isaiah 1:26-27; 2:1-3; 4:2-6; 9:3-4, 6-7; 12:1-6; 14:1-2, 32; 16:5; 24:23; 25:6-10; 26:1-6; 27:6; 28:5; 29:7-8, 22-24; 30:19, 26; 31:4-5; 32:15-20; 33:5, 20-22, 24; 34:8; 35:1-10; 41:8-20; 44:21-23; 45:17, 25; 49:13; 52:8-10; 54:1-17; 60:1-22; 61:4-7; 62:1-12; 63:7; 65:17-25; 66:10-13, 20-24; Jer. 23:5-8; 30:3-24; 31:1-15, 23-28, 31-40; 32:37-44; 33:6-26; 34:15; 35:2; 50:18-20; 51:5, 10, 19, 45; Ezk. 16:60-63; 28:25-26; 34:11-31; 36:6-15, 22-27; 37:11-14, 15-28; 38:1-23; 39:23-29; 43:1-7; 47:13-23; 48:1-29; Hosea 1:10-11; 2:16-23; 3:5; 11:8-11; 13:14; 14:4-7; Joel 2:18-19, 23-32; 3:1-2, 12-21; Amos 9:14-15; Zephaniah 3:8-20; Zech. 2:4-5, 12; 8:18-19, 23; 9:16; 10:6; 12:1-10; 13:1-2; 14:1-21; Mal. 3:3-4, 11-12; Rom. 11:1-12:3; Rev. 21:1-12; 22:16, etc.

⁷ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Accordance electronic ed. Altamonte Springs: Oak-Tree Software, 2006), n.p. “The wine was the ordinary one of the country, only red; it was mixed with water, generally in the proportion of one part to two of water.”

applies the body and blood of our Messiah to us for nourishment—forgiveness, cleansing, transformation, strength, wisdom, insight and encouragement, etc. Our Father has provided true food for us in Messiah, to sustain us in this Wilderness of Darkness until we arrive in the New Jerusalem.

The Iron Furnace and the King of Darkness

In Jeremiah 11:4 Yahveh calls Egypt an ‘iron furnace:’

“...I commanded your Fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying, ‘Listen to My Voice and do according to all which I command you, so you shall be My people and I will be your God.’”

An iron furnace is a furnace that is so hot it literally melts iron. It’s a picture of intense suffering and affliction. It’s *God’s description* of the suffering the Hebrews endured under Pharaoh. *Matza* is called the Bread of Affliction because of the stripes or bruises (a reference to the streaks of brown from the heat of the rack), meant to remind us of our affliction and pain in Egypt. Dt. 16:3, in reference to the Feast of *Matza*, says that we’re to remember *every day* what God has done for us in setting us free from the Kingdom of Pharaoh:

‘You must not eat leavened bread with it. Seven days you must eat 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.*’

That *day* was the first day of Unleavened Bread, 15 *Aviv*. It’s also the day of Yeshua’s crucifixion. We ‘came out’ of the Kingdom of Satan on 15 *Aviv*, the same day Israel came out of the Kingdom of Pharaoh. Coincidence? Hardly. God set it all in place before the world came into existence, which is another reason why we’re to keep His Feasts and not the feasts of the King of Darkness.⁸

We are to remember every day what God has done for us; how we were delivered from darkness to Light because of the blood and body of His precious Lamb, the true Bread or *Matza* from Heaven. The seven days of the Feast of *Matza* are days to rejoice before Him and to search for any ‘leaven’ in our lives that so easily trips us up:

‘Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us and let us run with endurance the race that is set before us!’ (Heb. 12:1)

The Feast pictures humility and a willingness to obey the Lord in all things and to submit ourselves to Yeshua, as He did to His Father. In so doing we become like Him, who was afflicted and suffered and learned obedience through it (Heb. 5:8). Not carnal mortification, the flesh trying to die to itself, but death to self by submission to the Father through the Holy Spirit because of the sacrifice of Yeshua.

