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The Feast of Unleavened Bread

We have shown that the sacrifice of the Passover was not made at twilight, at the beginning of the 14th, but it was sacrificed “between the evenings,” about 3:00 P.M., the exact time of day that “Christ our Passover” died. The sacrifices had to be bled out, and the blood was placed around the doors of their dwellings (Exodus 12:7, 22). The sacrifices were then skinned, cleaned, and roasted whole. “Eat not of it raw, nor sodden with water, but roast with fire; his head with his legs, and with the purtenance [7130, *inward parts*] thereof” (v. 9). All of this had to be done with care, for “...neither shall you break a bone thereof” (v. 45).

The roasting of a whole lamb would take about 5 to 5½ hours. All together, the entire process would be about 6 hours or more. At the season of Passover the length of day and night are nearly equal; therefore sunset would be about 6:00 P.M. Six hours from 3:00 PM, when they began the sacrifices, takes us to about 9:00 P.M. on the **fifteenth** of Abib. “And they shall eat the flesh in that night, roast with fire, and **unleavened bread**; and with bitter herbs they shall eat it” (v. 8).

The fifteenth is the first day of the Feast of Unleavened Bread. “And on the **fifteenth day** of the same month is the Feast of Unleavened Bread to the LORD: **seven days** you must eat unleavened bread. In the first day you shall have a holy [6944, *a holy thing, consecrated to God*] convocation [4744, *called out to a meeting by summons*]: you shall do no servile work [5656, *labor, your usual work*] therein...[I]n the seventh day is a holy convocation...” (Leviticus 23:6-8). Notice how the Passover meal coincides perfectly with the first day of Unleavened Bread, which is a holy convocation. The Passover ceremony is on a holy day.

The seven-day Feast of Unleavened Bread is a purification festival that pictures the complete removal of sin. Leaven is often used in scripture as a type of sin. “...For Christ our Passover is sacrificed for us: 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” (1 Corinthians 5:7, 8). Notice that the order that is given is first the sacrifice, and then the feast.

We are going to follow the exodus of the children of Israel from the night of the Passover ceremony to the crossing of the Red Sea. We will see the types and patterns, and their New Testament fulfillment. In so doing, we will see the true meaning of the Feast of Unleavened Bread, which has been lost due to the teaching of a counterfeit 14th Passover.

The Bloodied Door

After killing the Passover, they were to drain the blood into a “basin” (v. 22). “And they shall take of the blood, and strike it on the two side posts and the upper door post of the houses wherein they shall eat it” (v. 7). A door provides an entrance into a building or a room. It also separates those outside from those inside. The bloodied door protected the children of Israel from

death. “For the LORD will pass through to smite the Egyptians, and when He sees the blood...the LORD will pass over the door, and will not suffer the destroyer to come into your houses to smite you” (vv. 22, 23).

The bloody door represents Jesus Christ. Jesus said, “I am the door: by Me if any man enter in, he shall be saved [4982, *to preserve safe and unharmed*] ...” (John 10:9). The Passover lamb was dead when they put its blood around their doors. Likewise, 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 Christ is the bloody door through whom we must enter in order to “...have redemption [629, *deliverance*] through His blood, even the forgiveness [859, *deliverance from captivity*] of sins” (Colossians 1:14).

Jesus died about 3:00 P.M. on the 14th, at the same time of day that they began killing the Passover sacrifices in Egypt. Therefore, in order to have “redemption through His blood,” we must enter through His blood to keep the Passover celebration in a time frame that is **after** His death. The night of the 15th is after His death, but the night of the 14th is prior to His death. God’s plan follows a logical sequence of events. Which of the two days is in a logical sequence?

Observing Passover on the night before Jesus’ death is to leave out the most important part of Passover, which is the shed blood of the sacrifice. Remember, the scripture says, “...without shedding of blood is no remission [859, *forgiveness, pardon*]” (Hebrews 9:22). Jesus had not shed any blood on the night (beginning) of the 14th!

Thrust out of Egypt, and Could Not Tarry

The proponents of a 14th Passover claim that Israel stayed in Egypt (sin) all day on the 14th, after observing the Passover ceremony the previous night, because they were borrowing from the Egyptians during the daytime on the 14th. Then they began leaving Egypt on the night of the 15th. From midnight, when the Eternal struck the land of Egypt, until nightfall on the 15th, is about 19 hours. The Word of God says they left “in haste” (Deuteronomy 16:3). Can twenty hours or so be construed as leaving “in haste”?

Notice what the Word of God says. “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** [2649, *hasty flight*]: it is the LORD’s Passover. For I will pass through the land of Egypt **this night**, and will smite all the firstborn in the land of Egypt ... And the blood shall be to you for a token [226, *sign of an agreement between two parties*] upon the houses where ye are: **and when I see the blood, I will pass over you**, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (vv. 11-13).

