

## Feast of Unleavened Bread 2025

We currently find ourselves in the midst of Chag HaMatzot, the Feast of Unleavened Bread, the second Mo'edim and the first pilgrimage feast. Like Sukkot, it is 7 days, yet with its proximity to Passover, and the setting for Yom HaBikkurim/Early First Fruits (pointing towards Yahshua's resurrection), it raises the question what is this feast's specific purpose and significance? Is it merely the setting for the season defined by these other significant moments, or does it have its own unique role and identity that it lends? Most are familiar with Passover and put more significance on this day and yet have no understanding of the Feast of Unleavened Bread. Yet Aviv 14 (Passover), in the Scriptures is revealed as the day of Preparation. Preparation for what? Preparation to enter this week! It is also interesting to note that all 7 of the Divine appointments are referred to as Mo'edim, but only the 3 pilgrimage feasts of Unleavened Bread, Shavuot, and Sukkot are referred to using the term Chag/Feast!

### Exodus 12:14-17

Feast: Strong's #2282 Chag חַג festival, feast, gathering, pilgrim-feast; from #2287 chagag חָגַג to hold a feast, hold a festival, celebrate, dance, to go round in a circle; denotes circularity of motion or form; a circle, orbit or sphere; closely associated with dancing; *Parkhurst* points out that dancing was used both in the worship of the one true GOD (Yahweh), and was also eminent in the religious rites of the ancient heathens! The ancient idolaters did by these dances intend to attribute the rotations of the heavenly bodies in their circular orbits to the power of their gods, on the other hand Israel by doing so reclaimed the true author as Yahweh!

\*This circular dance is directly connected to the Feasts Israel is given to keep. It is the Feast cycle that reveals the heavenly circuit or celestial dance in the heavens as the sun/SON makes His own circuit in which Israel as the Bride is to join Him! Where the 7 Mo'edim help to fill in this picture, there is something about the 3 pilgrimage feasts/chaggim that are highlighted!

To lay a proper foundation, let's take a moment to look at Passover, the 1<sup>st</sup> mo'edim and the preparation day that leads us into Chag HaMatzot! Passover: Strong's #6452 Pesach פֶּסַח Passover, to pass over, spring over, or to limp, be lame; the 2 letter root פֶּס a multi-colored striped garment (the root of passim/Joseph's coat of many colors); this is connected to the letter Chet ח the picture of a wall/fence or boundary line; yet this letter is also likened unto a revolving gateway.

\*Passover is the preparation to enter the dance, the Bride is about to be given an opportunity to enter the circuit. Yet Pasach – this Bride has been lame, limp, her steps are halted. Passover reveals in this moment that a garment (a change of status) is being offered to transform the one who was lame into one capable of joining this dance and accessing the revolving gateway that's about to be made available!

The blood on the doorposts at Passover not only marked the homes where Yahweh would pass over the threshold altar, entering into Covenant with that house, but also created a boundary line to prohibit the destroyer from entering. Death was able to cross the boundary of Goshen that held back all the other plagues. Is it possible that the act of Passover and what that blood represented acted as a doorway/revolving gateway that enabled the inhabitants of that home to be transported to another place – the place of refuge and intimacy outside of our natural physical dimension and therefore outside of the reach of death? Is this what the garment we are presented with at Pesach is capable of?

**Ex. 12:23** – “For Yahweh will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, Yahweh will pass over (pasach) the door, and will not suffer the destroyer to come in unto your houses to smite you.”

Door: Strong’s #6607 petach פֶּתַח opening, doorway, entrance; from the root #6605 patach פָּתַח to open, or to carve, engrave; to open the mouth to speak after having been mute or silenced; to loose bonds, to open the mouth or the womb; the Hebrew reveals that the moment Yahweh passed over this threshold the one who had been mute and silenced – the slave with no voice, their mouth was opened and given the ability to declare with authority what was carved and engraved! What or where is this engraving they are to declare? I believe Israel saw the manifestation of the LAMB – the Messiah, whose stripes upon His back revealed the promise of redemption, the Torah carved and engraved upon Him. It was Israel’s responsibility as the Bride, to tell and declare it!

