



The Seven (7) Qudesh Feast Days

Spring Feasts

In the Turah (the first five books of Moses), there were seven (7) Qudesh festivals instituted by אָזְכֹּרֶת (Yahuah).

1. **The Pesach (Passover)** - celebrated the night when the Malak (angel) passed over the Hebrew households in Mitsryim (Egypt).
2. **The Feast of Unleavened Bread** - commemorated the first (1st) 7 days of the Exodus when the Hebrews left Mitsryim (Egypt) in such a hurry that they did not have time to add yeast to their dough.
3. **The Feast of Weeks** – with the counting of the Omer, which is the count down of days to Shavuot (Pentecost). It marked the end of the harvest and offering of first (1st) fruits.

Fall Feasts

4. **Yom Teruah (Feast of Trumpets)** - the blowing of a ram's horn, or shofar, to call the people to prepare for the Day of Atonement (Yom Kippur). Later this day became the Jewish New Year (Rosh Hashanah).
5. **Yom Kippur (Day of Atonement)** - the most solemn day of the year. On this day, the High Priest sacrificed sin offerings to atone all the sins of the people and entered the Most Qudesh Place to offer incense.
6. **The Feast of Tabernacles (Sukkot)** - celebrated the completion of the great fall harvest and remembered the Hebrews in the Exodus living in tents for 40 years.
7. **The Feast of the Last Great Day (Shmini Atzeret) 8th Day**- marked the conclusion of the festival year.

NOTE: All Feasts begin at sundown on the evening before the date given.

SPRING FEASTS

When אָזְכֹּרֶת (Yahuah) delivered the nation of Yasharal (Israel) from captivity in Mitsryim (Egypt), He commanded the nation to participate in special worship during the harvest seasons of the year, there are three (3) harvest seasons in the land of Yasharal (Israel). Each of these seasons is accompanied by special festivals אָזְכֹּרֶת (Yahuah) instituted that outline His plan for

"harvesting" human beings for salvation **Exodus 23:14-16; Deuteronomy 16:1-17.**

יָהוּאָה (Yahuah)'s annual festivals or feasts and the Qudesh Days of rest and worship are listed in **Leviticus 23**. In progression, each builds upon the preceding ones making the sum greater than the individual parts. Understand what these feasts portray and you will understand יָהוּאָה (Yahuah)'s master plan of Salvation.

The three (3) harvest seasons of the year show the major framework of the periods in which יָהוּאָה (Yahuah) intends to save mankind. Through the observance of these feasts, יָהוּאָה (Yahuah)'s people focus on and are reminded throughout the year of the work of **וְיָהוּשָׁא** (Yahusha) HaMashiach (the Messiah).

It is through the Kingdom of יָהוּאָה (Yahuah) and the divine calling to a new way of life that we see the building up of **וְיָהוּשָׁא** (Yahusha)'s body as the family of יָהוּאָה (Yahuah). Through **וְיָהוּשָׁא** (Yahusha) as our focal point, we begin to understand the special meaning behind the annual feasts.

Sadly, most who profess to be believers today do not observe יָהוּאָה (Yahuah)'s festivals, typically calling them "Jewish" feasts and claiming they are obsolete. Yet יָהוּאָה (Yahuah) said they are His feasts and He commands that they still be observed, even in the Brit Hadashah (New Testament).

יָהוּאָה (Yahuah) defined these celebrations as His festivals, or "the feasts of יָהוּאָה (Yahuah)" **Leviticus 23:2-4.**

Because people do not observe these festivals as יָהוּאָה (Yahuah) commands, they do not understand their meaning. Obeying יָהוּאָה (Yahuah)'s commands would give them better understanding. The fear of יָהוּאָה (Yahuah) is the beginning of wisdom; all who follow his precepts have good understanding. His praise endures forever. **Psalms 111:10.**

The message of HaMashiach (the Messiah) and יָהוּאָה (Yahuah)'s plan of salvation are enriched by understanding that the physical harvests of food crops are types of the spiritual harvests of humans by יָהוּאָה (Yahuah)'s gift of salvation through **וְיָהוּשָׁא** (Yahusha) **Matthew 9:37-38; John 4:35; 15:1-8; Colossians 2:16-17.**