The people were commanded to eat the Passover dressed for travel, and they were to eat it “in haste.” This is an obvious indication that they were going to be leaving in a hurry. Unleavened bread is called “...the bread of affliction; for you came forth out of the land of Egypt **in haste** [2649, *hasty flight*]: that thou may remember [2142, *memorialize*] the day when thou came forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with you in all your coast seven days...” (Deut. 16:3, 4).

What actually happened on the night that they ate the Passover with unleavened bread? “And it came to pass, that at **midnight** the LORD smote all the firstborn in the land of Egypt...And Pharaoh rose up in the **night**...And he called for Moses and Aaron by **night**, and said, Rise up, and get you forth from among my people...” (Exodus 12:29-31). Moses’ response was, “...I will go out...” (Exodus 11:8). Sometime after midnight, but still during the night, the people of Israel **were released from the bondage of Egypt** (sin).

“And the Egyptians were **urgent** [2388, *to fasten upon, to seize*] upon the people that they might send them out of the land **in haste** [4116, *to hurry, promptly*]...” (Exodus 12:33). The Egyptians were literally trying to shove the Israelites out of their land. This was a fulfillment of what the Eternal had told Moses, “...Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go...he shall **surely thrust** [1644, lit. *thrusting he shall thrust*] you out hence altogether” (Exodus 11:1).

The Israelites had already packed their belongings for their journey before the Passover meal, because they knew that they would be leaving out of Egypt (sin) in a hurry. “And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders” (Exodus 12:34).

“Now the children of Israel **had** done according to the word of Moses, and they **had** asked from the Egyptians articles of silver, articles of gold, and clothing. And the LORD **had** given the people favor in the sight of the Egyptians, so that they granted them *what they requested*. Thus they plundered the Egyptians” (vv. 35, 36).¹

Did Israel spend all day on the 14th borrowing from the Egyptians as the proponents of a 14th Passover claim? No, the word “had” is past tense. These events had already taken place. The Eternal had said to Moses, “Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. And the LORD gave the people **favor** [2580, *graciousness, kindness, favor*] **in the sight of the Egyptians ...**” (Exodus 11:2, 3). The clear context of these verses is prior to the Passover when Moses had given Pharaoh God’s final warning.

At the time of the borrowing, the Egyptians had graciously given these things to the Israelites. However, after Passover the Egyptians were not at all favorable or gracious toward the Israelites, and they were trying to get the Israelites out of their land as quickly as possible. If you are throwing someone out of your house, it isn’t because you are looking on him with favor. The context of verses 35, 36 is prior to the Passover. That gave the people time to pack those things with their belongings before Passover; therefore they **did not** spend the entire day in Egypt, after the Passover ceremony, borrowing from the Egyptians, as the following verses make clear.

“And the children of Israel **journeyed** [5265, lit. *pulled up stakes*] from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude...flocks...herds, even very much cattle. 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** [1644, *to drive out*] **of Egypt, and could not tarry** [4102, *hesitate, question*], **neither had they prepared for themselves any victual** [6720, *food*]” (vv. 37-39).

The people didn't hesitate, and they did not have time to prepare any food whatsoever

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before they left. The Scripture says they came out "... of the land of Egypt in haste [2649, *hasty flight*]" (Deuteronomy 16:3). The root of 2649 is 2648, and it means "to start up suddenly, to hasten away." The plain truth is that the Israelites did not have time to dilly dally around all day in Egypt (sin) before leaving. They had to take down their tents, and gather up their belongings and their herds, and they had to burn the inedible parts of the Passover sacrifice, such as the bones, hide, etc., "...which remain of it until the morning you shall burn with fire" (v. 10).

We have seen that clear scriptures revealing that they were driven out, and left "in haste," and "could not tarry," are completely disregarded because they do not fit the premise of a 14th Passover. Are we supposed to hang around in sin, or are we to get away from sin as quickly as possible?

The Morning After The Passover Meal

"And they departed from Rameses in the first month, **on the fifteenth day**...on the morrow [4283, *morning*] after the Passover the children of Israel went out with a high hand **in the sight of all the Egyptians**. For the Egyptians buried all their firstborn, which the LORD had smitten among them..." (Num. 33:3). Notice that they are leaving "in the sight" of the Egyptians, which would indicate that they were leaving during the light of day, and not at night.

The word translated as morrow (4283) can mean the morning after an event, or it can refer to the next day after another. We have to understand the context in which it is used. We will use an example from the book of Judges. "And Gideon said to God ... I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that you will save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow [4283], and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water" (Judges 6:36-38).