\*In fact, notice that Petach פֶּתַח (door) and Pesach פֶּסַח have the same root stem with one letter difference – one written with the ת and one with the ס – the difference of the numerical value of these 2 letters is 340, the value of saphar סָפַר to count, declare, tell, rehearse; but also infers something that has been inscribed on stone! Is it any wonder, that this season enters into the time known as the Sefirat ha’omer – the counting of the omer! As we number our days to prepare for the next opening of the revolving door (chag) we declare, rehearse, and tell what we saw written and engraved at Passover!

Destroyer: Strong’s #7843 shachat שָׁחַת to destroy, ruin, corrupt, decay; 1<sup>st</sup> used in Gen. 6:11 describing the corrupt condition of the earth in Noah’s day (Nephilim and serpent’s seed); seen in Gen. 13:10 regarding destroying Sodom & Gomorrah (once again serpent’s seed); next seen in regards to Judah’s son Onan who wickedly spilled his seed on the ground instead of acting as the kinsman redeemer for Tamar (Gen. 38:9); and then seen in regards to the 4<sup>th</sup> plague (the swarms) in Ex. 8:24 when Yahweh chooses to make a distinction between Israel and Egypt!

\*All of these have to do with the seed line of the serpent being judged or cut off who has crossed boundaries while simultaneously preserving the righteous seed line of Yahweh! It seems to reveal this is the culmination of that pledge happening in Egypt on this night! This pattern traces all the way back to Adam in the Garden! It was the partaking of the wrong fruit/seed that allowed death first to enter.

In fact, the term for the 4<sup>th</sup> plague (swarms) in Hebrew is #6157 'arob עֲרֹב swarms, but comes from the root meaning a mixture from #6148 'arav עָרַב to take on a pledge, exchange, mortgage, to be or become surety for, can indicate a covering/garment given as a pledge; remember the root of Pesach also speaks of a garment!

Hmm...could it be that this 4<sup>th</sup> plague, the line of demarcation, was the finalization of an exchanging of garments and a pledge that had been made? For those who were identified as My People they have been covered/cloaked in the multicolored garment of His Promise, the Melchizedek Mantle, identifying who they belong to which acted as a pledge/promise that would be fleshed out through the next 7 plagues as this garment provided safety, refuge, light, resurrection, and restoration! Yet those who are outside of this category are also seeing an exchange of garments! This is a pledge regarding what is coming – increasing devastation until the entity of death itself steps onto the scene!

\*Isn't it interesting that on this subject of the "garment", epitomized in Joseph's passim/coast of many colors, the garment of heir, king, and priest (and the Bride's clothing) his garment is directly connected to both the rainbow (the 7 colors) and the 7 mo'edim/divine appointments! It is the tearing of Joseph's coat that has put Israel in bondage, and it is the restoration of this garment that will provide their redemption and deliverance! It is also a manifestation of this garment (the rainbow) that is seen revealed at a previous judgment when the serpent's seed was judged and cut off! There's something peculiar about this garment that is able to preserve the one who is found within it.

All of this becomes the "preparation" for entering into Chag HaMatzot! Passover is when we receive the garments necessary to enter the place of refuge that is represented by Chag HaMatzot, where death has no access!

Let's take a moment to look at the term for the leavening agent itself.

Leaven: Strong's #7603 se'or שֵׁאֹר leaven; from the root sa'ar שָׂאָר to remain, be left over, be left behind; according to *Parkhurst* it also infers a remnant or remainder of flesh (of an animal which usually remains visible and palpable after life is extinguished), this term is applied to a breathing carcass rotten with disease; thus in English we call a dead body the "remains" of a person (sa'ar).