יָהוּאָה (Yahuah)'s system of annual feasts is a group of interacting and interdependent elements forming a complex whole. For example, the human body is made up of a number of systems, each a group of functionally related organs. Likewise, the salvation of humankind is accomplished through a systematic plan entailing steps portrayed in seven (7) annual festivals. With the early spring barley season comes the Pesach (Passover) and the week long Feast of Unleavened Bread. With the later spring wheat season comes the Feast of Harvest or First (1st) fruits through to shavuot (the Day of Pentecost) and with the late summer and fall in gathering season come four (4) festivals, Yom Teruah (Feast of Trumpets/day of shouting or blasting) , Yom Kipper (the Day of Atonement), Sukkot (the Seven (7) day Feast of Tabernacles), and the Eighth (8th) Day, now referred to as the Last Great Day.

The seven (7) annual Qudesh Days are annual Sabbaths; they are Qadosh (holy) occasions and commanded assemblies of יָהוּאָה (Yahuah)'s people. These days are Qudesh because they are set apart by יָהוּאָה (Yahuah). He commands His people to assemble for worship and to learn about Him and His plan. His command goes further than worship only; it includes fellowship

and rejoicing together **Leviticus 23:1-4; Deuteronomy 14:23-26; Nehemiah 8:1-12.**

The Qudesh Days in the Brit Hadashah (New Testament)

The Brit Hadashah (New Testament) record shows the observance of these days by **OWYAZL** (Yahusha), his disciples and the Brit Hadashah (New Testament) believers. From **OWYAZL** (Yahusha)'s earliest childhood years, He observed the Qudesh Days with His parents. "His parents went to Yarusalyim (Jerusalem) every year at the Feast of the Pesach (Passover)," **Luke 2:41.**

The following verses describe **OWYAZL** (Yahusha), at age 12, engaging the theologians of His day in a spirited discussion during this festival season **Luke 2:42-48.** Clearly, He astonished these religious leaders with His understanding and insight. Yohanan (John) writes of **OWYAZL** (Yahusha) continuing to observe the annual Qudesh Days as an adult during His ministry **John 2:23; John 4:45.**

OWYAZL (Yahusha) observed these festivals, and we as His followers are told to walk as He walked **John 7:8-14; 1 John 2:6.** The Brit Hadashah (New Testament) believers began on an annual festival, Shavuot (the Day of Pentecost). **Acts 2:1-4.**

The apostles and disciples of the early assembly continued to observe these festivals long after **OWYAZL** (Yahusha)'s death and resurrection **Acts 18:21; 20:16; 27:9; 1 Corinthians 5:8.**

Shaul (Paul) upholds their observance and presents them as continuing "shadows" or outlines of the great events in **AYAZL** (Yahuah)'s plan of salvation that are yet to be fulfilled **Colossians 2:16-17.** He also instructed the congregation in Corinth, "Let us keep the feasts" **1 Corinthians 5:8.**

In one of the most instructive examples, **OWYAZL** (Yahusha) risked His personal safety to attend two (2) of the festivals, the annual Feast of Tabernacles and the Last Great Day **John 7:1-2, 7-10,14.** "On the last day, that great day of the feast, **OWYAZL** (Yahusha) stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.' But this He spoke concerning the Ruch, [which] those believing in Him would receive; for the Ruch Ah Qudesh was not yet given, because **OWYAZL** (Yahusha) was not yet glorified" **John 7:37-39.**

Shaul (Paul) told his followers to "imitate me, just as I also imitate **OWYAZL** (Yahusha)," and "keep the traditions as I delivered them to you." **1 Corinthians 11:1-2.** A few verses later he explained: "For I received from **OWYAZL** (Yahusha) that which I also delivered to you: that HaMashiach (the Messiah) **OWYAZL** (Yahusha) on the same night in which He was betrayed took bread; and 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'" **1 Corinthians 23-24.**

Scriptural record of Shaul (Paul)'s ministry repeatedly depicts the Qudesh Days as important observances, milestones in his life. He told the Ephesians that "I must by all means keep this coming feast in Yarusalyim (Jerusalem)" **Acts 18:21. Acts 20:16 and 1 Corinthians 16:8**

We find Shaul (Paul) arranging his travel schedule to accommodate the Shavuot (Day of Pentecost). In **Acts 27:9** Luke, Shaul (Paul)'s companion in his travels, referred to the time of year as after "the Fast," a reference to the Yom Kipper (Day of Atonement). Shaul (Paul), unable to arrive at Yarusalyim (Jerusalem) for Pesach (the Passover), "remained at Philippi to

celebrate it and the week-long Feast of Unleavened Bread.