Yahveh uses the Feast of Unleavened Bread to teach each new generation about Himself; what He did for Israel and what He expects of Israel. We, too, are to use this ceremony, this Feast of Yahveh, to teach our children about our God, our sinful condition, and that there was no possible way of escape or change for us from the King of Darkness and Hell, but how Yeshua was afflicted for us. Now we might taste the pure *Matza* of Heaven and become like our Messiah, free from sin and glorified.

⁸ The Church practices illicit SEX, which are the pagan feasts of the King of Darkness: Sunday, Easter and Xmas.

Bethlehem—The House of Bread

Yeshua was born in Bethlehem, which means, the ‘House of Bread.’ Yeshua called Himself the Bread from Heaven (Jn. 6:31-51). The Bread from Heaven was born in the House of Bread.

When we eat of Yeshua we are eating the Father’s pure unleavened Bread that is the staff of our life; the true Bread from Heaven. This is pictured in *matza* because unleavened bread symbolizes sinlessness, humility and purity. God set it up so that Yeshua, who is humble, sinless and pure, could speak of Himself as *matza*: sinless, pure and humble. By eating of Him one attains Heaven: life eternal in the Presence of the Father (Jn. 17:1-3).

Matza, the Bread of Affliction, is a picture of Yeshua pierced, crushed and crucified, as Isaiah speaks of Him in 53:5:

“But He was pierced-through for our open rebellion against the Father. He was crushed for our perverse laden hearts of guilt. The chastisement for our peace (shalom) was upon Him, and by His stripes we are healed.” (Isaiah 53:5 my interpretation)

Matza is pierced-through so as not to have air bubbles in it. The grains of bread were crushed into flour in order to make *matza* and it has ‘stripes’ on it from it being on a rack while its baking. *Matza* is a perfect picture of Messiah crucified.

In 1st Cor. 5:6-8, Paul speaks of Passover (and the Feast of Unleavened Bread) and its symbolic meaning for our lives:

‘Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore, let us celebrate the Feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.’ (1st Cor. 5:6-8)

Paul begins by stating something universal that every woman would know: ‘a little leaven leavens the whole lump’ of dough. Then he tells the Corinthians to get rid of the old leaven (sin), to clean it out of their lives, that they might truly be what they were meant to be: unleavened! Only a people that knew Passover and the Feast of Unleavened Bread would understand what Paul was talking about now. He had gone from the universal to the particular; and these were mostly Gentile believers. He continues by saying the Messiah *had been* sacrificed (past tense) as the Passover (Lamb), a statement reflecting that Yeshua had been sacrificed more than 20 years earlier.

In the last verse, Paul encourages the Gentile believers (in the present tense) to celebrate Passover and the Feast of *Matza*! This reference to ‘the Feast’ (‘Therefore, let us celebrate the Feast’)⁹ can only mean the Passover and the Feast of Unleavened Bread as these are the only celebrations in the history of the world that deal with unleavened bread. In fact, we know from various Church history sources that both Gentile and Jewish believers celebrated the Passover and the Feast of Unleavened Bread for many centuries after

⁹ I have heard some Christians say that Paul was only speaking ‘spiritually’ (to celebrate the Feast of Unleavened Bread) because he says, ‘not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.’ If we turn it around we can see the absurdity of their position. If a preacher speaks of Christmas or Easter and says that the ‘true meaning’ of these days is to walk in holiness and purity, how many Christians would actually stop keeping those pagan days because the preacher had spoken of them in ‘spiritual terms’? Paul, in assigning ‘spiritual terms’ to the Feast, is not invalidating the Feast, but only bringing out its essence.

the resurrection.¹⁰

The Grain from Heaven Dies

Yeshua died on 15 *Aviv*, the first day of *Matza*, and was placed in the tomb. In John 12:24 Yeshua said,

‘Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies it remains alone, but if it dies, it bears much fruit.’