\*The mirror image of se'or gives us ro'sh רֹאשׁ head, top, summit, front, or beginning; the root of bereshiyth בְּרֵאשִׁית ("In the beginning")! This becomes a powerful word picture revealing the condition of Adam and creation itself! He went from the rosh – the head and summit of the perfect Creation to the se'or – the remains, a breathing carcass tainted with death! Yet these same letters form the word 'arash (#781) אָרַשׁ to betroth, or engage, to pledge in marriage dealing with personal intimacy at the deepest level where two become one – 'echad, the sod level; it's also directly linked to the bridal price! Pay the price and so gain the right of possession. It reveals there is a price that Yahweh foresees and knows regarding His intent to purchase His betrothed the moment He begins speaking forth creation!

Could it be that this first Chag/Feast – the week of Unleavened Bread, points towards access once again being offered to that sod level of intimacy that had been lost? In fact the opening phrase of the Torah - bereshityh bara בְּרֵאשִׁית בָּרָא reveals the covenant cutting process of Yahweh walking between the pieces and in the midst of those pieces it produces a shiyth (#7897) שִׁיט garment; from the root meaning to put or set, to make one into something else, to arrange or set in order, to appoint or establish a person in an official position. Yahweh covenants to provide a garment (the Messiah) who when put on (what takes place Passover night), the wearer who previously was incapable of accessing the sod intimate place of His Presence, is now established and appointed into this position as they are transformed!

As a side note – tradition has told us that Adam was created at Yom Teruah, the events of the fall perhaps coinciding with the pattern of Yom Kippur...but if Yahweh's calendar and way of keeping time, His shaneh/yearly circuit being a duplicate/copy of the very first one, then isn't it more likely that creation is set into motion at the same time He appoints for His year/circuit to begin – the 1<sup>st</sup> month (Aviv)? And if so, is it possible then that the events of the fall and the missed appointment with the Voice perhaps coincide with Passover/Unleavened Bread?

\*Adam partakes of the Tree of the Knowledge of Good and Evil, death enters! The Voice arrives at a set time for an intimate encounter, and if this is the timing of Chag HaMatzot, Adam should be found in a condition with NO se'or (decay/death). Yet death is now working in Him and therefore he is incapable of accessing that door and instead is removed as the se'or from the Garden of Appointed Times!

Looking further, the root of se'or - sa'ar is first seen in **Gen. 7:23** – “And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive (sa'ar), and they that were with him in the ark.”

\*Remember se'or on one level is a picture of a body filled with decay/with death working in it. All of Creation at this point is judged based on the seed within, it's the cutting off of the serpent's seed. Yet Noah, because of the actions of Adam, as well has an open door to death in his life. But they remain due to the ark!

Ark: Strong's #8392 tevah תֵּבָה ark; in Chaldean the תב root is the same as the שׁב root in Hebrew – meaning to restore, return, answer (teshuva, both an action and a season/time! It is the teshuva/straight line shadow that declares the start of Yahweh's time). As long as Noah was within the tevah – the ark, which represented the path of Teshuva, the place of restoration, return, and the answer to what death desired to claim, they are preserved! It is the same pattern of Israel in Egypt! They access a doorway that leads to the place of refuge and are preserved in the face of death due to the redemption plan and doorways that Yahweh designed and embedded within His Feasts! This is the garment that was pledged for the Bride!

**Exodus 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)”

\*The command for all 3 pilgrimage feasts is that not only is it a commanded appearance before the Panim/Face of Yahweh, but we also must not appear empty! With Shavuot & Sukkot both being directly connected as harvest festivals, it is easy to see the connection of bringing the first fruits of the land. But what about Unleavened Bread?

Empty: Strong's #7387 reyqam רֵיקָם vainly, emptily, without affect, to no purpose; close cognate of riqmah רִקְמָה (#7553) and raqam רָקַם (#7551) to variegate or mix colors; to adorn with colors, to embroider (used often to describe the hangings in the Tabernacle and the Priestly garments, yet also seems to echo the description of Joseph's multicolored coat that identified him as the heir of the house of Israel); Ezekiel 16 uses this same term (riqmah) to describe the garments Israel is adorned with by Yahweh! **Ez. 16:9-10** – “Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work (riqmah), and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk..”