Paul and all the apostles taught a consistent message of the believer's obligation to follow the example of **OWYAZL** (Yahusha) in all matters. The apostle John, who wrote near the close of the first (1st) century, summed up this message: "He who says he abides in Him ought himself also to walk just as He walked" **1 John 2:6**.

Hebrew believers continued to uphold the Qudesh Days, as did gentile believers **16 So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths**
Colossians 2:16.

This scripture Shows Gentile believers Kept the Qudesh Days" and from all these references we can conclude only that the practice of the early believers was to continue the observance of these **AYAZL** (Yahuah) given festivals, the first (1st) of which is Pesach (the Passover).

These Seven (7) annual festivals are seven (7) Qudesh Days, which are annual Sabbaths. These Qudesh Days are the first (1st) and last days of Unleavened Bread, Shavuot (the Day of Pentecost), the Yum Teruah (Feast of Trumpets), Yum Kipper (the Day of Atonement), the first (1st) day of Sukkot (the Feast of Tabernacles) and the (8th) Last Great Day. Although the Pesach (Passover) is a festival, it is not an annual Sabbath.

The plan of Salvation as revealed in the Qudesh Scriptures is outlined and pictured in the meaning of these seven (7) annual festivals. The annual cycle of the celebration of the festivals and Qudesh Days reminds **OWYAZL** (Yahusha)'s disciples that He is working out His plan of Salvation from Sin and Death, while offering the gift of eternal life in the family of **AYAZL** (Yahuah) to all humanity, past, present and future.

AYAZL (Yahuah) commands us to observe annual festivals "These are **AYAZL** (Yahuah)'s appointed feasts, the sacred assemblies you are to proclaim at their appointed times ..."

Leviticus 23:4. Other versions of the Bible, such as the King James and New King James, use the phrase "holy convocations," but the meaning is the same.

These are annual occasions on which we should gather with other believers. Just as with the weekly Sabbath, **AYAZL** (Yahuah) commands special worship services on each of the Qudesh Days.

AYAZL (Yahuah) revealed to the early believers the principle of meeting with others of like mind on the Sabbaths and Qudesh Days: "Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching"

Hebrews 10:23-25. What better time to encourage and exhort each other than on the days that depict **AYAZL** (Yahuah)'s great plan of salvation!

When we assemble at the times of these annual festivals, we allow ourselves a wonderful opportunity to learn more about **AYAZL** (Yahuah)'s plan of salvation. **Nehemiah 8** records a striking instance of **AYAZL** (Yahuah)'s people gathering to observe Yum Teruah (Feast of Trumpets/Day of Shouting) **Nehemiah 8:2**.

During their religious service, the leaders "helped the people to understand the Turah (Law) ... So they read distinctly from the book, in the Turah (Law) of **AYAZL** (Yahuah); helping them to

understand the reading" **Nehemiah 7-8**. The early believers continued to keep these yearly feast days according to these same principles, but with much greater spiritual understanding **Acts 2; 1 Corinthians 5:6-8**.

In Nehemiah's day, because the people had neglected **יְהוָה** (Yahuah)'s festivals, they needed encouragement. "And Nehemiah, who was the governor, Ezra the priest and scribe and the Levites who taught the people said to all the people, 'this day is Qudesh to **יְהוָה** (Yahuah) your Aluhym; do not mourn nor weep.' For all the people wept, when they heard the words of the Turah (Law).

Then he said to them, 'Go your way, eat the fat, drink the sweet, and send portions to those for whom nothing is prepared; for this day is Qudesh to our Aluhym (God). Do not sorrow, for the joy of **יְהוָה** (Yahuah) is your strength" **Nehemiah 8:9-10**. Then, after they were taught **יְהוָה** (Yahuah)'s Turah (law), "all the people went their way to eat and drink, to send portions and rejoice greatly, because they understood the words that were declared to them" **Nehemiah 8:12**.

These special days are meant to be enjoyed by the whole family, everyone who attends! Especially at Sukkot (the Feast of Tabernacles), sufficient time is available for proper family activities and recreation as well as rejoicing over the knowledge **יְהוָה** (Yahuah) reveals.