It would be late afternoon on 15 *Aviv*, the end of the first day of *Matza*, about 6 PM, when they would place Yeshua in the tomb. It was on this day that special sacrifices, called *Chagigah*, were offered up for the Feast: two young bulls, a ram and seven lambs in their first year (Num. 28:17-25), *along with individual feast sacrifices*, also called *Chagigah*. When John speaks those who led Yeshua to Pilate, not wanting to become defiled by going into Pilate’s residence, because they wanted to eat the Passover (Jn. 18:28) it was their own *chagigah* sacrifices that John meant.¹¹ It wasn’t the Passover lamb of the night before.¹²

There are those who read the Gospel of John and think that Yeshua instituted a commemorative meal on 13 *Aviv*, before the actual Passover meal, and that He was crucified when the Passover lambs were being crucified on 14 *Aviv*. They misunderstand, though, what John 13 is saying (and seem to take little value in what Matthew, Mark and Luke so specifically bring out).¹³ Yeshua ate the Passover meal at the biblical time, in the evening/darkness of 15 *Aviv* and was crucified on the following morning, which would still be 15 *Aviv*, the first day of the Feast of Unleavened Bread. The Scripture that trips some people up is found in the 18th chapter of John:

John 18:28: “Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, *but that they might eat the Passover.*”

Alfred Edersheim, in his *Life and Times of Jesus the Messiah* (a must read for anyone who wants to understand the background for many of the things mentioned in Scripture, as well as the reasons why Yeshua came against the Pharisees and their teachings, and why we should not follow them), writes this about the term *Passover* above (in Jn. 18:28):

¹⁰ Samuele Bacchiocchi, *From Sabbath To Sunday* (Rome, Italy: The Pontifical Gregorian University Press, 1977), pp. 161, 198-200. For instance, “Severian, Bishop of Gabala (ca. AD 400), strongly attacked those *Christians* who still maintained the Jewish Passover ritual (see his *Homilia 5 de Pascha*, ed. J. B. Aucher; Venice: 1827), p. 180.” (pp. 118-119; note 102)

Bacchiocchi writes, “Easter-Sunday...was apparently introduced *first in Rome* in the early part of the second century to differentiate [it from] the...Passover...of the Jews.” (pp. 113-114)

All page cites from Samuele Bacchiocchi are from Avram Yehoshua’s PDF of the book, which can be read and/or downloaded at <http://seedofabraham.net/From-Sabbath-to-Sunday.pdf>. It’s a classic and a ‘must read’ for every Christian.

¹¹ *Chag* is *feast* in Hebrew and *chagigah* relates to the feast (and individual) sacrifices of Numbers 28:17f.

¹² The Lord most likely rose from the dead, just as the 7th day Sabbath gave way to the first day of the week, and later appeared to Miryam (Mary) on the first day of the week (i.e. Sunday), which was First Sheaf (Lev. 23:9-14; Jn. 20:17). There is no New Testament Scripture that tells us what day, or what time, Yeshua rose from the dead, not even Mark 16:9. See *The Resurrection and Mark 16:9* at <http://seedofabraham.net/The-Resurrection-and-Mk.-16.9.pdf>.

¹³ Matthew 26:17, 18, 19; Mark 14:12, 14, 16; Luke 22:7, 8, 11, 13 and especially verse 15!

“Few expressions have given rise to more earnest controversy than this. On two things at least we can speak with certainty. Entrance into a heathen house *did* Levitically render impure for that day—that is, till the evening. The fact of such defilement is clearly attested both in the New Testament (Acts 10:28) and in the Mishnah, though its reasons might be various (Ohol. 18:7; Tohar. 7.3). A person who had so become Levitically unclean was technically called *Tebhul Yom* (‘bathed of the day’).”

“The other point is, that, to have so become ‘impure’ for the day, would *not* have disqualified for eating the Paschal Lamb, since the meal was partaken of *after* the evening, and when a new day had begun. In fact, it is distinctly laid down (Pes. 92a) that the ‘bathed of the day,’ that is, he who had been impure for the day and had bathed in the evening, *did* partake of the Paschal Supper, and an instance is related,¹⁴ when some soldiers who had guarded the gates of Jerusalem ‘immersed,’ and ate the Paschal Lamb. It follows that those Sanhedrists could not have abstained from entering the Palace of Pilate because by so doing they would have been disqualified for the Paschal Supper.”

