

WHAT IS
UNLEAVENED BREAD,
and,
WHY DO WE EAT IT?

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This article was originally written as the Household of Faith (HOF) was focused on the beginning of the LORD God's (YAHWEH ELOHIM's) new year; which was the first month of the Hebrew calendar (Abib) and the month of the appointed Times of the Passover and the Feast of Unleavened Bread (FOUB) (the 14th day, immediately followed by the seven-day Feast). It is now revised shortly before the HOF shall partake of the Day of Atonement, which is in the seventh month of the same calendar.

For those reading this article wondering why this language is included, one of the elementary lessons that anyone that desires the truth about the Book known as the Bible, is that it was written on the foundation of a Hebrew rather than a European culture. The calendar it uses is the Hebrew calendar, not the Julian/ Gregorian calendar most of the world of modernity is familiar with. This is clearly established within the writings of the WORD of ELOHIM (WOE), called the Bible.

This seventh month is interesting because there are those who claim to be Jews in modernity who teach that this seventh month is the beginning of the new year. The WORD of ELOHIM (WOE), called the Bible, teaches an entirely different story. YAHWEH spoke the following words to HIS people about the seventh month.

- Exo 23:14 Three times thou shalt keep a feast unto me in the year. Exo 23:15 **Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days,** as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Abib is the month of the Passover and FOT, identified in Exodus 12:2 as the beginning of months.

- Exo 23:16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and **the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.**

Study teaches that the Feast of Harvest/Weeks occurs approximately fifty days after the resurrection of YAHSHUA (the Wave Sheaf), which is in the third month. The Feast of Ingathering is the Feast of Tabernacles, which is in month seven. YAHWEH proclaims this to be "in the end of the year".

Obviously, these so-called Jews do not agree with YAHWEH ELOHIM. The HOF must make the choice in whom they shall follow; these so-called Jews, or YAHWEH ELOHIM. Our growth and understanding, as well as our oneness in YAHSHUA, depends on our choices of whom we shall follow.

As we begin to build this article about unleavened bread, it is important that we remember these WOE principles to further understand what has been presented to us by the prophets of YAHWEH and the disciples/apostles of YAHSHUA. Note the following:

- Lev 23:5 In **the fourteenth day of the first month at even is YAHWEH's Passover.**
- Deu 16:1 **Observe the month of Abib, and keep the Passover unto YAHWEH thy ELOHIM:** for in the month of Abib YAHWEH thy ELOHIM brought thee forth out of Egypt by night.

Right away we are again seeing that it is the Hebrew month of Abib (sometimes called Nissan) that is the first month of ELOHIM's calendar, and, it is the month in which the Passover is commanded. This typically coincides with mid-March to early April of the European calendar. With a spirit of love, I assert that one will never fully understand the words of the WOE without embracing this mindset.

This article was first written during the year which followed the world-wide outbreak of what some call a pandemic, while others call it a "plandemic"; covid-19. It was also during the beginning of ELOHIM's year while the HOF was in preparation for the following:

- Mat 26:17 **Now the first day of the feast of unleavened bread the disciples came to YAHSHUA,** saying unto him, **Where wilt thou that we prepare for thee to eat the Passover?** Mat 26:18 **And he said, Go into the city to such a man, and say unto him,** The Master saith, **My time is at hand; I will keep the Passover at thy house with my disciples.**
- Mar 14:12 And **the first day of unleavened bread, when they killed the Passover,** **his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?**
- Luk 22:7 **Then came the day of unleavened bread, when the Passover must be killed.** Luk 22:8 And **he sent Peter and John,** saying, **Go and prepare us the Passover, that we may eat.**

Each of these Books of the New Covenant testify to either the first day, or, the day of unleavened bread, which relate to Jesus (YAHSHUA) and HIS disciples preparing to eat the Passover during what was called the days of unleavened bread. It was thus called because under the Old Covenant, unleavened bread was commanded to be eaten with the Passover lamb, as well as for the seven days following the Passover; eight days of eating unleavened bread. We shall see that based upon newfound knowledge, this changed under the New Covenant.

Now, in modernity, it is painfully obvious that most Christians do not observe the Passover, or the days of unleavened bread, which is interesting because these scriptures are plainly there in these New Covenant scriptures for all to see. And here, these Biblical writers equate the first day of unleavened bread with the killing and eating of the Passover, to be partaken by YAHSHUA and HIS disciples.

This within itself should be a teaching moment to the HOF. An actual lamb was killed on this day by YAHSHUA's disciples. We knowing that YAHSHUA was about to die on this same day to become the Passover. So, why is this mentioned as the disciples are going to "prepare for thee to eat the Passover"?

The answer should be somewhat apparent to the HOF. The disciples were not aware of the symbolic changes YAHSHUA would implement after this supper and washing their feet. They were the Children of Yisrael (COY). They prepared what the COY had been commanded to prepare for the 14th day of Abib. They killed the Passover lamb and prepared some unleavened bread to eat with it. Notice this account as YAHSHUA prepares to wash HIS disciples' feet,

- Joh 13:2 And **supper being ended**, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him; Joh 13:3 YAHSHUA knowing that the Father had given all things into his hands, and that he was come from ELOHIM, and went to ELOHIM; Joh 13:4 **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

The foot washing took place after supper; that is, after they ate the Old Covenant Passover. This was prior to the implementation of the bread and wine. The Apostle Paul called this "the Lord's supper".

- 1Co 11:20 **When ye come together therefore into one place, this is not to eat the Lord's supper.**

The Lord's supper was YAHWEH's Passover. This was the same supper YAHSHUA And HIS disciples ate just prior to the events we just read. This was the same supper YAHSHUA and the COY ate under the Old Covenant Passover. The Apostle is teaching that when we come together into one place, under the New Covenant, it is not to eat the Old Covenant Passover.

By that time, the New Covenant Passover had been implemented. But just as we are increasingly learning today, Hebrew Yisraelites continued then to maintain some form of YAHWEH's Passover, such as physical circumcision and eating lamb. The HOF should clearly know, just as the apostles knew, that YASHHUA is our Passover and has implemented new symbology based on a new and better covenant.

Now, I have heard some of modernity's Christians say that YAHSHUA only did this (kept the Passover and FOUB) because HE was Jewish. Well, it is true that YAHSHUA was born into the family of Judah (Yehudah). But does this alone explain why YAHSHUA kept the days of unleavened bread? Those sincerely seeking the truth should want to understand these things.

Most Biblical students of truth know, or should know, that YAHSHUA of the New Covenant is the same person as YAHWEH ELOHIM in the Old Covenant.

The Apostles John (Yochanon) and Paul described HIM as follows:

- Joh 1:1 **In the beginning was the Word, and the Word was with ELOHIM, and the Word was ELOHIM.** Joh 1:2 The same was in the beginning with ELOHIM. Joh 1:3 **All things were made by him;** and without him was not anything made that was made.
- Heb 1:1 **ELOHIM, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,** Heb 1:2 Hath **in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

YAHSHUA, whom modernity's Christians know as Jesus Christ, is the WORD whom Yochanon teaches was in the beginning, was with God (EL the FATHER), and was ELOHIM (the FAMILY). This WORD made all things. The Apostle Paul teaches us that ELOHIM spake unto the fathers of Yisrael by the prophets, and in the last days has spoken to us by HIS SON, "by whom also HE made the worlds".

Yochanon also wrote the following about the FATHER.

- Joh 1:18 **No man hath seen EL (the FATHER) at any time;** the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

The Apostle proclaims loudly that “no man has seen EL at any time”. He is referring here to the FATHER. And yet there are several examples of man seeing the EL of Yisrael documented in the WOE such as the following:

- Exo 24:10 And **they saw the EL of Israel:** and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. Exo 24:11 **And upon the nobles of the children of Israel he laid not his hand:** also **they saw EL, and did eat and drink.**

Here, we see the nobles of the COY, including Moses, saw the EL of Yisrael. And we know by the testimony, the New Covenant, that this could not have been the FATHER. So, who was the EL of Yisrael? The WOE is sure for all who desire its truth.

- Gen 1:26 And **ELOHIM said, Let us make man in our image,** after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen 1:27 So ELOHIM created man in his *own* image, **in the image of ELOHIM created he him; male and female created he them.**

These verses teach us clearly that God (the Hebrew ELOHIM) is a family title for multiple deities, as it says “let US make man in OUR image”. And a little later we read this.

- Gen 2:4 These *are* the generations of the heavens and of the earth when they were created, **in the day that the YAHWEH ELOHIM made the earth and the heavens,**

After being presented all that was created during the six days of creation week, we are taught that it was YAHWEH ELOHIM that “made the earth and the heavens”. We also know that many in modernity refer to YAHWEH as Jehovah because of the following verse.

- Exo 6:2 And ELOHIM spake unto Moses, and said unto him, I *am* the LORD: Exo 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but **by my name JEHOVAH** was I not known to them.

This is the first time the translators use the word JEHOVAH, and notice how they have it in all caps. Why? In fact, it is the same Hebrew word as it was for “the LORD”, which also was in all caps. Let’s get some understanding of this important knowledge.

The Hebrew for “the LORD”, where LORD is in all caps, is “YHWH”, a tetragrammaton historically pronounced YAHWEH. If we look at the tetragrammaton, there appears to be but two syllables, YH and WH, although, it is not unreasonable to see that HW may also be a syllable. And in the absence of further direction given in the WOE, both YAHWEH and YAHAWAH appear to be reasonable pronunciations of this name. I do not take issue with anyone’s translation here. It is the knowledge of who and what YHWH represents that is important. Knowing this let’s read the verse as it should be written.