To properly rejoice on **יְהוָה** (Yahuah)'s days of celebration, we are not to do our customary work **Leviticus 23:3, 7-8, 21, 25, 35-36**.

Notice that, even though preparing food for the Qudesh Days does entail work, **יְהוָה** (Yahuah) says that this kind of effort is entirely appropriate. However, on the Day of Atonement we are to forgo all regular work including, of course, food preparation **Leviticus 23, 28, 30-31**.

Living by Amunah (faith)

Responding to **יְהוָה** (Yahuah)'s instruction is a matter of Amunah (faith). "For we walk by Amunah (faith), not by sight" **2 Corinthians 5:7**. It is, therefore, important for us to start keeping the Qudesh Days when we learn about them. Even though we may not understand everything at first (1st), we will learn a great deal more as we actually begin observing them.

The feast days of **יְהוָה** (Yahuah) are a time of happiness, not just because of their meaning for us, but because of the wonderful hope they promise for all mankind. Observing the Qudesh Days reminds us of **יְהוָה** (Yahuah)'s great love for humanity. Worshiping **יְהוָה** (Yahuah) in this way is a joy and pleasure. These festivals truly are **יְהוָה** (Yahuah)'s gifts to His people.

How to Observe **יְהוָה (Yahuah)'s Qudesh Days**

Some of these festivals have designated methods of observance that set them apart from the others. Only the Pesach (Passover) involves partaking of bread and wine as symbols of **וְיָשׁוּעָה** (Yahusha)'s death. The Days of Unleavened Bread are the only feast days during which **יְהוָה** (Yahuah) tells us to remove leaven from our homes. Yum Kipper (Day of Atonement) stands alone as the one (1) Qudesh Day many observe by fasting, but I have another understanding. It has been taught in Judaism that "afflicting your soul" is equivalent to "fasting from food". This is simply not true! The word used for "afflict your soul" in Leviticus 23:27 by **יְהוָה** (Yahuah) is not the same Hebrew word used for "fasting from food". If **יְהוָה**

(Yahuah) wanted us to fast from food, he would have use the Hebrew word that means “fasting from food”! **אָפַקַד** (Yahuah) did not use that word nor instruct us to fast from food; because fasting in that way would break the physical to spiritual parallel of the Wedding that Yom Kippur represents! The Hebrew word for “fast” is Tsum (tsoom) Strong's H6684, and it means “refrain from eating for a period of time” to abstain from food, fast. But this is not the word **אָפַקַד** (Yahuah) used when instructing how to rehearse on Yom Kippur (Day of AtOne-Ment). He used the Hebrew word Anah (Strong's H6031) which means “humbling one’s soul”. This word appears 79 times in the Tanakh (OT). It is used to mean “afflicted as a servant or slave” in **Genesis 15:13**, it is used in the same way in **Genesis 16:6** when Sarah is told by Abraham to Anah or Afflict her servant Hagar (to humble her, not starve her). In **Exodus 10:3** anah is used and interpreted as “humble yourself”. Humble means: not proud or haughty: not arrogant or assertive: reflecting, expressing, or offered in a spirit of deference or submission: ranking low in a hierarchy or scale: insignificant, unpretentious.

All these festival should include the believer bringing their best offering in the right attitude; **אָפַקַד** (Yahuah) said to not come empty handed, but bring your best offering to present as a Qudesh offering unto him in reverence and thanksgiving. Proper observance of these days includes acknowledging their distinctions, which are designed to teach us spiritual lessons.

There are principles applicable to observing all of **אָפַקַד** (Yahuah)'s Qudesh Days. First (1st), we must remember that these days are Qudesh to **אָפַקַד** (Yahuah). They are "the feasts of **אָפַקַד** (Yahuah), which you shall proclaim to be Qudesh occasions," says **אָפַקַד** (Yahuah) **Leviticus 23:2**.

אָפַקַד (Yahuah) is the only one who can make anything Qudesh. **אָפַקַד** (Yahuah) places these days on a plane higher than all human devised celebrations. Men and women can dedicate time to **אָפַקַד** (Yahuah) for a special purpose, but **אָפַקַד** (Yahuah) alone can set time aside as Qudesh. **Genesis 2:3; Exodus 20:8, 11**.