The "morrow," as used here, obviously means the morning after the previous night, which is still on the same day. Likewise, "on the morrow after the Passover" is the morning after the Passover—not an entire day later.

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the **selfsame day** that all the hosts of the LORD went out from the land of Egypt. It is **a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed** of all the children of Israel in their generations" (vv. 41, 42).

The Revised Standard Version renders verse 42, "It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations." On what night was the Eternal God watching? "...[A]nd when I **see** the blood, **I will pass over you**..." (v. 13). God was watching over them on the night of the Passover observance when He was looking for the blood.

The context of Exodus 12:29-42 is the night of the Passover ceremony. The "night to be much observed unto the LORD" **is the Passover ceremony, which was observed at night!** Passover is the only ceremony that God specifically says is to be observed at night, because

darkness symbolizes sin. Passover is all about coming out of sin. God "...has called you **out of darkness** into His marvelous **light**" (1 Peter 2:9).

To go from darkness to light is the most basic pattern in Scripture. The Eternal brought Israel out of the darkness of Egypt (sin) to walk with Him in His light. "...God is light, and in Him is no darkness at all. If we say we have fellowship with Him, and **walk in darkness**, we lie, and do not the truth: 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 cleanses us from all sin**" (1 John 1:5-7).

A Passover ceremony on the night of the 15th pictures going from darkness to light, and that is the Biblical pattern. A Passover ceremony on the night of the 14th, and leaving Egypt on the night of the 15th, pictures going from darkness (sin) to darkness (sin). In other words, the so-called fourteenth Passover does not picture the removal of sin!

The Ordinance of the Passover

Exodus 12:43-49 covers the regulations for the eating of the Passover. "And the LORD said unto Moses and Aaron, This is the ordinance [2708, *custom, appointment*] of the Passover: There shall no stranger **eat thereof**: But every man's servant that is bought for money, when thou hast circumcised him, then he shall **eat thereof**. A foreigner and a hired servant shall not **eat thereof**. In one house it shall **be eaten** ... All the congregation of Israel **shall keep it**. And when a stranger shall sojourn with you ... let all his males be circumcised, and then let him **keep it** ... for no uncircumcised person shall **eat thereof**. One law shall be to him that is home born, and unto the stranger that sojourns among you." The entire context of these verses is about **the eating of the Passover**.

"Thus **did** all the children of Israel; as the LORD commanded Moses and Aaron, so did they" (v. 50). The children of Israel obeyed the instructions for the eating of the Passover. "And it came to pass the **selfsame day** that the LORD did bring the children of Israel **out of the land of Egypt by their armies**" (v. 51). The scripture said that on the **very same day** that they had eaten the Passover, the Eternal brought them out of Egypt.

The day that they were leaving Egypt (sin) was to be a memorial. "...**Remember** [2142, *to mark, talk about, memorialize*] **this day**, in which ye came out from Egypt, out of the house of bondage; **for by strength of hand** the LORD 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).

What was the strength of hand of the Eternal that brought them out? "And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt..." (v. 15). On the same night that they had eaten the Passover meal, the Eternal slew the firstborn of Egypt, and that was the "strength of hand" of the Eternal that released Israel from bondage, and allowed them to leave Egypt.

Hebrew letters are also numbers. The number 14 is ט"ד, which is *Strong's* 3027 yad, which means the hand. The number 15 is ט"ה, which is *Strong's* 3050 which is Yah, a contraction of 3068 Yehovah, the Eternal. The 14th and 15th combined are the "strength of hand [of] the LORD [3068, *the Eternal*]." The blood was shed on the 14th, but it was on the night of the 15th that the people

had the protection of the blood, and on that day they were released from the bondage of Egypt (sin). It took a combination of the events of the two days to bring them out by “strength of hand.”

The Eternal had told Israel “For I will pass through the land of Egypt **this night**, and will smite all the firstborn in the land of Egypt...and when I see the **blood** I will **pass over you**... And **this day** shall be unto you for a **memorial**; and ye shall keep it a feast to the LORD throughout your generations; you shall keep it a feast by an ordinance forever. Seven days you shall eat unleavened bread...And in the first day there shall be a holy convocation...for **in this selfsame day have I brought your armies out of the land of Egypt**: therefore shall you observe this day in your generations by an ordinance forever” (vv. 12-17).

The Passover ceremony is the most important observance of the year, because it pictures our release from the bondage of sin. Without Passover the remaining six holy days are irrelevant. Yet, according to the promulgators of a 14th Passover, the Passover ceremony isn’t even worthy of being a holy day. However, the plain truth is that Passover is a holy day. You just have to observe it on the correct day.