- Exo 6:1 Then YAHWEH said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. Exo 6:2 And EL spake unto Moses, and said unto him, **I am YAHWEH**: Exo 6:3 And **I appeared unto Abraham, unto Isaac, and unto Jacob, by EL SHADAI**, but **by my name YAHWEH was I not known to them.**

YAHWEH had previously appeared to the fathers as EL Shaddai (the all-powerful deity). Now, HE is clearly telling us that YAHWEH is HIS name, not simply a title or a description, as was EL SHADDAI.

So, why did the translators change the name from YAHWEH or YAHAWAH, to JEHOVAH? Why didn’t they simply write “YEHOVAH” using the “Y”, which they knew would be more accurate? They knew that the letter “J” was a more recent European creation in 1611. Think of the great confusion that now exists because of this. This is a European thing that the COY continue to accept because we don’t study for ourselves.

Before we get more focused on our reasons for eating and understanding unleavened bread, I want to show you something I recently discovered.

The transition of the creation of the letter “j” began in 14th century Europe, and wasn’t completed until the 17th century. While I previously understood this truth about the “J”, my research has recently also discovered the following:

“It wasn't until 1524 when Gian Giorgio Trissino, an Italian Renaissance grammarian known as the father of the letter J, made a clear distinction between the two sounds.”

Are we seeing this? An Italian grammarian, Gian Giorgio Trissino, is known as the father of the letter J. What culture does this fine scholar belong to? He was of the “holy Roman empire”, which is the beast described in the Books of Daniel and the Revelations that seeks to change the WOE. Brothers and Sisters, as we grow in our understanding of the WOE, as we approach the season of unleavened bread, or even the appointed times of the seventh month, please let the consequences of this knowledge marinate in your thoughts for a second.

And so, once again, who was the EL of Yisrael?

- 1Ch 17:24 Let it even be established, that thy name may be magnified forever, saying, **YAHWEH of hosts is the EL of Israel**, even **a EL to Israel**: and let the house of David thy servant *be* established before thee.

So, it was the Prophet King David who taught us that YAHWEH ELOHIM was the EL of Yisrael. And later, YAHWEH HIMSELF would eventually identify HIMSELF to us.

- Zec 12:4 **In that day, saith YAHWEH**, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

This is to simply know that it is YAHWEH ELOHIM speaking these words.

- Zec 12:10 And **I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him**, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

YAHWEH here prophecies that when the COY are returned to their land “in that day” (HIS prophesied 1,000-year reign on the earth), they will look upon HIM (YAHWEH), whom they have pierced. Even modernity’s Christians should know who was ultimately pierced to fulfill this prophecy.

- Joh 19:33 But **when they came to YAHSHUA, and saw that he was dead already, they brake not his legs:** Joh 19:34 **But one of the soldiers with a spear pierced his side,** and forthwith came there out blood and water. Joh 19:35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. Joh 19:36 **For these things were done, that the scripture should be fulfilled,** A bone of him shall not be broken. Joh 19:37 And again another scripture saith, **They shall look on him whom they pierced.**

By now, even the novice student should be getting and embracing what is being taught us by the WOE. YAHWEH, the EL of Yisrael, is HE who came into the world as YAHSHUA, the SON of EL (the FATHER), who would teach us these facts about the FATHER, whom we now know made the worlds through HIM.

- Joh 4:24 **EL is a Spirit:** and **they that worship him must worship him in spirit and in truth.**

And this is probably the most important verse in the WOE for all who claim to believe in ELOHIM. We must believe that HE IS. And by these words, we also know that YAHWEH was also a spirit.

The following words were spoken in prayer after YAHSHUA ate bread with HIS disciples. Notice these words very carefully.

- Joh 17:1 **These words spake YAHSHUA,** and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:** Joh 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Joh 17:3 And this is life eternal, that they might know thee the only true ELOHIM, and YAHSHUA HAMASHIAC, whom thou hast sent. Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. Joh 17:5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

Now, YAHSHUA is preparing to return to the former glory HE had with the FATHER, which HE had before the world was; when HE was YAHWEH ELOHIM. And HE had provided clarity about the FATHER's role in the relationship between ELOHIM and mankind.

- Joh 5:37 And **the Father himself, which hath sent me**, hath borne witness of me. **Ye have neither heard his voice at any time, nor seen his shape.**
- Joh 6:45 It is written in the prophets, And they shall be all taught of ELOHIM. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Joh 6:46 **Not that any man hath seen the Father, save he which is of ELOHIM, he hath seen the Father.**

The bottom line is that we are all creations of the family of ELOHIM, consisting of whom we now know to be the FATHER and the SON, YAHSHUA (whose former name was YAHWEH).

We should now clearly see that by studying Zechariah 12:10 and Yochanon 19:34 and 37 that YAHWEH ELOHIM is the same member of the family of ELOHIM that came into the world as the WORD as well as YAHSHUA HAMASHIAC, again whom the world of modernity calls Jesus Christ. And finally, YAHSHUA confirms that mankind has never heard the voice of the FATHER, nor has man ever seen the FATHER. Obviously by plan, YAHWEH is the only member of the family of ELOHIM that has dealt with mankind.

The Apostle Paul further taught us this about the COY and YAHWEH/YAHSHUA, whom they followed.

- 1Co 10:1 Moreover, brethren, I would not that ye should be ignorant, **how that all our fathers were under the cloud**, and **all passed through the sea**; 1Co 10:2 And were all baptized unto Moses in the cloud and in the sea; 1Co 10:3 **And did all eat the same spiritual meat**; 1Co 10:4 And **did all drink the same spiritual drink**: for they drank of that spiritual Rock that followed them: **and that Rock was HAMASHIAC.**

So, now we all see that the very one modernity professes to believe in, known as Jesus Christ, is the only member of the family of ELOHIM who led the COY from the beginning.

Now, I went through the Biblical knowledge of who it was in fact that gave the commandments to keep these days of unleavened bread to the COY, so that when we study the events of the New Covenant, we are all on the same level of Biblical context. So, we must never forget this most fundamental knowledge of the identity of YAHSHUA. As YAHWEH ELOHIM, HE commanded the following:

- Lev 23:1 And **YAHWEH spake unto Moses**, saying, Lev 23:2 **Speak unto the children of Israel, and say unto them, Concerning the feasts of YAHWEH**, which ye shall proclaim *to be* holy convocations, *even these are* my feasts.

Here, YAHWEH commands Moses to speak to the COY about “the feasts of YAHWEH” to be “proclaimed holy convocations”. And we should know that both instances of this word “feasts” here are the Hebrew word “moed” meaning appointed times. This is YAHSHUA (Jesus Christ) speaking to Moses about HIS own appointed times. The first of these appointed times is the weekly Sabbath (verse three). HE then repeats this same language to describe a very important commanded group of annual appointed times.

- Lev 23:4 **These are the feasts of YAHWEH, even holy convocations, which ye shall proclaim in their seasons.** Lev 23:5 **In the fourteenth day of the first month at even is YAHWEH'S Passover.** Lev 23:6 And **on the fifteenth day of the same month is the feast of unleavened bread unto YAHWEH: seven days ye must eat unleavened bread.**

At the beginning of ELOHIM’s year during the month of Abib, the Passover and the FOUB are commanded to be observed on the 14th and 15th day of the first month. The word “feasts” in verse 4 describes both of these as appointed times. However, the word feasts in verse 6 is a different Hebrew word “chag”, which is a festival, to be discussed later in this article.

What we read in the Books of Mathew, Mark, and Luke, was YAHSHUA and HIS disciples preparing to eat the Passover on the first day of unleavened bread. Let’s affirm what has been stated about why it reads on the first day of unleavened bread, if YAHWEH commanded the Passover to be held on the day before the seven days of the FOUB.

Here is the where the Passover is first commanded.

- Exo 12:5 **Your lamb shall be without blemish, a male of the first year:** ye shall take *it* out from the sheep, or from the goats: Exo 12:6 **And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.** Exo 12:7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. Exo 12:8 **And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.** Exo 12:9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. Exo 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. Exo 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is YAHWEH'S Passover.**

To sum up these verses, a lamb without blemish was commanded to be eaten with unleavened bread with bitter on the fourteenth day of the first month of the year as YAHWEH's Passover. A very important fact we focus here on has caused some confusion within the HOF in recent years. Some have begun teaching that the lamb commanded to be eaten under the Old Covenant was not the Passover. If this were true, then what was the Passover under the Old Covenant? Let us allow the WOE, not our own thoughts, to teach us once and for all.

These verses outline the following facts.

1. The lamb to be eaten must be without blemish, a male of the first year, taken out from either the sheep or the goats.
2. The COY were to “keep **it**” until the fourteenth day of the month.
3. The whole assembly of the congregation of Yisrael were to “kill **it** in the evening”.
4. They were to eat the flesh that night, roast with fire and unleavened bread and with bitter, they were to “eat **it**”.
5. They were not to “Eat not of **it** raw, nor sodden at all with water”.
6. They were to not “leave nothing of **it**” until the morning, and if anything did remain of “**it**”, “**it**” had to be burned with fire.
7. Thus, they were to eat “**it**” “our loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat **it** in haste”.
8. And finally, “it is YAHWEH's Passover”.

This is what the WOE teaches us. While we are taught how and with what “it” was to be prepared and eaten, “it” is consistent through these verses. “It” was YAHWEH’s Passover. And beginning with verses 5 thru 7, “it” is clearly identified as the lamb. The lamb was YAHWEH’s Passover. The unleavened bread was eaten with it. However, the unleavened bread was not the Passover, only the lamb. We read where this was later confirmed.

- Exo 12:21 Then **Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover.**

Brothers and Sisters, the Passover had to be killed. Only the lamb was killed; not the unleavened bread. One doesn’t kill unleavened bread. This emphasis continues into the New Covenant.

- Joh 1:29 **The next day John seeth YAHSHUA coming unto him, and saith, Behold the Lamb of ELOHIM, which taketh away the sin of the world.**

When YAHWEH came unto HIS own in the flesh, HE was the LAMB of ELOHIM.