When we exercise proper respect and appreciation for these special annual occasions, we also honor **אָפַקַד** (Yahuah) Himself by acknowledging His authority over our lives. Understanding this principle is important to worshiping **אָפַקַד** (Yahuah) properly. Our Creator desires that people willingly and in Amunah (faith) follow all of His instructions **Isaiah 66:2**.

A cooperative, humble attitude stands in contrast to the frame of mind of those who want only to do as little as possible to get by. What matters is whether we really believe and love **אָפַקַד** (Yahuah). The apostle Yohanan (John) illustrated the attitude **אָפַקַד** (Yahuah) desires when he wrote: "For this is the love of **אָפַקַד** (Yahuah), that we keep His commandments. And His commandments are not burdensome" **1 John 5:3**.

Scripture lists seven (7) festivals to be celebrated each year **Leviticus 23**, and the Brit Hadashah (New Testament) shows many examples of **וַיִּשְׁבַּח** (Yahusha), His apostles and the early believers celebrating them. The first (1st), Pesach (Passover), is a memorial of the sacrifice of **וַיִּשְׁבַּח** (Yahusha) for our sins.

This is also when we renew our agreement to come under the blood of **וַיִּשְׁבַּח** (Yahusha), the perfect Pesach (Passover) Lamb for the forgiveness of our sins. We approach this period of the year with deep spiritual self observation. We commemorate the Pesach (Passover) on the 14th day of the first (1st) month of the year with a service based on the instructions of **1**

Corinthians 11:23-28 and the Gospel accounts of the New Testament Pesach (Passover) that **OWYAZL** (Yahusha) instituted.

1. Pesach (Passover) Commanded in Tankh (Old Testament): **Leviticus 23:5**. Observed by **OWYAZL** (Yahusha), the apostles and the believers in the Brit Hadashah (New Testament):

Matthew 26:2, 17-19

Mark 14:12-16

Luke 2:41-42; 22:1, 7-20

John 2:13, 23; 6:4; 13:1-30

1 Corinthians 11:23-29

AYAZL (Yahuah) revealed the Pesach (Passover) festival to the ancient Yasharalites (Israelites) during the process of freeing them from captivity in Mitsryim (Egypt). In it the Yasharalites (Israelites) brushed their doorposts with the blood of a sacrificial lamb **Exodus 12:7**. This sacrifice was symbolic of the later shedding of the blood of **OWYAZL** (Yahusha) as the "Lamb of **AYAZL** (Yahuah)" and "our Pesach (Passover)" to take away sin and its penalty **John 1:29; 1 Corinthians 5:7**.

The Pesach (Passover) teaches us that **OWYAZL** (Yahusha) was sinless and as the true Lamb of **AYAZL** (Yahuah), gave His life so that the sins of humanity could be forgiven and the death penalty removed **1 Corinthians 5:7; 1 Peter 1:18-20; Romans 3:25**. Pesach (Passover), although not observed as a Qudesh Day, is the first (1st) festival of the year.

Pesach (Passover) is the first (1st) feast in the cycle. It represents the crucial first (1st) step in **AYAZL** (Yahuah)'s plan to save mankind, without which the other steps would not be possible.

Without the fulfillment of the Pesach (Passover) feast, there would be no salvation. Remission or forgiveness of sins comes through **OWYAZL** (Yahusha)'s shed blood when one repents **Matthew 26:28; Ephesians 1:7; Hebrews 9:22; Acts 2:38**. Through acceptance of His blood in Amunah (faith) we are justified or made right with **AYAZL** (Yahuah) the Father **Romans 5:9**.

Yet salvation itself is accomplished through **OWYAZL** (Yahusha)'s resurrected life: "For if when we were enemies we were reconciled to **AYAZL** (Yahuah) through the death of His Son, much more, having been reconciled, we shall be saved by His life" **Romans 5:10**. Nevertheless, the reconciliation that comes through accepting **OWYAZL** (Yahusha)'s Pesach (Passover) sacrifice clearly provides a foundation for salvation.

In observing this festival today, we do not sacrifice a lamb, but can partake of Lamb if we wish, along with unleavened bread and wine of Pesach (Passover) which is consumed symbolic of **OWYAZL** (Yahusha)'s sacrificed body and blood as He instructed **Matthew 26:26-28; 1 Corinthians 11:23-25**.