“The point is of importance because many writers have interpreted the expression ‘the Passover’ as referring to the Paschal Supper, and have argued that, according to the Fourth Gospel, our Lord did not on the previous evening partake of the Paschal Lamb, or else that in this respect the account of the Fourth Gospel does not accord with that of the Synoptists. But, as for the reason just stated, it is impossible to refer the expression ‘Passover’ to the Paschal Supper, we have only to inquire whether the term is not also applied to other offerings, and here both the Old Testament (Deut. 16:1-3; 2nd Chron. 35:1, 2, 6, 18) and Jewish writings¹⁵ show, that the term *Pesach*, or ‘Passover,’ was applied not only to the Paschal Lamb, but to *all the Passover sacrifices*, especially to what was called the *Chagigah*, or festive offering (from *Chag*, or *Chagag*, to bring the festive sacrifice usual at each of the three Great Feasts).”

“According to the express rule (Chag. 1:3) the *Chagigah* was brought on the first festive Paschal Day.¹⁶ It was offered immediately after the morning-service, and eaten on that day—probably some time before the evening... We can, therefore, quite understand that, *not* on the eve of the Passover, but on the first Paschal day, the Sanhedrists would avoid incurring a defilement which, lasting till the evening, would not only have involved them in the inconvenience of Levitical defilement on the first festive day, but have actually prevented their offering on that day the Passover, festive sacrifice, or *Chagigah*. For we have these two express rules: that a person could not in Levitical defilement offer the *Chagigah*; and that the *Chagigah* could not be offered for a person by some one else who took his place (Jer. Chag. 76a, lines 16 to 14 from bottom). These considerations and canons seem decisive as regards the views above expressed. There would have been no reason to fear ‘defilement’ on the morning of the Paschal Sacrifice, but entrance into the *Praetorium* on the morning of the first Passover-day would have rendered it impossible for them to offer the *Chagigah*, which is also designated by the term *Pesach*.”¹⁷

¹⁴ Edersheim, *The Life and Times of Jesus the Messiah*, n.p. Jerusalem Talmud *Pesach* 36b.

¹⁵ Ibid. “No competent Jewish archaeologist would care to deny that ‘*Pesach*’ *may* refer to the ‘*Chagigah*,’ while the motive assigned to the Sanhedrists by St. John implies, that in this instance it *must* refer to this, and not to the Paschal Lamb.”

¹⁶ Ibid., Chag. 9a; Jer. Chag 76c. This would be 15 *Aviv*, the first day of Unleavened Bread.

Yeshua kept the Passover meal at the biblical time, on 15 *Aviv* in the evening, and was crucified on 15 *Aviv* in the morning. The four Accounts of His Life present this. It was also on 15 *Aviv* when God brought Israel out of the darkness and Egypt, and so it was on 15 *Aviv* when God brought Israel out of the Kingdom of Darkness.

The Feast of Unleavened Bread has been given to us that we might realize that God wants us to be pure and holy, like His Son, and that for seven days we are to search for any leaven in our souls. The Father has provided forgiveness, cleansing and transformation as we eat the unleavened bread and drink the wine of Life. In this we rejoice before Him for these seven days!

Yeshua kept Passover and the Feast of Unleavened Bread every year of His life. If He didn't He would have sinned. His lifestyle is our example. As the song says, the Lord Jesus is 'the fundamental doctrine of true theology.'¹⁸ As such, He *and* His lifestyle are our example. The Church has separated Him from His Hebraic lifestyle, but this is an artificial and heretical separation of the Living Word from His own Words (i.e. Scripture/Mosaic Law). Yeshua is the Example that all of us are called to emulate.

¹⁷ Ibid. See Passover and the Apostle John at <http://seedofabraham.net/Passover-and-the-Apostle-John.pdf> for more on why John 13 isn't speaking about a so-called commemorative meal before the Passover, but the actual Passover meal on the 15 *Aviv*.

¹⁸ S. M. Lockridge: <https://www.youtube.com/watch?v=yzqTFNfeDnE>.

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