- Rev 5:12 Saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.**

And then we are clearly taught that HE was “the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing”. I pray that this major point is now clear to all who read this article.

You will also notice that I did not include the word “herbs” earlier as I repeated the command for unleavened bread to be eaten with the lamb, because it was a word we shall show later was incorrectly inserted by the European translators, who were given the WOE. And if it was YAHWEH’s Passover, we now understand that it was a type of YAHSHUA who was to come and die for those who shall believe on HIM.

The point here is to show how that unleavened bread was commanded to be eaten beginning with the 14th day of the new year with the Passover (the lamb), for an 8-day period to include the seven days of the FOUB. As such, under the Old Covenant, it was an 8-day period of eating unleavened bread.

And thus, we read earlier in Mathew 26:17 how that YAHSHUA's disciples considered the day the Passover was to be killed as the first day of unleavened bread, not the first day of the FOUB. Note how that the word feast is in italics indicating that it was inserted by the translators. Mark 14:12 teaches us that the day they killed the Passover (the lamb) was the first day of unleavened bread, because unleavened bread was commanded to be eaten with the Passover lamb under the Old Covenant. At the time the disciples of CHRIST were instructed to prepare the Passover, they were still under the Old Covenant. Therefore, we know that the Passover they prepared and ate with YAHSHUA was the Old Covenant Passover.

So now, this unleavened bread is being eaten by YAHSHUA and HIS disciples on YAHSHUA's last Passover while HE was on the earth. This occurred just before YAHSHUA instituted the New Covenant Passover, in which we have now learned implemented entirely different protocols and commandments because after this night, killing and eating a lamb would no longer be required. The true LAMB of ELOHIM was about to be slain. As such, necessary changes in the symbols were now needed.

In recent years, I have learned of various thoughts about this unleavened bread which has added to the vast number of differences that exist within the HOF. We need to be on one accord as to what this unleavened bread represents, as well to why it is extremely important to understand why we eat the unleavened bread as commanded.

From my perspective, the differences within the HOF seem to be growing rather than reducing in number. However, here, we are only concerned with our subject. We are now learning how that some amongst the HOF have posed the question of whether the unleavened bread must be eaten every day during the Feast, and, whether it can be substituted by a normal daily meal that is eaten, only without any leaven. And to tell you the truth, this is something I had never previously considered.

So, I first looked into the following questions:

1. Does a normal meal that has no bread product (unleavened or leavened), constitute eating unleavened bread?
2. Must a believer eat unleavened bread each of the seven days during the FOUB, and, is it a sin if the believer does not do so?

To answer these questions, we must first understand what unleavened bread is in the first place. Let's get some background.

Notice the following verse that traditional Christians have been taught shows how that the seventh-day Sabbath was replaced by the first day of the week, Sunday.

- Act 20:7 And **upon the first day of the week, when the disciples came together to break bread**, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Conventional teaching has used this word bread as an idiom for eating a dinner meal. As such, this being simply a dinner, might be considered “unleavened bread”, if there was no leavening eaten with this meal. However, this word bread is translated from the Greek word “artos”, which some teach literally means bread, food composed of flour mixed with water.

In the first edition of this article, I wrote the following: “It can be either with or without yeast/leaven”. However, my spiritual knowledge continues to grow. Notice the following:

Etymology[\[edit\]](#)

Borrowed from [Ancient Greek](#) ἄρτος (*ártos*, “leavened loaf”), probably from [Mycenaean Greek](#) 𐀀𐀃𐀆𐀃𐀆𐀃 (a-to), from the compound word 𐀀𐀃𐀆𐀃𐀆𐀃 (a-to-po-qa, “bakers”). Compare [Greek](#) ἄρτοποιός (*artopoiós*, “baker”).

Noun[\[edit\]](#)

artos (*plural* [artoi](#))

1. ([Eastern Orthodoxy](#)) a loaf of [leavened bread](#) that is blessed during services in the [Eastern Orthodox](#) and [Byzantine Rite](#) Catholic churches.

There is a different word used in the New Testament for unleavened bread (“azumos”) and leavened bread (“artos”). In fact, this newfound knowledge has led me to write another article called “The Bread We Eat” in which I detail an updated understanding of the bread commanded to be eaten with YAHWEH’s Passover, versus what was instituted with the New Covenant Passover. Please read the article for a detailed review of leaven versus unleaven under the New Covenant. And just so you recognize that I am not just reaching for the stars, please allow me to give you a glimpse.

Consider the following scripture quoted from that article:

- Mat 13:33 Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

Have you ever had this scripture read to you? If so, did you meditate on it for deeper understanding? I admit I had read it, and yet did not truly meditate on it; that is until now. YAHSHUA said, “The Kingdom of Heaven is like unto leaven.”

Let’s just take a moment, step backwards, and meditate on what we are reading. Let me repeat what YAHSHUA said. “The Kingdom of Heaven is like unto leaven.” I.e., this is a form of leaven that CANNOT represent “malice and wickedness”. It CANNOT represent “hypocrisy”. It can ONLY represent the ultimate form of spiritual righteousness, which is from heaven above.

To all those who don’t seem to grasp the concept of YAHSHUA giving HIS disciples the “artos” (the leavened bread) on the night of HIS final Passover, these words should speak highly to your spirit. That is, if you are truly being led by the Spirit of Truth. Either we accept that these words were spoken by YAHSHUA HAMASHIAC or not.

If the Kingdom of Heaven is like unto leaven (Mathew 12:33), we must open our minds to grasp that it cannot be farfetched to learn that on the night of HIS final Passover with HIS disciples, YAHSHUA took bread (“artos” – leavened bread) and gave it to HIS disciples with the wine. Let’s confirm this.

- Mat 26:26 And as they were eating, **YAHSHUA took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.**
- Mar 14:22 And as they did eat, **YAHSHUA took bread, and blessed, and brake it, and gave to them,** and said, **Take, eat: this is my body.**
- Luk 22:19 And **he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**

In each of these verses, the word bread is translated from “artos”, which we now know is leavened bread.

This is amazing and is no doubt the primary reason why a revision was necessary for this article on “What Is Unleavened Bread, and Why Do We Eat It”.

Now, just to remove any further confusion created by this new revelation from the WOE, the commandment to eat unleavened bread during the seven-day FOUB did not change. The bread that YAHSHUA broke and ate with HIS disciples after they ate the supper (YAHWEH’s Passover) and washed their feet on HIS last Passover was however leavened bread (“artos”). We will try to infuse this new understanding where needed in this article.

Continuing, notice another use of this word “artos”, which we now know is primarily leavened bread.

- Mat 4:3 And when the tempter came to him, he said, **If thou be the Son of ELOHIM, command that these stones be made bread.** Mat 4:4 But he answered and said, It is written, **Man shall not live by bread alone,** but by every word that proceedeth out of the mouth of ELOHIM.

Was the tempter asking YAHSHUA to simply make some food? The word bread here is the same Greek word “artos”. The tempter was asking YAHSHUA to make stone into bread made of flour and leaven.

After the death and resurrection of YAHSHUA, the following happened while the disciples were fishing.

- Joh 21:13 **YAHSHUA then cometh, and taketh bread, and giveth them, and fish likewise.**

The intent of this verse is to show us that there is a clear separation in the WOE for bread (“artos”), versus animal meat, and probably other seeded fruits and foods. So, while the Apostle Paul was “breaking bread” with the Brethren, it may have been with an evening meal with bread, or, it may have been simply breaking some bread with them. All we can truly teach is that they ate some leavened flour. Should we make a doctrine of this? Of course not.

But what about unleavened bread specifically. Let’s be clear on exactly what is “unleavened bread”? To answer this question, we must return to the beginning of the concept in the WOE as YAHWEH presented the commandment to the COY.

We read earlier in Leviticus 12:8 that unleavened bread was commanded to be eaten with the Passover lamb by the COY. Later, we are told the following:

- Exo 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*. Exo 12:34 And **the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.**

The word “dough” was translated from the Hebrew word “batseq”, which means flour. This dough was taken “before it was leavened”. Now notice some other relevant examples.

- Jdg 6:19 And Gideon went in, **and made ready a kid, and unleavened cakes of an ephah of flour:** the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*. Jdg 6:20 And the angel of ELOHIM said unto him, **Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.** And he did so. Jdg 6:21 **Then the angel of YAHWEH put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes.** Then the angel of YAHWEH departed out of his sight. Jdg 6:22 And when Gideon perceived that he *was* an angel of YAHWEH, Gideon said, Alas, O Lord ELOHIM! for because I have seen an angel of YAHWEH face to face.
- 1Sa 28:24 And **the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:**

So, we see here a clear definition of unleavened as flour without leaven. It can be described as bread or cakes. The Hebrew word translated unleavened here is “massa”, pronounced “mats-tsaw”. This is the only word used as “unleavened” throughout the Old Covenant. It is the same word for “unleavened bread” or “unleavened cakes”. It literally means flour that is unfermented or without leaven.

So, we now know conclusively that “unleavened bread” is flour dough that has not been fermented or leavened. There can be no substitute for what has been commanded.

Now in order to answer the questions regarding the requirement to eat the unleavened bread each of the seven days of the Feast, or whether it is a sin to not do so, we must ask the following question. Did this unleavened flour called “unleavened bread” carry some form of special connection or relationship to YAHWEH ELOHIM, or is it just a suggestion?

- Gen 19:1 And **there came two angels to Sodom at even**; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; Gen 19:2 And he said, Behold now, **my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.** And they said, Nay; but we will abide in the street all night.
- Gen 19:3 And **he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.**

Lot did this for the angels of YAHWEH who were sent to destroy Sodom and Gomorrah. Was there some special reason it was “massa” bread? And note that once Lot got them to enter his house, there was no particular hurry that Lot could not have added leaven to the flour. So, it is not a simple matter of being rushed.