This solemn service begins with a brief explanation of its purpose, followed by foot washing (based on **OWYAZL** (Yahusha)'s example and instructions in **John 13**). Then the elder gives an explanation of the symbols of the Pesach (Passover), unleavened bread and wine, which represent the body and blood of our Mashiach. Each baptized member of the assembly eats a small piece of the unleavened bread and drinks a small glass of the wine **Mark 14:22-24**. Pesach (Passover) is the only festival that is not considered a Qudesh Day (annual Sabbath).

Things continue with the call to bring an offering, **יְהוָה** (Yahuah) said to not come empty handed but bring your best offering to present as a Qudesh offering unto him.

The Pesach (Passover) **Exodus 12; Leviticus 23:5** begins on the evening of the fourteenth (14th) day of Abib (April 19th), the first (1st) month in the Hebrew calendar and lasts for 7 days. The first (1st) and last days of the festival are Shabbat days on which no work is permitted. It is the first (1st) of the three (3) major Hebrew festivals (the other two (2) are Shavuot (Pentecost) and the Sukkot (Feast of Tabernacles). All adult males were required to travel to Yarusalyim (Jerusalem) to take part. It combined two (2) celebrations that were originally separated: Pesach (Passover) and the Feast of Unleavened Bread **Leviticus 23:6-8**).

The two (2) were closely linked. Pesach (Passover) celebrated the night when the Malak (angel) passed over the Hebrew households in Mitsryim (Egypt); the Feast of Unleavened Bread commemorated the fact that the Hebrews left Mitsryim (Egypt) in such a hurry that they did not have time to add leaven (i.e. yeast) to their dough. Eventually the Hebrew people merged the two (2) celebrations into one (1).

Second (2nd) Passover (Pesach Sheni)

30 days after Pesach (Passover) is the Second (2nd) Pesach (Passover), held on the 14th day of Iyar. This day served as a "second (2nd) chance" for those who were unable to attend the Pesach (Passover) one (1) month earlier because of being unclean or being away on a journey.

The circumstances that led to the Second (2nd) Pesach (Passover) was recorded in **Numbers 9:1-14**. There were some men who were unclean through contact with a dead body and were not allowed to participate in the Pesach (Passover). They came to Moshah (Moses) and Aaron and voiced their concern that when the Pesach (Passover) sacrifice was offered, they were ritually impure and therefore unable to participate in this sacred obligation. It was then that **יְהוָה** (Yahuah) instituted the Second (2nd) Pesach (Passover) so that they could present their offering one (1) month later.

The significance of the Second (2nd) Passover reminds us of **יְהוָה** (Yahuah)'s unmerited favor (grace). He always gives us a chance to repent when we have sinned (became unclean) or have departed away from Him and his ways. He provides a way back to Him so we can rectify our wrong doings, our Sins against him.

The next festival shows how we should live following the acceptance of the sacrificial death of our Pesach (Passover), **וַיְהִי** (Yahusha).

וַיְהִי (Yahusha) - The Final Pesach (Passover) Lamb

וַיְהִי (Yahusha) is the final Pesach (Passover) Lamb **1 Corinthians 5:7-8**. He entered Yarusalyim (Jerusalem) on the 10th of Abib, the same day when the Pesach (Passover) Lamb was brought into home. The night **וַיְהִי** (Yahusha) was examined by Pilate and was found no fault, thus fulfilling the requirements of the Pesach (Passover) Lamb being a "male without defect." The day of the Pesach (Passover) celebration, **וַיְהִי** (Yahusha) was Hung on the Tree. **John 19:14**.

וַיְהִי (Yahusha) said, "It is finished" and died. This was the time when the Pesach (Passover) Lamb was to be slaughtered. Further, when the lamb was roasted and eaten, none of its bones were to be broken. This was prophesied for the Mashiach (Messiah), whose bones

were not to be broken **Psalms 34:20**.

It was customary for the soldiers to break the leg bones of the person hung on the tree after a few hours in order to hasten their death. The only way a person could breathe when hanging on a tree was to push up with his legs. By breaking the legs, the person could no longer push up to breathe and death soon followed. However they did not break **OWYAZL** (Yahusha)'s bones since He was already dead.

2. Feast of Unleavened Bread

Commanded in Tankh (Old Testament): **Leviticus 23:6-8**

Observed by **OWYAZL** (Yahusha), the apostles and the believers of the Brit Hadashah (NT): **Matthew 26:17, Mark 14:12, Luke 2:41-42, 22:1, 7, Acts 20:6, 1 Corinthians 5:6-8**

The Feast of Unleavened Bread teaches us that we have been called to reject lawlessness and repent of sin. We are to live by every word of **AYAZL** (Yahuah) and according to the teachings of **OWYAZL** (Yahusha). **1 Corinthians 5:8; Matthew 4:4**.

