

Feast of Unleavened Bread
Last Day 2024
By Boyd Yahn

Well hello to everyone, it is March the 28th of 2024, and this message is being recorded for the last day of Unleavened Bread for this year of 2024. In the first day of Unleavened Bread message, we looked at John 6 as a key passage, where Christ repeatedly referred to Himself as bread.

0:00:22

And we also looked at the passages that referred to the ecclesia, His body, as the same. After listening to Austin (Wildt's) very thought-provoking message, it occurred to me that while Christ referred to Himself in that passage; I'd never taken the time to look or consider exactly what type of bread He considered Himself to be.

0:00:47

So, I'd like to do that today in the hope our understanding may go some way beyond where it currently is, or at least give us all something to consider. To attempt to simply do this, it is, or to simplify this, it's important to realize that in the New Testament, where we will focus today, there are two words used in the Greek to reference bread, pointing to the kind it actually is.

0:01:17

There are eight references in total, by my count, and I may be off on that, but that's what I saw, where the Greek word G106 is used, azumos (ad'-zoo-mos), and my pronunciation may be off, but I think that's what it looks like. And I think we need to look at those, as I am certainly not a Greek scholar.

0:01:38

So, let's look at those various passages where there's no question it's referring to unleavened bread. We'll start out in Matthew 26, verse 17.

¹⁷Now on the first day of the Feast of Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

0:01:55

The word bread here is azumos. We see it showing up again in Mark 14; Mark 14, and verse 1.

¹ After two days it was the Passover and the Feast of Unleavened (azumos).

And that is repeated in verse 12.

¹²Now on the first day of Unleavened Azumos, ...

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Azumos is unleavened bread, without yeast. We see the same thing mentioned in Luke's account. In Luke 22, where we see it in verse 1.

¹ Now the Feast of Unleavened Bread drew near, which is called the Passover.

0:02:45

That word is also unleavened bread, azumos. It's there also in verse 7.

⁷ Then came the Day of Unleavened Bread, when the Passover must be killed.

So, in the book of Acts we see the same thing. Acts 12, verse 3; Acts 12, verse 3.

³ And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread. (azumos)

0:03:20

Chapter 20 of Acts. Acts 20, verse 6.

⁶ But we sailed away from Philippi after the Days of Unleavened Bread, ... (azumos)

And we also see the exact same word used in the book of I Corinthians, which, you know, is kind of a highlight passage for us in this time of the year. So, I Corinthians 5:8, it says:

⁸ Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened (azumos) of sincerity and truth.

0:03:56

All other references in the New Testament, every one, other than the ones we looked at, use the word G740, artos, and it means bread, as raised. About this time my eyebrows started to raise a little bit. That was, to me at least, very interesting. That would mean that the idea that Christ was the unleavened bread from heaven no longer made any sense or I simply didn't get it, whatever it is or was.

0:04:30

So, let's go back to John 6 and see if we can see that in real time. From Bible Hub, artos, comes this understanding of the word. And I'll just quote that: "Properly bread, divine provision, all the sustenance God supplies to yielded believers, scene by scene, to live in His preferred will. And the word will, is Thelema in the Greek, G2307. You might want to take the time to tape your eyebrows back down in place from where they might have risen.

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0:05:14

I thought that was an extremely interesting thing, and I'll read it again. "Divine provision, artos, all the substance God supplies to yielded believers, scene by scene, that's scene, like scene from a movie, to live in His preferred will. Well, I thought, that's at least interesting.

0:05:41

Let's go to John 6, were going to read verses 32 and 33.

³²Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven.

And in both of those cases it is using the word artos. It is not using azumos. And if we plug the descriptor in again, at the risk of this being redundant, you know, verse 33.

³³For the (artos) of God is He who comes down from heaven and gives (zoe) to the world."

0:06:21

Let's just read that just one more time. "God supplies to yielded believers, scene by scene, (as your life goes by) to live in His preferred will." And that's what Christ actually came to do, He was the artos, the bread of God, that came to do that.

0:06:44

Let's look on in verse 35. Christ said:

³⁵... "I am the (artos)of (zoe).

The bread of life.

He who comes to Me shall never hunger, and he who believes in Me shall never thirst.

0:07:01

If we go down to verse 41.

⁴¹The Jews then complained about Him, because He said, "I am the (artos) which came down from heaven."

And we can begin to see why the Jews might have had a problem with that..