Note the following:

- Exo 29:1 And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, Exo 29:2 **And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.**
- Exo 29:43 And **there I will meet with the children of Israel**, and *the tabernacle* shall be sanctified by my glory. Exo 29:44 And I will sanctify the tabernacle of the congregation, and the altar: **I will sanctify also both Aaron and his sons, to minister to me in the priest's office.**

Keep this thought in our minds as we continue to develop our understanding; sanctification. These verses teach us that “unleavened bread” was used to sanctify Aaron and his sons as priests to minister to YAHWEH in the priest’s office.

- Exo 29:45 And **I will dwell among the children of Israel, and will be their ELOHIM.** Exo 29:46 **And they shall know that I am YAHWEH their ELOHIM, that brought them forth out of the land of Egypt, that I may dwell among them: I am YAHWEH their ELOHIM.**

And note also that the context is for the COY to always know that it was YAHWEH that was their deliverer and who desired to dwell amongst them. Let's continue to grow.

- Lev 2:1 And **when any will offer a meat offering unto YAHWEH, his offering shall be of fine flour;** and he shall pour oil upon it, and put frankincense thereon: Lev 2:2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto YAHWEH: Lev 2:3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of YAHWEH made by fire. Lev 2:4 And **if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.** Lev 2:5 **And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.** Lev 2:6 Thou shalt part it in pieces, and pour oil thereon: *it is* a meat offering. Lev 2:7 And **if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil.** Lev 2:8 And thou shalt bring the meat offering that is made of these things unto YAHWEH: and when it is presented unto the priest, he shall bring it unto the altar. Lev 2:9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto YAHWEH. Lev 2:10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* **a thing most holy of the offerings of YAHWEH made by fire.** Lev 2:11 **No meat offering, which ye shall bring unto YAHWEH, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of YAHWEH made by fire.**

This was the law of the meat offering; unleavened bread; i.e., unleavened flour. How important was this? This meat offering was “a thing most holy of the offerings of YAHWEH” (verse 10). It also appears that a meat offering was required for every special occasion between YAHWEH and HIS people. Remember these words.

- Joe 2:12 Therefore also now, saith YAHWEH, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: Joe 2:13 And rend your heart, and not your garments, and turn unto YAHWEH your ELOHIM: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joe 2:14 **Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto YAHWEH your ELOHIM?**

The meat offering, that was unleavened bread, is associated with the blessings of YAHWEH for the COY turning their hearts to HIM. It doesn't stop there.

Unleavened bread was always instrumental to the COY in the cleansing process before YAHWEH.

- Lev 6:2 **If a soul sin, and commit a trespass against YAHWEH, and lie unto his neighbour** in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Lev 6:3 **Or have found that which was lost, and lieth concerning it, and sweareth falsely;** in any of all these that a man doeth, sinning therein:

I include these two verses for context.

- Lev 6:15 And **he shall take of it his handful, of the flour of the meat offering,** and of the oil thereof, and all the frankincense which *is* upon the meat offering, and **shall burn it upon the altar for a sweet savour,** *even* the memorial of it, unto YAHWEH. Lev 6:16 And **the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place;** in the court of the tabernacle of the congregation they shall eat it. Lev 6:17 **It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.**

Seeking forgiveness for our sins is not just any little thing like an ordinary meal. The process of seeking forgiveness from YAHWEH is very special to each of us, wouldn't we all agree? The unleavened bread used in this ceremony of forgiveness was considered most holy unto YAHWEH (verse 17). Let's look at something else. It continues.

- Num 6:13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: Num 6:14 And he shall offer his offering unto YAHWEH, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, **Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.** Num 6:16 And the priest shall bring *them* before YAHWEH, and shall offer his sin offering, and his burnt offering: Num 6:17 And **he shall offer the ram for a sacrifice of peace offerings unto YAHWEH, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.** Num 6:18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings. Num 6:19 And **the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:** Num 6:20 And the **priest shall wave them for a wave offering before YAHWEH: this is holy for the priest,** with the wave breast and heave shoulder: and after that the Nazarite may drink wine. Num 6:21 **This is the law of the Nazarite who hath vowed, and of his offering unto YAHWEH for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.**

This is the law of the Nazarite, in which we see the unleavened bread as a prominent part of the offering for the law of their separation (verse 19).

- Jdg 6:11 And there came an angel of YAHWEH, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and **his son Gideon threshed wheat by the winepress,** to hide *it* from the Midianites. Jdg 6:12 And the angel of YAHWEH appeared unto him, and said unto him, YAHWEH *is* with thee, thou mighty man of valour. Jdg 6:16 And YAHWEH said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. Jdg 6:17 And **he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.**

- Jdg 6:19 And **Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.** Jdg 6:20 And the angel of ELOHIM said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Jdg 6:21 Then **the angel of YAHWEH put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of YAHWEH departed out of his sight.**
- Jdg 6:22 And **when Gideon perceived that he was an angel of YAHWEH, Gideon said, Alas, O Lord ELOHIM!** for because I have seen an angel of YAHWEH face to face.

I believe these verses speak once again to the relationship between the COY, YAHWEH ELOHIM, and unleavened bread. Remember these words spoken to the COY by YAHWEH.

- Exo 19:4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Exo 19:5 **Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:** Exo 19:6 **And ye shall be unto me a kingdom of priests, and an holy nation.** These *are* the words which thou shalt speak unto the children of Israel.

All of the commandments given to the COY were for this specific purpose. The COY were “called-out” to become a peculiar treasure above all other nations; a kingdom of priests and a holy nation; and we are seeing unleavened bread featured prominently in their relationship with YAHWEH. The protocol was for them to stand together with YAHWEH, their ultimate protector and provider. They, were to be unleavened. I.e., they were to not allow the leaven of the nations all about them to separate them from YAHWEH.

Knowing all this about the very importance of unleavened bread to the purpose of uplifting the COY for their special commission, let’s get even more specific to the requirements/commandments of the Passover and the FOUB.

We read the Passover commandment Exodus 12:8 earlier.

The COY ate the lamb and the unleavened bread; not the lamb and simply a meal of other food products. This was the Passover meal, which the Apostle Paul would later refer to as “the Lord’s supper”. There were no potatoes, no rice, no green beans, greens, etc.; just lamb and unleavened bread. At least, there was no Biblical evidence of it.

And before we move on, let’s clarify an issue that recently arose about the bitter herbs noticed here and repeated in the following verse.

- Num 9:11 The fourteenth day of the second month at even they shall keep it, **and eat it with unleavened bread and bitter herbs.**

Notice that the words “and” and “herbs” are both italicized inserts. Thus, we know that the translators inserted these words here for what they thought would provide further clarity. However, do they provide clarity, or, do they distort what YAHWEH originally intended? We shall now see.

Because these are inserted words, there are no Hebrew words to translate them. However, the Hebrew word for “bitter” is “meror”, found only in these two scriptures and one other (Lamentations 3:15), where it means bitterness. In fact, that is the meaning of “meror”. We need to understand the use of this word.

The Prophet Yeremyah wrote about YAHWEH’s punishment of Yisrael and Yerushalaim in this Book of Lamentations. Before we read Lamentations 3:15, we need to contextualize it.

- Lam 2:17 **YAHWEH hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.** Lam 2:18 Their heart cried unto YAHWEH, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. Lam 2:19 **Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of YAHWEH:** lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street. Lam 2:20 Behold, O YAHWEH, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span long? shall the priest and the prophet be slain in the sanctuary of YAHWEH?

- Lam 2:21 **The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, and not pitied.** Lam 2:22 **Thou hast called as in a solemn day my terrors round about, so that in the day of YAHWEH 'S anger none escaped nor remained:** those that I have swaddled and brought up hath mine enemy consumed.

Continuing into chapter 3.

- Lam 3:1 **I am the man that hath seen affliction by the rod of his wrath.** Lam 3:2 He hath led me, and brought *me into* darkness, but not *into* light.

I included all these verses to establish a very important context. The Prophet is writing of the consequences of Yisrael's failure to obey YAHWEH and the pain that this caused the Prophet. And then we see the effect.

- Lam 3:15 **He hath filled me with bitterness, he hath made me drunken with wormwood.** Lam 3:16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

So, it was YAHWEH that filled him with bitterness, the same word “meror” that the translators interpreted as “bitter *herbs*” in Exodus and Numbers.

- Lam 3:17 And **thou hast removed my soul far off from peace: I forgot prosperity.** Lam 3:18 And I said, **My strength and my hope is perished from YAHWEH:** Lam 3:19 **Remembering mine affliction and my misery, the wormwood and the gall.** Lam 3:20 **My soul hath *them* still in remembrance, and is humbled in me.**

Because of all of the events he was caused to remember, the Prophet was in bitterness. He was humbled in his soul. And yet, this bitterness caused him to remember that in spite of these acts of disobedience and the resulting afflictions, he also remembered why there was still hope.

- Lam 3:21 This I recall to my mind, therefore have I hope. Lam 3:22 **It is of YAHWEH 'S mercies that we are not consumed, because his compassions fail not.** Lam 3:23 *They are new every morning: great is thy faithfulness.*

- Lam 3:24 **YAHWEH is my portion**, saith my soul; therefore will I hope in him. Lam 3:25 **YAHWEH is good unto them that wait for him, to the soul that seeketh him**. Lam 3:26 **It is good that a man should both hope and quietly wait for the salvation of YAHWEH**.

The Prophet was caused to think about his people and their city, Yerushalaim, and the misery they brought upon themselves prior to him also remembering that there was still hope; and that hope was simply and only, YAHWEH ELOHIM. YAHWEH alone was the hope that resulted in sinful Yisrael not being consumed.

Despite the bitterness, it is good for a man to “hope and quietly wait for the salvation of YAHWEH”, which we noted earlier that this was YAHWEH’s desire all along.

