

You Must Go THROUGH the Door

Webster's defines a door as “a swinging or sliding barrier by which an entrance is closed and opened: a means of access or participation: opportunity.” Doors, whether literal or figurative, play important roles in our lives. In fact, going through a door can mean the difference between life and death. An example of this is found in the story of Noah’s ark. Those who entered through the door in the side of the ark were saved. Those who didn’t enter through the door were drowned in the flood. The door in the side of the ark is a type of Jesus Christ.

Jesus said, “**I am the door:** by [1223, *through i.e. across to the other side*] **Me if any man enter in** [1525, *to go into, to enter*], he shall be saved [4982, *to save, rescue, preserve safe and unharmed*], and shall go in and out, and find pasture” (John 10:9). “I am the way, the truth [225, *true to fact, reality as the opposite of illusion*], and the life: no man cometh unto the Father, but by [1223, *through i.e. across to the other side*] **Me**” (Jn. 14:6).

The reality is that many cannot find the “door” because they believe the illusions propagated by men instead of the truth. Jesus said, “This people draw nigh unto Me with their mouth, and honor Me with *their* lips; but their heart is far from Me. But in vain [3155, *in an unreal way, to no purpose, pointless*] they do worship Me, teaching *for* doctrines the commandments [1778, *an injunction, i.e. religious precept*] of men” (Mt. 15:9). Following the doctrines of men that are contrary to the truth is idolatry.

Going through the door will lead us from darkness to light because “...God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie [5574, *to speak falsely, utter falsehood*], and **do not** the truth [225, *true to fact, reality as the opposite of illusion*]: But if we walk in the light, as He is in the light, we have fellowship one with another, and **the blood of Jesus Christ His Son cleanses us from all sin**” (1 Jn. 1:5-7).

The crucifixion of the Messiah is the beginning of God’s plan of salvation and that is where we find the door that we must enter through to go to the other side. Jesus came at the end of **four** thousand years, and was crucified on the **fourth** day of the week, on the **fourteenth** day of the first month (Abib/Nisan). The timing of these events did not just happen at random. They are the result of God’s perfect timing.

Four and the Door

Hebrew letters are also numbers. The Hebrew letter Dalet ך is the number 4. Dalet is also a Hebrew word *Strong's* #1817, meaning a “door.” The number 14 is Dalet ך =4 and Yod ך =10. When the Dalet and Yod are combined they form *Strong's* #3027, ךך yad, meaning *a hand*. In the old Hebrew pictographs the Dalet is a picture of a door ך, and the Yod is a picture of an arm ך.

and a hand יד. When combined, they appear as the hand on the door ידב. Whose hand is on the door? Jesus "...has the key of David, He that opens, and no man shuts; and shuts, and no man opens...I have set before you an open door..." (Rev. 3:7, 8).

Now we will look at the Hebrew word dalet דלת. As noted previously, the dalet ד is a picture of a door ד. The Lamed ל is a picture of a shepherd staff ל. Jesus said, "...I am the door of the sheep,"and,"I am the good shepherd, and know My sheep, and am known of Mine" (John 10:7, 14).

The Tav ט is a picture of a cross †. Jesus said, "I am the good shepherd: the good shepherd gives His life for the sheep" (v. 11). Jesus gave His life on the cross. "Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before Him **endured the cross, despising the shame**, and is set down at the right hand of the throne of God" (Hebrews 12:2).

Tav ט is a Hebrew word, *Strong's* #8420, meaning, *a mark, signature, my (written) mark (in attestation); it shows ownership*. The Vav ו has a numerical value of six, which is man's number in scripture. "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20). You were bought "...with the precious **blood** of Christ"—shed on the Tav †—"as a lamb without blemish and without spot" (1Peter 1:19).

The Blood and the Door

When the people were in Egypt (sin) they sacrificed the Passover on the 14th day of the first month "between the evenings" (Ex. 12:6). After the Passover sacrifices were dead, they were to "...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**" (v. 7). The people were required to eat the Passover inside their dwellings, and that means that **they had to pass through the bloody door to eat the Passover**.

The blood of the sacrifice was their protection from death. "For the LORD will pass through to smite the Egyptians; and when He sees the **blood** upon the lintel, and on the two side posts, **the LORD will pass over the door**, and will not suffer the destroyer to come in unto your houses to smite *you*" (v. 23). This symbolized the covering over of sins by the blood of the sacrifice, for "...**without the shedding of blood is no remission** [859, *deliverance, forgiveness, pardon*]" (Hebrews 9:22). The shedding of blood is a prerequisite for the Passover ceremony.

Jesus died at the ninth hour, about 3:00 P.M. (Mt. 27:45-50; Mk. 15:33-41; Lk. 23:44-49). After "Christ our Passover" was dead on the cross, "...one of the soldiers with a spear pierced His **side**, and forthwith came there out **blood** and water" (John 19:34).