0:07:24

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Again:

⁴⁸*I am the (artos) of life. Of zoe.*

How about verse 50.

⁵⁰*This is the (artos) which comes down from heaven that one may eat (this artos) and not die. ⁵¹I am the living (artos) which came down from heaven. If anyone eats of this (artos) he will live forever; and the bread that I shall give is My flesh, which I shall give for the (zoe) of the world."*

It's all artos.

0:07:59

Verse 58

⁵⁸*This is the (artos) which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this (artos) will live forever."*

So, Christ, in every single place, refers to himself as artos, not azumos.

0:8:22

And I was immediately thinking, "Houston, we might have us a problem here." So, let's go to I Corinthians 10; I Corinthians 10, and we'll and we will look at verses 16 and 17.

¹⁶*The cup of blessing which we bless, is it not the communion of the blood of Christ? The (artos) which we break, is it not the communion of the body of Christ? ¹⁷For we, though many, are one (artos) and one body; for we all partake of that one (artos).*

0:08:59

This is not unleavened bread; this is leavened bread. But leavened with what, might be a question that needs asking? More on that as we go ahead. Let's go on to John 13:1. John 13:1 is a passage that has largely been ignored in the COG, preferring to focus on verse 2, and arguing forever, it seems, whether this occurred during the meal, or after it. The focus here in John 13:1 is:

¹*Now before the Feast of the Passover.*

0:09:45

So, Passover had not started.

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when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

This tells us that that supper occurred before the feast of the Passover.

0:10:02

John, the last remaining apostle at the time of writing, best I understand it, tells us the meal, we know as the Lord's Supper occurred before the Passover, which would occur the following night as it always had. And if you go to John 19; John 19, you will see a verification of that. John 19, and verse 14 tells us.

¹⁴Now it was the Preparation Day

When the lambs were slaughtered.

of the Passover,

0:10:41

So, had the high day started? It had not.

and about the sixth hour. And he said to the Jews, "Behold your King!"

Go down to verse 18, he was crucified then on the preparation day of the Passover. And the meal He had the night before, was not the Passover. For those who would like a reference to what Christ did during His life in case somebody asks the question. Well did He actually keep the Passover right along with the Jews all His life?

0:11:22

Well, Luke 2, verses 40 – 42 tells us this:

⁴⁰And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him. ⁴¹His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.

0:11:42

So, Christ kept the Passover all those years, right along with the Jews. If we have the Passover a day before when the Jews kept it, either we are wrong or the Jews are wrong. Or, as some conclude, Christ had to have changed it, for which I can find no scriptural support at all. Christ kept the Passover right along with the Jews all His life.

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0:12:15

Being the Passover Lamb sent by God, He knew precisely what the drill was; that He would be sacrificed as the Lamb, sent by God to open the door for those called to a return to covenant with the Father. He absolutely understood who He was and His role was. He knew He was going to die at the time the Passover lambs were always killed.

0:12:46

If we go back to John 13, we need to look at a couple of other passages there. John 13, where we get into the question of the sop. John 13:26. Christ was asked, who was the bad boy? And He said:

²⁶ ... *"It is he to whom I shall give a piece of bread when I have dipped it."*

Well, the Greek here is not artos, it is rather, word, G5596, psómion, it means a a fragment or a morsel, or a crumb. Overwhelmingly in Bible Hub, sop, morsel of bread. Dipping a piece of unleavened bread never made any sense to me. What would it soak up? Nothing to my experience.

0:13:44

Where would we go from here? And sop is used again in John 13, but I think you get the point. Where could we go to get some more color, or detail about this? Well, how about the gospel accounts that we have been given through the process of time? Well, let's have a look at Matthew 26 again. We'll have a look at Matthew 26, verse 26. This is at the last supper. It says:

²⁶ *And as they were eating, Jesus took (artos), blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body."*

0:14:27

This is not unleavened bread, which is consistent with it being the last supper, and not the Passover. This is artos, not azumos. Let's go to Mark 14:22; Mark 14:22

²² *And as they were eating, Jesus took (artos), blessed and broke it, and gave it to them and said, "Take, eat; this is My body."*

0:14:58

And Luke 22:19; Luke 22:19 says exactly the same thing. Luke 22:19, so, Christ is comparing His body to artos, not azumos. And I had always carelessly assumed that it was unleavened bread at the last supper, and that isn't what the scriptures say. Chapter 22:19

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¹⁹And he took (artos) and gave thanks, and broke it, and gave to them, saying, "This is my body which is given for you; do this in remembrance of me."