Knowing what we have now read about the context of the only other use of this Hebrew word “meror”, that means bitterness and not “bitter herbs”, let’s read Exodus 12:8 once again, but without the italicized words and with the correct translation.

- Exo 12:8 And **they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitterness they shall eat it**.

Doesn’t this change the impact of what we have been previously taught? Both the lamb and the unleavened bread were to be eaten with “bitterness”, not with “bitter herbs”. And the Prophet Yeremyah provided us a wonderfully detailed background on the purpose for eating the Passover meal (the lamb and the unleavened bread) with bitterness.

In this revised version of this article, we now know that as we, the HOF, eat the bread drink the wine at the Passover, representing the body and blood of YAHSHUA HAMASHIAC, we are no longer eating unleavened bread but the “artos”, which is leavened. Remember what YAHSHUA also taught us about HIMSELF.

- Joh 6:50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die**. Joh 6:51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world**.

Each instance of the word bread here were also translated from the Greek word “artos”, leavened bread. The fact that the Kingdom of Heaven is like leaven, and that YAHSHUA was the official representative of the Kingdom on earth, we can see why that the bread HE gave to HIS disciples was “artos”, and not unleavened bread. Yes, this changes things for those of the HOF who are not afraid to be broken by the WOE. The bread that we now eat, along with the wine that we drink, replace the lamb that the COY ate with YAHWEH’s Passover. Now, the leavened bread and the wine represent our Passover, YAHSHUA HAMASHIAC.

And with that, perhaps because the HOF represents so much more than the COY, the unleavened bread of affliction reminds us from whence we came and all of the other bitterness around us. We remember modern day Yisrael; it’s false pastors and its bowing to other lovers, the false gods of the world, during the FOUB.

And as we eat unleavened bread in our bitterness for the world all about us, as well as the type of persons we ourselves were before our conversions, we then remind ourselves of the only hope that we have does not simply depend on anything we do, but on the sure mercies of ELOHIM through HIS SON YAHSHUA HAMASHIAC.

So, would an Yisraelite have been punished for not eating the unblemished lamb and/or unleavened bread with bitterness on the Passover under the Old Covenant? Would it have been it a sin if they didn’t eat it? I believe the answer should be rather obvious. Knowing this, what about the FOUB? What exactly did the COY eat during the FOUB?

- Exo 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: Exo 12:36 And YAHWEH gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians. Exo 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children. Exo 12:38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle. Exo 12:39 And **they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened**; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

They “baked unleavened cakes of the dough”, which we know was flour; not any other food item. This occurred at the beginning of the seven days of the FOUB. So, we have no mistakes about what YAHWEH and the COY considered to be “unleavened bread”.

Now let’s review the basic commandments for the seven days of this Feast. Beside a holy convocation to be held on the first and seventh days, how many times do we read the following commandment?

1. Exo 12:15 **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.**

Exo 12:17 And **ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt:** therefore shall ye observe this day in your generations by an ordinance forever.

We know that Egypt is a type of sin, as is the world in these latter days. As a result of the Passover, the COY had just been delivered from Egypt/sin. YAHWEH wanted the COY to eat unleavened bread for seven days to remember the day that they had been delivered from Egypt by YAHWEH.

Metaphorically speaking, wasn’t the COY freed from sin by these actions? Likewise, isn’t the HOF delivered from sin at the New Covenant Passover?

2. Exo 12:18 In the first *month*, on the fourteenth day of the month at even, **ye shall eat unleavened bread, until the one and twentieth day of the month at even.** Exo 12:19 **Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel,** whether he be a stranger, or born in the land. Exo 12:20 **Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.**

A certain emphasis has been assigned to verse 19 because anyone eating leaven or with leaven in their houses for seven days would be cut off from the congregation of Yisrael. Knowing this however, does verse 18 allow for any of these seven days to be skipped in one's eating of the unleavened bread? You must decide.

3. Exo 13:5 And **it shall be when YAHWEH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.** Exo 13:6 **Seven days thou shalt eat unleavened bread,** and in the seventh day *shall be* a feast to YAHWEH.
4. Exo 13:7 **Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.**

Does this suggest that unleavened bread shall be eaten any number of days, as long as there is no leaven in the house for the seven days? If one eats unleavened bread for four, five or six of these seven days, has one obeyed YAHWEH? Honestly, I am saddened that any group within the HOF has suggested otherwise. Let's continue.

5. Exo 23:15 **Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee,** in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

Has one eaten something seven days as YAHWEH commanded the COY, if, one only physically eats it for one, two, three, four, five or just six days?

6. Exo 34:18 The feast of unleavened bread shalt thou keep. **Seven days thou shalt eat unleavened bread, as I commanded thee,** in the time of the month Abib: for in the month Abib thou camest out from Egypt.
7. Lev 23:6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto YAHWEH: **seven days ye must eat unleavened bread.**

Here it says plainly that “seven days one must eat unleavened bread”. We are consistently seeing the words “shalt” and “must” included in this commandment. We are seeing a consistency here.

8. Num 28:17 And in the fifteenth day of this month *is* the feast: **seven days shall unleavened bread be eaten**. Num 28:18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*: Num 28:19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto YAHWEH; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: Num 28:20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; Num 28:21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: Num 28:22 And one goat *for* a sin offering, to make an atonement for you. Num 28:23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering. Num 28:24 **After this manner ye shall offer daily, throughout the seven days**, the meat of the sacrifice made by fire, of a sweet savour unto YAHWEH: it shall be offered beside the continual burnt offering, and his drink offering. Num 28:25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Why would YAHWEH command that “after this manner ye shall offer daily” other offerings for each of seven days of the Feast, and not intend for “unleavened bread”, which is the primary focus of the 7-day Feast, to not also follow this pattern daily?

We are seeing such an overwhelming consistency in YAHWEH’s commandment for this seven-day Feast.

9. Deu 16:2 "You shall sacrifice the Passover to YAHWEH your ELOHIM from the flock and the herd, in the place where YAHWEH chooses to establish His name. Deu 16:3 "You shall not eat leavened bread with it; **seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt**. Deu 16:4 "**For seven days no leaven shall be seen with you in all your territory**, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning.

Why the thought of shortchanging this commandment would even arise within the HOF is a mystery to me. This begins with the requirement to eat the Passover with unleavened bread. And then notice that the unleavened bread we eat for seven days is also called “the bread of affliction”.

Who is it that was or is afflicted? This is important to understand for the HOF. We see this word affliction mentioned elsewhere. It is the Hebrew word “oni”.

- Exo 4:31 And the people believed: and when they heard that YAHWEH had visited the children of Israel, and that **he had looked upon their affliction**, then they bowed their heads and worshipped.

Yisrael was in affliction in Egypt. The unleavened bread they were commanded to eat reminded them of their deliverance from their affliction in Egypt.

So, the very first metaphor assigned to the unleavened bread commanded to be eaten for seven days was that it was “the bread of affliction”, which we are taught was a sign of the affliction of the COY while in Egypt. And we read earlier that these seven days of eating this bread of affliction was to remind the COY of the day of their deliverance from this affliction.

Does this first metaphor provide a carryover message for the HOF? We too are in affliction throughout the year in this world of modernity. However, through the mercy of ELOHIM we now have our PASSOVER LAMB, YAHSHUA HAMASHIAC, who delivers us from the affliction of this world.

Now, why is it commanded for seven days? Notice the following:

- Lev 23:41 And **ye shall keep it a feast unto YAHWEH seven days in the year**. *It shall be* a statute forever in your generations: ye shall celebrate it in the seventh month. Lev 23:42 **Ye shall dwell in booths seven days**; all that are Israelites born shall dwell in booths: Lev 23:43 That your generations may know that **I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am YAHWEH your ELOHIM**.

Here we read of the seven days of the Feast of Tabernacles in which the COY were commanded to dwell in booths (temporary tabernacles) **when** YAHWEH delivered the COY from their Egyptian affliction. Now remember, the FOUB reminded the COY of the day of their deliverance from Egypt. What are we seeing here?

Following their deliverance from their affliction in Egypt, the COY were to metaphorically dwell in booths for seven days. This has tremendous prophetic and metaphoric consequences for our knowledge. As I am writing these words, I am blown away by the spiritual essence of what we are reading.

In my article “The Appointed Time of Tabernacles”, we learned conclusively how that these seven days prophetically represent seven thousand years of endurance that ELOHIM has allotted for the “called-out ones” to YAHWEH to remain in their tabernacles of flesh before their transformation into new spiritual tabernacles of spirit bodies.

From the time I have gained this understanding about the Feast of Tabernacles, I have continued to consider the relationship between the seven days of Unleavened Bread and Tabernacles. Unleavened Bread began and ended with (high day) Sabbaths on the first and seventh days of that Feast. The Feast of Tabernacles only began with a (high day) Sabbath on its first day. As such, this discrepancy at times thwarted my understanding.

However, the purpose YAHWEH established for the commandment for the COY “to dwell in booths when” YAHWEH “brought them out of the land of Egypt” sheds significant light on the connection between these appointed times.

If we step back to recognize that the seven days of Unleavened Bread was to remember **the day of the deliverance of the COY**, and that **after that deliverance, the COY were also to dwell in booths for seven days**, perhaps we are beginning to see.

It should be obvious to all “called-out ones” that seven days of unleavened bread and tabernacles should not be taken lightly and carry a significant spiritual message to us from ELOHIM. One remembers **the day of deliverance** for seven days. The other commanded them to dwell in booths **when they were delivered for** seven days. Tabernacles is a metaphorical ingathering of all called out ones from the beginning.

I have updated my article “The Appointed Time of Tabernacles” to include this revelation. Others perhaps have obtained this knowledge before. However, for me, this revelation continues the growth that I try to share with anyone willing to see and to hear.