Is there a garment that is expected to be worn by those who would present themselves and therefore identify their status? And none are to appear without this garment??

\*The term reyqam contains the root stem quwm, meaning to rise, be established, to make binding, or to confirm, also to resurrect; the same root as Maqom – the Place! Death cannot access the Maqom, the place of resurrection which is what Israel is being given an opportunity to access within this Garment!

This same term reyqam/empty is seen in once again in connection to this season in **Ex. 3:21, 22** – “And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty (reyqam): But every woman shall borrow of her neighbor, and of her that sojourned in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.” Spoil: #5337 natsal נָצַל to take away or to strip off something

\*The wealth of Egypt was part of the inheritance of Israel sold and willingly handed over in the midst of famine, having rejected the one charged with handling their inheritance (Joseph)! But it wasn't just the physical wealth that was handed over....Israel forfeited access to the doorways of the Maqom Place, they ceased to present themselves at the appointed mo'edim or have an understanding of the calendar of Yahweh and it's hinted at here in this term natsal – what must be taken back!

The term natsal (to spoil), contains the 2 letter root נָצַל shadow, shade; seen in **Ps. 17:8** – “Keep me as the apple of the eye, hide me under the shadow/tsel of thy wings...” – it is associated with both the Secret place of the Most High (under the shadow of His Wings), as well as the physical shadow cast by the sun to determine time (2 Kings 20) therefore connected to the Feast cycles!

As Israel prepares to be redeemed and delivered from Egypt, the one action they themselves are required to initiate is to take back this garment! To strip Egypt of the garment that rightfully belonged to Israel alone, and it is this garment that they must present themselves in at Unleavened Bread revealing that they have not come “empty” but are in fact choosing to wear the mantle once again (the very mantle Adam himself forfeited to death)! Is this the harvest Yahweh is seeking?

There is also a very interesting analogy using this term tsel which connected the shadow to who you acknowledge as King! **Judges 9:15** – “And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow:” – this incident deals with the one who would rule as King in Shechem – the firstborn’s (Joseph’s) inheritance!

Bramble: Strong’s #329 ‘Atad ʾֶתֶד bramble, thorn; first seen in **Gen. 50:10** – “And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.”

\*1<sup>st</sup> seen in regard to the death of Jacob/Israel! And there is a period of mourning for 7 days (hmm...interesting as Chag HaMatzot is also 7 days). Another interesting connection, Atad has a numerical value of 14, the same as Chagag חַגָּג to hold a feast, hold a festival, celebrate, or dance. Could this also point towards death ruling over Israel and over the inheritance as long as they stayed under this shadow/tsel?

Could it be that the restoration of the inheritance of the house of Israel, our exodus from bondage and return, are all dependent and predicated upon whose shadow we put our trust in? Hence Yahweh taking the time in the midst of great devastation, the plagues and judgment of Egypt, as He prepares to reveal how to enter Passover and the doorway of refuge of Unleavened Bread, He begins by addressing HIS Shadow/tsel or time! **Ex. 12:2** – “This month shall be unto you the beginning (ro’sh) of months: it shall be the first month of the year to you.” Determined by His Tsel/Shadow that casts a straight line revealing the path of Teshuva (return)!

\*Embedded within the Hebrew language we find the clues that reveal the pattern! Israel is the se’or – the dead body, yet they will once again be transformed into the ro’sh – the head and be able to lift their heads as their redemption draws near because before the foundation of the world, the LAMB walked between the pieces to redeem and restore them!

It’s code language for the calendar and timing of the divine appointments, which in turn reveal who we have chosen as King! And the determining factor regarding who is entrusted with the responsibility of the inheritance (Shechem/Joseph) seems to be predicated upon who presents themselves “under the shadow”, at the appointed time in the garment that identifies their position!

**Exodus 12:14** – “And this day shall be unto you for a memorial; and ye shall keep it a feast to Yahweh throughout your generations; ye shall keep it a feast by an ordinance forever.”

It’s time to join the dance, Chag Sameach!