0:15:35

Well, did Paul understand that? What word did he actually use? Well, let's go to I Corinthians 11:23.

²³For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took (artos); ²⁴and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

0:16:06

If the last supper was a Passover, what are the chances artos would have been there? All present at that supper would have kept the Passover all their lives, surely they would have known.

0:16:25

We get further corroboration of this in Matthew 26; Matthew 26, verses 1 – 5.

¹ Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, ²"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."³ Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, ⁴and plotted to take Jesus by trickery and kill Him.

Showing the true condition of their heart.

⁵But they said, "Not during the feast, lest there be an uproar among the people."

0:17:05

They knew that they had to do it before the feast started. Christ was killed on the afternoon of the 14th before the Passover itself began, and He was to be it's and our Lamb. The Passover meal would have been eaten that evening. And I Corinthians 5:7 tells us specifically that Christ, the Lamb, is our Passover.

0:17:35

So, the Passover was killed in the afternoon of the 14th, as had always been done. Christ was killed exactly when He should have been killed and the Jews then settled into the first day of Unleavened Bread. Christ's supper, Yeshua's last, was not the Passover of Exodus 12, which He had kept all of His life, and was going to keep as the Lamb slain from the foundation of the world.

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The sacrifice for all mankind that was meant to bring zoe (eternal life) to all who accept that sacrifice, and change their lives accordingly. Let's go to I Corinthians 5; I Corinthians 5, and were going to read verses 7 and 8, just to clarify some of that. The directions to the ecclesia.

⁷Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover,

0:18:50

And that's very important to remember. Christ is our Passover, He is the Lamb of God. He was sent by God to be that.

was sacrificed for us. ⁸Therefore (Since that happened) let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened (azumos) of sincerity and truth.

0:19:19

We were unleavened by the calling of Yehovah and the Passover sacrifice of Yeshua for the purpose of becoming a new lump, no longer leavened by malice and wickedness, but now beginning to rise up in newness of life. The leaven, if I can use that term in that way, of the kingdom of God.

0:19:44

You see, there are a couple of passages that are a problem for those who insist that leaven is exclusively sin, and they're found in Matthew 13; Matthew 13, verse 31 – 33. So, let's go there and read that. That becomes problematic, if leaven is always sin. So, Matthew 13, we're going to read verses 31 – 33.

³¹Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, ³²which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches."

³³Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

0:20:55

And if leaven is always sin and always bad, why is the kingdom of heaven, the kingdom of God referred to as, "like leaven"? And I'll just mention at this point in time, the word like, comes from the Greek G3664. So, someone might say, "Well, it's not leaven, it's like leaven."

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0:21:19

So, I looked up that to see what that actually means. It's homoios, and the word means like, similar to, resembling, and the same as. The same as. Well, all of a sudden, you know, my pay grade does not allow for that. The word leaven there is exactly the same, G2219, if you care to look that up.

0:21:53

And if we go to Luke's account, Luke 13 and verses, 20 and 21 we're also going to see that same thing recorded. Verse 20:

*²⁰And again He said, (Christ speaking) "To what shall I liken the kingdom of God?
²¹It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."*

0:22:20

If all leaven is sin, or bad, how is it then that the kingdom of God is likened to it? Or is there something else that's supposed to rise up in us and replace the old leaven? I went and did a bit of work, in Bible Hub, to the word zume, or leaven, word G2219, and here's what it said. And I found this fascinating as well.

0:22:57

Leaven, zume' is leaven, to ferment, both literal and metaphorically. And from Help's Word Studies, leaven, yeast, figuratively, (now get this), the spreading of influence of what is typically concealed, but still very dramatic. That's the meaning of the word used in Matthew 13:33 and Luke 13:21, which becomes a problem when leaven is always bad.

0:23:41

Going on it says, leaven is generally a symbol of the spreading nature of evil. but they note the exception in those passages of Matthew 13:33 and Luke 13:21. And I might add, they don't mention the spreading of the nature of good.

0:24:12

What would there be to gain by having leaven always bad? What would that actually hide? Would it hide the very process we are to aspire to, if we thought leaven was always bad when we got to Matthew 13:33 and Luke 13:21? Would the wheels kind of fall off our understanding?

0:24:47

Or is there something else as I mentioned, that is to rise up in us and replace the old leaven? What was Christ leavened with, if we can say it that way, as He only represented himself as artos in the scriptures?