Jesus fulfilled the bloody door of Exodus twelve that must be passed through, for in Him "...we have redemption [629, *a deliverance procured by payment of a ransom*] **through** [1223, *across*

to the other side] **His blood**, the forgiveness [859, *dismissal, release, pardon*] of sins, according to the riches of His grace” (Eph. 1:7).

The Removal of all Leaven must precede the Passover Ceremony

The Passover ceremony **cannot be held on a day of leaven that represents sin and death**, because the Passover ceremony pictures the giving of life. Life and death cannot be mixed together. “Thou shalt not see the a kid in his mother's milk” (Ex. 29:19; 34:26; Dt. 14:21). That is a mixture of life and death, which is forbidden!

The complete removal of leaven from our dwellings on the 14th pictures repentance, and **repentance must precede the Passover ceremony**. “But let a man examine himself, and so let him eat of the bread and drink of the cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep” (1 Cor. 11:28-30).

The sins of man were placed on Jesus, but without repentance there cannot be forgiveness. All leaven (sin) must be removed on the fourteenth prior to the Passover ceremony. “Let the wicked forsake [5800, *leave behind*] his way, and the unrighteous man his thoughts [4284, *device, plan, purpose*]: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon [5545, *forgive, pardon*]” (Isa. 55:7).

Leaving the leaven (sin) behind through repentance, you must now enter **through** the bloody door to the other side, where your sins are forgiven by Jesus’ blood.

“For all have sinned, and come short of the glory of God; Being justified freely by His grace **through** [1223, *across to the other side*] the redemption [629, *deliverance procured by the payment of a ransom*] that is in Christ Jesus: Whom God hath set forth *to be* a propitiation [2435, *a mercy seat*] through faith in **His blood**, to declare His righteousness for the remission [3829, *passing over*] of sins that are past, through the forbearance of God; To declare ... His righteousness: that He might be just, and the justifier of him which believeth in Jesus” (Rom. 3:23-26).

Through the Door to the grace of Yah

The 14th is a day of leaven, and leaven is symbolic of sin and death. You must go through the door (the 14th) to the other side, in order to pass from death (leaven) to life (unleavened). “For the wages of sin is death; but the gift [5486, *a gift of grace, an undeserved favor*] of God *is* eternal life through Jesus Christ our Lord.” (Rom. 6:23).

15th Abib	J	14th Abib
	E	
Life	S	Death
Unleavened	U	Leaven
	S	

The number 15 is Hey ם=5, and Yod ך=10. Combined, they are *Strong's* #3050, םך Yah, a contraction of #3068, םךךך Yahweh, the Eternal. “Sing unto God,

sing praises to His name: extol Him that rides upon the heavens by His name **YAH** [3050], and rejoice before Him” (Ps. 68:4).

We are to go through the bloody door represented by the 14th (𐤃𐤅), a day of leaven (sin and death), to meet with Yahweh on the first day of unleavened bread.

“And on the fifteenth day of the [*first*] month *is* the feast of unleavened bread unto the LORD [3068, Yahweh]: **SEVEN DAYS ye must eat unleavened bread. In the first day ye shall have an holy convocation** [4744, *a calling out, an assembly by summons*]: ye shall do no servile work therein” (Lev. 23:6).

The number seven means that something is complete, finished, done, there isn’t anything to add to it. There are exactly seven days of unleavened bread—no more and no less. There is **NO** commandment from God to eat unleavened bread on the 14th. That is a commandment of men.

Seven also means sanctification, i.e., set apart as holy, consecrated. The seven days of unleavened bread picture the complete removal of sin through blood and water. Remember, when the spear went into Jesus’ side, “came there out **blood and water.**” By passing through the bloody door we go from leaven (death) to unleavened (life).

“...**Repent** [blood], and be **baptized** [water] every one of you in the name of Jesus Christ [*our Passover sacrifice*] for the remission [859, *a sending away, a letting go, a release, pardon, complete forgiveness*] of sins” Acts 2:38).

The **complete** removal of sin through **blood** and **water** is pictured by the **seven** days of **unleavened bread**. The fourteenth is a day of leaven, and **leaven cannot picture the removal of leaven (sin)**. You must repent and go through the door, leaving the leaven behind! The Passover ceremony on the 15th pictures the covering over of your sins by the blood of Yah, a release from the death penalty.

“Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD [3068, Yahweh] brought you out from this place: there shall **no leavened bread be eaten. This day** came ye out in the month Abib” (Ex. 13:3, 4).