The HOF must see that the dwelling in booths we celebrate each year during the Feast of Tabernacles teaches us that just like the COY, we eat the unleavened bread after our spiritual deliverance from Egypt/the world for the seven metaphoric days we must also dwell in our booths/physical tabernacles. This is the seven thousand years that saints must endure in the fleshly tabernacles before the return of YAHSHUA.

The unleavened bread, as we shall see, represents the beings we are commanded to become as we endure in this flesh for the time of each saint’s existence on this earth in their booths, their physical tabernacles. Let’s examine this a little further this for a second.

The Apostle Paul taught us about these seven days, that is, if we have eyes to see. We read the faith chapter probably more than any other chapter in the WOE. Let’s understand an even greater spiritual metaphor the Apostle teaches us in this chapter.

- Heb 11:1 Now **faith is the substance of things hoped for, the evidence of things not seen.** Heb 11:2 For by it the elders obtained a good report. Heb 11:3 Through faith we understand that the worlds were framed by the word of ELOHIM, so that things which are seen were not made of things which do appear.

We know that the verses that follow these first three verses teach us the essence of what faith is all about, testifying of the patriots of faith throughout mankind’s existence on this earth of whom we have been invited and chosen to join, beginning with Abel. And then we have this conclusion.

- Heb 11:39 And **these all, having obtained a good report through faith, received not the promise:** Heb 11:40 **ELOHIM having provided some better thing for us, that they without us should not be made perfect.**

None of these have received the promise given to them. Neither have we. But while they dwelt in their tabernacles of flesh, they endured, just as we try to do each year. After them have come others before us.

The plan of salvation has been assigned a timetable by the FATHER. In accordance with the FATHER's time schedule, there will be others after us. This is our Feast of Tabernacles testimony of seven days of dwelling in booths (temporary bodies). And, this is also our FOUB calling as to how we must continue to purge ourselves of the wrong leaven that all these patriots and we have been exposed to throughout our existence in the world for these metaphoric seven days.

And finally, there is this 8th day of the Appointed Time of Tabernacles; which metaphorically is also the final day of Passover. It shall be then, if we have continued to examine ourselves, to purge ourselves of the known sinful leaven that tries us each and every day, and eaten of the unleavened bread as commanded, that we shall see the appearance of YAHSHUA HAMASHIAC. Another of those disciples of YAHSHUA spoke to that day.

- 1Jn 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of ELOHIM:** therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, **now are we the sons of ELOHIM** and **it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.** 1Jn 3:3 And **every man that hath this hope in him purifieth himself, even as he is pure.**

So, Brothers and Sisters, this is what the seven days of unleavened bread, as well as the Feast of Tabernacles are all about, as the Apostle Yochanon reminds us that if we have this hope, we must purify ourselves. This is what the required self-examinations are all about.

Now, would the COY only observing anything less than the seven days of the Feast of Tabernacles be considered sin? The spiritual essence of both Feasts relies on the fact that both must be done for the full seven days. You must decide.

Both of these Feasts teach us that the period of endurance for the true believers in YAHWEH/YAHSHUA is seven days, or, seven thousand years. In that sense, this bread also represents to us the bread of endurance in our physical tabernacles after we have been spiritually delivered from the spiritual afflictions of spiritual Egypt, the world.

As we continue, the following verses provide testimony of exactly what the COY did during this Feast.

10. 2Ch 30:21 And the children of Israel that were present at Jerusalem **kept the feast of unleavened bread seven days with great gladness**: and the Levites and the priests praised YAHWEH day by day, *singing* with loud instruments unto YAHWEH.
11. 2Ch 30:22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of YAHWEH: and **they did eat throughout the feast seven days, offering peace offerings, and making confession to YAHWEH ELOHIM of their fathers.**

This of course happened under the reign of King Hezekiah. They ate throughout the Feast “seven days with great gladness”. What did they eat throughout the Feast? If one eats something other than unleavened bread during one or more of the Feast days, were they obedient to the Feast commandment, on those days that they did not eat? Naturally I am being rhetorical because the answer should be rather obvious.

12. Ezr 6:21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek YAHWEH ELOHIM of Israel, did eat, Ezr 6:22 And **kept the feast of unleavened bread seven days with joy: for YAHWEH had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of ELOHIM,** the ELOHIM of Israel.

This happened during the reign of King Cyrus of Persia and the dedication of the temple with the remnant of the Yehudans allowed to return to Yerushalaim. Isn't this what happens when we obey YAHWEH and consume HIS physical and spiritual unleavened bread for these seven days? YAHWEH strengthens us for the work needed to endure the wilderness for another year. HE provides rest stops here and there in the form of the Appointed Times of the Feast of Weeks, the Memorial of the Blowing Trumpets, the Day of Atonement, the Feast of Tabernacles and then the eighth day of Tabernacles. But it all starts with us becoming cleansed and holy at the beginning of each year.

13. Eze 45:21 In the first *month*, in the fourteenth day of the month, ye shall have the Passover, **a feast of seven days; unleavened bread shall be eaten**. Eze 45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering. Eze 45:23 And **seven days of the feast he shall prepare a burnt offering to YAHWEH, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering**.

Notice an emphasis here on unleavened bread, along with seven unblemished bullocks and rams required during these seven days. We shall see a little later how that these metaphorically represent the desired state for all “called-out ones” during this Feast.

We have now read thirteen instances of the commandment to eat unleavened bread seven days. However, there is one more instance of this commandment that also describes the eating of unleavened bread during the FOUB, as a part of three celebratory feasts set apart from the other appointed times of YAHWEH (the weekly Sabbath, Passover, Trumpets, Atonement, and the eighth day of Tabernacles).

And yet, before we read this fourteenth instance of the commandment, let’s learn one other thing about YAHWEH’s Passover which is important to our understanding of what we shall read about the three celebratory feasts.

- Exo 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of **the feast of the Passover** be left unto the morning.

The Passover is also a feast. This word “feast” was translated from the Hebrew word “chag”, which simply means a festival/feast. This same word was translated feast in the following:

- Exo 34:18 The **feast of unleavened bread** shalt thou keep. **Seven days thou shalt eat unleavened bread**, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.
- Exo 34:22 And thou shalt observe **the feast of weeks**, of the first fruits of wheat harvest, and **the feast of ingathering** at the year's end.

A careful study of the WOE teaches us that these four appointed times (Passover, Unleavened Bread, Weeks, and the first seven days of Tabernacles) are the only “chag” feasts in the WOE. And the one thing they all have in common is they are holy convocations that involve some form of eating and drinking.

Now some may be confused by the English word feast that we read in many places in the WOE. For instance, the word feast we read of earlier in verses 2 and 4 of Leviticus 23 is different than what we have just read. Those verses include three instances of “the feasts of YAHWEH” to be “proclaimed holy convocations”, which we noted earlier those three instances of this word feast were translated from the Hebrew word “moed”, meaning appointed times. I.e., all of the holy convocations in the 23rd chapter of Leviticus are appointed times, including the weekly Sabbath. Yet, the four mentioned above are also chag/festivals.

Now, you may be wondering at this point what does this have to do with unleavened bread, and why we eat it. Well, even though the Passover is also a feast/chag, the other three chag/festivals have another element that separates their commanded tone in how we must observe them. We have already learned in this study that the Passover must be eaten “with bitterness”. Now notice the last instance of the commandment to eat the unleavened bread seven days.

14. Exo 23:14 **Three times thou shalt keep a feast unto me in the year.** Exo 23:15 Thou shalt keep the feast of unleavened bread: (**thou shalt eat unleavened bread seven days, as I commanded thee,** in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) Exo 23:16 **And the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of ingathering,** *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

The word feast in verse 14 is the Hebrew word “chagag”, meaning celebratory festivals, which applies to the three chag/festivals (Unleavened Bread, Weeks and the first seven days of Tabernacles), but not to the Passover. This commandment for these three “chagags” is repeated in Deuteronomy 16:16.

And note the following language found there.

- Deu 16:10 And **thou shalt keep the feast of weeks unto YAHWEH thy ELOHIM** with a tribute of a freewill offering of thine hand, which thou shalt give *unto YAHWEH thy God*, according as **YAHWEH thy ELOHIM** hath blessed thee: Deu 16:11 And **thou shalt rejoice before YAHWEH thy ELOHIM**, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which YAHWEH thy ELOHIM hath chosen to place his name there.
- Deu 16:13 **Thou shalt observe the feast of tabernacles seven days**, after that thou hast gathered in thy corn and thy wine: Deu 16:14 And **thou shalt rejoice in thy feast**, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

These explain the celebratory nature of the “chagags”, the Feasts of Weeks, and Tabernacles. And, we read earlier in 2 Chronicles 30:21 and Ezra 6:22, how that this celebratory nature was applicable also to the FOUB. So, as we further understand why as we eat the unleavened bread seven days as commanded, we are rejoicing before ELOHIM while remembering the day of our deliverance from the evil in the world, whether it be either physical Egypt or spiritual Egypt (the world), and, we are reminded that we still exist in our booths/temporary tabernacles.

The point here is that we must not be thrown off by elements that suggest various substitutions for what is clear in the WOE; elements that distort why we are commanded to do what ELOHIM through YAHWEH requires of us, if we are striving to walk in the faith of YAHWEH/YAHSHUA.

In fact, many congregations read the following verses which describe the preparation required for these “chagag” festivals.

- Deu 14:22 **Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.** Deu 14:23 **And thou shalt eat before YAHWEH thy ELOHIM, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear YAHWEH thy ELOHIM always.**

- Deu 14:24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which YAHWEH thy ELOHIM shall choose to set his name there, when YAHWEH thy ELOHIM hath blessed thee: Deu 14:25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which YAHWEH thy ELOHIM shall choose: Deu 14:26 And **thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:** and **thou shalt eat there before YAHWEH thy ELOHIM, and thou shalt rejoice, thou, and thine household,**

Some congregations read this for Unleavened Bread, Weeks, and Tabernacles, for the sole purpose of justifying the use of alcoholic beverages on these Feast days. Some may have been taught that it only applies to Tabernacles because they have chosen to only travel for that appointed time. However, these instructions relate to all three of the “chagags” festivals.