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0:25:05

We are given a very large clue in I Peter 2; I Peter 2, and we are going to read verses 1 – 9. I Peter 2, verses 1 – 9, and we read this in the first message, but I think there is a deeper understanding that is coming here. Our directions are:

¹ Therefore, laying aside all malice,

0:25:31

And we read that the leaven of malice and wickedness, so we see it repeated here again.

all deceit, hypocrisy, envy, and all evil speaking,

So, that lays out a laundry list of bad things that Christ died for, and we're told, because we are all part of that, we're told to throw that away. Put it aside.

²as newborn babes,

You're starting over again.

desire the pure milk of the word, that you may grow thereby,

0:26:15

If we cling to the things of a contamination of our spirit that are revealed in I Peter 2:1, we can't grow, because they are poisonous to us.

³if indeed (going on) you have tasted that the Lord is gracious. ⁴Coming to Him as to a living stone, rejected indeed by men, but chosen by (the) God and precious, ⁵you also, (The ecclesia) as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to (the) God through Jesus Christ. ⁶Therefore it is also contained in the Scripture, "Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believes on Him will by no means be put to shame."

0:27:19

Well, here the I is obviously the Father, and the chief cornerstone is Christ.

⁷Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected has become the chief cornerstone," ⁸and "A stone of stumbling and a rock of offense."

0:27:43

So we see the two sides here, which way are we going to go?

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They stumble, being disobedient to the word, to which they also were appointed.

So, the rules are the same for any human being; it's what we do with them when we hear them. Speaking of the ecclesia.

⁹But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

0:28:20

Christ's sacrifice was, as we are told in I Corinthians 5:7, to give way to our being released from our previous ways, that we might become unleavened of all the things that we read of in I Peter 2 so that we might be raised in newness of life, where we no longer embrace that laundry list in, I Peter 2:1.

0:28:48

And those are just various forms of things, various forms of hate actually, and we'll see that here shortly, to walk in the way of embracing the leaven of love, which is the way of the kingdom of God.

0:29:18

The laundry list in I Peter is the way of the kingdom of Satan. Unless and until we purge those things, we cannot grow into the being we are to become. Christ showed us love to Yehovah, His Father, which we must also do. And He showed us love to fellow man, by giving His life, psuche as we learned, so that the doors are opened to zoe for those that would seek it.

0:29:50

If we can go back, and just to recall it, I mentioned that in I Corinthians 5:8; I Corinthians 5:8, malice is specifically mentioned as one of those things that we must get rid of. And most of us, myself included, really have no idea what the fullness of that word actually covers. I certainly do not. So, we'll just read that.

⁸Therefore let us keep the feast, not with old leaven, (The way we were) nor with the leaven of malice and wickedness, ...

0:30:39

Okay, so that's specifically mentioned and we saw that in I Peter 2 as well. Well, what is it about this malice, and what is it that we are supposed to do when we encounter that in our own personalities, because we've been raised in newness of life? And I mentioned it before, that the Thesaurus is a marvelous tool to help us to understand the things that we are to, in fact, jettison.

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If you look it up in Thesaurus.com. malice is a noun, and it's as in hate or vengefulness. Well, does that not sound like the opposite of love? Sure, sounds like it to me. The synonyms of malice, if we can use that as our example, is animosity. Has anyone seen those proclivities in members of the ecclesia, and maybe even in the mirror, for ourselves? Do we see that? Is it possible?

0:31:56

Going on, the strongest matches for malice are: bitterness, enmity. You know, the carnal mind is enmity against God. That's malice. Do we recognize that hatred of God in people? Going on: grudge, hate, hatred, hostility, ill will, meanness, rancor, resentment, and vengefulness.

0:32:43

Have we seen anybody in the ecclesia using those qualities in their day-to-day existence? Do you ever run into somebody who says something just to be mean, or just to be rancorous? That is malice, and we're told to absolutely get rid of that; throw it away, put it away and go on.

0:33:17

Without getting rid of it, we cannot grow. Yet there are more matches to what malice actually is. I'll go on: Dislike, is there anybody amongst the ecclesia that really dislikes us or you? Evil, hatefulness, poison, spite, venom, viciousness, and vindictiveness. Can we see a reason why we might want to jettison those proclivities, as we are told in scripture.