Jesus Instructs His Disciples on the Changes in Passover

There were two major changes in Passover that took place because of Jesus’ sacrifice. Under the New Covenant the Passover sacrifice is no longer performed because “...Christ our Passover is sacrificed **for us**” (1 Cor. 5:7). Jesus “...offered one sacrifice for sins forever...” (Heb. 10:12). Jesus’ sacrifice ended the entire sacrificial system forever.

What follows after the sacrifice of Christ our Passover on the afternoon of the 14th? “Therefore let us keep the feast, not with old **leaven**, neither with the **leaven** of malice and wickedness”—

the leaven is left behind on the 14th—“but with the **unleavened bread** of sincerity and truth [225, *true to fact, reality as the opposite of illusion*]” (1 Cor. 5:8).

First is the sacrifice, and then the feast follows. It is a logical sequence, since it is impossible to have the feast of Passover without the sacrifice occurring first. Jesus’ replacing of the sacrificial animal led to another change in the Passover feast.

On the night that He was betrayed Jesus was teaching His disciples about the change in the Passover ceremony that was going to take place **after His death**. What was going to replace the eating of the sacrificial animal?

Jesus, “...[O]n the *same* night in which He was betrayed took bread And when He had given thanks, He brake *it*, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also *He took* the cup, when He had supped, saying, This cup is the **new testament in My blood**: this do ye, as oft as ye drink *it*, in remembrance of Me. For as often as ye eat this bread, and drink this cup, **ye do shew the Lord's death** till He come.” (1 Cor. 11:23-26).

His body was not broken at that time, His blood had not been shed, and He had not yet died. He was teaching them about these changes and their meaning. His death was going to bring in the New Covenant, “For where a testament *is*, there must also of necessity be the **death** of the testator. For a testament *is* of force **after men are dead**: otherwise it is of no strength at all while the testator lives” (Heb. 9:16, 17).

The meal that night was not a Passover meal. “Now **before the feast of the Passover**, Jesus, knowing that His hour had come that He would depart out of this world to the Father, having loved His own who *were* in the world, He loved them to *the end*. **And supper being ended...**” (John 13:1, 2). It cannot be a Passover supper if the supper is “before the feast of the Passover,” and “supper being ended.”

But isn't the Fourteenth the LORD'S Passover?

“In the fourteenth *day* of the first month at even [lit. *between the evenings*] *is* the LORD'S Passover [6453, *pesach, Passover*]” (Lev. 23:5). This verse has been used “to prove” that the Passover ceremony is observed at the beginning of the 14th, even though it is a day of leavened bread (sin), and not unleavened bread (no sin).

Strong's #6453, פסח, *pesach*, is used 49 times in the Old Testament. It can refer either to the sacrificial victim or to the Passover feast. Obviously, the feast cannot take place until **after** the victim is slain.

What took place on the 14th “between the evenings”? Was it the Passover feast or was it the killing of the victim? “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** [lit. *between the evenings*]" (Ex. 12:6).

The usage of Passover in Lev. 23:5 is referencing the sacrificial victim—not the feast! The feast could not take place until the victim was killed, skinned, cleaned, and roasted whole. “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” (Exodus 12:9). The entire process of preparation for the feast took several hours.

The Passover feast was held after all of the preparations were completed. “And they shall eat the flesh in that night, roast with fire, and **unleavened bread**; and with bitter *herbs* they shall eat it....and when I see the blood, I will pass over you...” (vv. 8,13). The 14th is not one of the seven days of unleavened bread. The Passover was to be eaten on the night of the 15th, the first day of unleavened bread, and that day is a holy convocation.

The Illusion of a Fourteenth Passover Ceremony

The so-called 14th Passover ceremony is not the reality of God’s Word, but it is an illusion that is taught by men. There is no holy convocation on the 14th, so by whose authority is this assembly held on the 14th? Since Yahweh doesn’t command it, then it is obviously the commandment of men.

The ceremony at the beginning of the 14th is about twenty-one hours prior to the death of “Christ our Passover.” **The ceremony at the beginning of the 14th does not depict the shed blood of the Messiah, by going through the bloody door, but rather His shed blood is negated!** The Passover ceremony must be after the sacrifice of the Passover. How many times did the people of Israel eat the Passover, and then kill and prepare it?

The 14th is a day of **leaven** (sin). Therefore, after observing this ceremony that supposedly pictures the removal of sin (leaven) by the shed blood of Jesus (which had not been shed yet) you can continue indulging in all of the **leaven** (sin) that your heart desires. Wow! What a beautiful picture of the meaning of Passover that presents!

The 14th Passover ceremony is a pure illusion taught by men that does not follow the truth, i.e. “*true to fact, reality as the opposite of illusion*!” It is the responsibility of each one to “**Prove** [1381, *to test, examine, prove, scrutinize*] all things; hold fast that which is good” (1 Thes. 5:21).