What a magnificent time of rejoicing ELOHIM has provided for us if we choose to follow the commands the WOE instructs true believers to follow.

So, this bread of affliction eaten for the seven days of unleavened bread was also to be eaten for a celebratory purpose of rejoicing. The COY celebrated the day of their deliverance before YAHWEH. They were joyful and full of music. They were delivered from Egypt, and later, YAHWEH “turned the heart of the King of Assyria unto them”. Shouldn’t this be a clear message to us in modernity of why we must eat this unleavened bread for seven days as well?

And, before we move forward, there is something else that bridges and teaches those of the HOF that the spiritual concept of this Feast was growing, even as the COY grew. Note what was also done during the seven days of the Feast. We earlier read in 2 Chronicles 30:21 how that the Feast was celebrated with great gladness with loud music under King Hezekiah. Now let’s read the very next verse.

- 2Ch 30:22 And **Hezekiah spake comfortably unto all the Levites that taught the good knowledge of YAHWEH:** and **they did eat throughout the feast seven days,** offering peace offerings, **and making confession to YAHWEH ELOHIM of their fathers.**

It appears that the WOE, as it had been provided to them to that date, was taught throughout the seven days, as well as the making of confessions to YAHWEH. This is also a clear indication that the unleavened bread must have been eaten for each of the seven days, as the knowledge being taught and the celebratory eating occurred “throughout the feast seven days”.

This was the transition from simply putting physical leaven out and eating unleavened bread during these seven days to confessing sins, and an implication of the asking for YAHWEH’s forgiveness. This is clearly a guide to us of the true nature of the importance of both the eating of the unleavened bread, and of the putting the leaven (sin) out of both our dwelling places and our lives.

Now consider again that Passover was included within the scope of the FOUB by YAHSHUA’s disciples. We now understand that the Passover and Unleavened Bread are two separate appointed times/festivals (chags), and Unleavened Bread is also a celebratory (chagag) festival.

The world of modernity has been enticed by a powerful spiritual influence that has sought to replace these appointed times of YAHWEH, and our understanding of their processes and purposes. We were warned that it would happen by the Prophet Daniel.

- Dan 7:23 Thus he said, **The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth**, and shall tread it down, and break it in pieces.
- Dan 7:25 And **he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**

Many of us have learned of this fourth beast that accomplishes these things and know it to be the so-called holy Roman empire. And as we read of its temporary accomplishments, we see it will be allowed to “devour the whole earth”, “speak words against the MOST HIGH”, “shall wear out the saints of the MOST HIGH”, “and think to change times and laws”.

Two things stand out for the sake of this article. First, this beast, the holy Roman empire is associated with the changing of times and laws.

It introduced its own calendar onto the world, the Julian/Gregorian calendar, which seeks to change the Hebrew calendar sanctioned by YAHWEH. This is the primary tool being used “to change times and laws”. Secondly, this beast was granted the power to “wear out” the saints of the MOST HIGH.

This word “wear out” was translated from the Hebrew/Aramaic word “bela”, which means to afflict or harass constantly. This is the only instance of this word in the WOE.

Now is that a coincidence as we are studying unleavened bread and now know that the unleavened bread, we shall eat for seven days during the FOUB, is also “the bread of affliction”? The COY were delivered from the evil worldly power of Egypt by YAHWEH. The HOF has been delivered from the worldly power of the beast, the holy Roman empire led by Satan, through our faith in YAHSHUA. What this tells me is that for the HOF, nothing has changed in the New Covenant.

Sadly, the world all about us (including family, friends and associates) have been devoured by the teachings from this beast power. And because our loved ones and others close to us have been deceived by this beast power, the HOF is constantly harassed by the effect of this beast power’s reach. As such, knowing what was commanded by YAHWEH of the COY, we must be clear of the path that ELOHIM has chosen for the HOF to follow in order to maintain its deliverance from the afflictions of this modern-day evil.

This unleavened bread was clearly of the highest significance to the COY. What about the HOF of modernity? Most Christians of modernity are not taught the following:

- Act 12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (**Then were the days of unleavened bread.**) Act 12:4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; **intending after Easter to bring him forth to the people.** Act 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto ELOHIM for him.

There are some important things to note here in these verses. The Greek word used here for unleavened is “azumos”, which means unfermented, free from leaven or yeast. I.e., these were the days of eating unfermented bread, free from leaven or yeast.

Also, the word easter in verse 4 is the Greek word “pascha”, which means Passover. In all New Covenant instances of the Passover, the Greek word is “pascha”. Ask yourselves. Why did the European translators change this translation in this instance? Were they implicit in attempting to suggest there had been a change in modernity’s Christianity from the Passover to easter? You must decide.

Here Peter was being held until a custom of delivering freedom to a prisoner per the people at the Passover would occur. Notice another occasion provided to us on this custom.

- Mat 27:11 And YAHSHUA stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And YAHSHUA said unto him, Thou sayest. Mat 27:12 And when he was accused of the chief priests and elders, he answered nothing. Mat 27:13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? Mat 27:14 And he answered him to never a word; insomuch that the governor marvelled greatly. Mat 27:15 **Now at that feast the governor was wont to release unto the people a prisoner, whom they would.** Mat 27:16 And they had then a notable prisoner, called Barabbas.

We already know two relevant facts here. YAHSHUA was judged and died on the Passover. The Passover is also a chag/feast. Thus, this feast mentioned in verse 15 is in fact the Passover. This is also how we know that the use of the word easter in Acts 12:4 was a mistranslation (whether knowingly or through ignorance), because the custom was to release a prisoner on that day according to the peoples’ choice. Somehow, the custom of a deliverance on the Passover did not escape the Roman captors.

A little later in Acts we read this.

- Act 20:6 And **we sailed away from Philippi after the days of unleavened bread,** and came unto them to Troas in five days; where we abode seven days.

We read earlier that unleavened bread was commanded to be eaten during the Feast of Passover and for seven days of the FOUB which follows it. Twice we now read of the days of unleavened bread being kept after YAHSHUA’s death and resurrection. And we now know that these days represent a commandment to eat unleavened bread only for a seven-day period known as the FOUB.

As such, it was obvious that the disciples of YAHSHUA maintained the observance of eating this unleavened bread. Why?

Earlier we read about the eight-day period of eating unleavened bread when the disciples prepared the Passover in Mathew 26:17-18, Mark 14:1 and Luke 22:7. This Passover was clearly the Old Covenant Passover as we read Luke's account.

- Luk 22:7 **Then came the day of unleavened bread, when the Passover must be killed.** Luk 22:8 And **he sent Peter and John,** saying, **Go and prepare us the Passover, that we may eat.**

Up to and including this instance, the Passover had to be killed. When they prepared the Passover to be eaten, it was the lamb. However, it also included the unleavened bread as commanded to be eaten **with** the Passover. However, this eight-day practice ended on this same night because we know the following:

- Mat 26:26 And as they were eating, **YAHSHUA took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.** Mat 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; Mat 26:28 For **this is my blood of the new testament, which is shed for many for the remission of sins.**
- Luk 22:17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: Luk 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. Luk 22:19 And **he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.** Luk 22:20 **Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.**

After the eating of the Passover lamb prepared by YAHSHUA's disciples, YAHSHUA now gives the disciples bread and wine which YAHSHUA teaches represents HIS body and blood. HIS words teach that inherently, both the bread and wine are of the New Covenant.

The Apostle Paul has now taught the HOF that YAHSHUA is our Passover (1 Corinthians 5:7). As CHRIST is now our Passover, we no longer kill a lamb, nor should we eat unleavened bread as a part of the Passover.

What am I saying, you may be asking. The lamb was the Passover; not the unleavened bread. YAHSHUA is the LAMB of ELOHIM. The bread and the wine represent YAHSHUA. There is no additional bread requirement under the New Covenant Passover. And, we now know that this bread YAHSHUA gave unto HIS disciples was “artos”, leavened.

We now eat and drink leavened bread and drink wine in remembrance of HIM, our DELIVERER, because YAHSHUA became the PASSOVER, our BREAD of REMEMBRANCE. And yet we must continue to metaphorically consume unleavened bread for seven days following the Passover as our bread of affliction because of the world we are delivered from by our PASSOVER LAMB, YAHSHUA.

Under the Old Covenant, the COY not only were to eat unleavened bread during the seven days of the FOUB, they were also to remove leaven from their homes as well as to not eat any leaven during this same seven-day period. We know and are taught in detail under the New Covenant that leaven became a spiritual symbol of sin. CHRIST first taught us about this form of leaven.

- Mat 16:5 And when his disciples were come to the other side, they had forgotten to take bread. Mat 16:6 **Then YAHSHUA said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.** Mat 16:7 And **they reasoned among themselves, saying, It is because we have taken no bread.** Mat 16:8 *Which* when YAHSHUA perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Mat 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Mat 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up? Mat 16:11 **How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?** Mat 16:12 **Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

As HE taught HIS disciples to beware of the doctrine of the Pharisees and of the Sadducees, HE also taught the following about that this form of leaven.

- Luk 12:1 In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

The leaven of the Pharisees was that of hypocrisy. And this type of leaven is worth defining because of its subtlety. It is the Greek word “hypokrisis”, which can mean acting under a feigned part, i.e. (figuratively) deceit, condemnation, dissimulation, or hypocrisy. The following represents a most perfect example of it.

- Mat 23:27 **Woe unto you, scribes and Pharisees, hypocrites!** for **ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.** Mat 23:28 **Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

This was the hypocritical sin that these leaders of the COY acted out before the people. It continues to be a source of affliction in modernity; at times, even within the HOF. Therefore, we have been given this most important 7-day period that allows us to eat this unleavened bread, and to begin this period by emulating the Prophet Yeremayah’s thoughts of bitterness about this world and our only hope while existing in it.