0:34:04

Because if our minds are poisoned with that, how can the love of God, grow in us? I'd like to read something here that I found, I've heard it used, but I think, given the topic we're looking at today, it's really, really quite helpful. And I don't know whether it comes from an actual Cherokee legend, Cherokee culture or whether something else. That's not the point. The point is, this is very sharp, in terms of what we're doing and looking at today.

0:34:44

There's a story of the two wolves in Cherokee culture, and which a grandfather teaches his grandson an important life lesson. The grandfather tells his grandson that there's a battle going on inside of all of us. That battle was articulated in I Peter. It was a battle between two wolves, that live inside of us. He says, my son, the battle is between two wolves that live inside of us all. One is evil, it is anger, envy, jealousy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

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Does that not sound like a pretty good laundry list of the synonyms for malice? That's the wolf that lived in us, before we were called, and washed in the blood of Christ and told, walk in another way, be filled with something else than that.

0:36:03

Going on in the story: The other wolf is good. It is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The grandson thinks about it for a while and says, "Which wolf wins?" And the grandfather replies, "The one you feed."

0:36:43

Was Christ filled with malice, or was He filled with something else? If we go on Thesaurus again; we look up the antonyms. Remember the wolf story we just read, the opposites of malice are: friendliness, friendship, good will, happiness, kindness, liking, love, loving, respect, sympathy, and a strong opposite they have listed as morality.

0:37:34

Which one of those do you think would fill the mind of Yeshua, our messiah? Which did He allow to be in His mind? What was He filled with, was He filled with the values of the kingdom of God, or did He embrace the other things? If we are to be leavened with the things of the kingdom of God, which group of proclivities do you think that we should embrace?

0:38:19

Which wolf are we feeding? Christ died that we might feed the good one. We're to become Christ like. And it starts out like a grain of mustard seed after we're cleaned up, and then grows. We read in Ephesians that teachers are there to show us the way to becoming equal with Christ. Our minds are the same, embracing of these very proclivities.

0:39:08

Can we see, maybe; I've met people in the ecclesia who are filled with jealousy, or they're filled with hate, or they're filled with malice. When you look them up in Thesaurus, they are all different versions of hate. We are to become filled with friendliness, friendship, good will, happiness, kindness, love, loving, respect and sympathy.

0:39:44

That was what was a part of the mind of Christ, and why we are told to keep the feast with the unleavened bread; we once were leavened bread, we've been unleavened by the sacrifice of Christ, and we're to move forward and embrace sincerity and truth,

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which we saw in the antonyms and synonymous of the word malice.

0:40:23

I think it's reasonable to conclude, or you may come to another conclusion, that the leaven of the kingdom of God, the leaven that Christ was filled with, was the leaven of love.

0:40:43

Let's read I Corinthians 13, and first look at verses 4 – 7. Remember those opposites, because this is very, very helpful for us. A directive from the apostle Paul in I Corinthians 13:

⁴Love suffers long and is kind,

0:41:10

One of the opposites of malice is kindness.

love does not envy;

And envy is one of the things that's part of hate. We saw that in I Peter 2.

love does not parade itself, is not puffed up; ⁵does not behave rudely,

You know, has anybody ever said anything to you that was just outright vicious and mean, and claimed to be part of the ecclesia?

0:41:51

Could it be that they are filled with malice? Yet, unrepented of, and maybe don't even recognize it's a thing? You know, let each man examine himself. Even the scripture we read of in Luke. The kingdom of God is within you. We have just learned of, and seen the mindset, the spirit of the leavening that fills a person who has God's Holy Spirit, which is representative of the kingdom of God.

0:42:23

Going on in I Corinthians:

does not seek its own, is not provoked, thinks no evil;

Does the meaning of, "bring every thought into the captivity of Christ" not resonate a little louder now?

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0:43:01

Love,

⁶does not rejoice in iniquity

Have we been around people, in our lives, who just relish it, when somebody else is getting theirs? Do we rejoice in iniquity? What is it that somebody who is filled with the kingdom of God, is to rejoice in? How about the truth? God is truth. Do I have the love of God? Do we love the truth?

... ⁷bears all things, believes all things (of God), hopes all things, endures all things. ⁸Love never fails.

0:44:01

Can we begin to see, just by looking at one little thing, malice, what we have been purged of and how toxic it is, just to stay in that one little thing. You and I have to decide which wolf we are going to feed. And we need to replace it with the kingdom of God within us, whose leaven is love.