The Seventh Day of Unleavened Bread

When the spear struck Jesus in the side, then out came “blood and water.” These are the two elements used in the sanctification ceremonies. We saw the blood on the first day of Unleavened Bread, and now we will see the water on the seventh day. Remember that Jesus is the door, and it is “...He that has the key of David, He that opens, and no man shuts, and shuts, and no man opens” (Revelation 3:7).

Sometime after the Israelites had left from Rameses, the Egyptians pursued them, and overtook Israel as they were encamped “by the sea” (Ex. 14:2). Israel was trapped. But the pillar of cloud that led Israel, “...went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to [*the Egyptians*], but it gave light by night to [*Israel*]: so that one came not near the other **all the night**” (Ex. 14:19, 20). The door was shut to keep the Egyptians (sin) and the Israelites separated.

“And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind **all that night**, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall to them on their right hand, and on their left” (Ex. 14: 21, 22). The opening of the Red Sea was like the opening of a door for Israel to escape from Egypt, and enter into a new life. “And Moses stretched forth his hand over the sea, and the sea returned to his strength when the **morning appeared**...and the LORD overthrew the Egyptians in the midst of the sea” (v. 27). Sin could not penetrate the door that was now shut and follow Israel out of the sea.

Israel was not completely out of the land of Egypt until they crossed the Red Sea—at night—and came up out of the sea in the morning light. This is the fulfillment of Deuteronomy 16:1: “Observe the month of Abib, and keep the Passover to the LORD your God: for in the month of Abib the LORD brought you forth out of Egypt **by night**.” Both of the events that took place on

the two annual holy days of the Feast of Unleavened Bread occurred at night. The blood of the Passover protected them from death on the night of the Passover observance, and they crossed the Red Sea at night.

The crossing of the Red Sea symbolizes baptism. “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; And were all **baptized** unto Moses **in the cloud and in the sea**” (1 Corinthians 10:1, 2). The seventh day of the Feast of Unleavened Bread pictures baptism.

Passover pictures the death of our old man when we repent of our sins, and seek God's forgiveness. “Knowing this, that our old man **is crucified with Him, that the body of sin might be destroyed**, that henceforth we should not serve sin. **For he that is dead is freed from sin**” (Romans 6:6). When someone dies, he is buried, and that is what baptism pictures. “Know ye not, that so many of us as **were baptized** into Jesus Christ were **baptized into His death?** Therefore we are **buried with Him by baptism into death ...**”(vv. 3, 4).

Baptism is also a type of resurrection, “that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection” (vv. 4, 5). When Israel came up out of the sea, it was a type of resurrection to “walk in newness of life.” They were no longer in bondage to Egypt (sin).

“Know you not, that to whom you yield yourselves servants to obey, his servants you are to whom you obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that you were servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you. Being then made free from sin, you became servants of righteousness” (Romans 6:16-18).

The seven days of creation follow the same pattern as the seven annual holy days. On the first day of creation, the Eternal separated the light from the darkness. This corresponds to Passover, when He released Israel from the house of bondage of sin **at night**, and they began their exodus **in the light** of day. “... [A]nd God divided [914, *separate, distinguish, put a difference between*] the light from the darkness” (Gen. 1:4).

On the second day of creation, the Eternal said, “Let there be a firmament in the midst of the waters, and let it divide [914, *separate, distinguish*] the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ... And God called the firmament heaven. And the evening and the morning were the second day” (Gen. 1:6-8).

On the second day God divided the waters, as He did at the Red Sea. The water that rose heavenward is distilled water, which leaves all of the contaminants behind. The distilled water symbolizes those whom God has purified, and separated out of this world spiritually. When Israel came up out of the waters of the Red Sea, the Egyptians were destroyed. The Egyptians represent our old man of sin who is destroyed, and left behind.

The waters that are left behind symbolize the people of this world who are under the sway of Satan's system, which is represented by “...the great whore that sits on many waters....And...the waters...where the whore sits, are peoples, and multitudes, and nations, and tongues” (Revelation 17:1, 15).

The Feast of Unleavened Bread was summed up by Peter on the Day of Pentecost, when he said, "... **Repent** [*Passover*], and **be baptized** [*7th day of Unleavened Bread*] ... in the name of Jesus Christ **for the remission**[859, *forgiveness, pardon, deliverance from captivity*] **of sins ...**" (Acts 2:38). Those two events picture the complete removal of sin, which is sanctification. The Feast of Unleavened Bread is a sanctification festival. Our Passover takes place when we repent and are baptized for the forgiveness of our sins. The Passover ceremony is a memorial of that event. That is why a person must be baptized in order to participate in the Passover ceremony. If they haven't been baptized, then they have nothing to remember.