We are given this celebratory seven days to remove sinful leaven, and to remember the afflictions and our deliverance from it by one lone source, our PASSOVER, YAHSHUA HAMASHIAC.

What about other New Covenant teachings of this form of sinful leaven under the New Covenant. The Apostle Paul was commissioned to teach us.

- 1Co 5:1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 1Co 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 1Co 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

- 1Co 5:4 In the name of our Lord YAHSHUA HAMASHIAC, when ye are gathered together, and my spirit, with the power of our Lord YAHSHUA HAMASHIAC, 1Co 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord YAHSHUA.

This example of adultery inside of the HOF was so important to the HOF because we are taught later that our judgmental attitude must be different within this Household than outside of it.

- 1Co 5:6 Your glorying *is* not good. Know ye not that **a little leaven leaveneth the whole lump?**

This is what we are faced with each and every day of our lives. Therefore, we remove all physical leaven from our homes, as we remove all sinful leaven from our lives for the FOUB, so we make space within our souls for the eating of unleavened bread during that same seven days. Thus, the Apostle teaches us the foundation of why we purge the bad while at the same time we must eat that which has been ordained by ELOHIM to be holy.

- 1Co 5:7 **Purge out therefore the old leaven, that ye may be a new lump,** as ye are unleavened. **For even HAMASHIAC our Passover is sacrificed for us:**

When do we purge out this old leaven? We try to do so daily.

And yet ELOHIM has provided this annual spring checkup which the Apostle identifies as the FOUB, during which we take inventory of our personal leaven, as well as the leaven that surrounds us by doing the following:

- 1Co 11:27 **Wherefore whosoever shall eat this bread, and drink *this* cup of YAHWEH, unworthily, shall be guilty of the body and blood of YAHWEH.** 1Co 11:28 **But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.** 1Co 11:29 **For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning YAHWEH's body.**

This must be the mindset of all who have been drawn, called, and chosen to partake of YAHSHUA our PASSOVER.

We must determine our worthiness to participate in HIM at this most precious time of deliverance, which is one reason we must be careful who partakes of it.

By these words it should be obvious that children should not. This is a parental responsibility because they alone can determine this worthiness. By these words it should be obvious that those who choose to not follow YAHSHUA's sayings should not partake. This can become a leadership responsibility within the HOF because individuals sometimes cannot see the obvious; or, they may at times choose not to see.

Once we have prepared ourselves through the appropriate springtime self-examinations, we are ready to appear before ELOHIM at the appointed times, beginning with the Passover Feast, followed by the FOUB.

- 1Co 5:8 **Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

Notice how that the Apostle associates this removal of leaven, and the eating of the unleavened bread only with the FOUB. Herein lies the weakness of our individual faith in modernity.

We spoke earlier about the foot washing ceremony that YAHSHUA instituted at HIS final Passover. Here, the Apostle says loudly, "let us keep the Feast", while describing how we must keep the Feast.

If one belongs to a Sunday-keeping congregation, these instructions have most likely never been taught to you. Likewise, if one belongs to a Sabbath and Passover keeping congregation where the foot washing scriptures are not read on a consistent manner, its importance has not been emphasized to you. Typically, these groups still emphasize the physical circumcision requirement of the Old Covenant, which shall return when the COY return to their land during YAHSHUA's 1,000-year reign with HIS saints.

This is the essence of the unleavened bread of sincerity and truth. YAHSHUA spoke these words to HIS disciples.

- Joh 17:17 **Sanctify them through thy truth: thy word is truth.** Joh 17:18 As thou hast sent me into the world, even so have I also sent them into the world. Joh 17:19 And **for their sakes I sanctify myself, that they also might be sanctified through the truth.**

The unleavened bread of sincerity and truth can only be eaten properly if we have determined that we have accepted what YAHSHUA HIMSELF teaches us about the WORD. We most assuredly should know that HE is the WORD of ELOHIM and expects us to accept the omnipotent purity of HIS words, and that they alone are holy.

- Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Joh 4:24 ELOHIM *is* a Spirit: and **they that worship him must worship him in spirit and in truth.**

Our faith in HIS words convince us that HE spoke what was given to HIM by the FATHER.

- Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

And this is what the unleavened bread of sincerity and truth is all about.

The Apostle Paul would provide the clarity to the HOF that has sometimes confused many that do not base their beliefs on truth.

- Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might. Eph 6:11 **Put on the whole armour of ELOHIM, that ye may be able to stand against the wiles of the devil.**

The whole armor of ELOHIM is required for us to stand in the midst of our spiritual Egypt of modernity which is led by Satan, who is the god of this world.

- 2Co 4:3 But if our gospel be hid, it is hid to them that are lost: 2Co 4:4 In whom **the god of this world hath blinded the minds of them which believe not,** lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

All of us in this life that we walk have been and continue to be enticed by the deceptions that the god of this world hurls at us. Some of us have chosen to discern the leavened bread of this world from the unleavened bread of sincerity and truth. The Apostle taught us the importance of this process of discernment and the simple choice we must make once we see.

- Gal 5:9 **A little leaven leaveneth the whole lump.**

The Apostle repeats the exact words spoken to the saints at Corinth earlier in chapter 5, verse 9. This is what the leaven of sin accomplishes if not checked. The source of this leaven is spiritual, regardless of who in weakness are used to entice and thwart us. Thus, the Apostle repeated his instructions.

- Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Eph 6:13 Wherefore **take unto you the whole armour of ELOHIM, that ye may be able to withstand in the evil day, and having done all, to stand.**

These words by the Apostle provide a foundational explanation of the importance of the season of unleavening, when it all begins at the beginning of each year. You see, these principalities do not rest. They are consistent; always attempting to catch the members of the HOF at their lowest moments.

The true essence of the beauty of this season is that ELOHIM loves us as we love HIS SON.

- Joh 14:23 YAHSHUA answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

Isn't this exactly what the seven days of eating unleavened bread are all about? We now know without doubt what the WOE teaches about this unleavened bread. The metaphoric lessons written in the WOE establish this unleavened bread as the essential protocol and commandment given to the HOF. It is holy. It was first given to the COY. It is now given to the HOF with a far greater understanding of its importance to our spiritual goals.

The Apostle James wrote.

- Jas 4:7 Submit yourselves therefore to ELOHIM. Resist the devil, and he will flee from you.

Yes, we must resist. And when we do, Satan shall flee from us. This is why we shall close this article with the Apostle's words admonishing us in how we must stand.

- Eph 6:14 **Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;** Eph 6:15 **And your feet shod with the preparation of the gospel of peace;** Eph 6:16 **Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.** Eph 6:17 **And take the helmet of salvation, and the sword of the Spirit, which is the word of ELOHIM.**

The WOE is all that we need in order to stand. We have read the instructions the WOE gave to the COY about the unleavened bread of affliction, which had a foundation sincerity and truth. Though it was only given to them in part, we now know that what was given to them is invaluable and necessary to our continued growth in modernity.

The disciples of YAHSHUA were called out to water those instructions given to the COY so that for those called-out under the New Covenant, there would exist a clear path to oneness and an opportunity for those of us that followed to become unleavened bread ourselves, as YAHSHUA HAMASHIAC, the FIRST FRUITS of us all, has shown us the path that leads to the Kingdom of Heaven.

The Apostle Paul gave these instructions to the HOF through his writings to the saints in Philippi, as type of final guideline to all those choosing to keep all of YAHSHUA's words.

- Php 2:5 **Let this mind be in you, which was also in CHRIST YAHSHUA:** Php 2:6 **Who, being in the form of ELOHIM, thought it not robbery to be equal with ELOHIM:** Php 2:7 **But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:** Php 2:8 **And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

- Php 2:9 **Wherefore ELOHIM also hath highly exalted him, and given him a name which is above every name:** Php 2:10 **That at the name of YAHSHUA every knee should bow, of things in heaven, and things in earth, and things under the earth;** Php 2:11 **And that every tongue should confess that YAHSHUA CHRIST is Lord, to the glory of ELOHIM the Father.** Php 2:12 **Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.**

This is why we eat the unleavened bread. Properly eaten, it is a mind changer for all who have chosen to eat the body and drink the blood of YAHSHUA. ELOHIM gave us the season of unleavened bread that we might work out our own salvations by looking to YAHSHUA as our only hope.

The WOE is ripe with metaphors that each teach us of the plan of salvation. Unleavened bread leads the list of the most important of these metaphors. What has been given to us must stand on its own, without mankind seeking to change it or substitute for it.

Now, this updated version of this article has shared some new insight that the days of unleavened bread under the New Covenant are now seven days, rather than the eight days commanded under the Old Covenant. The unleavened bread eaten with the Old Covenant Passover was more about the COY being commanded to not join forces with other nations, and to rely on YAHWEH.

The COY were the only nation YAHWEH knew. The HOF, while begun with descendants of the COY (the disciples of YAHSHUA), now includes members of other nations of the world called out of the world unto YAHSHUA.

Now, we know that leaven can be either righteous growth of those who are of YAHSHUA, or sinful. We now accept YAHSHUA words that “the Kingdom of Heaven is like leaven”. Please read my new article “The Bread We Eat” for a greater understanding of this newfound knowledge.

Brothers and Sisters, let us desire the whole armor of ELOHIM so that together, we all will stand together as one, and endure together as unleavened soldiers until the end, so that together, we shall see YAHSHUA as HE is. If we eat properly, we can together be as HE is, “in that day”.

I pray that this article has provided some small insight into the days of unleavened bread.

Praise ELOHIM for HIS gracious plan of salvation that provides such a wonderful opportunity to all willing to partake of HIS SON.

Shalom!!