During this festival, leaven symbolizes sin and, as such, is removed from our homes for the seven (7) days of the festival **1 Corinthians 5:7-8; Exodus 12:19**.

By eating unleavened bread we picture living a life of sincerity and truth, free from sin. The Feast of Unleavened Bread is vitally important to a believer's salvation; it shows us what **AYAZL** (Yahuah) expects of us beyond accepting **OWYAZL** (Yahusha)'s shed blood for atonement and forgiveness. Leaven is an agent, such as yeast, that causes bread dough to expand and rise during baking. **AYAZL** (Yahuah) commanded that for the seven (7) days of the Feast of Unleavened Bread, leaven is to be removed from our homes and not eaten and we are to instead eat unleavened bread during this period **Leviticus 23:6**.

In the Brit Hadashah (NT), Paul applied the symbol of leaven to sin **1 Corinthians 5:6-7**. Conversely, he explained that unleavened bread represents sincerity and truth righteousness and holiness **1 Corinthians 5:8**.

AYAZL (Yahuah) set aside seven (7) full days, the number seven (7) representing completion and perfection in Scripture, for His followers to remember that He is Qudesh, and that we should become Qudesh as He is **1 Peter 1:16**, striving to put sin out of our lives. Yet we can only do this with the guidance and help of **OWYAZL** (Yahusha).

The ancient Yasharalites (Israelites) departed from Mitsryim (Egypt) during the Days of Unleavened Bread, following a pillar of cloud and fire. The One the Yasharalites (Israelites) knew as **AYAZL** (Yahuah) was in that cloud **Exodus 13:21**.

It is also important to note that when the Yasharalites (Israelites) later came to the Promised Land, they were to present a special grain offering on the first (1st) day of the week during the Feast of Unleavened Bread a sheaf of the first (1st) fruits of the barley harvest, which was waved before **AYAZL** (Yahuah) for His acceptance **Leviticus 23:9-14**.

This represented **OWYAZL** (Yahusha) as the initial first (1st) fruits of salvation **1 Corinthians 15:23** who was accepted in Shamyim (heavens) this day after being resurrected during the festival.

Our ultimate example of living the unleavened life is **OWYAZL** (Yahusha), and we must follow

Him in Amunah (faith) to salvation and eternal life. Yet this is actually possible only through what is pictured in the next festival.

The Feast of Unleavened Bread is symbolic of the believers responsibility to strive to live a sin-free life. We prepare for the Feast of Unleavened Bread by removing leaven and leavened products (bread or other baked items that are made with yeast, baking powder, baking soda or potassium bicarbonate) from our homes **Exodus 12:18-19**. We also do not eat bread products made with leaven during the seven (7) days of the Unleavened Bread festival in keeping with **אֲיָאֵל** (Yahuah)'s instructions.

This festival begins and ends with an annual Qudesh Day on which Assembly Gatherings are held similar to how we hold our weekly Sabbath. However, on each of the annual Qudesh Days, the messages focus on various aspects of the meaning of the day we are observing.

The meetings begin with singing and praise, followed by a prayer; a message is delivered, followed by the call to bring an offering. **אֲיָאֵל** (Yahuah) said to not come empty handed but bring your best offering to present as a Qudesh offering unto him) in accordance with **Deuteronomy 16:16-17**. then more singing, praise and worship continues until the service ends with a closing prayer.

Then on the 15th, the Feast of Unleavened Bread begins **Leviticus 23:6-8**. For the next 7 days until the 21st, the people eat unleavened bread. The first (1st) and seventh (7th) days of the festival are days on which there was no work and the people came to a Qudesh gathering **Leviticus 23:7, Numbers 28:18, 25**.

We then observe the Feast of Weeks (counting the Omer) to Pentecost (Πεντηκοστή) in Ancient Greek. It was traditional to count the weeks between Pesach (Passover) and Shavuot for a total of 7 Sabbaths (49) until we reach a total of 50 days. Shavuot celebrates the giving of the Turah at Mt. Sinai and the giving of the Ruch Ah Qudesh at Shavuot (Penticost).